# Women's Studies Journal

Volume 21, Number 1
Autumn 2007

The Women's Studies Association of New Zealand
with Otago University Press

The *Women's Studies Journal* is published twice yearly by
the New Zealand Women's Studies Association Inc. with
Otago University Press



Coordinating Editor: Jenny Coleman <J.D.Coleman@massey.ac.nz>
Book Review Editors: Michelle Lunn <M.S.Lunn@massey.ac.nz>
and Leigh Coombes <L.Coombes@massey.ac.nz>
For further information and guidelines for submitters,
see www.wsanz.org.nz/journal/index.html

All contributions and content enquiries:
Jenny Coleman
Women's Studies Programme
School of Sociology, Social Policy and Social Work
Massey University
Private Bag 11 222
Palmerston North
Aotearoa/New Zealand

All subscription and advertising enquiries:
Women's Studies Journal
Otago University Press
P.O. Box 56
Dunedin

**Subscriptions**
Institutions … $45
Individuals … $45
Single copies … $24.95
Overseas airmail … Aus$45, US$45


ISBN-13: 978-1-877372-51-3
ISSN 0112 4099
Printed by Otago University Print, Dunedin

**Cover image**: The past twenty volumes of *Women's Studies Journal* are represented by (from left to right) 11:1/2, 12:1, 13:2, 15:2, 16:2, 18:1, 18:2, 19:2, 20:2

# Contents

## *Women's Studies Association (NZ) Inc.*

**WSA (NZ), PO Box 5043, Wellington**
**www.wsanz.org.nz**

The Women's Studies Association (NZ) is a feminist organisation formed to promote radical social change through the medium of women's studies. We believe that a feminist perspective necessarily acknowledges oppression on the grounds of race, sexuality, class and disability as well as gender. We acknowledge the Maori people as tangata whenua of Aotearoa. This means we have a particular responsibility to address their oppression among our work and activities.

Full membership of the Association is open to all women. Other individuals may become associate members. Annual membership includes three newsletters per year and inclusion on the wsanz e-list.

| | |
|---|---|
| Organisations and institutions …….. | $35 |
| Individuals, medium-high income …. | $35 |
| Individuals, low/medium income ….. | $25 |
| Individuals, low income ……..... | $10 |
| Secondary school pupils ……..…... | $5 |

## *Women's Studies Journal*

The *Women's Studies Journal* is a biannual peer-reviewed academic journal established by the Women's Studies Association of New Zealand. It is published by a committee of WSA members in association with the Otago University Press.

The *Journal* is essential reading for academics with an interest in gender issues, focusing on research and debate concerning women's studies in New Zealand and the Pacific. Issues of the *Journal* are often used as texts in tertiary institutions, as it contains a wealth of resource material.

## *Submissions*

The Editorial Collective welcomes contributions from a wide range of feminist positions and disciplinary backgrounds. The *Journal* has a primary but not exclusive focus on women's studies in New Zealand and encourages papers which address women's experience, explore gender as a category of analysis, and further feminist theory and debate.

### *Call for Papers: General Issues*

Two issues of the *Journal* are published each year. Contributions for general issues are accepted at any time. Submission guidelines and deadlines for Special Issues on a particular theme are available on the *Journal*'s website (www.wsanz.org.nz/journal/call-for-submissions.html). Subscriptions, advertising and distribution are handled by the Otago University Press. All contributions should be sent to the Coordinating Editor (see page 2).

### *Next Issue*
### *Special Edition: Mātauranga Māori*

The next issue of the *Journal* (21:2, Spring 2007) is a special issue on Matauranga Maori with Guest Editors Hukarere Valentine (takuta_hook@clear.net.nz) and Bronwyn Campbell (B.M.Campbell@massey.ac.nz).

***Early Notice***
***Call for Papers: Special Edition (Spring 2008)***
***Pasifika Perspectives***

A formal Call for Papers will be available in the next issue of the *Journal* and on the website (see www.wsanz.org.nz/journal/call-for-submissions.html). Guest Editor: Dr Tracie Mafile'o, Social Work, Massey University, Private Bag 11 222, Palmerston North, Aotearoa/New Zealand (T.A.Mafile'o@massey.ac.nz).

# Editorial

It is a privilege to be part of the Editorial Group at this auspicious moment in the *Women's Studies Journal*'s herstory, as we dedicate this issue to an acknowledgement and celebration of twenty volumes of the *Journal*. Produced under the umbrella of the Women's Studies Association (WSA), the first issue of *WSJ* appeared in 1984 and proudly introduced itself as 'the first such publication with a totally made-in-New Zealand label'. Contributors to that first issue now read like a page from a New Zealand feminist research Who's Who, with Jan Robinson writing on female criminality, Helen Cook on childcare workers, Jenny Phillips on mothering, Viv Porszolt on the domestic labour debate, Sue Middleton on sex-role stereotyping, Anne Else on Alpers' *Life of Katherine Mansfield* and Hilary Haines reviewing Ann Oakley's *Taking it Like a Woman*. In the Editorial, Margot Roth expressed the hope that the *Journal* 'may go some way towards providing an alternative to popular culture' by providing opportunities 'to debate, enlarge upon and present more topics that concern women in this part of the Pacific'.

The first issue was a complete success. Not only did it sell out very quickly, but the Auckland-based editorial collective was encouraged by the numbers of subscriptions that followed. The themes of the early issues offer a glimpse of the concerns and language of the time: Race, Religion, Reformers (*WSJ* 2:1, 1985); Scouting, Socialism, Separatism (*WSJ* 2:2, 1986); Distort, Demystify, Domesticate (*WSJ* 3:1, 1987); and Paradox, Pregnancy, Policy-Making, Pre-School (*WSJ* 3:2, 1988).

By the seventh issue, the *Journal* was being edited by a Wellington-based collective. Restating the aims of the *Journal*, Anne Else emphasised that it was an essential complement to *Broadsheet*, the WSA newsletter and the annual WSA Conference Papers. Each shift of the editorial collective has left its own stamp on the *Journal*, either by introducing new features or in the selection of theme issues. Reading through the editorials reveals an abiding energy and commitment to interdisciplinary feminist scholarship despite frequent references to limited resources.

Celebrating its ten year milestone in 1994, Barbara Brookes

stressed that the feminist community in New Zealand would be impoverished without the *Journal* (*WSJ* 10:2, 1994). The current editorial collective wholeheartedly agree. So congratulations! Despite increased academic pressures and administrative overload on the part of contributors and editors alike, *WSJ* has gained its majority. To celebrate we have invited some of the past editors of the *Journal* to offer their reflections and comments on their time at the helm, and on the significance of the *Journal* as a venue for feminist scholarship. As Margot Roth, founding editor of the *Journal* observes in her piece, the *Journal* has, from its beginnings, embraced feminist debate, both within the articles published and in relation to editorial policy. In her usual indomitable style, she takes a self-indulgent romp through the earlier years of *WSJ*, commenting on articles of particular interest and identifying persistent themes and developments within the *Journal*'s first twenty volumes. Coincidentally, one of her favourite pieces singled out for comment, 'Breastfeeding and the Body Politic' (*WSJ* 14:, 1998) was written by Annette Beasley, a contributor to the present issue.

As Margot Roth observes, early issues of the *Journal* were frequently concerned with uncovering facts, demolishing myths, and retrieving and validating women's experience – agendas and concepts which have and continue to be interrogated and problematised within feminist theory. But there are also continuities. Domesticity, motherhood, paid and unpaid work, and media representations of women continue to be addressed within the pages of the *Journal* even if the theoretical terrain has shifted towards multiple and competing discourses, the social construction of gender, and a proliferation of pluralities. Jacqui Matthews' 1992 reflections on the hostile rhetoric from outside and inside the university (*WSJ* 8:1, 1992) were revisited a decade later in the light of institutional disciplining of women's studies (*WSJ* 17:2, 2001), and special issues devoted to a single theme, once a novelty, are now published annually.

The ongoing challenges of the Women's Studies Association and the *WSJ* to attend to the politics of Biculturalism are also addressed in 'The *Journal*'s Success Story'. Tangata whenua and other indigenous voices have been privileged in special issues: in 1995 the *Journal* took the form of a double issue entitled 'Aotearoa/New Zealand and their Others – Feminism and Postcoloniality' (*WSJ* 11: 1/2, 1995), and two years later, 'Indigenous Women in the Pacific' (*WSJ* 13: 2,

1997). This year's special issue is 'Matauranga Maori' (*WSJ* 21:2, 2007, forthcoming) and next year's will again centre on Pacific Women (*WSJ* 22:2, 2008, forthcoming). Although the *Journal* has a specific focus on perspectives and issues of concern for New Zealand and the Pacific, a scan through the Index to Volumes 11–20 reveals contributions from and about the perspectives of migrant women as well as women from other nationalities and cultures.

In 1992, the *Journal* 'went academic' as the editorship shifted to the University of Otago. In their contribution Annabel Cooper, Maud Cahill and Barbara Brookes reflect on where those 'academics with real jobs, academics with temporary jobs, and postgraduates' who made up the editorial collective at the time are now. That all have continued to make contributions to feminist academic scholarship in various professional occupations is a testimony both to the calibre of the *Journal*'s editors and to the important opportunities the editorship of *WSJ* provides for the mentoring of emerging academics. This period of the *Journal*'s life also saw a shift to publication by Otago University Press, and it is timely to acknowledge and thank Wendy Harrex in particular, along with her production team, for the high professional standards that have been set in the physical production of *WSJ*. Shifting priorities at Otago University Press meant that 2006 was to be the final year of their association with *WSJ* as publishers. The Women's Studies Association is very grateful that a desire to share in the achievement of *WSJ* reaching it's twenty-first volume of publication resulted in the Press agreeing to publish Volume 21. This has provided the WSA with some much appreciated time to pursue alternative publishing arrangements.

The imperative to secure alternative publishing arrangements has provided the opportunity for *WSJ* to pursue a serious coming of age, by entering the electronic age. In a world increasingly dominated by, and reliant upon, electronic media and the internet, lack of an electronic presence places academic journals at risk of plunging into obscurity. The benefits of inclusion on searchable electronic databases cannot be overstated. The WSA is currently exploring the option of the *WSJ* 'going electronic'. Financial viability will, no doubt, be the deciding factor on whether a limited print run of the *Journal* can be supported and whether an electronic version will be available for subscribers only, or free-to-all. Readers will be informed of the outcome of these discussions in the next issue (21:2, Spring 2007).

In 'Looking back, looking ahead', Anne Else notes the continued relevance of articles published in the *Journal* in the late 1980s, and that these offer a rich source of material for comparative studies. She also observes that, while feminist perspectives are now evident in every field of scholarship, a great deal of feminist work 'does not stand easily within disciplinary boundaries which were never designed to accommodate it'. Sufficient justification for the indispensable nature of stand-alone Women's Studies and Gender Studies programmes within universities, it also testifies to the need not simply to celebrate the achievements of *WSJ* but also to actively support the only feminist interdisciplinary academic journal in New Zealand. Encouraging individual and institutional subscriptions, submitting articles and book reviews, acting as peer reviewers and citing work published in the *Journal* in teaching materials and academic publications are important ways we can demonstrate our commitment to feminist research and scholarship.

As part of our celebration of twenty volumes of *WSJ*, we are pleased to include a comprehensive Index to Volumes 11–20 in this issue. It is interesting to note that many of the names associated with the first ten years of the *Journal* are largely absent from this last decade. While it is always encouraging to see new generations of feminist scholars emerge, there is some regret that *WSJ* does appear to be overlooked by many feminist academics as an important avenue for dissemination of their scholarship, whether in the form of articles or in forwarding copies of their major publications for review.

Although publication of the Index has resulted in the inclusion of fewer articles and book reviews in this issue, we have selected material that fits with the general theme of acknowledging and supporting feminist process and the dissemination of feminist scholarship. Over the last two decades, the *Journal* has published a number of articles relating to the impact of medical models on women's understanding and experiences of their bodies. Annette Beasley's article offers another contribution to this field as it documents the reaction of a group of New Zealand women to the promotion and management of menopause as a disease of oestrogen deficiency. Her research revealed that a climate of taboo and an ethic of stoicism dominate women's experience and perceptions of menopause. The numerous first hand accounts of women's experiences of menopause found within the article make for interesting reading. Far from being passive consumers

manipulated by medical discourse, the women in her study were active agents, whose decision making processes were most influenced by their own common sense views.

'Writing a thesis? How to make a writing group work for postgraduate women' documents a peer process created by a group of women experiencing the to-and-fro of writing a PhD. An encouraging reflexive piece, it will be of great interest to women considering enrolling in a doctoral degree and to supervisors of such projects. Set against a backdrop of the daily lives and the events that inevitably impact on the time/space for producing text, it shares information about the success of a writing group. Lesley Patterson, Heather Barnett and Vicki Culling convincingly interweave their voices through examples of their lived experiences, moving from early assumptions to questioning the emerging tensions across the requirements of the individualism required of producing a PhD and the need for a community to write in.

So please do enjoy this celebration of twenty volumes of the *Journal*.

Jenny Coleman, Leigh Coombes,
Michelle Lunn and Mandy Morgan

# Apology

In our last issue, *Women's Studies Journal* 20:2 Special Issue: Women and Spirituality, we omitted to include the biographical details for the authors of the article 'Women readers on spiritual quest'. We would like to offer our sincere apologies to Patricia Rose and Elizabeth Moores for this oversight, and to the Guest Editors Mary Nash and Kathryn Rountree. The biographical details are printed below:

Patricia Rose *is an independent writer, researcher and facilitator, whose work includes studies of women's spirituality, medieval romance texts, contemporary women's writings, and spiritual feminist myth and ritual. Patricia's PhD thesis (University of Queensland) was entitled 'The Role of Medieval and Matristic Romance Literature in Spiritual Feminism'. Her MA thesis (University of Leeds) explored the spirituality of elderly women.*

Elizabeth Moores *lectured in English Literature at The University of Queensland for 30 years. Now retired, she retains a connection with the University as an Honorary Research Adviser. Her PhD was in Medieval Studies, and this was her primary teaching and research focus. Her publications are mainly in the area of medieval sermon studies. She also holds a Diploma in Studies in Theology (University of Queensland) and co-ordinated and taught in an interdisciplinary feminist theology subject, in conjunction with the Department of Studies in Religion, at The University of Queensland.*

# Commentary: Celebrating twenty volumes of *Women's Studies Journal*

## The *Journal*'s success story

**MARGOT ROTH**

A modest New Zealand journal's continued success for twenty years is certainly a cause for congratulation and celebration. The Women's Studies Association deserves applause, too, for the consistent production of the newsletter and the Conference Papers. What an excellent reflection of feminist enterprise – with a passing salute to *Broadsheet* for its twenty-year life.

In a piece I wrote (much too hastily) to mark the tenth anniversary of this *Journal*,[1] I expressed my concern about the impact of e-mails and the internet, however convenient, on its future existence in print. Obviously, my apprehension was misplaced, although I still wonder about problems for our wonderful feminist historians deprived of old-fashioned resources like undeleted letters and diaries.

When, as an ancient monument, so to speak, I was asked to write this article, I first thought there was nothing much to say except that, after a lot of debate at conferences and hectic discussions in between, an Auckland group launched the project. One factor that might have given rise to doubts was that any national organisation was likely to distrust Auckland delegates as representing a city that was too big, too brash and too lacking in real intellect. Then there were the academics (not so many of them then) who worried about the lack of scholarship in something produced outside academia, and believed that without men any publication would be of lesser quality. (A pity really that this notion still crops up, often on the backs of the male students in women's studies classes.) Of course there were technical and financial difficulties but, of course, the support was always encouraging.

This time around I decided to take a retrospective look at the *Journal* from its beginnings. This was over-ambitious, as I forgot to allow for my diminished eyesight, the fact that I don't have all the issues (I kept giving them away) and the amount of time it would take

to happily re-read so many of the contributions from start to finish. And what excellence is there. I ended my enjoyable study in 1998, with an issue devoted to literature. Aorewa McLeod's editorial[2] pointed out that in the *Journal*'s fourteen years there had been relatively little on women's writing; although one such item is a lovely pioneering essay early on by McLeod herself.[3]

I stopped in 1998, partly because of time, but also because I came to live in Melbourne at the beginning of 1999, therefore slowly lessening my lifelong familiarity with my Kiwi roots. The results of my efforts are, predictably, my own preferences. One concern I have is that I have had to leave out so many significant authors and so much important material.

Such interesting women have written for this journal, one of WSA's flagships. Personally, I believe the Conference Papers also document in many fascinating ways the course of projects, the discussion of new ideas, and the questioning and development of feminist theories. Contributors have gone on to add to their qualifications, to write and/or edit books and journals and to hold down important jobs.

The range of topics provides intriguing titles. One of my favourites is 'Breastfeeding and the Body Politic'. I had forgotten 'the dominance of Plunket ideology' still alive and well as recently as 1997, reminding me of my own anxious maternal experiences. Beasley calls it:

> A manifestation of the body politic … as an agent of social control through its ability to 'normalise' culturally specific infant rearing practices. [4]

However, she does comment that, like one of the new mothers in her study – the only one – many New Zealand women find their contact with a Plunket nurse 'positive and affirming'.

We did not actually use those two words when we started the *Journal*, but I think we hoped it would have something of the same effect. I editorially referred to an interview with playwright and novelist Renee:[5]

> She epitomizes the hardworking, versatile NZ woman: wife/mother; cook/cleaner/teacher etc.; extra-mural university student/writer/actor/director.[6]

The idea was to develop theories based on retrieval and validation of women's experience. Which happened. Renee's claim that all plays are political was echoed by a visiting English historian commenting

on historical research.[7] (And when has feminist writing not been political?) The *Journal* has always published specifically 'political' articles about, for example, union activists,[8] or women and power and social policy, or women MPs and the like.[9] Anne Else pointed out that the first Wellington collective had a high proportion of articles on history as well as on social policy,[10] and this trend continued. There was, for example, the special 'Going Public' suffrage number in 1993 in which, on the whole, contributors had reservations about this anniversary, such as:

> For women in 1993, as perhaps for Maori in 1990, there is that odd feeling of being called on to celebrate a victory that doesn't feel like one … It should not surprise us, then, that the benefits of suffrage for women have been limited, nor that this year-long party is of dubious value.[11]

Mostly, the earlier issues leaned towards fact-finding, to the demolishing of myths, rather than to the theoretical, which, on the whole, developed later. Exceptions were from Michele Dominy with her analysis of the 1979 Convention, and Christine Cheyne, who said:

> The claim that … there is a significant body of women artists who have simply been overlooked by conventional art historians, should not be the goal of feminist artists and historians, but the point of departure.[12]

Eleven years later, Judith Collard took off with:

> During recent years … the history of NZ art has been undergoing a reappraisal. Artists who had previously been dismissed or given only a minor position in the canon have been receiving greater critical attention.[13]

Geraldine McDonald also added to the thinking:

> There are three kinds of research on women. There's the kind in which women are the subjects but they are looked at exactly as if they are men … Then there is research which is concerned with the basis of women's oppression and explanations for their role and status. The third kind is research in which women are the subject and research methods are developed that capture the facts of their lives as they experience them. I think my research has been of the last kind.[14]

The two latter research modes are, naturally, those most favoured as contributors debated, discarded, reworked, expanded, as the articles by Cheyne and then Collard show. In 1988 there was a piece on

spirituality,[15] with a whole issue devoted to the topic in 2006 (20:2). In her review article, Dann expressed the wish that: 'Prue Hyman will go on to publish something definitive on women and economics', and in the next issue there it was, a review of Hyman's *Women and Economics*.[16] Another angle on research came from Dianne Snow:

> There can be no doubt that the conceptual dichotomy between public and private obscures the reality of women's everyday lives and the nature of their work, and that feminist materialism is an effective tool for such analysis.[17]

Early on there were several articles on, and references to, lesbianism.[18] (Eleven years later Quinlivan's study echoed Rosier's comment in 1985 that it was unfair to expect a gay student to educate classmates and teachers on lesbian life and times.) And, as could be expected in a women's journal, domesticity, motherhood and child-rearing filled quite a lot of pages,[19] but, unlike the popular picture in the popular magazines, they depicted a kind of parallel universe (often rather bleak) to Plunket's Ideal Home.

In my reading, I found that, as far as I could see, most aspects of women's occupations and experience were described and analysed. However, apart from a 'checklist' by Mary Ann Crick[20] (she was a prop and stay to women's studies programmes I was involved in years ago), there is no study of, or by, a feminist librarian, although there may be a reference to one in a footnote here or there. Librarians are often crucial for researchers and perhaps deserve more recognition.

In 1988 the *Journal* moved to a Wellington collective, who were the first to produce an issue devoted to just one subject, which, in this case, was Katherine Mansfield. The editorial says of the contributors:

> All approach Mansfield with the vigour of feminist challenges to orthodoxies in biography and literary criticism. But far from this leading to any uniformity, what emerges is a variety of new ideas.[21]

This was a delightful reversal of what Anne Else called 'the insipid doctrine'.[22] (I recall a conversation with the late Sarah Campion, a writer probably better known in Australia than New Zealand, she impatiently inclined towards the 'insipid' version of her, whom she regarded as the Other Woman while she was married to biographer Anthony Alpers.)

In 1992, the *Journal* went academic, into the capable hands of the Women's Studies section in the English Department at the University

of Otago. In thinking about the Olden Days, I suspect that one factor in the original extra-curricular production is often overlooked: that is the ongoing worry about the actual lack of resources, such as readily accessible photocopiers, computers, paper, co-operative printing firms and the rest – not to mention the time spent in gaining access and the cost thereof. Once a relatively large institution takes on a project (however grudgingly), it removes one layer of anxiety about the existence of technical aids close at hand.

There were other anxieties of course. Jacquie Matthews's beautifully crafted 'Reflections' said of Victoria University:

> Women's Studies has been subject to hostile rhetoric from both the Old and New Right and the Old and New Left outside and inside the university. It has suffered the silent indifference of much of the staff and student body … Academic opponents of Women's Studies dismiss it as a Minnie Mouse subject but are apprehensive of its consequences. With reason, if you study the aims of the Women's Studies Association …[23]

Anne Smith, discussing the marginalisation of women university teachers agrees:

> If Women' Studies offers this … challenge to traditional values and methods it is hardly surprising that it is viewed with profound mistrust by many outside and within the university.[24]

(I have to say here that I do hope conditions for university women – not to mention the majority outside academia – are better now than in 1992 when both these articles were written. Are they?)

Of course, the development of technology has made a positive contribution to communication and information. In 1994 Cahill introduced 'the first electronic discussion lists for women's studies in New Zealand', which she hoped would create 'a "virtual community" of feminist scholars'.[25] This was also the first *Journal* to include photographs, for:

> Engaging with visual media can be seen as part of a wider agenda to extend the journal's subject areas and challenge notions of what counts as valid subject matter for academic discussion.

As the publication traveled round collectives there seemed to be a growing tendency for issues round a particular theme. One that impressed me was the 'Special Issue: Educating Sexuality', edited by Alison Jones and Sue Middleton. Education is one of the topics that has received much *Journal* attention over the years, from a variety

of contributors, but, according to the two editors:

> only slowly has *education* come to be understood as a key site where bodies and sexuality are engaged and produced … much of the research and writing on women and education placed little emphasis on issues of embodiment … there was little sustained analysis of sexuality itself as discursively produced in educational settings.[26]

A range of writers, including Middleton herself, contributed to this kind of analysis of how sexuality is learned in various locations inside and outside schools. I was struck by the courage of the Samoan contributor who, 'as a young Samoan woman [I] have no acquired right and privilege to speak of and about the Samoan culture'.[27] I thought this issue was a good example of how women's studies extends across disciplines and cultures for important presentations of what the editors said was ongoing research. Not that it extended far enough, in their view. This issue included yet another debate (sigh) about the exclusion of male contributors.[28]

In 1997 Alison Jones was again an editor, this time of 'Special Issue: Indigenous Women in the Pacific', which I believe represents an important, fraught and reasonably successful development for WSA. The exact date eludes me, but I think it was in the 1980s when a WSA conference decided on an addition to WSA's aims, recognizing Maori as tangata whenua and therefore adopting 'particular responsibility to address their oppression'.

While this conference decision was probably a form of consciousness raising, good intentions and missionary zeal did not always work. We Aucklanders were perhaps a little further along in bi-cultural awareness than in some other places, as Maori and Pacific Island nationals were a far more numerous and visible presence. I remember an interview with Maori activist Ripeka Evans (in one of my missing issues), while McLeod, in her 1986 review article lays great stress on the importance of Keri Hulme's *The Bone People* as Aotearoa's first bi-cultural novel. In 1998, McLeod put forward the reasons why those whom she calls 'colonial settler-women novelists' stopped writing. Some were social and economic, to do with the Plunket style of their time with little intellectual stimulus and, for at least two, their isolation as lesbians. But mainly, says McLeod, it was because:

> Our geographical home is not an empty country, but someone else's home

> which we, to make our home, have taken from them. … these writers, situated in a country where the presence of the indigenous other was inescapable, were unable to write about them … [these writers] could not write about … [their] complicity in the dominant position of race.[29]

In the beginning, it was sometimes the indigenous other who had little interest in, or was suspicious of, WSA's overtures. In the suffrage issue, for instance, Cahill regretted the lack of Maori voices. She says:

> Silence does speak louder than words, particularly when words make the pluralities of 'us' disappear.[30]

There were, of course, misunderstandings. Before WSA was trying to go bicultural, McDonald 'wrote two papers on misconceptions which researchers had about Maori people' (Rosier). In 1988 she was writing about inequality for women, Maori and non-Maori:

> In academic achievement girls as a group surpass boys. To this extent the social order is not reproduced. Non-Maori as a group do better in school than Maori. To this extent the social order is reproduced.[31]

Jill Chrisp outlined the impossibility of running an introductory women's studies course in Rotorua with both Maori and Pakeha tutors and students. She explained:

> The development of a political and social awareness of the contemporary position of women in society from personal experience was difficult when those experiences were worlds apart.[32]

The result was the separate development of Mana Wahine, or Maori women's studies. Hinematau McNeill, a tutor in this programme reported:

> Maori women, many of whom had left school before the legal leaving age, produced outstanding work of the highest calibre that also showed their understanding of difficult, sophisticated material.[33]

Whatever the initial difficulties, the *Journal* now has plenty of writers with high standards like that, both Maori and those from Pacific Islands, as well as Pakeha. But a discordant note is struck by Mai Chen, a Taiwanese immigrant who documents far too many examples of discrimination she has suffered – a national tendency which she claims is institutionalised. She says:

> Women and Maori have helped to increase tolerance of difference … however, they have also acted, knowingly or not, to marginalize other

> groups who experience discrimination.[34]

This is the kind of challenging proposition that makes the *Journal* so interesting, raising as it does more questions, such as: is Kiwi intolerance so entrenched in, say, universities?

One article I found especially significant is Jane Vanderpyl's detailed account of the problems involved in setting up and maintaining a rape crisis centre by a collective with differing forms of feminist beliefs. This strikes me as a handy reference for feminists who, often for economic reasons, are drawn into mainstream enterprises like universities and struggle to uphold their principles. According to Vanderpyl:

> Conflict remained a central aspect of feminist collective organising. The herstory of this collective clearly demonstrates the ways in which feminist collective organising remains an unstable but valuable site of feminist organising for social change.[35]

From where I sit in Melbourne, New Zealand's rare mentions in the media often include the notion that the place is run by women, which seems to me an Australian put-down (I believe this country to be a sexist nation). This is a social change of course, but how much of it can be attributed to women's studies? No doubt universities have been repositioned to some extent, and individual women in women's studies courses have improved their own lives but … what about everybody else? The rates of domestic violence remain high, for instance.

However, I hope I live long enough to see a *Journal* article that measures the extent of changes made by feminists. And I expect to enjoy it as much as I have this foray into the *Journal*'s life. My apologies to all those women I have not mentioned for time and space reasons, and my thanks to everyone in WSA for including me in their achievements.

**Notes**

1 Margot Roth, 'Dear Journal – With Love', *WSJ*, 10:1 (1994).
2 Aorewa McLeod, 'Editorial', *WSJ*, 14:2 (1998).
3 Aorewa McLeod, 'An Innocent's Look at New Zealand Women Writers', *WSJ*, 2:2 (1986).
4 Annette N. Beasley, *WSJ*, 14:1 (1998), 74.
5 Claire-Louise McCurdy, 'Feminist Writer Renee: All Plays Are Political', *WSJ*, 1:2 (1985).
6 Margot Roth, 'Editorial', *WSJ*, 1:2 (1985), 5.

7 Margot Roth, 'Anna Davin: History Research is a Political Act'. *WSJ*, 2:2 (1986).
8 Margot Roth, 'Union Organiser: Passion for Justice', *WSJ*, 2:2 (1986); Kris Bennett, 'She was "only a bloody Sheila" Who Battled for Workers' Rights', *WSJ*, 3:1 (1987).
9 Margaret Wilson, 'Women and Power: Law, Economics, Politics and Decision-making', *WSJ* 3:1 (1987); Penny Fenwick, 'Royal Commissions Can Be Good for Women', *WSJ*, 3:2 (1988); Allanah Ryan, 'Playing at Happy Families: the State and Fertility Control' *WSJ*, 2:2 (1986); Christine Dann, 'The Political is Political', *WSJ*, 10:2 (1994).
10 Anne Else, 'Editorial' *WSJ*, 7:2 (1991).
11 Maud Cahill, 'Going Public/ Suffrage At Issue', *WSJ*, 9:2 (1993), v, vii.
12 Michele Dominy, '1979: A Cultural Analysis', *WSJ*, 2:2 (1986); Christine Cheyne, 'Looking at Feminist Theories Looking at Women's Art Practices', *WSJ*, 3:1 (1987), 49.
13 Judith Collard, 'Painted with a Smile: Art and Representation in New Zealand 1928–1940', *WSJ*, 14:1 (1998), 85.
14 Pat Rosier, 'Geraldine McDonald: Her Life, Her Times, Her Research', *WSJ*, 3:2 (1988), 20.
15 Jill McLaren, 'If You Want to See the Goddess … An Introduction to Feminist Women's Spirituality', *WSJ* 4:1 (1998).
16 Jan Pahl, 'Reviews', *WSJ*, 11:1/2 (1995).
17 Dianne Snow, 'On Women's Work', *WSJ*, 5:2 (1989), 90.
18 Dominy; Hilary Haines (now Lapsley), 'D for Psychology: Distorts, Devalues, Damns Difference', *WSJ*, 3:1 (1987); Kathleen Quinlivan, '"Claiming an Identity They Taught Me to Despise": Lesbian Students Respond to the Regulation of Same Sex Desire', *WSJ*, 12:2 (1996); Pat Rosier, 'Lesbian Issues in Women's Studies', *WSJ*, 1:2 (1985); Belinda Trainor, 'Having or Not Having Babies – What Power Do Women Have?', *WSJ*, 3:2 (1988). **Note:** This article was compiled from Belinda's meticulous files after her untimely death in 1986. This young lesbian feminist scholar made a large contribution to our feminist thought and action and her work is a fitting memorial.
19 Jo Aitken, 'Wives and Mothers First: the New Zealand Teachers' Marriage Bar and the Ideology of Domesticity, 1920–1940', *WSJ*, 12:1 (1996); Jane Chetwynd, Susan Calvert and Virginia Boss, 'Caring and Coping: Life for Mothers of Intellectually Handicapped Children', *WSJ*, 1:2 (1985); Helen Cook (now May), 'Images, Illusions of Harmony: The 1950s Wife and Mother', *WSJ*, 1:2 (1985); Liz Gordon, 'The Ideology of Family Life and the Transition to Work', *WSJ*, 5:1 (1989); Haines; Anne Meade, Margaret Rosemergy and Raylee Johnston, 'How Children Affect Family Style: The Hidden Contract', *WSJ*, 1:2 (1985); Deborah Montgomery, 'War and Women: Work and Motherhood', *WSJ*, 2:2 (1988); Rosemary Novitz, (now Du Plessis) 'Caring: The Advice of the "Experts" and the Reality of

Experience', *WSJ*, 1:2 (1985).
20 Mary Ann Crick, 'Women's Studies Resources: A Checklist', *WSJ*, 8:2 (1992).
21 Charlotte Macdonald, 'Editorial', *WSJ*, 4:2 (1988), 4.
22 Anne Else, 'The Insipid Doctrine: Joining the Resistance in New Zealand', *WSJ*, 4:2 (1988).
23 Jacquie Matthews, 'Reflections and Recollections of a Retiring Woman', *WSJ*, 8:1 (1992), 1–2.
24 Anne B. Smith, 'Women in University Teaching', *WSJ*, 8:2 (1992).
25 Maud Cahill, 'Editorial', *WSJ*, 10:1 (1994), 1,4.
26 Alison Jones and Sue Middleton, 'Editorial: Educating Sexuality', *WSJ*, 12:2 (1996), 5.
27 AnneMarie Tupuola, 'Learning Sexuality: Young Samoan Women', *WSJ*, 12:2 (1996), 59.
28 Linda Hill, Alison Jones, Aorewa McLeod, 'Commentary: The Nineties … Men in Women's Space', *WSJ*, 12:2 (1996).
29 Aorewa McLeod, 'A Home in this World: Why New Zealand Women Stopped Writing', *WSJ*, 14:2 (1998) 73–74.
30 Maud Cahill, 'Going Public/Suffrage at Issue', *WSJ*, 9:2 (1993), ix.
31 Geraldine McDonald, 'The Construction of Inequality: The Role of Education and Occupation on the Lives of Maori and non-Maori Women, *WSJ*, 4:1 (1988), 16.
32 Jill Chrisp, 'Women's Studies: Kitchen Sink or Lecture Theatre?', *WSJ*, 8:1 (1992), 61.
33 Hinematau McNeill, 'The Mana Wahine Uni-Tech Programme', *WSJ*, 8:1 (1992), 69.
34 Mai Chen, 'Discrimination, Law, and Being a Chinese Immigrant Woman in New Zealand', *WSJ*, 9:2 (1993), 18.
35 Jane Vanderpyl, 'An Unstable Achievement: Conflicts in Feminist Collective Organising', *WSJ*, 14:1 (1998), 35.

# Looking back, looking ahead

**ANNE ELSE**

My time as editor of four volumes of the *WSJ* is difficult to recall clearly, because it was shadowed throughout by the death of my son Patrick in October 1987. It also coincided with my tenure at the Stout Research Centre, researching and writing *A Question of Adoption*. Hard to imagine now, but it was not until the late 1980s that we moved to computerised typesetting and production. The issues didn't focus on a major topic then, except for the Katherine Mansfield centenary issue (*WSJ*, 4:2).

Looking back over these issues, and constantly finding myself completely absorbed in rereading, I realised that they contain a very high proportion of work which continues to be highly relevant today, as do many other earlier issues. It would be valuable for new researchers to go back and revisit many of the studies reported on here, to see what change there has been since. For example, looking at 'Poverty/Planning/Power' (*WSJ*, 7:2), is it any easier to set up a new women's refuge now than it was when Jennifer Dixon reported on the tortuous process – and violent local opposition – faced by the women who opened Dinsdale House in Hamilton? What has changed for the better – or worse – in terms of Maori women's housing (especially given that 50 per cent of Maori children live with sole parents, most of them women) since the appalling findings of Nori Parata's landmark research, '… for the sake of decent shelter'? How does the latest round of benefit 'reforms' compare with that of 1991, in terms of the implications for women?

So many areas covered, in such a rich collection of material. Introducing the first issue which I edited, I described the *Women's Studies Journal* as providing 'a unique interdisciplinary forum for feminist work within the broad framework of women's studies in New Zealand'.[1]

I think this description captures something which is, for me, one of the most important features of feminist scholarship in general, and the *WSJ* in particular, and which has been evident in every issue since *WSJ* began. It recognises that feminist work is done (or could

be done) within virtually every field of scholarship, and that much of this work does not stand easily within disciplinary boundaries which were never designed to accommodate it.

It also recognises that this crossing and blurring of boundaries is not a weakness or a difficulty, but a strength. One of the best ways to generate new insights is to think across different fields. The *WSJ* is so valuable precisely because it does encompass such a broad range of fields, and enables those working in them to see what is going on elsewhere. Its contents often challenge received wisdom and shed a different light on current debates.

### Looking ahead

While a steady stream of excellent feminist knowledge continues to be produced in New Zealand, and the *WSJ* continues to be indispensable for publishing it in a feminist context, this work is not being successfully promoted or publicised. Given the increasing emphasis on narrow specialisation, and the pressures of academic career-building, does anyone else – that is, anyone who is not consciously involved in building feminist knowledge – even know it is there, let alone regard it as relevant?

In both my paid and my unpaid work as a writer and editor, I continually come across 'expert' reports, essays and presentations which can, at best, be described as gender-blind. They display clear evidence that the author has never considered that gender might be a significant dimension to investigate, and/or has never read even the major feminist thinkers in his or (more rarely) her field, no matter how relevant they are. (One of my favourites was a solemn Treasury statistical analysis, best left unidentified, which concluded that having children does have an impact on women's labour force participation….) Are we all just talking to, or even shouting, at each other in a dark corner, while the so-called 'general' conversations in each discipline – now (thanks to feminism) including some women – carry on regardless in the centre of the room?

When feminist work is not being ignored, it is often being attacked. One surefire way of drawing public attention to your work is to highlight the ways in which it bravely contradicts what is claimed to be the 'politically correct' position. Anything to do with feminism offers by far the safest target. Feminism is now popularly characterised as an outdated, knee-jerk perspective which unjustly blames men as

a group for their alleged misbehaviour towards women as a group, in much the same way as individual women bring 'false allegations' of rape or child abuse against individual men.

Although most of the acknowledged major social issues of our time are deeply embedded in gender, as well as race and class, this is routinely ignored or downplayed. Key terms such as 'parenting', 'sole parent', 'domestic/family/sexual violence', 'caregiver', even 'pay equity', obscure the marked gender relations at work. There are very few currently acceptable overt forms of concern for women in terms of gendered position, whereas overt forms of concern for men in terms of gendered position are prominent and widespread. Don Brash and his supporters attempted, with only limited success, to make Pakeha seen as the new Maori; there is much more widespread support for attempts to make men seen as the new women.

I'm particularly concerned about the lack of attention-catching, dynamic feminist forums on the internet (which is littered with dedicated anti-feminist sites, some of them with an academic base and credentials). The *WSJ*'s old web presence was excellent, extremely well done and very user-friendly, and the new one at wsanz.org.nz is too (though as an ageing feminist, I must admit that I preferred the larger font size in the previous version). The next step is to make full content available on-line (not necessarily to the exclusion of paper). But what I would really like is to see the *WSJ* become the nucleus for an interactive site that would be capable of conveying just how vibrant, ground-breaking, and above all indispensable feminist scholarship continues to be for the kind of twenty-first century society that is fit for all New Zealanders to live in.

How can this be accomplished? Like many other voluntary organisations which do vital work, but don't offer obvious individual benefits, the Women's Studies Association is struggling with a lack of womanpower. In terms of tapping into the kinds of academic resources that sustain other knowledge communities, its cross-disciplinary strength is also a disadvantage. But working out how to make feminist knowledge better heard and heeded is, in my view, the most urgent priority for the WSA and *WSJ*.

**Note**

1 Anne Else, Editorial, *WSJ*, 4:1 (1988), 3.

# The University of Otago editors, 1992–1995

**ANNABEL COOPER, MAUD CAHILL, BARBARA BROOKES AND EDITORIAL COLLECTIVE.**

Around the time that the first paper in what was then Women's Studies at the University of Otago was taught – in 1990 – Barbara Brookes floated the idea that an Otago group might respond to the Wellington editors' wish to hand over the editing of the *Women's Studies Journal*. Interest was forming around the fledgling Otago programme, and a heterogeneous group emerged, which included academics with real jobs, academics with temporary jobs, and postgraduates. Where are they now? Barbara Brookes is a professor of history; Maud Cahill sells rare books; Judith Collard is a senior lecturer in Art History; Annabel Cooper heads the Gender Studies programme; Bronwyn Dalley is the Chief Historian; Judith Duncan teaches Education; Penny Griffin is Widening Participation Officer at the University of Nottingham; Sarah Williams teaches Anthropology at Evergreen College in Washington State; Elizabeth Kerr chairs the Historic Places society in Dunedin; Jane Malthus has shown academic life her heels and taken to painting and Vivienne Scott-Melton teaches Sociology in Auckland. Others participated for shorter periods.

We built on many years of work put in by the Wellington editors. It seemed timely to introduce a process of blind review, so that authors could list publications in a peer-reviewed journal. We contemplated repealing the ban on male authors, but because we disagreed on this matter, canvassed the membership of WSA, whose majority decision was against repeal. Strangely, we were the only editorial group so far to have published a male author as a co-author in an article (perhaps predictably?) on the internet. We instituted the shift to publication by Otago University Press, in an attempt to relieve the production burden on subsequent editors and we compiled an index to the first ten volumes.

The learning curve was steep. We learned about finances the hard way. We learned how much voluntary labour was often necessary to bring work through the review and editorial process to publication. We learned that only much more hard work than you ever expected can

bring a journal to publication on time. We learned that collectives are time-consuming, that factions occur, that sisterhood has its limits.

Looking back at 'our' issues, the six from 1992–1995, though, we're pleased. The list of authors (take a glance) includes many who have become much more famous names than they were then, many who have kept on producing great work in all sorts of contexts here and elsewhere, and thankfully, it includes the names of women who didn't have real jobs then and do now. We hope the *Journal* helped. We like the fact that the academic standard was high, but that the *Journal* was open to exploratory work and experimental forms. It's eclectic and it's interdisciplinary: a snapshot of a moment in the development of a new and growing field.

# The Return to Auckland

**PHYLLIS HERDA**

The *Women's Studies Journal* began its twelfth year in 1996 with a new editorial collective, based in Auckland. The creation of the new collective coincided with an expansion of the Women's Studies Programme at the University of Auckland. The mid 1990s were generally a time of growth for Women/Feminist/Gender Studies departments and programmes at tertiary institutions in Aotearoa/New Zealand. It was a return to Auckland, as the *Journal* began in 1984 with Margot Roth and the Auckland Women's Studies collective. The commitment of the second Auckland collective was to continue the *Journal*'s focus on scholarly debate concerning Women's Studies, feminist research and gendered knowledges in Aotearoa/New Zealand and the wider Pacific region. The eight issues of the *Journal* covered a wide range of feminist positions and disciplinary backgrounds during the *Journal*'s four years with the second Auckland collective (1996–1999).

The number of women in the second Auckland collective swelled and diminished over the years with the following women forming the core of the working collective (in alphabetical order) Caroline Daley, Raewyn Dalziel, Phyllis Herda, Linda Hill, Judith Huntsman, Alison Jones, Claire Louise McCurdy, Aorewa McLeod, Deborah Montgomerie, Julie Park, Judith Pringle and Lane West-Newman. Two members of the collective, Claire Louise McCurdy and Aorewa McLeod, were also members of the original Auckland collective.

1996 was also the first year of production and distribution of the *Journal* by Otago University Press. Wendy Harrex and her team managed subscriptions and advertising, as well as the physical production of the *Journal*. The commitment of the Press to the *Women's Studies Journal* has meant its survival even during times of economic difficulties.

A *Journal* innovation with the return to Auckland was the establishment of a student essay competition for Stage III undergraduate and first-year (BA Hons or MA) graduate students. The members of the collective involved in judging the competition

were always impressed with the enthusiastic response from students, as well as the high quality of the entries. Each year the winning essay was published in the *Journal*. The winning essays and their authors were: Judith van Trigt, 'Reflecting on the Pacific: Representations of the Pacific and Pacific Island Women in Five Dominant Cinematic Texts' (1996), Paulette Benton, 'Feminist Ethnography: On the Politics of Doing Research on Women' (1997), Sacha Wallace, 'A Defence for the Battered Woman? Assessing the Adequacy of Legal Defences Available to Battered Women Who Kill' (1998), and Amy Jamgochian, 'The Eventually Untrue Adventures of Two Girls in Felicity: The Problem with Truth in *Dare*, *Truth* or *Promise*' (1999).

Another innovation was the selection of artwork by women artists for the cover of the *Journal*. Work by Kirsten Mitchell, Karyn Dempsey, Alexis Louise Neal, Dagmar Dyck, Ngahiraka Mason, Carole Shepheard, Yuk King Tam and Victoria Martinez Azaro were reproduced for the striking covers which were frequently commented upon by the readers of the *Journal*.

The collective, in consultation with the Press, decided to continue with the publication of two issues per year (Autumn and Spring) and, where possible, one of these issues would be devoted to a special topic. These included: 'Educating Sexuality', edited by Alison Jones and Sue Middleton (12:2, 1996) which brought together a range of local studies which considered how women and girls learn, through formal and informal educational settings, normative values and practices of sexuality. The publication of this issue brought up an often reoccurring debate for the collective to consider: the inclusion of male authors. Originally, the editors planned to include the work of three male authors writing on gay students and teachers and the construction of adolescent male sexuality at school. The collective was divided in its support for the continuation of the policy which prevents males from contributing to the *Journal* and asked that the issue be discussed at the WSA conference in Palmerston North. The outcome was a very close vote in favour of retaining a female-born only publication. 'Indigenous Women in the Pacific', edited by Phyllis Herda and Alison Jones (13:2, 1997), which gathered together diverse and important articles primarily by and about Maori and Pacific Island women. All the papers were connected by their sharp view of women's lives in this complex region and considered issues of belonging, struggle, representation and identity. 'Literature', edited by Aorewa McLeod

(14:2, 1998) broke the sociological/human sciences/history trend of the articles appearing in the *Women's Studies Journal*. The seven papers focused on feminist literary studies – most concerned with Aotearoa/New Zealand. This volume also presented original poetry by Briar Wood, Tracey Slaughter and Janet Charman. *Girl Trouble? Feminist Inquiry Into The Lives of Young Women*, edited by Phyllis Herda (15:2, 1999) was selected papers presented at a conference of the same name at the University of Waikato in November 1998. The papers in this special issue examined the experiences of, as well as the social normative forces on, young women in several western societies. In the West, adolescence is considered a time when sexual behaviours and the formation of a sexual identity are paramount, and many of the papers reflected these issues.

While the *Women's Studies Journal* thrived during its time at Auckland, the same cannot be said for the country's Women's Studies departments and programmes. A new funding regime based on a competitive market model of equivalent full-time student enrolments (efts) was implemented at tertiary institutions in Aotearoa/New Zealand in the mid-1990s. Its effects have been detrimental and, in some cases devastating, to Women's Studies programmes and departments in Aotearoa/New Zealand. All programmes and departments have suffered under the new regime (as have many other departments and programmes in each of the universities) with restructuring and redundancies having become increasingly common. The effect on the *Journal* of this restructuring and, in some cases, disestablishment, has been profound. As a scholarly journal, the *Women's Studies Journal* has often found a home and support from academic staff based at tertiary institutions around the country. That Women's/Gender Studies remains as part of the curriculum in the six universities at all is due to the dedication and strong determination of scholars from Women's/Gender Studies departments and programmes, as well as the support of colleagues from other disciplines. The same can be said for the continuation of the *Journal*. It survives because individuals care and believe in it and, in this economic and academic climate, that is heartening.

# Strategies of Control and Resistance: Lay responses to the medicalisation of menopause

ANNETTE BEASLEY

## Introduction

> There's a lot of money to be made from telling healthy people they're sick. Some forms of medicalising ordinary life may now be better described as disease mongering: widening the boundaries of treatable illness in order to expand markets for those who sell and deliver treatments.[1]

Over recent years, the pharmaceutical industry's marketing of 'wonder drugs' for conditions previously regarded as falling within the normal range of corporeal experience has livened the debate surrounding the medicalisation of daily life. There is concern that the 'disease mongering' tactics of the industry may distort medication risks, increase the incidence of iatrogenic illness, foster social phobias around common conditions, and displace social constructions of illness with corporate constructions of disease.[2] However, the commercial marketing of 'wonder drugs' is by no means a recent phenomenon. Since the early 1960s, Hormone Replacement Therapy (HRT) has been promoted to mid-life women as a panacea for the short-term symptoms of menopause, and a treatment for the longer-term effects of oestrogen deficiency. The forty-odd years of industry attempts to recast a normal female life stage as one of hormone deficiency disease (akin to diabetes or thyroid disease), provide a unique opportunity to explore the impact of disease promotion strategies on a targeted group of consumers.

The focus of this paper is on the reaction of a group of New Zealand women to the promotion and management of menopause as a disease of oestrogen deficiency. The objective is to demonstrate that lay resistance is an integral aspect of the process of medicalisation. The discussion will adopt a critical-constructivist position to establish that: a) this group of women were active agents in the process of decision-making on the management of menopause; and b) the women's decision-making processes were most influenced by their common sense models of menopause.

A critical-constructivist perspective acknowledges social reality as the product of historical, social and cultural processes, and the meaning-making activity of the individual mind as collectively generated.[3] The focus on the way individuals make sense of their experience of the world emphasises the relationship between social structures and individual experience. The role of power in defining and sustaining dominant knowledge and beliefs is acknowledged as central to this relationship.

The notion of active agents refers to the ability of individuals to determine those practices, actions and strategies they deemed most meaningful or appropriate to their lives.[4] Common sense is defined as a hegemonic view of reality that involves unconscious acceptance of aspects of everyday life as 'normal' and 'natural'.[5] Because common sense embraces the seemingly normal and natural, its meanings tend to be taken for granted and go largely unchallenged. However, as a mode of consciousness, common sense draws on a wide storehouse of often opposing knowledges derived from antecedent ideologies, and so is characterised by its eclectic, disjointed and contradictory qualities.[6]

The role of common sense in relation to menopause is multi-dimensional: it defines an everyday female life experience; it shapes expectations and gives social meaning; it explains and identifies associated phenomena; and it shapes and informs responses to this event. The impact of common sense views of menopause varies in relation to popular acceptance of competing knowledge sources which can be taken-up and accommodated within the common sense knowledge base.

### Medicalisation

Social scientists have traditionally viewed medicalisation as a hegemonic process which reshapes lay perceptions of the body as the medical community attempts to create a market for its services.[7] As a process, medicalisation is characterised by redefining as pathological, bodily processes previously regarded as falling within a range of normal. Medical professionals are recognised as the legitimate custodians of specialised knowledge regarding illness diagnosis, treatment and prevention. A specialised vocabulary emerges which, as it becomes incorporated into the vernacular, reconstructs common sense perceptions of bodily events. There is an

accompanying devaluing of lay knowledge, skills and judgement on matters of health and illness, together with an increase in technological intervention, frequently administered from purpose-built institutions which reinforce the power, knowledge and judgement of medical professionals.[8]

The emphasis of the medicalisation critique on asymmetrical power relationships is under scrutiny.[9] The assumption that recasting normal bodily functions as pathological displaces common sense knowledge is under question. Williams and Calnan,[10] for example, argue that empirical research indicates that the hold of modern medicine over contemporary experience has been exaggerated:

> [T]he structure of lay thought and perceptions of modern medicine is complex, subtle and sophisticated, and individuals are not simply passive consumers who are duped by medical technology. Rather, they are critical reflexive agents who are active in the face of modern medicine and technological developments.

Lupton finds the denial of agency problematic, and questions the continued dominance of the regulative view of medicalisation and the derogatory manner in which the term has been used. She argues that the ways in which medical discourses are taken up, negotiated or transformed by the lay population, warrant further examination. Reminding us of Foucault's emphasis on resistance as a fundamental aspect of power, Lupton argues, 'Power is not a possession of particular social groups, but is relational, a strategy which is invested in and transmitted through all social groups'.[11]

### The medicalisation of menopause

Attempts by the pharmaceutical industry to medicalise menopause through the promotion of HRT have received considerable criticism.[12] The focus of such critiques is generally on the industry's promotional strategies aimed at educating both lay and medical consumers.[13] Commonly, these strategies take the form of printed and audio-visual material that describes the physiological changes that occur at menopause, and possible short-term and longer-term symptoms. These strategies have been criticised for promoting psycho-social symptoms such as, 'sleepless nights, lack of concentration, [feeling] emotional, mood swings, irritability, anxiety, depression, loss of sexual desire' and so on,[14] in addition to the medically established symptoms of hot flushes, night sweats and vaginal dryness.[15] Accusations of 'creating

anxieties',[16] and 'putting the living fear of guilt into those women who decide not to use HRT',[17] have been levelled at statements such as the following:

> Many people have osteoporosis – *90% of these are postmenopausal women.*[18] Many do not even know they are at risk. In fact, bone loss usually goes unnoticed until a fracture occurs. It is the first seven years after menopause that are crucial – half of a woman's total bone loss occurs at this time, in the early stages of [o]estrogen deficiency.[19]

> More women die of heart disease than all cancers combined. It is the leading cause of death among postmenopausal women. By restoring the body with oestrogen, many studies show that oestrogen replacement cuts the risk of heart disease by one half.[20]

While the promotion of HRT as presented above could be considered as 'disease mongering', it is surprising that the critical response has generally assumed mid-life and older women to be passive, manipulated victims.[21] The findings of a number of recent studies challenge this assumption. For example, a group of New Zealand women avoided 'taking the easier option of handing over responsibility to their doctor and becoming a passive recipient of the decision made'.[22] Hunter, O'Dea and Britten found that among a group of British woman the decision to take HRT was primarily influenced by immediate and/or relatively short-term issues, rather than by the benefits of longer-term health promotion.[23] They also found that women who experienced mild symptoms were reluctant to take medication because they regarded HRT as inappropriate for the management of a 'natural' process. Similarly, Griffiths found British women reluctant to go on HRT, 'except as a last resort'.[24] Although many sought their doctor's advice on the management of menopause, most made the decision to not take medication on their own. Griffiths' conclusion that women themselves are limiting the medicalisation of menopause, runs counter to earlier critiques of the promotion of HRT. In another study of a group of Welsh women,[25] it was reported that participants accepted only those aspects of the medical explanation of the menopause that were consistent with their established beliefs.

### Study Context

The findings presented in this paper are taken from a study of a group of New Zealand women of European descent, conducted in

1995 and 1996.[26] One aim of the study was to explore the impact of the promotion of the deficiency disease model of menopause on the participants' perceptions, understanding and experience of this life stage.[27]

In retrospect, the timing of the data collection was significant. Although the women were exposed to competing discourses on menopause and its management, their responses were not influenced by three key developments. First, the sudden termination (in 2002) of the Women's Health Initiative Longitudinal Study in the United States of America. This study identified a heightened risk of breast cancer, heart disease, stroke and pulmonary embolism associated with extended use of HRT among healthy women.[28] Second, the introduction of direct-to-consumer advertising of prescribed medications in New Zealand in 1996.[29] And third, the impact of the internet as a popular source of medical information, and direct-to-consumer sales of prescription medicines. Not one woman in this study identified the internet as a source of information on menopause

Traditionally New Zealand women have experienced menopause as a private event, surrounded by social taboo.[30] During the 1980s, the topic of menopause, its symptoms and management gradually entered the public arena. This debate was characterised by tensions between the medical definition of menopause as a state of oestrogen deficiency and the common sense perception of this event as a normal, natural part of women's reproductive lives. A Replay Radio[31] production of edited highlights of a talk-back show recorded in 1988 presented women's descriptions of their experiences of menopause and its management. The programme also included advice and information on HRT from a medical specialist. In the early 1990s, the Department of Health produced a series of pamphlets promoting life style changes such as diet and exercise for the control of menopause-related symptoms and prevention of osteoporosis.[32] Around the same time, two educational videos and several audio-tapes produced by pharmaceutical companies became available through general practice surgeries.[33] In 1991, publication of *The Menopause Industry*[34] drew attention to the accusation that pharmaceutical companies were commodifying women's bodies through the promotion of HRT. Shortly after, the Women's Health Action Alliance in Auckland initiated a series of one-day workshops to educate mid-life women on the risks of HRT, and inform them of alternative strategies of symptom

management. Around the same period, the New Zealand Family Planning Association established workshops to promote menopause as a normal, natural life stage. The aim was to empower mid-life women to take control of this event through being appropriately informed and supported.[35] Contrary views on HRT and its benefits were also promoted by public figures such as Sharon Crosbie, Chief Executive of Public Radio in 1996.[36] In that same year Crosby adjudicated the first public meeting of the newly formed New Zealand branch of the Australian Menopause Society at the Wellington Town Hall concert chamber. This event, attended by approximately 200 women, was promoted by the Society as an opportunity for local women to find out about menopause. The format involved presentations from four medical experts on the physiology and medical management of menopause, followed by questions from the audience.[37]

Despite such developments, little research was published on New Zealand women's knowledge and experience of menopause during the 1990s, with no direct information on the trends and prevalence of the use of HRT available until the new millennium. Pharmaceutical records suggest a steady increase in HRT use between 1992 and 1995, during which time prescriptions nearly doubled.[38] Two population-based surveys on the use of HRT among New Zealand women aged between 45-64 years were conducted in 1991 and 1997 respectively.[39] The results, published in 2001, identified an increase in the use of HRT from 12 per cent in 1991 to 20 per cent in 1997 across all socio-economic and educational groups. Both surveys found that most women started HRT for the relief of symptoms, although the prevention of osteoporosis was also a major reason for starting the medication. The authors also noted a marked increase in the 1997 survey (from 13 per cent to 25 per cent) in women taking HRT to prevent coronary heart disease.

## Method

The current study adopted an inductive approach to data collection. Rather than attempting to test a hypothesis, this approach seeks to identify broad generalisations as a means of data testing and theory generation.[40] This technique allows participants to identify and explore those aspects of everyday experience they view as most meaningful.

*The participants*

Although the study recruited a total of 73 participants, the data for this paper is drawn from the responses of the 52 women aged between 42 and 81 years who defined themselves as 'in' or 'through' menopause. Twenty-four of these participants were residents of the prime research site, the Manawatu district of the lower North Island of New Zealand. These women were contacted through local social organisations and by word of mouth or the snowballing technique. The remaining 28 responded to an advertisement placed in the national women's magazine, *New Zealand Women's Day* (*NZWD*).[41] These respondents were drawn equally from provincial/rural[42] and urban areas throughout the country. The data analysis identified no discernable differences between the two groups of participants in terms of the range of expectations, attitudes, perceptions and experiences of menopause identified.

Participant recruitment involved the non-probability technique of self-selected, purposeful sampling. The advantage of this technique was that it targeted women whose interest in the research motivated them to provide rich data. Conversely, a limitation of self-selection recruitment is that while it allows comparisons to be made within and between groups of participants, any findings remain specific to the identified groupings and cannot be generalised to the wider population. This methodological limitation is consistent with qualitative inquiry where the emphasis is on discovering underlying meanings and patterns of relationships, rather than 'numerical representation and manipulation of observations for the purpose of describing and explaining phenomena that those observations reflect'.[43]

A further advantage of the snowballing technique is that because participant recruitment is made through referral from existing informants, it follows the pattern of social relations in a particular setting.[44] As the data collection progressed, recognition of the close social links between many of the Manawatu participants prompted the decision to compare their views and experiences with those of women residing in other areas of New Zealand. This objective was the rationale for the inclusion of the *NZWD* participants, as it allowed for data triangulation. That is, the opportunity to compare data generated from two different purposive samples, each employing different collection techniques.[45]

*Participant characteristics*

*Table 1. Key characteristics of participants who defined themselves as being 'in' or 'through' menopause.*

| Characteristic | Feilding/Manawatu (N=24) | % | *NZWD* (N=28) | % |
|---|---|---|---|---|
| Age | | | | |
| 60 years + | (11) | 45.8 | (2) | 7.1 |
| 50–59 years | (10) | 41.7 | (13) | 46.4 |
| 40–49 years | (3) | 12.5 | (13) | 46.4 |
| No formal education | (10) | 41.7 | (8) | 28.5 |
| Occupation | | | | |
| Professional | (6) | 25.0 | (6) | 21.4 |
| Self-employed | (3) | 12.5 | (5) | 17.9 |
| Admin/clerical | (1) | 4.2 | (9) | 32.1 |
| Semi-skilled | (3) | 12.5 | (4) | 14.3 |
| Housewife | (9) | 37.5 | (1) | 3.6 |
| Retired | (2) | 8.3 | (3) | 10.7 |
| Has used HRT | (14) | 58.3 | (18) | 64.3 |

The key characteristics of the two groups of participants are compared in Table 1. Two aspects should be noted. First, formal education was defined as having passed or achieved a level equivalent to or above the New Zealand School Certificate examination. Formerly, this examination was taken around the age of 15 years on completion of three years at secondary school. Aside from the oldest woman in the study (aged 81 years), who left school at age 12, those with no formal education had left school between the ages of 14 and 15, and had not undertaken any further educational or vocational training. And second, in relation to employment among those classified as having a professional occupation, all but one (a medical laboratory technician) were nurses or teachers. The administration/clerical category includes those employed as office managers, bank employees and administrative assistants. Those classified as self-employed were generally engaged in small businesses such as shop keeping and the provision of services (for example, dressmaking), although two in this

category described themselves as a 'farmer' and 'writer', respectively. Three of the five who described themselves as 'retired' had been either a nurse or teacher.

The larger number of Manawatu participants who had no formal education and classified themselves as 'housewives' was associated with the older research population and the fact that very few of the farming women were involved in paid employment. In contrast, the greater number of *NZWD* respondents employed in administrative/ secretarial work appears to reflect better employment opportunities for urban women. Finally, the greater number of *NZWD* respondents aged in their forties seems a disproportionately large group when compared with the Manawatu participants. The reason for this distortion is not clear and may well be a factor of the wider *NZWD* catchment area where a greater number of women were experiencing early menopause.

While there are obvious similarities between the two groups, some differences are apparent in the 'age', formal education and 'occupation' categories. The larger number of participants from the Manawatu area aged 60 years and over, reflects both the nature of the prime research site and the effectiveness of the recruitment techniques employed. Initial contact with potential participants was made through a number of Feilding social organisations, many of which had an ageing membership. At the time of interviewing, the town of Feilding – with a population of around 14,000 people[46] – supported 238 listed social organisations, a phenomenon that appeared to reflect the town's role as both the centre of a large rural community and as a retirement area.[47]

*Data collection and analysis*

The data collection commenced with a series of six focus groups followed by in-depth interviews among the Manawatu participants. An average of five participants attended each of the focus group meetings which were generally around two-and-a-half hours duration. These groups were facilitated and recorded by the researcher.

In response to the lack of comparative research on the experience of menopause among New Zealand women, the purpose of the focus groups was to identify key issues and themes to be explored through in-depth interviews.[48] At each meeting it was only necessary to pose the question, 'What do you know about menopause?' to initiate the

discussion. From that point onward, little if any facilitation was required until the discussion drew to a natural close. Data saturation occurred around the fourth meeting.

Most of the in-depth interviews were held at the participant's home and ran for between one and two and a half hours. Each interview was tape-recorded and began with the participant completing a brief demographic profile. They were then asked to describe what they knew about the physiological process of menopause and the source of their knowledge, followed by their expectations and experience. Most interviews were participant-led with probing kept to a minimum. Brief notes were taken to ensure the participant covered key issues raised by the focus group members and were followed up if necessary with open-ended questions. Most spontaneously addressed the themes identified by the focus group interviews.

Thirty-two of the forty-seven *NZWD* readers who requested information about the study[49] submitted written narratives in response to a guide sheet. In addition to requesting the same demographic details collected from the Manawatu women, these respondents were provided with a list of open-ended questions designed to guide their narratives. While this technique promoted a more structured approach than in-depth interviewing, the questions addressed the same issues and themes raised by the focus groups and explored during the in-depth interviews. In an attempt to minimise influencing the women's responses, the information sheet emphasised that the questions were intended as a guide only and encouraged respondents to write about those aspects of their experience they considered most significant. Most replies adhered closely to the guide sheet questions. The quality of the responses varied from brief comments noted on the guide sheet itself, to lengthy written narratives.

An unanticipated consequence of the data collection techniques was that they provided a forum through which the women could freely discuss a subject most perceived as socially taboo. Some also indicated their willingness to participate reflected personal frustration over the lack of access to 'satisfactory' non-medical, experiential knowledge. These women hoped their stories would become available to help inform others. While it is difficult to assess the effect of these motivations on the data collected, it needs to be acknowledged that the social orientation of the research may have attracted more articulate participants who held strong and/or atypical views on menopause,

and were more likely to express resistance to the medicalisation of this event.

The focus groups and in-depth interviews were tape-recorded and transcribed, and together with the *NZWD* responses, compiled into individual narratives in preparation for a standard inductive, thematic analysis. The analysis involved compiling data sets of relevant extracts from the transcripts and narratives under each of the focus group-identified issues and themes. At this point, no discernable differences – aside from those related to the women's age group distributions – were evident between the range of expectations, attitudes, perceptions and experiences identified by each group. The themes were further refined into sub-categories by grouping the range of attitudes and views, and diversity of experiences according to age distribution, in preparation for a cross-case, comparative analysis of the responses.

### *Ethics*

Ethics approval for the study was obtained from the Massey University Human Ethics Committee. The prime ethical consideration was the issue of confidentiality, although the majority of participants wished to be identified by their first name. All participants were given written information on the study and provided written consent.

## Taboo and stoicism

### *The climate of taboo*

The women's experience of menopause occurred within a social context of taboo and stoicism. The impact of the taboo surrounding social discussion of menopause was strongest among the older women, who typically reported they 'never talked about things like that. Possibly wanted to, but couldn't talk about menopause' (Joan, aged 73, Manawatu). One of the most significant aspects of the taboo was that it inhibited mother-daughter communication, with most reporting their mothers refused to talk about menopause. For some, even broaching the subject with their mother was 'unthinkable'. Typically those who had attempted a discussion described it as 'whispered', superficial and characterised by euphemisms. Only four had talked openly with their mother about her experience.

Despite the women's reluctance to raise the subject with their mothers or peers, some like Marion (aged 65, Manawatu), acknowledged they could talk more freely 'with the younger ones'.

Although a number of the younger women such as Margaret (aged 50, Christchurch) reported 'women rarely talk about menopause', their comments also suggested the taboo was starting to breakdown. Sally (aged 51, Auckland), for example, indicated she 'made a point of raising the subject with friends [so] those who have not gone through it … may be prepared for whatever symptoms they should experience'. Janice (aged 48, Manawatu) had also 'spoken to lots of friends and acquaintances'. Others referred to light-hearted banter associated with any mention of menopause in the workplace, and comments like 'when you are hot, you are hot!' being levelled when a colleague was perceived as experiencing a hot flush (Bobbie, aged 48, Manawatu).

The most significant implication of the taboo surrounding social discussion of menopause was that it restricted the women's access to first-hand, experiential knowledge. Among the older women in particular, many recalled how they approached this event with trepidation because although they were unsure about what to expect, they were well aware of the range of negative stereotypes surrounding 'the change'. Informed by normative definitions of the feminine and the status and role of women in society, these negative stereotypes caricatured the manner in which the end of a woman's reproductive functioning was socially perceived and articulated.[50] For example, many were aware of whispered comments associating 'the change' with local women 'going potty', 'shop lifting', 'being sent down "the mental" for a rest' and, in one case, the tragic suicide of a friend's mother. Others had witnessed aunts and grandmothers being subjected to essentialist jokes and 'put-down' from male relatives in reaction to perceived bodily and behavioural changes. A further source of fear lay with vague childhood memories of female relatives or friends acting strangely. Marion (aged 65, Manawatu), for example, recalled her alarm when an aunt would 'suddenly go puce … wave her arms about and say, "Oh it's the change of life"', even though at the time she had no idea of what her aunt was referring to. Others associated menopause with women taking to their bed for prolonged periods, being irritable and 'very strict', flooding, and so on.

The women's difficulty in accessing common sense, experiential knowledge was compounded by a general dissatisfaction over alternative sources of information.[51] Women's magazines, for example, were a popular source of information across the age groups,

even though many regarded them as unreliable, describing their articles as 'emotive', 'flimsy', and 'sensationalist'. For the older women, magazines were particularly important as they provided a forum where the socially unmentionable could be addressed, and allowed them private access to personal accounts of the experience of others.

Despite being better informed than many of the older women, those in the two younger age groups were the most disgruntled over the quality of available information. The majority had sought medical literature from doctor's surgeries and libraries, and a couple had attended educational workshops. Typically, they described much of the material accessed as 'too technical', or not providing the type of information they sought. Catherine (aged 48, Manawatu), for example, commented, 'I would love to know about my body. Even though you might see pieces of paper [explaining menopause] I still don't understand … what oestrogen is'. Others like Rosie (aged 46, Christchurch), expressed frustration over feeling

> … uneducated about my experience of menopause. As a 'baby boomer' I have always found information on most parts of my life to be accessible but I found information on menopause difficult, especially with answers to my questions.

*The tradition of stoicism*

Accompanying the climate of taboo was the ethic of stoicism. Grounded in the common sense belief that menopause was a normal, natural life stage, the ethic of stoicism promoted the view that symptoms were all in the mind and best overcome by hard work and a positive attitude. Most affected were the women aged sixty and over. Commonly, these women expressed considerable satisfaction over their ability to 'just get on with it' through keeping busy and not 'dwelling' on discomforts such as hot flushes and night sweats. Among the few who reported bothersome symptoms, menopause proved a difficult event. These were women who reached menopause at a time when their doctors were reluctant to prescribe HRT for symptom management. Betty (aged 69, Manawatu), for example, who entered menopause around 1974, recalled her doctor telling her 'not to worry …. It's all in the mind … [symptoms are] old wives tales!' Following a lecture on her 'fortunate' circumstances – 'a lovely husband, two beautiful kids and no financial worries' – she was prescribed Librium and Valium

for her 'problems'.[52] Dulcie (aged 78, Rotorua), who experienced severe flushes and night sweats, described how she 'grieved' over not being offered HRT by her doctor, and had little choice other than to carry on as best she could, noting, 'there was no scientific things in those days'. Likewise, Beth (aged 71, Manawatu), who eventually gained relief from HRT for severe night sweats, bladder problems and depression, recalled being ostracised by friends who considered her as constantly in 'one of her moods' and lacking 'backbone'. For these women, the ethic of stoicism meant little sympathy from family and friends. By allowing menopause to 'rule their lives' they were considered neurotic. Because their behaviour 'let the side down' they were shunned as deviant.[53]

In contrast with the tradition of taboo, the ethic of stoicism remained steadfast. Manifest through a common desire to control the menopausal body, the ethic of stoicism took on new forms and contradictory positions in response to the promotion of HRT. On the one hand, the use of HRT facilitated a form of pseudo-stoicism through allowing women like Beth to socially conform by appearing to 'just get on with it'. On the other hand, feminist accusations of the commodification of women's bodies through the promotion of HRT,[54] advanced a new orthodoxy. Just as in the past women who articulated their problems were perceived as neurotic and deviant, now those who sought HRT were accused as weak for being unable tolerate unpleasant symptoms, and gullible for allowing themselves to be manipulated by the medical profession. Finally, social reaction to the use of 'unnatural substances' in the body associated with the promotion of HRT spawned a 'radical stoicism'. Most evident among the women aged in their forties and early fifties, the defining feature of radical stoicism was that it reflected the women's ability to act as self-determining agents. Less influenced than their older sisters by the constraints of the climate of taboo, these women were better informed and chose to negotiate menopause 'naturally' by employing self-managed strategies involving diet, exercise and herbal supplements.

### Knowledge of menopause

The common sense view of menopause as a normal, natural life stage was taken for granted by the women. Typically they referred to this event in terms of 'just a stage, a natural part of your life' Colleen

(aged 54, Manawatu); 'part of life', Moira (aged 59, Auckland); 'a normal part of life', Sylvia (aged 65, Matamata). A few, such as Beverley (aged 54, Auckland), even articulated how this event *should* be defined, 'Menopause should be promoted as a natural process, not a disease!' While the pervasive influence of the traditions of taboo and stoicism were evident in Jacky's (aged 55, Manawatu) comments:

> In my thirties and forties … [menopause] didn't seem to concern me, even though it was going to happen. I didn't know a great deal about it … just that you had changes in how you felt. I just thought your periods stopped and that was that. I just knew it was going to come and that I was going to be able to cope with this because I had an idea that sometimes these things were a mental attitude.

In common with Jacky, most of the women (with the exception of those with a nursing background) were vague about the physiological changes that occur at menopause, aside from the cessation of menstruation. When asked to describe the changes, most responded with comments such as: 'your hormones change', 'certain hormones are no longer being produced', or 'hormones going haywire for a while'. Although a number of the younger women, such as Pamela (aged 50, Taranaki), were aware of the link between menopause and the decline in ovarian functioning. 'All I know about the physical process of menopause is that the ovaries gradually stop making eggs and oestrogen … the lack of oestrogen in the body causes these symptoms'.

Despite lacking specific knowledge about many aspects of their reproductive functioning, the women's comments revealed an appreciation of the role of 'hormones' in the body. The term was frequently employed, particularly among the younger women, to articulate and account for a variety of physical and emotional experience associated with female sexuality and reproductive functioning. Although very few could explain what a 'hormone' was, they displayed a shared understanding of the meaning of the term.[55]

### Meanings of menopause

#### *Ageing*

Integral to the women's recognition of menopause as a normal, natural life stage, was their association of this event with mid-life and ageing. The significance of this association varied. For some, such as Colleen (aged 54, Manawatu), and Jackie (aged 61, Manawatu) respectively,

menopause represented 'just a stage, a natural part of your life' which 'also signifies ageing'. Others viewed menopause as a physiological marker. 'You get to the gate of menopause and you go through it and you are an old woman' (Jacky, aged 55, Manawatu). Typically younger women like Anslie (aged 47, Manawatu), who experienced an early menopause, indicated they had assumed this event only occurred in much older women. 'I didn't think I was old enough [and] kept thinking this isn't for me at this stage!'

*Health risk*

Many of the older women in particular associated menopause with the risk of health problems. Norma (aged 63, Manawatu), for example, felt 'women of a certain age [were] very emotional' and vulnerable to 'breakdowns'; Noeline (aged 61, Manawatu) was aware of acquaintances 'who through the menopausal time … had … a nervous breakdown or anxiety attacks [and needed] to have time out and be helped in those areas'. In contrast, Judy (aged 56, Manawatu), upset by the recent death from ovarian cancer of a close friend who assumed her problems were menopause-related, warned against 'blam[ing] everything on menopause … it has to be proven that it is menopause before they put a label on it!'

Despite many perceiving menopause as a time of health risk, very few reported serious health problems during this time, with most acknowledging that their worst fears went unrealised. Some reported similar experiences to Megan (aged 49, Taupo), who wrote of her newfound sense of 'confidence and well-being' that left her 'less inclined to be buffered by society'. In a similar vein, others noted that the association between menopause, ageing and health risk had motivated them to improve their diet and undertake regular exercise, and they now enjoyed feeling fitter and healthier than when they were younger.

*End of fertility*

Endorsing the women's association of menopause with ageing and ill health was the evolutionary explanation of this event. The notion that menopause was unique among primates because 'the human female … outlives her reproductive span'[56] made good sense to some, as it confirmed their common sense association of menopause with ageing. Jackie (aged 61, Manawatu) explained:

> … it is only over the last century … that women have lived to an age of being able to go through menopause anyway. Historically speaking most had died by the time they had reached forty! I [have] read that women … started childbirth probably when they were about fourteen or fifteen and by the time they were thirty they were like old hags. They were worn out!

However, not all of the women were convinced by the logic of the evolutionary view. Beth (aged 71, Manawatu), for example, challenged the essentialist assumptions of the argument with the rhetorical question: 'Do you think that perhaps when we get too old to have children, too old to bring them up, too tired or whatever, that we were *meant* to die?

*Symptoms*

Compounding the link between menopause and health risk, was the wide range of symptoms the women associated with this event. In addition to the medically established symptoms of hot flushes, night sweats and vaginal dryness, a further 28 somatic, emotional and psychological states were attributed to menopause.

Informing the association of depression, anxiety, mood swings, panic attacks, unreliable memory and irritability with menopause (particularly among the older women) was the proliferation of negative stereotypes surrounding the menopausal woman. However, the list of identified symptoms extended well beyond these common sense indicators to include events such as prickly skin, vivid dreams, shyness, acne, palpitations, loss of libido, stress, headaches, aching joints, and so on. A notable feature was that the younger women associated a much wider range of symptoms with menopause – a total of 31 compared with the 14 identified by the women aged sixty and over.

### Strategies of symptom management

The desire to control the menopausal body fostered by the traditions of taboo and stoicism was central to the women's experience. Although the impact of the ethic of stoicism emerged as the driving factor behind the women's choice of management strategies, the dominant mechanism of control varied across the three age bands.

*Stoicism*

As the group most influenced by the social traditions of taboo and stoicism, the 13 women aged over sixty regarded the experience of symptoms as private and best managed by 'getting on with it' through 'hard work' and a 'positive attitude'. For two of the oldest women, these stoic strategies dominated their recollections. Mary (aged 81, Manawatu), emphasised how she was 'too busy working on the farm' to remember much aside from 'the odd hot flush'. Joan (aged 73, Manawatu), used her activities as a nurse at Dannevirke Hospital as the benchmark for her recollections. Aside from a 'big bleed' at the start of menopause and an increase in weight, she admitted she didn't recall 'any trouble' at all.

The most commonly reported symptoms among this group were hot flushes and night sweats. Although most admitted they found these symptoms unpleasant and even exhausting, they were determined not to make a social spectacle of their discomfort. Helen (aged 62, Manawatu), for example, explained how, at the onset of a hot flush, she would 'quietly stand up' or move around in her chair waiting for the sensation to pass. Marion (aged 65, Manawatu) and Jackie (aged 61, Manawatu), both of whom continued to experience flushes and night sweats, associated these occurrences with certain foods, and had modified their diets accordingly. A few reported 'feeling uptight' or experiencing 'anxiety attacks', in addition to tiredness, headaches and weight gain, all of which they regarded as a nuisance best managed through 'keeping busy' and 'not dwelling on it'. As discussed earlier, the two women most severely affected by symptoms (Beth aged 71, Manawatu) and Dulcie (aged 78, Rotorua) experienced social censure over their inability to conceal their discomfort. Only Beth, who entered menopause approximately 13 years later than Dulcie, achieved symptom relief and social conformity when she was eventually prescribed HRT.

In addition to Beth, four other women aged over sixty were on HRT. One had taken the medication for many years, following the removal of her ovaries in her mid twenties. Of the remaining three, two reported unsuccessful attempts to discontinue the medication. Noeline (aged, 61, Manawatu), for example, acknowledged that 'If I could do without [it] I would,' but had found that whenever she tried to wean herself off, her headaches and hot flushes returned within a few days. The third woman remained on HRT on the recommendation of her doctor.

*HRT*

In contrast with the oldest age group, just under two-thirds of those aged in their fifties had been prescribed HRT, with half remaining on longer-term treatment. This trend identified HRT as the dominant mechanism of symptom control among these 23 women.

Although most approached menopause with the common sense expectation that they should 'just get on with it', many recognised the social requirement of stoic endurance of unpleasant symptoms could effectively be achieved through taking HRT. Those who reported bothersome symptoms admitted they 'could not cope' without the medication. Annette (aged 54, Manawatu), for example, who had been on the HRT for six years:

> … found that … depression, wakefulness, hot flushes were all bothering me and [I have] quite a stressful job [as a secondary school teacher] … and my doctor didn't hesitate to suggest HRT. I did try to come off at one stage and the symptoms reoccurred immediately.

Likewise, Sally (aged 51, Auckland) and Moria (aged 59, Auckland), who held responsible positions as a personal assistant and hospital service manager respectively, also emphasised how their symptoms interfered with their ability to effectively function in the workplace. Sally recalled how prior to going on HRT, she:

> … couldn't remember instructions given to me only minutes before [and] this happened on a regular basis … I also felt very irritable and found myself snapping at work colleagues and friends. I could not understand why I was acting this way. I felt totally out of control. A frightening experience!

Moria, had unsuccessfully attempted to control hot flushes and irritability with herbal preparations before being prescribed HRT five years earlier. Following the return of 'unbearable' hot flushes associated with a recent attempt to slowly withdraw from the medication, Moria wrote, 'I am pleased to say that [I am] back on HRT and life is normal again'.

In common with Annette, Sally and Moira, the majority reported they went on HRT reluctantly and most had attempted to come off the medication. As Colleen (aged 50, Hokitika), explained. 'I don't like taking pills of any sort and yet I found I had to take [HRT] to get relief. I have tried to do without HRT but found I couldn't cope with all the symptoms returning'. Colleen's comments also drew

attention to the women's unease over possible side-effects of the treatment. Many identified their preference for 'natural' strategies of symptom management such as dietary supplements, but had found them to be ineffective. In contrast, Judy (aged 56, Manawatu) held no such misgivings. Labelling HRT a 'miracle pill', she emphasised how she felt 'so well' and attributed the youthfulness and fitness she observed among a number of older women to the medication: 'It is good to know that we can be helped because I think back 20, 30 or 40 years. Those poor women, they aged so quickly and they didn't have this help that we have….'

A dislike of taking 'pills' and concern over possible side-effects motivated three of the women to discontinue the medication in favour of alternative strategies of symptom management. Joyce (aged 57 Manawatu), decided to 'learn to cope' with her hot flushes and make some dietary changes after six months on the treatment. Jan (aged 56, Taupo), who discontinued after eight months:

> … took control of my own strategies [of symptom management]. HRT did not work for me because it is passive … I decided to help myself. I joined the gym and have a weight lifting and exercise programme which I do four or five times a week. I walk as much as possible … I swim whenever I can and love it! [I have] altered my eating habits … and now feel so much better and more confident. A change to reflexology and homeopathy has also played a big part in my well-being.

Marie (aged 50, Nelson), also switched to homeopathic symptom management after five months. She was enthusiastic about the result 'Now that I have found homeopathy I wouldn't touch HRT. There are no side-effects, it is non evasive, no pills to take. Better quality of life than before, because HRT does not address or enhance your life all around.'

The eight women aged in their fifties who had never been treated with HRT, reported a variety of symptoms and coping strategies. Their decision not to take HRT reflected their view of menopause as a 'natural process', a dislike of taking drugs and concern over possible side-effects, particularly breast cancer.[57] Commonly, these women employed a combination of stoic and 'natural' strategies to control any symptoms, which some described as mild. These strategies ranged from the traditional 'positive attitude' to dietary modification and exercise programmes, often in combination with herbal and/or homeopathic remedies.

*Natural strategies*

Continuing the trend of some of the older group, four of the 16 women aged in their forties resolved not to go on HRT. Although the remainder had all tried HRT, half discontinued the medication in favour of 'natural' strategies. With almost 10 out of the 16 in this age group opting for alternative strategies of symptom management, 'natural' strategies emerged as the dominant mechanism of symptom control among the women in their forties.

The four who resolved not to go on HRT were Monique (aged, 48, Rangiora), Kath (aged, aged 48, Hamilton), Rosie (aged 45, Christchurch) and Lois (aged 49, Auckland). Monique described her strategy for managing hot flushes, panic attacks, mood swings, memory loss and irritability as 'a strange mental outlook and the odd prayer'. Kath, unconvinced 'enough is known about what happens after ten to fifteen years' use of HRT, didn't want 'a bleed each month indefinitely'. She turned down her doctor's offer of HRT for 'bouts of flushes and night sweats' in favour of a regime of dietary modification and exercise. Rosie was 'not keen on yet another drug to keep women right', and together with Kath, opted for an exercise programme. Lois's reluctance to go on the medication sprang from an earlier scare with a deep vein thrombosis.

An overriding concern of the six women who discontinued HRT was their unease over ingesting 'unnatural substances'. Sue (aged, 48, Papamoa) wrote she 'disliked the thought of chemicals' in her body and was aghast that she 'needed to start a period again when my body was telling me I had finished'. Rosie (aged 48, Darfield) 'couldn't imagine being on [HRT] for the rest of my life'. Worried over the long-term side-effects, she turned to homeopathic and herbal strategies to manage any symptoms, although occasionally used HRT patches to alleviate vaginal dryness. Ainslie (aged 47, Manawatu), dissatisfied over a substantial gain in weight while on HRT also found herbal preparations effectively controlled her debilitating night sweats. Ruth concluded that the mildness of her symptoms made HRT 'unnecessary'.

In contrast, the remaining women felt the ability of HRT to effectively alleviate their unpleasant symptoms outweighed their concerns over possible side-effects. Only Catherine (aged 48, Manawatu) discontinued the treatment after 18 months but went back on the medication because her symptoms returned with a vengeance.

Although reassured by her doctor over the long-term safety of the treatment, she regretted being unable to negotiate menopause 'naturally'.

### Discussion

Dominating the women's experience and perceptions of menopause was the climate of taboo and ethic of stoicism. The tradition of taboo, while diminishing, continued to restrict the women's access to experiential common sense knowledge. It also fostered the view of menopause as a normal, natural life stage and the proliferation of negative stereotypes about the mid-life woman. The legacy of taboo remained evident through the women's reluctance to broach the subject with their mothers or freely discuss it among friends. Their inability to share experienced-generated knowledge left many uncertain over what to expect at menopause. Although most had gleaned some information from a mishmash of sources that included popular magazines, library books, medical pamphlets, whispered gossip, childhood memories and negative stereotypes surrounding the menopausal woman, most expressed dissatisfaction with these knowledge sources.

In view of the availability of two New Zealand self-help manuals,[58] in addition to a raft of medically orientated literature – including educational audio and video programmes and booklets produced by the pharmaceutical industry – the women's dissatisfaction was surprising. However, their assessment that available information was either too difficult to understand or did not address their questions provided some insight. It appeared most sought experiential knowledge compatible with their common sense, life stage view. From this perspective, the 'flimsy', 'sensationalist' accounts of popular magazines that endorsed negative stereotypes of mid-life women at the mercy of 'the change', could be dismissed as extreme. Similarly, many found medically-orientated information difficult to understand because the deficiency disease orientation fell outside their common sense views, and so was unfamiliar.

Conversely, the women adopted a 'pick and choose' attitude toward those aspects of the deficiency disease model that endorsed their common sense views. This was evident through their association of menopause with ageing, health risk and the end of fertility. Informing these associations were first, the myriad negative stereotypes which cast the menopausal woman as a sexless crone plagued by emotional

instability and physical decrepitude. And second, the impact of a youth orientated culture where the greying of hair, altered skin tone and body shape together with a loss of fertility is incompatible with the norms of female physical and sexual attractiveness.

Sanctioning the women's common sense link between menopause and ageing was the evolutionary view of menopause as unique among primates because, 'the human female … outlives her reproductive span'.[59] This explanation made good sense to some like Jackie, because it confirmed her common sense association between menopause with ageing, loss of fertility and diminished sexuality. Similarly, pharmaceutical company educational material which linked oestrogen decline with bodily changes such as 'thin and dry skin', 'poorer quality hair'[60] and 'less supple less firm' breasts[61] was compatible with stereotypical notions of the crone and the values of a culture that equates female attractiveness with youth and fertility.[62] What is more, the portrayal of menopause as a time of 'emotional turbulence and uncertainty'[63] verified whispered gossip, childhood memories and so on, in the same way that the promotion of longer term risks of oestrogen deficiency endorsed the association of menopause with health risk.

A more complex process occurred with the women's use of the term 'hormone'. On the surface their employment of the word appeared to exemplify a notable characteristic of the process of medicalisation. That is, the incorporation of a specialised term into the vernacular which, in turn, reconstructs popular perception of a bodily event. While it could be argued that their use of the word 'hormone' was influenced by medical promotion of the deficiency disease model, closer inquiry revealed more than a one-way hegemonic process at play. The absence of experience-generated common sense knowledge encouraged the women to adopt the term in order to communicate previously taboo occurrences that lacked an explicit vocabulary. Now embedded within common sense discourse, the term 'hormone' had taken on new meanings and become vulgarised.

The constraint on the sharing of experiential knowledge exercised through the tradition of taboo was evident through symptoms identified as menopause-related among the women aged over sixty years. In all, these women attributed 14 symptoms to menopause, in contrast with the 31 recognised by those aged in their fifties and forties. The growing list of menopause-related symptoms acknowledged by the

younger women reflected two key factors: a) the erosion of the climate of taboo and the changing forms of stoicism; and b) the marketing of synthetic hormones.

What needs to be appreciated is that the onset of menopause among the women in the study occurred over a 32-year period. That is, between the years 1963 and 1995. Consequently, a number of the older women experienced this event in a much more socially constrained climate, where the sharing of experience was discouraged, and failure to control symptoms was deemed socially deviant. Under such circumstances, the experience of symptoms remained private and it is likely that mild to moderate symptoms often went unrecognised or were attributed to other factors, and forgotten over time. In contrast, the two younger groups were less affected by the constraints of the taboo and traditional stoicism, but more exposed to the promotion of HRT.[64] For these women, the deficiency disease model legitimated the experience of symptoms through allowing them to attribute to menopause a range of corporeal experience previously dismissed as a product of the mind. Indeed, it could also be argued that the promotion of HRT via tactics such as self-monitored symptom diaries or checklists,[65] encouraged the women to recognise a wider range of emotional and physical disturbances as evidence of menopause.

*Strategies of symptoms control*

Although around two-thirds had at some stage taken HRT, it would be misleading to conclude that these women were 'passive consumers … duped by medical technology'. On the contrary, the influence of common sense models on the women's decision-making processes was demonstrated in three notable ways. First, with the exception of those on HRT following a total hysterectomy, the women took the treatment for the management of immediate symptoms rather than for the benefit of their long-term health. Motivated by the desire for an improvement in their quality of life, and anxious to avoid being perceived as deviant because of an inability to cope, these women recognised that social conformity could now be achieved through medical assistance. However, the price of this conformity was tension between the desire to control the menopausal body, and achievement of this goal with pharmaceutical drugs. Although these women admitted they 'could not cope' without HRT, their unease over possible side-effects of the treatment demonstrated their ability

to make choices about the most effective strategies of symptom management. Second, with one exception, nine of the 23 women who had tired HRT discontinued within eight months. Dominating the decision to withdraw from the treatment was concern over possible side-effects, coupled with a dislike of 'putting chemicals into the body'.[66] Once again, rather than allowing themselves to be transformed into passive consumers 'duped by medical technology', these women demonstrated they were 'critical, reflexive agents' able to make a difference to their lives in a socially meaningful manner.[67] Finally, the women's aversion to ingestion of 'chemicals' or 'unnatural substances' into the body, signified their rejection of the medical model of menopause in favour of their common sense 'natural' life stage view. Not only did they object to the medical control over a normal life stage, but their comments drew attention to their awareness of the link between the promotion of HRT and the medicalisation of other aspects of women's reproductive functioning, particularly childbirth. Concerned that once on HRT they would no longer remain in control of the transition through menopause, they rejected the medication as 'unnatural'.

## Conclusion

In response to concerns raised over the medicalisation of daily life associated with the marketing of wonder drugs, this paper has argued that lay resistance is an integral aspect of the process of medicalisation. Drawing on the response of a group of New Zealand women to the promotion and management of menopause as a disease of oestrogen deficiency, the discussion sought to establish that: a) far from being passive consumers manipulated by health professionals and the pharmaceutical industry alike, these women were active agents in the process of decision-making on the management of menopause; and b) the women's decision-making processes were most influenced by their common sense views.

For this group of women, the experience of menopause occurred against a backdrop taboo and stoicism that inhibited their sharing of common sense, experiential knowledge, and fostered the expectation that they would 'just get on with it'. Although the impact of the taboo was declining, both traditions continued to inform the women's expectations and experience of menopause as a 'normal', 'natural' stage in their reproductive lives.

Although the women were disinclined to accept the deficiency disease model of menopause, they did embrace those aspects of the medical model that were consistent with and/or reinforced their common sense views. Their association of menopause with ageing and ill health, the range of symptoms attributed to menopause, and use of the term 'hormone' all drew on aspects of the medical model and conferred legitimacy to their common sense views. Similarly, the use of HRT as a strategy of short-term symptom control, but rejection of aspects of the medical model not easily accommodated within their common sense views, identified their 'pick and choose' stance towards the marketing of this 'wonder drug'. In other words, as lay consumers, these women demonstrated they were active agents who possessed the ability to reconstruct, juxtapose or/and accept only those features of the medical model that were meaningful because they appeared compatible with their social obligations, individual aspirations and life circumstances.

The 'pick and choose' tactics, and resistance to the medicalisation of menopause identified among the women in this paper is consistent with the findings of several other studies.[68] Stephens, Budge and Carryer, for example, identified discourses of resistance among a group of New Zealand women, who described HRT as 'unnatural'. 'artificial' and an 'alien substance'.[69] Several British studies also uncovered resistance to medicalisation through strategies of active engagement in decisions on the management of symptoms, and a reluctant use of HRT. Additionally, Morris and Symonds noted how shifting social and cultural attitudes associated with the economic upheavals of the 1980s, influenced the views of a group of Welsh women towards the medical model of menopause. Reflecting aspects of the experience of their New Zealand counterparts, these women struggled to retain control of their bodies in the face of mixed messages from their cultural background, the promotion of HRT and workplace pressures. When seeking medical help for the management of menopause, they too adopted a 'pick and choose' stance to 'medically biased explanations and prescriptions'[70] and implemented solutions that were compatible with their common sense beliefs and interpretation of the meaning of menopause.

In view of the response to the promotion of menopause as a disease of oestrogen deficiency identified by women in this and other studies, it would appear that current concerns over the impact of the marketing

of wonder drugs may be unduly pessimistic. The difficulty with the disease mongering hypothesis is that it overlooks what the women in this study demonstrated and Lupton identifies as, 'the ways in which medical discourses are taken up, negotiated, or transformed by the lay population'.[71]

Annette N. Beasley *is a social anthropologist who lectures in social science research in the School of Social and Cultural Studies, Victoria University of Wellington. Her research interests lie in the areas of medical anthropology and the culture of science. She has conducted research on breastfeeding in New Zealand and, with Andrew Trlin, was co-editor of* Breastfeeding In New Zealand: Problems, Practice and Policy *(1988). She is currently researching the scientific investigation of kuru in Papua New Guinea from the late 1950s until the mid 1970s.*

**Notes**

1 Ray Moynihan and Richard Smith, 'Too Much Medicine? Almost Certainly', *British Medical Journal*, 324:7324 (2002), 859–860.

2 Ray Moynihan, Iona Heath, and David Henry, 'Selling Sickness: The Pharmaceutical Industry and Disease Mongering', *British Medical Journal*, 324:7324 (2002), 886–891. For further debate on the impact of marketing of drugs for common social conditions see: Graham Hart and Kaye Wellings, 'Sexual Behaviour and its Medicalisation: In Sickness and in Health', *British Medical Journal*, 324:7342 (2002), 896–900; Mintzes, Barbara, 'Direct to Consumer Advertising is Medicalising Normal Human Experience', *British Medical Journal*, 324:7342 (2002), 908–900; and T. B. Ngoundo Mbongue, A. Sommet, A. Pathak and J. L. Montastruc, '"Medicamentation" of Society, Non-diseases: A Point of View from Social Pharmacology', *European Journal of Clinical Pharmacology*, 61:4 (2005), 309–313.

3 Michael Crotty, *The Foundations of Social Research. Meaning and Perspective in the Research Process* (Sage, London, 1998).

4 See George Pappas, 'Some Implications for the Study of the Doctor-patient Interaction: Power, Structure and Agency in the Works of Howard Waitzkin and Arthur Kleinman', *Social Science and Medicine,* 30:2 (1990), 199–204.

5 Stuart Hall, 'The Hinterland of Science: Ideology and the "Sociology of knowledge"' in Centre for Contemporary Cultural Studies (ed.), *On Ideology* (Hutcheson, London, 1978), pp. 9–32.

6 Stuart Hall, Bob Lumley and Gregor McLennan, 'Politics and Ideology. Gramsci' in Centre for Contemporary Cultural Studies (ed.), *On Ideology* (Hutcheson, London, 1978), pp. 77–105.

7 Irving Zola, *Socio-Medical Inquiries: Recollections, Reflections, and Reconsiderations* (Temple University Press, Philadelphia, 1983); Ivan Illich, *Limits to Medicine: Medical Nemesis: The Expropriation of Health* (Marion Boyers, London, 1976); Patricia Kaufert and Penny Gilbert, 'Women, Menopause and Medicalization', *Culture, Medicine and Psychiatry*, 10 (1986), pp. 7–21.
8 Deborah Lupton, 'Foucault and the Medicalisation Critique' in Alan Petersen and Robin Bunton (eds.), *Foucault. Health and Medicine* (Routledge, London, 1997), pp. 94–112; Penny Van Esterik, *Beyond the Breast-Bottle Controversy* (Rutgers, New Brunswick, 1989).
9 See Sarah Cowley, Jan Mitcheson and Anna Houston, 'Structuring Health Needs Assessments: The Medicalisation of Health Visiting', *Sociology of Health & Illness*, 26:5 (2004), 503–526.
10 Simon Williams and Michael Calnan, 'The Limits of Medicalization? Modern Medicine and the Lay Populace in "Late" Modernity', *Social Science and Medicine*, 42:12 (1996), 1609–1620.
11 Lupton, *Foucault and the Medicalisation Critique*, p. 96; Deborah Lupton, 'Constructing the menopausal Body: The Discourses on Hormone Replacement Therapy', *Body & Society*, 2: (1996), 91–97.
12 See Susan Bell, 'Changing Ideas: The Medicalization of Menopause, *Social Science and Medicine*, 24:6 (1987), 535–542; Sandra Coney, *The Menopause Industry* (Penguin, Auckland, 1991); Sandra Coney, 'The Exploitation of Fear – The Selling of HRT', in Rose Sorger, (ed.), *A Critical Look at Hormone Replacement Therapy* (Healthsharing Productions, Melbourne, 1992), pp. 4–11; Lynette Dumble, 'Hormone Replacement Therapy: The Big M[yth] of Modern Medicine', in Rose Sorger, (ed.), *A Critical Look at Hormone Replacement Therapy* (Healthsharing Productions: Melbourne, 1992), pp. 15–20; Kaufert and Gilbert, 1986; Renate Klein, 'Menopause and Malpractice: What's New About Hormone Replacement Therapy', in Rose Sorger, (ed.), *A Critical Look at Hormone Replacement Therapy* (Healthsharing Productions, Melbourne, 2002), pp. 21–26.
13 See Justine Coupland and Angie Williams, 'Conflicting Discourses, Shifting Ideologies: Pharmaceutical, "Alternative" and Feminist Emancipatory Texts on Menopause', *Discourse & Society*, 13:4 (2002), 419–445.
14 Novo Nordisk Pharmaceuticals Ltd, *Voices of the Menopause* (Novo Nordisk Pharmaceuticals Ltd, Auckland, n.d.).
15 See, Wulf Utian, *Menopause in Modern Perspective: A Guide to Clinical Practice* (Appleton-Century-Crofts, New York, 1980).
16 Coney, *A Critical Look at Hormone Replacement Therapy*, p. 4.
17 Klein, *A Critical Look at Hormone Replacement Therapy*, p. 21
18 My emphasis.
19 Ayerst Laboratories Pty. Ltd., *Your Guide to Understanding Menopause* (Ayerst Laboratories New Zealand, Auckland, n.d.) p. 6.
20 Novo Nordisk Pharmaceuticals Ltd., p. 3.

21 See Bell; Coney, *The Menopause Industry; A Critical Look at Hormone Replacement Therapy*; Dumble; Kaufert and Gilbert; Klein.
22 Claire Budge, Christine Stephens and Jenny Carryer, 'Decision Making: New Zealand Women Speak About Doctors and HRT', *New Zealand Family Physician* 27:6 (2000), 41–47.
23 Myra Hunter, Irene O'Dea and Nicky Britten, 'Decision-making and Hormone Replacement Therapy: A Qualitative Analysis', *Social Science and Medicine*, 45:10 (1997), 1541–1548.
24 Frances Griffiths, 'Women's Control and Choice Regarding HRT', *Social Science and Medicine*, 49:4 (1999), 469–481.
25 Margaret Morris and Angela Symonds, "'We've Been Trained to Put up With it": Real Women and the Menopause', *Critical Public Health*, 14:3 (2004), 311–323.
26 A. N. Beasley, 'Menopause in Context: A Constructivist/interpretative Perspective on the Attitudes, Perceptions, Expectations and Experiences Among Women in New Zealand', PhD thesis, Massey University, 1999.
27 The other aims were to: a) identify and examine the significance of wider social forces on women's perceptions and experience of menopause; b) identify past and current attitudes, common sense knowledge, myths and expectations towards menopause; and c) establish whether or not there were age group differences in women's experiences of menopause.
28 Writing Group for the Women's Health Initiative Investigators, 'Risks and Benefits of Estrogen Plus Progestin in Healthy Postmenopausal Women: Principle Results from the Women's Health Initiative Randomized Controlled Trial', *Journal of American Medical Association*, 288, (2002), 321–322.
29 In 1996 New Zealand became only one of two industrialised countries (the other is the USA) to allow direct to consumer advertising of prescription medicines. The ten drugs (which did not include HRT) originally promoted ranged from those for 'psychologically damaging life style ailments such as hair loss and sexual dysfunction to drugs for the treatment of asthma, high blood pressure, prostate cancer and obesity'. Ministry of Health, *Direct-to-Consumer Advertising of Prescription Medicines in New Zealand. A Discussion Paper* (Ministry of Health, Wellington, 2000), p. 31.
30 For example, a search of the magazine, *New Zealand Woman's Weekly* over the period 1942 to 1962, yielded only two direct references to 'the menopause' both of which were little more than asides in a series of articles titled 'The Secrets of Staying Young'. S. L. Solon, *New Zealand Woman's Weekly*, November (1957).
31 Replay Radio, *Menopause: A Period of Change for Women* (Radio New Zealand, Wellington, 1988).
32 Department of Health, Te Tari Ora, *Osteoporosis* (Department of Health, Te Tari Ora, Wellington, 1992); Department of Health, Te Tari Ora, *Menopause* (Department of Health, Te Tari Ora, Wellington, 1992).
33 For example, Ciba-Giegy Ltd., *Change of Life*, (Ciba-Giegy Ltd., Sydney,

n.d.); Novo Nordisk Parmeceuticals Ltd., *A Change for the Better: Menopause and HRT Explained* (Novo Nordisk Parmeceuticals Ltd., Auckland, 1994).

34 Coney, *The Menopause Industry.*

35 Margaret Durdin, North Island Education Co-ordinator, The New Zealand Family Planning Association (Wellington, 1996) personal communication.

36 W. Roger, 'The Baby Boomers Face 50, Talking 'bout my Generation', *North and South*, (1996), 57.

37 The panel members were: Professor John Hutton, gynaecologist, Wellington Menopause Clinic; Dr. Robyn Craven, medical practitioner, Jean Hailes Foundation, University of Melbourne; Dr. Anna Fenton, endocrinologist, Auckland Hospital; and Dr. Ruth Highet, sports physician, Wellington Sports Clinic.

38 IMS Health NZ Ltd., cited in Fiona North and Katrine Sharples, 'Changes in the use of Hormone Replacement Therapy in New Zealand from 1991–1997', *New Zealand Medical Journal*, 114:1133 (2001), 250–253.

39 North and Sharples.

40 Roberta Hill and Phillip Capper, 'Action Research', in Carl Davidson and Martin Tolich (eds.), *Social Science Research in New Zealand. Many Paths to Understanding* (Longman, Auckland, 1999), pp. 243–254.

41 The advertisement was published in the 8th January 1996 issue of the magazine's regular feature 'Your Helpline'.

42 'Provincial/rural' refers to geographical location; that is, those who lived outside the greater metropolitan areas of the five major cities of New Zealand (Auckland, Hamilton, Wellington, Christchurch and Dunedin).

43 Earl Babbie, *The Practice of Social Research, Eight Edition* (Wadsworth, Belmont, Ca., 1998) p. G65.

44 Robert Burgess, *In the Field: An Introduction to Field Research* (Routledge, London, 1993) p. 55.

45 Michael Quin Patton, *Qualitative Research & Evaluation Methods, Edition 3* (Sage, Thousand Oaks, 2002) p. 248.

46 Statistics New Zealand, *New Zealand Census of Population and Dwellings 1996* (Statistics New Zealand, Wellington, 1997).

47 Target Marketing Ltd., *Manawatu A–Z. Who's Who in: Feilding & District* (Target Marketing Ltd., Taupo, 1995).

48 A search of the social literature in 1996 identified only two Masters theses on menopause. See M. Hamilton, 'An Exploratory Study of Women's Experiences and Perceptions of Menopause Within the Context of Middle Age', MA thesis, University of Canterbury, 1990; P. Duncan, 'Experience and Attitudes of New Zealand Women to Menopause' MA thesis, Victoria University of Wellington, 1995. An earlier study had also been undertaken by the Society for Research on Women. This study surveyed 445 Christchurch women about mid-life health and experiences although not specifically on menopause this study did address a number of related issues such as possible links between mid-life stress and the incidence of menopause-related

symptoms. SROW (Society for Research on Women) *The Time of Our Lives: A Study of Mid-Life Women* (SROW, Christchurch, 1988).

49 Two of these women had yet to reach menopause, while the third response was indecipherable.

50 Mary Jacobus, Evelyn Fox Keller and Sally Shuttleworth, 'Introduction', in Mary Jacobus, Evelyn Fox Keller and Sally Shuttleworth (eds.), *Body/ Politics: Women and the Discourses of Science* (Routledge, London 1990) p. 2.

51 Claire Budge, Christine Stephens and Jenny Carryer, 'Decision Making: New Zealand Women Speak about Doctors and HRT', *New Zealand Family Physician*, 27:6 (2000), 41–47, identified similar concerns.

52 Librium and Valium are muscle relaxants that were commonly prescribed to mid-life women perceived as anxious or depressed, before HRT became more common place, see Coney, 1991.

53 Mary Breheney and Christine Stephens, 'Healthy Living and Keeping Busy. A Discourse Analysis of Mid-Aged Women's Attributions for Menopausal Experience', *Journal of Language and Social Psychology*, 22:2 (2003), 169–189, identified discourses around menopause which 'cast women as social actors within a moral order in which the absence of menopausal symptoms is an indicator of virtuous behaviour, and a moral imperative' (p. 169).

54 See, for example, Coney 1991.

55 Christine Stephens, Jenny Carryer and Claire Budge, 'To Have or to Take: Discourse, Positioning, and Narative Identity in Women's Accounts of HRT', *Health: An Interdisciplinary Journal for the Social Study of Health, Illness and Medicine*, 8 (2004), 329–350 found the biomedical repertoire allowed a group of New Zealand women 'to draw on medical terms to describe their experiences [of menopause which] were described in terms such as *symptoms*, *disease*, *hormones*, *side-effects*, *risks*, *genes*, *osteoporosis*, and *cancer*' (p. 351).

56 3M Pharmaceuticals, *Understanding Menopause* (3M Pharmaceuticals, Auckland, n.d.).

57 At the time of the study, the debate of possible side-effects was anything but clear cut. Groups such as the Australian Menopause Society, *A Statement by the Australian Menopause Society on Hormone Replacement and Breast Cancer* (Australian Menopause Society, Glenside, SA, 1995) were claiming that HRT was safe if 'given short-term (for up to five years) for the treatment of menopause-related symptoms and long-term, where indicated to reduce the risks of heart disease and osteoporotic fractures'. In contrast, interim results from the Nurses' Study identified a modest increase in breast cancer among post-menopausal nurses after five years of oestrogen treatment. G. A. Colditz, S. E. Hankison, D. J. Hunter, W. C. Willet, J. E. Manson, M. J. Stampfer, C. Hennekens, B. Rosner and F. E. Speizer, 'The Use of Estrogens and Progestins and the Risk of Breast Cancer in Postmenopausal Women' *New England Journal of Medicine*, 332 (1995), 1589–1593.

58 None of the women indicated their awareness of the two New Zealand manuals: Raewyn MacKenzie, *Menopause* (Reed Methuen, Auckland, 1984); Leticia Potter, *Women in Mid Life* (New Women's Press, Auckland, 1991).
59 3M Pharmaceuticals.
60 Schering (NZ) Ltd., *The Menopause* (Schering [NZ] Ltd., n.d.).
61 CIBA-Geigy NZ Ltd., *Living Through Change* (CIBA-Geigy NZ Ltd., n.d.) p. 7.
62 See, Nancy Avis and Sonja McKinlay, 'A Longitudinal Analysis of Women's Attitudes Toward the Menopause: Results from the Massachusetts Women's Health Study', *Maturitas*, 12 (1991) pp. 65–79; Margaret Lock, *Encounters With Aging: Mythologies of Menopause in Japan and North America* (University of California Press, Berkeley, 1995); J. Marmorco, J. B. Brown, H. R. Batty, S. Cummings and M. Powell, M. 'Hormone Replacement Therapy: Determinants of Women's Decisions', *Patient Education and Counseling,* 33, (1998), 289–298; H.J. Wright, 'The Female Perspective: Women's Attitudes Towards Urogenital Aging', in Barry Wren (ed.), *Progress in the Management of the Menopause* (Parthenon, New York, 1997), pp. 476–480.
63 Novo Nordisk Pharmaceuticals Ltd., *Voices of the Menopause* (Novo Nordisk Pharmaceuticals Ltd., n.d.) p. 3.
64 See North and Sharples; Coney *The menopause Industry.*
65 See Ayerst Laboratories Pty. Ltd., 'Premarin/Prempak-C Screening Questionnaire', *The Promise of the Mature Years* (Ayerst Laboratories Pty. Ltd., Parramatta, n.d.); Ciba-Giegy (NZ) Ltd., *Menopause Symptom Diary.*
66 O'Leary Cobb refers to a similar rationale among some Canadian women who were reluctant to go on HRT. J. O'Leary Cobb, 'Why women Choose not to Take Hormone Therapy' in G. Berg and M. Hammer (eds.), *The Modern Management of Menopause: A Perspective for the 21st Century* (Parthenon, New York, 1994), pp. 525–532.
67 Williams and Calnan, p. 1613.
68 See Christine Stephens, Claire Budge and Jenny Carryer, 'What is This Thing Called Hormone Replacement Therapy? Discursive Construction of Medication in Situated Practice' *Qualitative Health Research*, 12:3 (2002); Hunter, O'Dea and Britten, 1997; Griffith 1999; Morris and Symonds, 2004.
69 Stephens, Carryer and Budge, pp. 33–43.
70 Morris and Symonds p. 316.
71 Lupton, p. 96.

# Writing a thesis? How to make a writing group work for postgraduate women

**LESLEY PATTERSON, HEATHER BARNETT, VICKI CULLING**

Although Masters (by thesis) and PhD degrees are *research* degrees, their successful completion requires candidates to *write*. And writing a thesis, especially in Humanities or Social Sciences, involves producing text, much of which never makes it to the final copy. Writing requires a complex set of skills developed primarily through rewriting. But for many thesis writers, committing words to paper (or screen) and producing 'the thesis' can be the most challenging part of thesis completion. Even though students who progress to a thesis have successfully written their way through undergraduate degrees and postgraduate papers, the thesis is often the first sustained writing project students undertake. Amongst academics, the formation of writing groups is a recognised strategy for developing research potential, improving writing confidence and enhancing writing productivity (Cornell & Samuels, 1994; Lee & Boud, 2003; Morss & Murray, 2001). While there is a substantial literature around the theoretical and substantive issues of academic writing, this article is focused on our experience forming a writing group as students completing our PhD theses. We detail the workings of our group, and offer thesis writers practical guidance on how to start and maintain a writing group that supports postgraduate women to write, and to complete their theses.

There are plenty of useful advice books for thesis writers. However, these books often address an idealised 'turbo student': the individual 'who can succeed in the shortest possible time with few demands on institutional resources' (Read, Archer, & Leathwood, 2003). We certainly read and discussed these advice books, and shared them amongst ourselves (see for example, Bolker, 1998; Phillips & Pugh, 1994; Rountree & Laing, 1996). But none of us was 'that subject'. Like many women postgraduates, we had begun our theses as 'mature students'. Our own 'thesis stories' were set against backdrops of (often unexpected) change in our own lives, and those of people close to us. Time had to be elastic, and often our writing was secondary to the

other events and demands upon us. For each of us, our thesis work combined periods of part-time and full-time study as our changing circumstances permitted. Nevertheless, we all did complete our theses. What we think most useful in terms of finishing was the formation and participation in a writing group: a group that focused on concrete 'strategies for producing text' (Morss & Murray, 2001) while at the same time, providing us with a 'reading and writing community'(Aronson & Swanson, 1991).

For postgraduate women, writing groups provide many of the same benefits that academics have identified as flowing from participating in a group. Writing groups offer opportunities to produce text through sharing practical writing strategies, goal setting with peers, and the general support shared through writers meeting socially (Morss & Murray, 2001). They assist in demystifying the writing process by identifying writing as a slow endeavour involving multiple drafts, and by providing opportunities for the regular 'monitoring' of one's own writing progress (Cornell & Samuels, 1994). They can also provide a guaranteed critical 'pre-readership', and thus consolidate a shared writing culture (Cornell & Samuels, 1994) that develops participants' identities as writers, and exposes the 'gap between [idealised] writing processes … and the real contexts and practices of writers' (Morss & Murray, 2001). In addition, we think that writing groups are especially valuable for women postgraduate students. They are a 'space' within the university, an environment still experienced by many women as a 'chilly climate'(Leonard, 2001), to form non-hierarchical pedagogical and personal relationships to learn about writing, researching, and the experience of thesis 'production'.

In our view, the expectations for thesis writers and experience of thesis writing remains shaped by the individualistic discourses that dominate university culture. These discourses elide both the influence of women's experiences outside the university on their academic careers and identities, as well as how women (and their research interests) are differentially perceived and treated within it (Leonard, 2001). Aronson and Swanson (1991) use the metaphors of insider/outsider and margin/centre in describing their experiences as feminist postgraduate students 'to stress the connection between gender and *position* ….[and to] evoke the unequal distribution of power and privilege' (Aronson & Swanson, 1991). Like these authors, by virtue of our presence in thesis programmes we were 'insiders'.

But as feminist researchers and as students we each felt, at times, 'outsiders'. In the following section we use the metaphor of insider / outsider in our personal accounts of our experiences as PhD students prior to the formation of the writing group. We then describe what we actually did as a group, and why we think our group was successful in getting – and keeping – us writing.

### Joining the writing group

We established the writing group when we were all at similar stages in our thesis projects. We had all completed our field work, and were all beginning to write much fuller drafts of thesis chapters. In those early meetings, we often talked of the context of our experiences as doctoral students, but more especially the challenges of transforming our 'data' into theses. Each of us had embarked on research informed by feminist politics, and we shared a connection with the Gender and Women's Studies Department at our university (Hee and Vicki completed their PhDs in Women's Studies, while Lesley was supervised by an academic from Women's Studies).

**Hee:** My decision to undertake a PhD emerged over a period of time, and followed a long break from academic study. I had left university following the completion of a Masters degree in psychology and two years of clinical psychology training in the mid 1980s. I eventually looked elsewhere to understand the dissonance I felt about how positivist psychology constructed meanings about women's experiences and realities. During the break from university, I became immersed in lesbian feminist politics which offered an alternative and more congruent way of understanding women's social positioning and the power relations that underpin women's lives. With this experiential background, and a baby in tow, I shaped up a research topic addressing some of the issues I had encountered in clinical psychology and offering alternative paradigms for understanding women's lives and wellbeing within a socio-political context.

Undertaking a PhD in Women's Studies meant working in a context where my world view was understood and legitimised. Women's Studies also provided a place to be an insider and explore competing epistemological and theoretical perspectives. However, my alliance with Women's Studies was also a source of marginalisation, positioning me as an outsider in terms of mainstream (academic and clinical) psychology. In particular, the highly regulated nature of clinical psychology meant that there were few spaces for transgressing the borders of 'legitimate' knowledge. Taking a feminist critical position was particularly

marginalising, and within clinical psychology circles, I was frequently required to defend my position as an 'outsider' critiquing the dominant discipline. Despite this academic positioning, the early years of my PhD were a particularly rewarding time. I was a part-time student with a healthy work-life balance and accessible childcare. I was constantly learning in a context where my ideas were validated and my supervisor was both interested in my thesis topic, and unafraid to challenge the establishment. As time progressed however, the institutional and financial pressures to complete the PhD weighed heavily. I subsequently enrolled full-time. This coincided with a detrimental change to my financial situation, and I felt the full brunt of life as both my parents passed away. I also developed a long-term illness. The shift in financial, social and health circumstances had a significant bearing on my PhD progress. However, this shift also coincided with the establishment of the writing group. The group became the site where I could develop ideas, gain greater understanding of social constructionist and post-structural theories, and come to terms with the increasing complexities required to write a PhD. The writing group thus became central in sustaining my writing over time, in supporting me through the emotional process that accompanies writing a thesis, and ultimately in enabling successful PhD completion.

**Vicki:** I recall that naïve assumption I had at the beginning of the PhD process – imagining it would take me three, perhaps four years, to conduct the research and write it up. Like dominant representations of the idealised postgraduate student, I pictured myself working steadily and independently, producing quality results with minimum support and maximum self-discipline. It was not until my second year of enrolment that the enormity of the thesis process became apparent. In sum, my doctoral experience was incredibly different to my experience completing a Masters degree. The differences ranged from being single to being in a committed relationship; from being relatively healthy to being diagnosed with a (non-threatening) heart condition; from having no dependents to experiencing pregnancy, stillbirth, motherhood and studying with a young child; from living on student financial support to 'running out' of my three year scholarship monies and needing part-time and full-time employment to fund the remaining four and a half years of study.

Due to these experiences I found it necessary to apply for both extensions and a suspension. While I obtained the extra time needed, I recall the frequent feeling of being an outsider to the 'usual' academic mode of PhD completion. Although my experiences 'outside' the university were significant 'life events', there was always a nagging feeling of using them as an 'excuse' to gain more time. At the same time,

my status as an insider felt increasingly compromised: most of the time I worked from home and did not 'occupy' a university space, I was enrolled in a department that on many occasions throughout my enrolment had to 'defend' its existence within the university, and my supervisor left the university – resulting in a fractured relationship with the bureaucracy during the latter years of my enrolment. It was the writing group that helped me reclaim the sense of being an insider. Through participating in the writing group I became that PhD student that I had read about in thesis writing guides. That student was someone who talked about, and wrote about ideas. In the writing group, I had a place to talk about my thesis, and to really feel like a PhD student.

**Lesley:** My thesis experience was shaped by a number of changes in my paid work, parenting, and in the research itself. I enrolled as a part-time thesis student combining my doctoral research with full-time work (at what was then a polytechnic), and at the time of enrolment, living with my teenaged daughter. Progress in completing my thesis was hastened by changes in my employment situation. As I was completing some early data collection, the polytechnic I was working in announced it was to be 'merged' with another university. Becoming an employee of a university meant major changes in both my everyday work, and my positioning within the university environment. As a university lecturer, 'doing research' suddenly became much more central to my job. The PhD took on a new significance, as did the need to finish it, although my 'new' employer was generous in supporting my doctoral research. On two separate occasions I was the recipient of research awards funded by my employing university, enabling me to 'buy out' of much of my teaching. I also met new colleagues who were experienced researchers and very generous in sharing their experience with me, and I was introduced to an academic women's writing network. Nevertheless, I did sometimes feel I wasn't seen as a 'real academic' by other colleagues because of my route into the academy, and my status as a researcher often felt marginalised in the context of these relationships.

Throughout the time I was working on my thesis, opportunities to meet other postgraduate students from the university where I was enrolled lessened. Changes in the wider university meant the department I was enrolled in was restructured and my original supervisor retired. The staff-student seminar programme was suspended at about the same time, and there was no organised bringing together of the departments' thesis students. Being a part-time postgraduate student, an employee of another university, and having a (very experienced) 'replacement' supervisor from outside of the department all contributed to both a real and imagined

marginality in terms of meeting other students, and having opportunities to talk with peers about my research and thesis writing.

Most of the time, doctoral research feels lonely. In retrospect, my experience was shaped by an ongoing tension between the isolation that ensues from the formal requirement to (individually) 'contribute to knowledge', and a need for a community to share, with peers, the experience of postgraduate work. Although in the early years of enrolment I worked hard at the busy work of 'doing research', I often felt an outsider. The experience of community that was so important for my own sense of 'being a student' came later, through participating in the writing group.

### How the writing group worked

In preparing to write this article, we talked together about what we did as a writing group, and why we think it worked. The account that follows comes from those discussions, summarising how we organised our group and the practical and intellectual processes involved in our meetings. In reflecting back on how the group started, and how we established our processes, we each talked of how it always felt like a 'good' process. We think this is because we remained open to renegotiating what we did with our meeting time. Nevertheless, two things remained fixed throughout: focusing on the writing; and the expectation (and practices) of reciprocity between us. Finally, in reflecting back on our experience, we realised that none of us discussed in any detail the workings of the group with our individual supervisors. The group was something that we ran 'outside' the institution of the university, and outside the parameters of our individual supervision-student relationships.

As noted earlier, forming our writing group coincided with being at a similar stage in the thesis process. We had all completed our field work and were ready to 'write up'. Before we started meeting regularly we had preliminary drafts of various chapters, but the beginning of the writing group roughly coincided with us all beginning writing what for each of us would become our 'thesis'. Being at a similar stage in the research and writing process was an important factor in being able to establish and sustain an effective writing group. We were working from different theoretical and epistemological frameworks, but we shared an interest in feminist research. Further, having broadly similar political views, and all having children for whom we were the sole or primary caregiver, meant we had a lot common.

We met at regular intervals. In the early stages we met monthly, but as we each moved towards completion, we shifted to meeting fortnightly. Despite the changes in duration between meetings, we always met on the same day of the week, at the same time in the evening, and usually at the same place (the home of one of the group members). No one else but us attended our meetings, and they were always an uninterrupted time, dedicated to the group and our writing. Within the group we discussed not only the writing process, but also the challenges each of us experienced writing, and in being writers. The group was a regular time when our experiences of writing as situated within particular sets of circumstances could be shared, along with the research and writing skills we each brought to the group.

Each meeting followed a similar pattern. We would always begin with a hot drink, and would continue to drink and eat snack foods (that we all contributed) throughout the meeting's duration. In the early days we ate a lot of chocolate biscuits – by the time we had all submitted our theses, we were eating rice crackers, hummus, and raw nuts! Every meeting had an agreed 'agenda', and after half an hour or so of talking more generally about our lives, we would move on to 'writing business'.

In the early days, we were less skilled at finishing the meetings. Often, we would talk on for much longer than we had planned, and each of us had experiences of becoming too tired to work the following day. These experiences led us to develop a more formal approach to running our meetings, agreeing the focus for each meeting before we met, and agreeing and keeping to a finishing time. Once we established this pattern, the meetings became much more productive in terms of what we achieved during the meetings themselves, and in keeping us writing between meetings.

At every meeting, we focused on written work: 'concrete' text on a page. Sometimes we would look at the work of one of us, other times at two or all of us. It was important that we looked at each others' work, rather than just talk about writing in the abstract. This was a shift. When we first began meeting, we talked about our writing in relation to what we had been reading. However, very early on we decided to actually read each others' writing, and 'expose' our own. Up until that point, our supervisors had been the only people who had 'seen' our theses 'as text'. This next stage meant revealing to each other not only our writing skills, but also 'evidence' as to our

authenticity as doctoral students. This was a big step for each of us, yet in order for the group to work, it had to happen.

### Preparing for meetings

We always prepared for the meetings. One of us would photocopy the writing to be discussed, and would send this out by post a week or so before the meeting as we needed time to prepare. In the early days, we would send our own copies out, or send copies by email, but sometimes this meant we would be working on different versions or different layouts of documents. In retrospect we think that one person taking responsibility for getting all group members the same copy of the draft under review is essential to getting the most out of the writing group process.

At each meeting we were either reviewers, or writers, and sometimes both. As reviewers, we would prepare written comments to share with the writer at that meeting. As reviewers, we each had different preparation styles, but we all tended to write some comments directly onto the writer's draft. Reading the writing of other thesis students is time consuming, especially when you are working on your own thesis. Nevertheless, the commitment to reading the work under review before the meeting was non-negotiable, and we doubt that any writing group can work with participants who do not have the time or the commitment to prepare in this way.

### At the meeting

Our meetings revolved around a 'feedback process'. Sometimes reviewers gave general feedback: comment on the general structure of the piece; sought clarification where the piece sat within the wider thesis; offered observations or comment about the general tone of the writing; and so on. During these times, the writer would also take notes. 'Proper' feedback was much more focused than this however. The reviewers would take turns to comment, paragraph by paragraph, on the writing being reviewed. At this stage the writer would record the feedback on their copy of their work, but would also receive the reviewers' drafts (often with written feedback on them) at the end of the meeting, in part to ensure confidentiality.

Generally, the comments we made as reviewers focused on the writing rather than on the substance of the theses themselves. Although we sometimes talked about our specific thesis argument,

in the main we accepted each others interpretation of our own thesis topics. While we shared a common interest in epistemological and theoretical matters, there were points where we could have had major disagreements. Rather than spend time on these, we concentrated on the writing (although this was sometimes a difficult distinction). Our shared goal was completion, and despite being interested in each others' topics, our focus was to support each other to write about our own ideas as clearly and competently as possible.

Focusing on the writing meant that, in general, as reviewers we contained our suggestions to practical ways of clarifying the writer's intentions. Sometimes reviewers would ask 'what do you mean?' or 'can you say that differently?' These types of questions kept the writer focused on their writing and thinking about ways that they could improve it. Sometimes the reviewers' suggestions were more concrete. Reviewers might suggest different words, phrases, identify gaps that needed expanding, and so on. All feedback was 'provisional'. In other words, although as reviewers we often gave quite specific and concrete suggestions, agreeing with and incorporating the feedback was always the writer's prerogative.

For writers, receiving feedback was a valuable, but not necessarily easy experience. After we had got over our initial hesitations in showing our writing to each other, we became more comfortable listening to reviewers' comments. Generally receiving feedback was a positive experience, but at times it could be overwhelming, and we worked hard as a group to keep each other 'intact'. During particularly intense sessions, we would take the time to reflect on how each of us, as either writers or reviewers, was feeling. None of us left a meeting feeling that the feedback we had received was damaging to either our sense of self, or our identities as thesis writers.

Often feedback on the same piece of writing was different from each reviewer. This was because we had different feedback styles, and we each tended to comment in more detail about different aspects of writing. Sometimes these differences would be in conflict, and sometimes complementary. Sometimes too, reviewers' feedback differed from feedback the writer may have received from their supervisors. Because feedback was provisional, and all decisions about our own writing were our own, resolving conflict in feedback was generally left to the writer. We sometimes explored conflict in our feedback as reviewers (and in reviewers'

and supervisors' feedback) but more often simply acknowledged it and 'moved on'.

Sometimes the feedback was not what the writer wanted to hear. Typically, this would be reviewers' comments that identified writing that needed a lot more redrafting than the writer thought, or around writing that the writer wanted in the thesis but the reviewers thought might be superfluous. At moments like this, the writer might take time in the meeting to 'defend' their position. However, because the feedback was always respectful, it more often gave us opportunities to clarify our writerly intentions, rather than construct barricades around our work.

Even though when we formed our writing group we were at similar stages in our theses, we all had different ways of working at our writing. None of us had experience in authoring such a large piece of work as a PhD thesis. The writing group became a very important site for sharing strategies to develop ourselves as writers. One of the most important strategies we developed was sharing goal setting. Because we planned each meeting in advance, we each needed to have some idea of what we would be working on in the near future and when it would be ready for the group. This would involve a group discussion with each of us telling the others our medium term goals, and negotiating whose work would be ready for reading at which writing group session. Sometimes we would have the writing planned for the group several months in advance. In this way we could set personal goals, and we could set informal 'deadlines' for each other. The very practice of articulating what we were expecting to finish, and when, was a very useful strategy for each of us to keep our writing 'going'.

The group was also a place where we shared writing tips that we picked up through reading books about writing, talking with our supervisors, or working with other writers. Often sharing tips would come up in the general business of the meeting. Sometimes reviewers might also suggest a writing tip to improve the writing or encourage the writer to read their writing in a different way. As a group, we also benefited from Lesley sharing strategies she learned while attending writing retreats for academic women (Grant, 2003, 2004, 2006; Moore, 2003). Often we shared ideas about managing the place of writing in our lives and how to meet our writing goals. We also shared writing affirmations and techniques that we used when

writing was difficult, and encouraged each other in trying different writing strategies always with the same purpose: to 'keep writing'.

Although focused on writing (indeed, on actual text) the group was also an important site for sharing the personal experience of being doctoral students. Supporting each other as writers, but also as women with a lot of other 'things happening' was essential. While each of us remained (and remains) adamant that as a group, we 'focused on writing', in practice we always began each session with at least half an hour 'catching up' with each other. These moments were often intense, and sometimes surprisingly intimate. Each of us was negotiating important biographical events and transitions alongside our PhDs over the time we were writing. At the same time, mundane and everyday things also had an impact on the time we had to write, and our experiences of the writing process. Sometimes we talked about our paid work, or our experience of the university bureaucracy, or our children and their everyday experiences. These things needed to be talked about because they were so significant in shaping the material, emotional and intellectual contexts of our work. Generally we either 'listened'– were simply present to hear each others experiences; or supportive in the sense of offering ideas and suggestions that were solution focused. Although we talked about just about everything, we tried not to get 'bogged down' in these sorts of discussions. We each valued the support offered through the group, and at the same respected and maintained each others' personal integrity as we talked about the intricacies of our lives. These sorts of discussions were always confidential, and there was a mutual respect within the group for each other, and for each others' unconditional right to privacy.

As each of us moved towards completion, the type of personal support we offered each other became much more practical. When someone was finishing, the other two were available by phone for a quick call for advice about their writing, or simply to share the experience. Each time someone was finishing, the others would also provide food and other assistance with the minutiae of thesis completion. We also provided personal support after completion. We each experienced the moment of 'submission' as emotionally intense, and the precursor to a period of emotional and physical exhaustion. Talking to each other about this experience was very valuable, especially as many of our friends seemed to somewhat erroneously

assume that the elation we each felt when handing in our theses would continue uninterrupted afterwards.

### Concluding comments

Reading and talking about each others' work helped us develop expertise in writing; we became more practised in the concrete processes of producing text and more confident in our writerly identities as we each, in turn, successfully completed our PhD theses. In addition, our writing group was a place where our identities as postgraduate students consolidated as we negotiated the ambiguities of being both 'student' and 'researcher', and 'insiders' and 'outsiders' within the university.

Sue Middleton notes the PhD experience is situated within a discursive web that constitutes both the various subjectivities of our 'scholarly selves', and the broader meanings and materialities that shape the experience of doing doctoral research (Middleton, 2001). Indeed, our experience of writing our PhDs echoes the complexities Middleton identified in her research into the doctoral experiences of Education students. However, for each of us, or location within or proximity to Women's Studies further complicated our individual 'thesis stories'. In part this was because we had begun writing our theses in a time of intense change in New Zealand universities. Throughout the 1990s and into the 2000s, the consolidation of managerialism and the corporatisation of New Zealand universities meant that our institutional location was often precarious. Jenny Coleman has written of the impact of 'masculinist economic and corporate culture' on the academic discipline of Women's Studies over the past decade or so (Coleman, 2001). Nevertheless, by virtue of our being doctoral students we had some 'insider' status and our pedagogical relationships with our supervisors remained intact. Similarly, it was our association with Women's Studies that enabled us to meet, form and develop a writing group that suited our needs and interests as feminists. None of us identified with the 'Darwinian discourses' (Acker & Armenti, 2004) that position academic success as the outcome of 'a fierce kind of individuality in which the strong survive and the weak fall by the wayside' (Grant, 1997). However, we consider current changes in the sector are likely to disadvantage women like ourselves completing research degrees as part-time and 'mature' students. There are very real pressures now for postgraduates

to complete theses within increasingly foreshortened timeframes despite international evidence to suggest that completion times are gendered (Leonard, 2001). Indeed, time limits are a governance technology that will not only have detrimental effects on women's access to doctoral programmes, but also on the types of research questions women postgraduates pursue.

There are a number of factors that we consider important in relation to the success of our writing group. Particularly significant was our focus on writing – on actually producing text, and sharing that with each other. Our shared commitment to the group, to writing, and to each of us completing our theses, were key factors in the sustaining the group over a relatively long period. Being committed meant we read each others' writing at various stages: pieces in development, emerging chapters, and sometimes, many different drafts of the same chapter. This meant that we had to 'know' each others' thesis, and retain others' overall thesis in mind to ensure effective review. Given this, participation was not always easy. Reading and giving feedback on the writing of others was time-consuming, as was attending regular meetings. Maintaining the integrity of the group by remaining respectful and sensitive to others could also be challenging. Also important was a regular and routinised approach to meetings while also making time for us to talk about our experiences as postgraduate women in a wider context. These practices interrupted dominant academic discourses that construct doctoral candidature as an individual endeavour, and interrupted the dominant subject positions available to us as 'individual' PhD students, with 'individual' supervisors, each pursuing our own 'individual' research interests. Thus, our writing group was a site for learning about writing, researching, and 'being' doctoral students outside of the formal institutional structures of the university.

For supervisors supporting students through the thesis writing process, we offer the following suggestions. If your students form their own writing group, respect their participation in the group and see it as complementary to your role. Do not become a group member. We think that students need to develop non-hierarchical pedagogical relationships within the university, and supervisor participation would always prevent this no matter how collegial the supervisor-student relationship might be. We each had supervisors who knew little about the workings of our group, but were always supportive of it. This

was important to us. In practical terms, supervisors can also provide access to institutional resources that writing groups require, especially photocopying, envelopes, and postage. Circulating by 'snail-mail' writing on 'real paper' ensures all members (writers and reviewers) have the same version of the writing (textually and in terms of page layout), and have access to the writing of others irrespective of the operating status of their personal printer.

Although each of us had different experiences during our enrolment in our doctoral degrees, the group became the focus of our thesis writing experience. In retrospect, we have talked about how it seemed almost by accident that we developed a collaborative approach to improving our writing, and a supportive environment where we could talk about (and when necessary, respond to) the challenges experienced as women postgraduates working within the gendered culture of the university. Although it is possible, even likely, that we would have completed if we had not formed the group, it definitely opened up new spaces to develop our writing, and explore the possibilities of alternative postgraduate identities in particularly productive ways. We could locate and talk through our experiences inside and outside the university, but also actively develop relationships that were both intellectually challenging and personally rewarding. We learned a lot from each other, and most importantly, we completed our theses.

Dr Vicki Culling *graduated with her doctorate in Women's Studies at Victoria University of Wellington in 2002. She works as a contract researcher and writer, and in the community support sector.*

Dr Heather Barnett *has a PhD in Gender and Women's Studies from Victoria University of Wellington. She has a background in psychology, is interested in critical psychology, and works as a mental health researcher.*

Dr Lesley Patterson *graduated with a PhD Sociology from Victoria University of Wellington. Now teaching in Massey's sociology programme, Lesley's research interests include post-welfarism, gender and work, and contemporary family life.*

## References


Acker, S., & Armenti, C. (2004). Sleepless in academia. *Gender and Education, 16*(1), 3–24.

Aronson, A., & Swanson, D. (1991). Graduate women on the brink: writing as 'outsiders within'. *Women's Studies Quarterly, 3 & 4*, 156–173.

Bolker, J. (1998). *Writing Your Dissertation in Fifteen Minutes a Day*. New York: Henry Holt.

Coleman, J. (2001). Disciplining Women's Studies: Repositioning feminist education in Aotearoa/New Zealand. *Women's Studies Journal, 15*(1), 33–50.

Cornell, C., & Samuels, J. (1994). Writers' support groups for staff – a way forward? In B. a. W. Leibowitz, Melanie. (Ed.), *AD Dialogues 3: Voices, Development and Learning* (pp. 1–21). University of Western Cape: Academic Development Centre.

Grant, B. (1997). Disciplining students: The construction of student subjectivities. *British Journal of Sociology of Education, 18*(1), 101.

Grant, B. (2003). Professional development in retreat. In D. W. Baume, Graham (Ed.), *Case Studies in Staff and Education Development* (pp. 20–28). London: Kogan Page.

Grant, B. (2004, June 17–19, 2004). *From individuals to community and back again: writing retreats for academic women.* Paper presented at the Society for Teaching and Learning in Higher Education Conference, Ottawa.

Grant, B. (2006). Writing in the company of other women: exceeding the boundaries. *Studies in Higher Education, 31*(4), 483–495.

Lee, A., & Boud, D. (2003). Writing groups, change and academic identity: research development as local practice. *Studies in Higher Education, 28*(2), 187–200.

Leonard, D. (2001). *A Woman's Guide to Doctoral Studies*. Buckingham: Open University Press.

Middleton, S. (2001). 'I got my PhD, but I still feel a fraud': Women knowing. *Women's Studies Journal, 15*(1), 11–31.

Moore, S. (2003). Writers' Retreats for Academics: exploring and increasing the motivation to write. *Journal of Further and Higher Education, 27*(3), 333–342.

Morss, K., & Murray, R. (2001). Researching academic writing within a structured programme: insights and outcomes. *Studies in Higher Education, 26*(1), 35–52.

Phillips, E., & Pugh, D. (1994). *How to get a PhD: A handbook for students and their supervisors* (2nd ed.). Buckingham: Open University Press.

Read, B., Archer, L., & Leathwood, C. (2003). Challenging cultures? Student conceptions of 'belonging' and 'isolation' at a post-1992 university. *Studies in Higher Education, 28*(3), 261–277.

Rountree, K., & Laing, T. (1996). *Writing By Degrees*. Auckland: Longman.

# Book reviews

## CRACKS IN A GLASS CEILING: NEW ZEALAND WOMEN 1975–2004

**Joyce Herd**

***Published by New Zealand Federation of Graduate Women (Otago Branch), 2005. 117 pp. ISBN 1-877139-82-3.***

*Reviewed by* Jenny Coleman

Is traditional marriage still traditional? Have women really made significant gains in the paid workforce? Have improvements in women's health been slow because women have not been willing to take an active part in our own health? Does our schooling system provide an adequate preparation for life? In what ways does gender bias still operate in our society? Have the changes in attitudes towards sex and sexuality given women more freedom and autonomy in their lives or do they still disadvantage women and girls? These are some of the issues canvassed in Joyce Herd's *Cracks in a Glass Ceiling: New Zealand Women 1975–2004*.

Published thirty years after the United Nations International Women's Year, *Cracks in a Glass Ceiling* was commissioned by the Otago Branch of the New Zealand Federation of Graduate Women to follow up the 1975 surveys *What Price Equality?* and *Women at Home*. Having collaborated in each of these earlier studies, as well as having published in a number of other areas and been involved in a number of women's organisations for many years, Joyce Herd is eminently qualified to write this book. Her brief was to rewrite the information gathered in research completed by sociologist Claudia Bell, so that it would be accessible and relevant to 'the ordinary person'. In this she has more than succeeded. *Cracks in a Glass Ceiling* is thoroughly readable and of interest to anyone who has lived through part or all of these thirty years of significant change for New Zealand women. For the student of women's/gender studies, sociology, or New Zealand history, it provides a valuable overview of first hand and reflective accounts of how women's lives have changed since the 'second wave'

of feminism. The Otago Branch of the Federation of Graduate Women is to be commended for their initiative in commissioning this research and for the production of such a valuable publication.

As Dame Miriam Dell notes in her Foreword, the thirty years since the United Nations International Women's Year have seen momentous change in the legal, economic, social, cultural and spiritual status of women in New Zealand. This book seeks to document aspects of that change, through the experiences and views of New Zealand women. To this end, *Cracks in a Glass Ceiling* offers a comprehensive overview of changes in New Zealand women's lives, the driving forces behind these changes, and how women think the changes have affected them. Intent on ensuring 'a demographic, geographic and socio-economic spread in the commentary' (p. 114), three groups of women were interviewed for the study: sixty-eight 'high profile' women (whose names and occupations are listed in the Appendix), focus groups of women who discussed their opinions about change, and a group of mothers and daughters who compared stories in joint interviews. Generous quotations from these interviews and focus groups are interspersed throughout the book and this approach provides a strong sense of the commentary being grounded in the lives of real women and encompassing the views and experiences of both '"ordinary"women and experts of different ages, races and occupations, from all over the country' (p. 1).

Beautifully presented in an appealing format and liberally illustrated with black and white photographs, *Cracks in a Glass Ceiling* will be an interesting read for those women who have been involved in the women's movement in its many guises over the past three decades, for their children and grandchildren, and for women who, for whatever reason, missed the wave. It is particularly fitting that with only a few exceptions, the photographs were taken by Gil Hanly, who has documented the women's movement over several decades. While it's fascinating to pore over some of the older photographs and recognise faces from the past, captions would have been a welcome addition.

The scope of the book is wide with chapters on family, work, health, education, and the sexual revolution. The opening chapter, 'Studying Change', provides a snapshot of the advent and influence of the Women's Liberation Movement and how the concerns and priorities of the Women's Movement shifted over the ensuing three

decades. This is preceded by a very useful seven-page chronology listing important events and organisations, pieces of legislation, social and economic policy, key appointments of women to senior positions within the public and private sector, and other changes which have impacted on women's lives, such as the admission of women into the Anglican clergy, legalisation of Saturday morning trading, and the shifting percentages of women in the labour force. Against this backdrop, the individual chapters blend descriptive detail of actual changes, personal accounts of women's experiences, and critical reflective commentary from participants in the study and the author in a manner that often raises more questions than are answered. The chapter on family, for example, opens with the observation that over the last three decades legislation has increasingly been directed toward dealing with actual situations rather than idealised prescriptive ideologies. The sections within this chapter then consider such issues as: how marriage has changed from traditional models; the irony that de facto relationships are now covered by as much legislation as marriage; the increasingly casual nature of relationships; the ways the phrase 'blended families' can obscure the very real difficulties and problems associated with changing family patterns; how social policy impacts on solo parent families, extended families and whanau arrangements; and changing attitudes toward and state recognition of services for families with same-sex parents. Key controversies such as the Matrimonial Property Act of 1976, which provided for more equal division of matrimonial property on separation or divorce, the 2002 amendments which provided for de facto and same-sex partnerships, the Domestic Purposes Benefit first introduced in 1973, and changing public attitudes toward and legislation around domestic violence are also addressed in some detail.

Relatively predictable in content, the chapter on Work includes sections addressing the 1970s debates on women in the workforce, the unpaid and invisible nature of much of women's work and how women, in particular rural, Maori, Pacific and migrant women, are systematically disadvantaged in the labour market. Issues around unemployment, self-employment and childcare are addressed alongside more recently emerging trends of women achieving high profile positions at the top of their professions, the feminisation of some professions, the continued absence of pay equity and the increasing gap between the pay and conditions for women in

professional occupations and women in low-paid semi- and unskilled occupations. These changing patterns of workforce participation are considered within the context of the effects of the deregulation of the labour market and the changing face of the unions, particularly with respect to the Employment Contracts Act of 1991, and the impact of advances in technology on previously labour intensive workplaces.

A constant theme within the book is that while we may have come a long way, can we claim with any real confidence that women have arrived at a better place? At the end of the chapter on Work, Herd makes the observation that '[a]ny attempt now to suggest that "woman's place is in the home" is rightly scorned, but it must be acknowledged that some women may prefer it that way, and many working women have a hard life' (p.51). This unevenness of change is perhaps most evident in the chapter on Health. Advances in reliable contraception, access to abortion, reproductive health and maternity care, and greater sexual freedom have been offset to some extent by steep increases in sexually transmitted diseases and high teenage pregnancy rates, increasing medical intervention in childbirth, reduction in the time new mothers spend in hospital and increased pressure on all aspects of maternity services. The Cartwright Inquiry into the treatment of cervical cancer patients at National Women's Hospital has resulted in vastly increased scrutiny in research ethics procedures in relation to informed consent, but recent scandals relating to disgraceful conduct and sexual assault on the part of male doctors towards female patients, the cervical screening fiasco at Gisborne, and the uneven progress of the breast screening programme are testimony to the fact that women's health needs in New Zealand are far from being adequately addressed by the medical system. Divergent health needs and priorities are especially marked between Maori and Pakeha, and the need for cultural awareness and sensitivity with the changing cultural face of New Zealand is also raised.

In the chapter on Education, questions such as whether schooling is or should provide a preparation for life, take on different resonances than when they were posed in earlier decades. Over the past thirty years, concerns regarding gender bias and equity have shifted from the content of school text books to the impact of the student loans scheme. With nga kohanga reo and kura kaupapa now firmly established, what mainstream provisions are there for a generation of students seeking tertiary education in Te Reo? Even the ways that success might be

measured are questioned. In an age in which television, the internet and popular media leave little to the imagination, the young women of today 'could hardly imagine the repressive attitudes to sex which were the rule in the youth of their mothers and grandmothers' (p.90). But has this sexual revolution given women more freedom? Pornographic images of women and children have proliferated on the internet and there is little to suggest that incidents of sexual violence, rape and abuse are declining. Prescriptive ideologies of fidelity within the heterosexual marriage have been superseded by an acceptance of a range of sexual identities and relationships. As the debates around prostitution law reform in 2003 clearly illustrated, the conservative moral right continues to be a powerful force in promulgating the sexual double standard. Moreover, increased openness on sexual issues has not meant that women are necessarily any safer in their own homes.

In the opening chapter, Joyce Herd comments that 'instead of calling the women's movement of the 1970s 'the second wave of feminism', it is perhaps more appropriate to call it the 'seventh wave': that exceptional occurrence which dwarfs what has happened before, but then subsides, while a more *normal* pattern reasserts itself' (italics added) (p. 5). But this metaphor sits uncomfortably in a book that testifies to the diversity of women's lives, the unevenness of change, and the contested nature of what constitutes 'success' within a feminist framework.

---

## *Politics 101*

### Anna Smith

***Canterbury University Press, 2006***

---

*Reviewed by* Michelle Lunn

The press release accompanying *Politics 101* emphatically states that the author is no longer a political animal. The book on the other hand, is packed with political content of the old fashioned Left/Right variety. Given the current smoke-free climate, even the back cover photo of the author, cigarette in hand, is political. All in all I liked the idea of the novel before I had even begun to read.

Crafted around 1970s student politics, the book describes the lives, loves, ambitions and losses of four main characters. Kaleidoscopes of merging experience are recounted through the eyes of each. The story begins with Meg, an empathetic character with a passion for handicrafts. We next encounter Henry Ballantyne, the irritating, politically obsessed misogynist. Steph, Henry's girlfriend is softer and somewhat captivating in a dippy hippy kind of way. Her passion for writing – despite the fact that Henry considers that it is hopelessly bourgeois, softens the mind and has nothing to say to the world – defines her as a character. Finally, we meet Diana the prickliest of the four. Her uncompromising pursuit of what she believes to be right, makes her character the most political and her story certainly adds a spicy finishing touch to the story.

The characters in this novel are real people and their stories are familiar and intriguing. The language is wonderful and the book is a pleasure to read. The gradual unfolding of each character through the eyes of another adds depth and complexity. Meg, Henry, Steph, and Diana are all delightful, fascinating, and repugnant in their own special ways. This is an excellent book, one that captures your imagination, making you wonder what will happen next. I was, however, disappointed to find it less and less compelling as I progressed. This is a book that needs to be read from beginning to end within a short period of time. I will certainly make a date to take Anna Smith's next novel away for a weekend and I don't expect to be disappointed.

---

## *Assume Nothing*

### Rebecca Swan

*Boy Tiger Press, 2004*

---

*Reviewed by* Geraldine Christmas

'Like a moth to a light', with this book photographer Rebecca Swan is interested in people beyond the male/female binary code – that is, 'people whose gender is uncertain, fluid and challenging' (p. 6).

Thus Swan's photographic essay, with photos taken from 1995 to 2003, challenges the popular notion that we must be strictly male *or* female – *never* a shade in between. Her photos suggest that gender is 'embodied, expressed, transgressed, transformed and performed in many different ways' (p. 7). As gender rights activist Leslie Feinberg would say, when we look through the pages of *Assume Nothing* we see the hues in between pink- and blue-tinted categories. In *Trans Liberation* (1998) Feinberg states, '[e]ach person should have the right to *choose* between pink and blue. At this moment in time, that right is denied to us. But together, we could make it a reality' (p. 1).

Refreshingly, *Assume Nothing* shows us that this *is* a reality. On pages 22–23 we meet James, who says, 'I think it's a lucky thing to have a gender that is so fluid … Sometimes I feel very positive about it, in that not that many people get to experience a multi-faceted gender in which anything is possible' (p. 23). The two photos of James have a classical quality; behind a nude James is a concrete wall with peeling paint or plaster, and s/he is shrouded by an archway in the wall. There is also a boyish, prepubescent quality about him/her – thus James challenges the reader about the myth of a 'true' gender. S/he also appears blurred – no doubt representing gender in motion. But despite James appearing blurred, when looking closely at the photos there are signs of a double mastectomy on his/her chest.

Pages 24–27 contain an informative foreword by Judith 'Jack' Halberstam. And despite the 'rosy optimism' (p. 27) James feels in the preceding pages, Halberstam reminds us that since 9/11, 'shifts towards conservative regimes' highlight the myth about 'any belief in the forward motion of social justice'. She raises the classic example in the USA, where 'military aggression [is] coupled with the dangerous merging of state and church in the White House' (p. 27). Hence Halberstam remarks that despite Swan's images of 'bold and beautiful expressions of gendered embodiment … their fragility, their vulnerability … show us precisely how far we still have to go' (p. 27).

Halberstam's sobering comments about the White House make me think of George W. Bush, the modern-day epitome of 1950s conservative ideals. Mani Bruce Mitchell, who was born in 1953, says, 'The young nurse who first picked me up said, "Oh my god, it's a hermaphrodite"' (p. 54). Soberingly, Mani also recalls when at eight s/he 'travelled in secret with my mum and dad to Auckland

Hospital where genital surgery was performed … No one explained to me what was happening or why' (p. 54). However, on pages 58–59 Mani challenges conservative ideals head-on by looking firmly at the reader (hopefully President Bush!) with herm (pronoun used by Halberstam) arms raised, revealing course hair in armpits, with the statement scratched over a bare-breasted chest: 'WHO'S [*sic*] BODY IS THIS?' (p. 59).

Despite Halberstam's comment about the subjects' 'fragility' and 'vulnerability', Mani enables such constructions to be challenged. Such challenges are also evident through Frankie's account (pp.44-49). In one photo Frankie sits naked, revealing breasts and bold, tattooed artwork on his/her thigh, shoulder and chest, looking confidently and proudly at the reader. 'I don't feel like a man, but I don't feel like [a] woman either,' s/he says (p. 44). And on pages 46–47 Frankie is anything but fragile and vulnerable – we see him/her in heavy boots and leather trousers, then in S/M gear wielding a whip – daring conservative society to respond (or join in even?!)

The image of Frankie in S/M gear also raises thoughts of exhibitionism and shock – hence pretentiousness. I did have a fear of this when I first picked up *Assume Nothing*, but was relieved that this is not so – as on pages 76–77 with Georgina Beyer. Unlike most other subjects in the book, Georgina appears fully clothed proudly wearing her mayoral chains (she was photographed in 1998 when she was then Mayor of Carterton) and a feather in her hair – signifying her Maori ancestry. Georgina, a former sex worker, remarks, '[i]n the street scene it was fun, exciting … gave us the excuse to be outrageous exhibitionists' (p. 76). But then, refreshingly, she denounces pretentiousness and says, 'I started objecting to the waste of human potential that was happening to my contemporaries around me … there were very few in the way of role models, people who got on and knew how to succeed' (p. 76).

Ironically, it was a 'rural conservative heartland area' (p. 76) who knew about her 'outrageous' past and voted for her to be mayor. Then six years later in 1999, it was a rural conservative *region* (Wairarapa) who voted for her to be their MP (President Bush, take note – after all, you're from a rural area in Texas). Vulnerable? Fragile? I don't think so.

On a critical note, I have some issues with the book's format. I feel that Halberstam's Foreword should be *before* Swan's introduction

(pp. 6–7). I feel the reader becomes 'lost' after reading Swan's introduction, then for the next 14 pages is presented with images of four subjects with no text. I would have liked to read the thoughts of Layne, Megan, Jen and Blur – even if only a small paragraph. Likewise other subjects with no text, such as Heather (pp. 29, 60–61), an elegant representation of androgyny, immaculately dressed in attire from the Edwardian era. What are Heather's thoughts on androgyny in relation to a conservative, male/female society?

The text could have also been better proofed. 'Assume Nothing' (p. 7) should be in italics (*Assume Nothing*) not quotation marks as this is a book title. I also get irritated about time periods containing apostrophes when they don't need them – 'the 1950's and 1960's' (p. 26) read better as the 1950s and 1960s.

However, overall *Assume Nothing* is a magnificent portrayal and celebration of those whose identities are a shade in between pink and blue – or who have transgressed from one end of the gender spectrum to the other. Swan's photographic essay is not only a valuable resource to students of gender studies, sociology, media and film, but to students of nursing and medicine too – oh, and American presidents.

**Reference**

Feinberg, Leslie (1998). *Trans Liberation: beyond pink or blue*. Boston: Beacon Press.

# Index: Volumes 11–20

**COMPILED BY**
**JENNY COLEMAN AND TIGHE INSTONE**

# Index by author

Burrell, B. (2000). Mixed-sex rooming and being female: Delving into the complexities of identity and subjectivity. *Women's Studies Journal, 16*(2), 29–42.
*Keywords:* Identity, Medical, Health

**Butterworth, Ruth**

Butterworth, R. (1998). Review of *Three Masquerades: Essays of Equality, Work and Hu(man) Rights* by Marilyn Waring (Auckland University Press with Bridget Williams Books, Auckland, 1996). *Women's Studies Journal, 14*(1), 156–158.
*Keywords:* Economics, Work, Minorities, Migrants, Democracy, Representation

**Cameron, Jan**

Cameron, J. (1996). For Women's Own Good: Gender Verification of Female Athletes. *Women's Studies Journal, 12*(1), 7–24.
*Keywords:* Gender, Sexuality

Cameron, J. (2000). Review of *Childfree And Sterilized: Women's Decisions And Medical Responses* by Annily Campbell (Cassell, 1999). *Women's Studies Journal, 16*(2), 51–55.
*Keywords:* Children, Health

**Carryer, Jenny**

Ryan, K., & Carryer, J. (2000). The Discursive Construction of Obesity. *Women's Studies Journal, 16*(1), 32–48.
*Keywords:* Obesity, Health

**Charman, Janet**

Charman, J. (1998). My Ursula Bethell. *Women's Studies Journal, 14*(2), 91–108.
*Keywords:* Poetry

Charman, J. (1998). Mrs Harry Kember remember. *Women's Studies Journal, 14*(2), 154–155.
*Keywords:* Poetry

**Cheater, Angela**

Cheater, A. (1997). Review of *Money-Go-Rounds: The Importance Of Rotating Savings And Credit Associations For Women* by S. Ardener and S. Burman (eds) (Oxford, Washington, 1996). *Women's Studies Journal, 13*(1), 159–160.
*Keywords:* Gender, Economics

**Cheyne, Christine**

Cheyne, C. (1996). Review of *There Is Hope For A Tree* by Pauline O'Regan (Auckland University Press/Bridget Williams Books, Auckland, 1995). *Women's Studies Journal, 12*(2), 145–147.
*Keywords:* Religion, Christianity, History

**Cobley, Joanna**

Cobley, J. (2001). Review of *Facing The Music* Directors/Screenplay: Bob Connolly and Robin Anderson, Photography: Bob Connolly, Editor:

**Combellick-Bidney, Sarah**

Combellick-Bidney, S. (2006). Ecofeminism and cross-cultural analysis. *Women's Studies Journal, 20*(1), 59–79.
*Keywords:* Ecofeminism, Globalisation, Comparative Study

**Conner, Helen**

Conner, H. (2000). Review Article. *Women's Studies Journal, 16*(1), 156–160.
*Keywords:* Medicine, Christianity, Biography, Autobiography

**Connor, D. Helene**

Connor, D. H. (1997). Reclamation of Cultural Identity for Maori Women: A Response to 'Prisonisation'. *Women's Studies Journal, 13*(2), 61–73.
*Keywords:* Maori, Identity, Crime, Law

**Coombes, Leigh**

Aldridge, A., & Coombes, L. (2005). 'It's really quite a delicate issue': GP's talk about domestic violence. *Women's Studies Journal, 19*(2), 56–78.
*Keywords:* Domestic Violence, Medical, Health

Briar, C., Coleman, J., Coombes, L., Jury, A., Morgan, M., & Patterson, L. (2005). Editorial. *Women's Studies Journal, 19*(1), 7–9.
*Keywords:* Mana Wahine, Neo-colonialism, Violence, Media, Queer, Science

Jury, A., Coleman, J., Coombes, L., Patterson, L., Morgan, M., & Lunn, M. (2006). Editorial. *Women's Studies Journal, 20*(1), 7–9.
*Keywords:* Violence

**Cooper, Annabel**

Cooper, A. (1997). Feminism and the Sexual Abuse Debate: A Troubled Response to Camille Guy. *Women's Studies Journal, 13*(1), 125-146.
*Keywords:* Sexual abuse

Cooper, A. (1998). Review of S*tick Out, Keep Left: Margaret Thorn* by Elsie Locke and Jacqui Matthews (eds.) (Auckland University Press/Bridget Williams Books, 1997). *Women's Studies Journal, 14*(2), 168–169.
*Keywords:* Biography, Socialism, Activism

**Cropp, Glynnis M.**

Cropp, G. M. (2006). Review of *Maistresse Of My Wit: Medieval Women, Modern Scholars* by Louise D'Arcens and Juanita Feros Ruys (eds.) (Brepols, Turnhout, 2004). *Women's Studies Journal, 20*(1), 97–102.
*Keywords:* Medieval History, Religion, Literature

**Cullen, Lynda**

Cullen, L. (2005). Review of *Naked Barbies, Warrior Joes & Other Forms Of Visible Gender* by Jeannie Banks Thomas (University of Illinois Press, Urbana and Chicago, 2003). *Women's Studies Journal, 19*(1), 91–94.
*Keywords:* Gender, Femininity, Masculinity, Representation, Media

Cullen, L. (2005). Review of *New Woman Hybridities: Femininity, Feminism And International Consumer Culture, 1880–1930* by Ann Heilmann and Margaret Beetham (eds.) (Routledge, 2004). *Women's Studies Journal, 19*(1), 94–97.
*Keywords:* Femininity, Identity, Representation, Race, Class

*Keywords:* Feminist Theory, Identity. Postcolonial, Biculturalism, Multiculturalism

Du Plessis, R. (2000). Review of *Telling Women's Lives: Narrative Inquiries In The History Of Women's Education* by Kathleen Weiler and Sue Middleton (eds.) (Open University Press, Buckingham, Philadelphia, 1999). *Women's Studies Journal, 16*(1), 163–166.

*Keywords:* Education, Biography, Oral History, Class, Ethnicity

Du Plessis, R. (2001). Editorial: Knowledge, Politics and Education. *Women's Studies Journal, 17*(2), 5–9.

*Keywords:* Education, Activism, Theory

Matthews, J., Du Plessis, R., Locke, A., Plumridge, L., & Moss, G. (2001). Elsie Locke: A Tribute. *Women's Studies Journal, 17*(2), 100–109.

*Keywords:* Tribute, Women's Rights, Peace, Activism

**Duncan, Judith**

Duncan, J. (2004). Talking Personally: Kindergarten teachers talk education reforms 1984–1996. *Women's Studies Journal, 18*(2), 66–78.

*Keywords:* Early Childhood, Education, Teaching, History

**Dunsford, Deborah**

Dunsford, D. (1996). 'Too Hard a Life for a Girl' Becoming a Nurse at Auckland Hospital 1913 -1947. *Women's Studies Journal, 12* (1), 27–42.

*Keywords:* Nursing, History, Work, Gender

**Dyson, Ruth**

Dyson, R. (2005). Commentary from the Minister for Women's Affairs. *Women's Studies Journal, 19*(2), 9–11.

*Keywords:* Violence, Ministry of Women's Affairs, Government, Commentary

**Elizabeth, Vivienne**

Elizabeth, V. (2002). Review of *The Girls In The Gang* by Glennis Dennehy and Greg Newbold (Reed, Auckland, 2001). *Women's Studies Journal, 18*(1), 113–116.

*Keywords:* Domestic Violence

**Engel, Pauline**

Engel, P. (1997). Review of *The Story Of Suzanne Aubert* by Jessie Munro (Auckland University Press and Bridget Williams, Auckland, 1996). *Women's Studies Journal, 13*(1), 147–149.

*Keywords:* Religion, Christianity, Missionary, History, Biography

**Evans, Marian**

Evans, M. (2001). Lesbian Landscapes: A little oral history. *Women's Studies Journal, 17*(1), 102–119.

*Keywords:* Lesbian, Identity, Art, Poetry, Oral History

**Galtry, Judith**

Galtry, J. (1997). 'Sameness' and Suckling: Infant feeding, Feminism, and a Changing Labour Market. *Women's Studies Journal, 13* (1), 65–88.

*Keywords:* Labour Market, Breast Feeding, Motherhood, Children, Work

Hindle, S., & Morgan, M. (2006). On being a refuge worker: Psycho-social impacts of advocacy. *Women's Studies Journal, 20*(1), 32–47.
*Keywords:* Women's Refuge, Domestic Violence

**Hird, Myra J.**

Hird, M. J., & Jackson, S. M. (1999). Damned If We Do, Damned If We Don't: New Zealand and United Kingdom High School Students' Negotiation of Sexual Identities. *Women's Studies Journal, 15*(2), 125–145.
*Keywords:* Adolescence, Femininity, Masculinity, Heterosexuality, Sexual Identity, Comparative Study

**Hoskins, Clea Te Kawehau**

Hoskins, C. T. K. (1997). In the Interests of Maori Women? Discourses of Reclamation. *Women's Studies Journal, 13*(2), 25–44.
*Keywords:* Maori, Mana Wahine, Post-colonial, Gender, Identity

**Humpage, Louise**

Humpage, L. (2000). Embodying ambiguity: Somali refugee women and ethnic boundary 'maintenance'. *Women's Studies Journal, 16*(2), 9–28.
*Keywords:* Ethnicity, Refugees

**Hunter, Kate**

Hunter, K. (1998). Review of *Contemporary Australian Feminism 2* by Kate Prichard Hughes (ed.) (Longman, South Melbourne, 1997). *Women's Studies Journal, 14*(1), 152 -154.
*Keywords:* Australia, Feminist Theory

**Hutchings, Jessica**

Hutchings, J. (2005). Mana Wahine me Te Raweke Ira: Maori Feminist Thought and Genetic Modification. *Women's Studies Journal, 19*(1), 47–65.
*Keywords:* Maori, Mana Wahine, Genetic Modification, Ecofeminism

**Hyman, Prue**

Hyman, P. (1998). Review of T*he Common Purse: Income Sharing in New Zealand Families* by Robin Fleming in association with Julia Taiapa, Anna Pakisale and Susan Kell Easting (Auckland University Press with Bridget Williams Books, Auckland, 1997). *Women's Studies Journal, 14*(2), 157–160.
*Keywords:* Family, Economics

Hyman, P. (2004). Significant increases in the minimum wage: A strategy for gender pay equity? *Women's Studies Journal, 18*(2), 11–24.
*Keywords:* Employment, Gender, Pay Equity, Economics

Hyman, P. (2004). Review of *The Status Of Women In Classical Economic Thought* by Robert Dimand, Chris Nyland and Edward Elgar (eds.) (Cheltenham, UK and Northampton, MA, 2003). *Women's Studies Journal, 18*(2), 124–127.
*Keywords:* Economics, History, Gender

**Jaber, Nabila**

Jaber, N. (2000). Review of *A Daughter Of Isis: An Autobiography of Nawal El Saadawi* by Nawal El Saadawi (Spinifex Press, 1999). *Women's Studies*

*Women's Studies Journal, 18*(2), 122–123.
*Keywords:* Nurses, World War One, World War Two, History, Health

**Marsich, Anna**

Marsich, A. (1995). Review of *Vision Aotearoa: Kaupapa New Zealand* by Witi Ihimaera (ed.) (Bridget Williams Books, Wellington, 1993). *Women's Studies Journal, 11*(1/2), 185–188.
*Keywords:* Maori, Pakeha, Relationships, Identity

**Martin, Betsan**

Martin, B., & Hand, J. (2006). Community responsibility for freedom from abuse. *Women's Studies Journal, 20*(1), 48–58.
*Keywords:* Domestic Violence, Maori, Pacific

**Matahaere, Donna**

Matahaere, D. (1995). Maori, the 'Eternally Compromised Noun': Complicity, Contradictions, and Postcolonial Identities in the Age of Biculturalism. *Women's Studies Journal, 11*(1/2), 15–24.
*Keywords:* Maori, Identity, Post-colonial, Biculturalism

**Matthews, Jackie**

Matthews, J. (2001). Review of *At Home In New Zealand: Houses History People* by Barbara Brookes (ed) (Bridget Williams Books, Wellington, 2000). *Women's Studies Journal, 17*(2), 137–143.
*Keywords:* History, Maori, Pakeha, Domesticity, Book Review

**Matthews, Jacqui**

Matthews, J., Du Plessis, R., Locke, A., Plumridge, L., & Moss, G. (2001). Elsie Locke: A Tribute. *Women's Studies Journal, 17*(2), 100–109.
*Keywords:* Tribute, Women's Rights, Peace, Activism

**Mavoa, Helen**

Mavoa, H. (1999). Review of *Understanding Children's Development: A New Zealand Perspective* by Anne B. Smith (Bridget Williams Books, Wellington, 1998). *Women's Studies Journal, 15*(2), 165–167.
*Keywords:* Children, Gender, Education

**McCloskey, Laura Ann**

McCloskey, L. A., Larsen, U., & Williams, C. (2005). Violence against women and the burden of HIV-AIDS in Sub-Saharan Africa. *Women's Studies Journal, 19*(2), 41–55.
*Keywords:* HIV-AIDS, Africa, Violence, Sex, Health

**McComish, Johanne**

McComish, J. (2000). Poems: 'Two fingers lightly'; 'When factory girls dream dreams of love' and 'Lesbians is an ugly word'. *Women's Studies Journal, 16*(2), 59–62.
*Keywords:* Poetry, Employment

**McDonald, Elisabeth**

McDonald, E. (2005). Sexual Violence on Trial: Assisting women complainants in the courtroom. *Women's Studies Journal, 19*(2), 107–130.
*Keywords:* Crime, Law, Justice, Rape, Evidence, Violence

1995. *Women's Studies Journal, 12*(2), 9–35.
*Keywords:* Education, Sex, Sexuality, History

Middleton, S. (2001). 'I got my PhD, but I still feel a fraud': Women Knowing. *Women's Studies Journal, 17*(2), 11–31.
*Keyword:* Education

Middleton, S. (2001). Review of *Touchy Subject: Teachers Touching Children* by Alison Jones (ed) (University of Otago Press, Dunedin, 2001). *Women's Studies Journal, 17*(2), 126–131.
*Keywords:* Education, Children, Abuse

**Mitchell, Janet**

Mitchell, J. (2002). The Women's Christian Temperance Union and Food Reform in New Zealand. *Women's Studies Journal, 18*(1), 103–112.
*Keywords:* Women's Christian Temperance Union, History, Activism

**Mohanram, Radhika**

Mohanram, R. (1995). Postcolonial Maori Sovereignty. *Women's Studies Journal, 11*(1/2), 63 -94.
*Keywords:* Indigeneity, Post-colonial, Nationalism, Maori

**Molloy, Maureen**

Molloy, M. (1996). Rights, Facts, Humans and Women: An Archaeology of the Royal Commission on Contraception, Sterilisation and Abortion in New Zealand. *Women's Studies Journal, 12*(1), 63–82.
*Keywords:* Law, History, Abortion, Reproduction, Motherhood, Health

**Montgomerie, Deborah**

Montgomerie, D. (1997). Review of *An Angel in God's Office: My Wartime Diaries* by Neva Clarke McKenna (Tandem Press, 1996). *Women's Studies Journal, 13*(2), 161–163.
*Keywords:* World War Two, Gender

**Moores, Elizabeth**

Rose, P., & Moores, E. (2006). Women readers on spiritual quest. *Women's Studies Journal, 20*(2), 61–81.
*Keywords:* Spirituality, Medieval, Christian, Goddess, History

**Moreau, Danielle**

Moreau, D. (1998). Review of *Vaccination Against Pregnancy: Miracle or Menace?* by Judith Richter (Spinifex Press, Melbourne, 1996). *Women's Studies Journal, 14*(1), 159–161.
*Keywords:* Pregnancy, Health, Science

**Morgan, Mandy**

Briar, C., Coleman, J., Coombes, L., Jury, A., Morgan, M., & Patterson, L. (2005). Editorial. *Women's Studies Journal, 19*(1), 7–9.
*Keywords:* Mana Wahine, Neo-colonialism, Violence, Media, Queer, Science

Jury, A., & Morgan, M. (2005). Editorial. *Women's Studies Journal, 19*(2), 7–8.
*Keyword:* Violence

Craig Potton Publishing in association with the Ministry for Culture and Heritage, Wellington, 2002). *Women's Studies Journal, 17*(2), 132–137.
*Keywords:* Art, History, Representation, Social History

**O'Regan, Hana**

O'Regan, H. (1995). Post Colonialism: 'Ko te Mate Kurupopo–The Festering Wound'. *Women's Studies Journal, 11*(1/2), 53–61.
*Keywords:* Maori, Post-colonial

**Page, Dorothy**

Page, D. (2001). Review Article: Women in the *Dictionary of New Zealand Biography*. *Women's Studies Journal, 17*(1), 120–128.
*Keywords:* Biography, History

**Pahl, Jan**

Pahl, J. (1995). Review of *Women and Economics: A New Zealand Feminist Perspective* by Prue Hyman (Bridget Williams Books, Wellington, 1994). *Women's Studies Journal, 11*(1/2), 196–199.
*Keywords:* Economics, Globalisation, Lesbian, Employment, Work

**Pallotta-Chiarolli, Maria**

Pallotta-Chiarolli, M. (1999). 'Coming Out/Going Home': Australian Girls and Young Women Interrogating Racism and Heterosexism. *Women's Studies Journal, 15*(2), 71–88.
*Keywords:* Australia, Young Women, Lesbian, Ethnicity

**Patterson, Lesley**

Briar, C., Coleman, J., Coombes, L., Jury, A., Morgan, M., & Patterson, L. (2005). Editorial. *Women's Studies Journal, 19*(1), 7–9.
*Keywords:* Mana Wahine, Neo-colonialism, Violence, Media, Queer, Science

Jury, A., Coleman, J., Coombes, L., Patterson, L., Morgan, M., & Lunn, M. (2006). Editorial. *Women's Studies Journal, 20*(1), 7–9.
*Keywords:* Violence

**Persson, Linda**

Persson, L. (2002). Review Article. *Women's Studies Journal, 18*(1), 133–140.
*Keywords:* Colonisation, Pacific, Indigeneity, Peace

**Petersson, Sandra**

Peterson, S. (2000). Bibliographical Index: Women and the law in New Zealand: Thirty years of scholarship. *Women's Studies Journal, 16*(2), 77–116.
*Keywords:* Law, Bibliography

**Phibbs, Suzanne**

Phibbs, S. (2000). From Cartwright to Gisborne and Back Again: Making Sense of Cervical Screening in Aotearoa/New Zealand. *Women's Studies Journal, 16*(1), 77–93.
*Keywords:* Cervical Screening, Health

**Pickles, Katie**

Pickles, K. (2001). Review of *Girls And Women And Boys: Gender In Taradale, 1886–1930* by Caroline Daley (Auckland University Press, Auckland, 1999).

Ritchie, J. (2005). Commentary: Women's violence to children. *Women's Studies Journal, 19*(2), 131–136.
*Keywords:* Caregivers, Violence, Children, Battered Women's Syndrome

**Rivera, Maria Anita**

Rivera, M. A., Nash, M. and Trlin, A. (2000). Here I am Everyone's Umbrella: Relationships, Domesticity and Responsibilities–The Experience of Four Latinas in New Zealand. *Women's Studies Journal, 16*(1), 49–76.
*Keywords:* Migrants, Domesticity, Relationships, Parenting, Work, Identity

**Rixecker, Stefanie**

Rixecker, S. (2002). Editorial: Welcome from the Christchurch Collective. *Women's Studies Journal, 18*(1), 5–6.
*Keywords:* Activism, Peace

**Robertson, Pip**

Robertson, P. (2000). Amazing, True And Other Stories (A Research Paper). *Women's Studies Journal, 16*(1), 142–155.
*Keywords:* Art, Truth, Imagination, Memory, History

**Roen, Katrina**

Roen, K. (1998). Review of *Queer Theory* by Annamarie Jagose (University of Otago Press, Dunedin, 1996). *Women's Studies Journal, 14*(2), 160–163.
*Keywords:* Queer, Sexuality, Gender, Lesbian, History

Roen, K. (1999). Review of *The Sea Is A Jealous Mistress: 'To Thyne Own Self Be True'* by Denise Tilling (Butler Printing, 1998). *Women's Studies Journal, 15*(1), 131–133.
*Keywords:* Biography, Male to Female Transgender, Sexuality, Identity

**Rogers, Jan A**.

Rogers, J. A. (1997). Ettie Rout's Other War: New Zealand Nurses and Their Campaign Against Ettie Rout. *Women's Studies Journal, 13*(1), 89–104.
*Keywords:* World War One, Voluntary Work, Nursing, Safe Sex

**Rose, Patricia**

Rose, P., & Moores, E. (2006). Women readers on spiritual quest. *Women's Studies Journal, 20*(2), 61–81.
*Keywords:* Spirituality, Medieval, Christian, Goddess, History

**Roth, Margot**

Roth, M. (2002). What Goes Round. *Women's Studies Journal, 18*(1), 9–13.
*Keywords:* Women's Studies, History, Policy

**Rountree, Kathryn**

Rountree, K., & Nash, M. (2006). Editors' Introduction. *Women's Studies Journal, 20*(2), 7–11.
*Keywords:* Spirituality, Goddess, Christianity

**Ryan, Kath**

Ryan, K., & Carryer, J. (2000). The Discursive Construction of Obesity. *Women's Studies Journal, 16*(1), 32–48.
*Keywords:* Obesity, Health

**Sanderson, Eleanor**

Slaughter, T. (1998). The Per/son Authorised: Married Women's Autobiography and the Death of the Author, 1882 & 1992. *Women's Studies Journal, 14*(2), 31–60.
*Keywords:* Autobiography
Slaughter, T. (1998). Poem: The MaryS. *Women's Studies Journal, 14*(2), 152–153.
*Keywords:* Poetry
**Smith, Alexandra**
Smith, A. (2002). Review of *Katerina: The Russian World of Katherine Mansfield* by Joanna Woods (Penguin Books, Auckland, 2001). *Women's Studies Journal, 18*(1), 129–132.
*Keywords:* Literature, Writer
**Smith, Philippa Mein**
Smith, P. M. (1997). Review of *The Discovery of Early Childhood: The Development of Services for the Care and Education of Very Young Children, Mid Eighteenth Century Europe to Mid Twentieth Century New Zealand* by Helen May (Auckland University Press/Bridget Williams Books with New Zealand Council for Educational Research, Auckland, 1997). *Women's Studies Journal, 13*(2), 163–165.
*Keywords:* Education, Childhood, History
Smith, P. M. (2001). Review of *Breadwinning: New Zealand Women And The State* by Melanie Nolan (Canterbury University Press, Christchurch, 2000). *Women's Studies Journal, 17*(2), 158–161.
*Keywords:* History, Women, Domesticity, Education, Work, Economic Dependence
**Stanley, Liz**
Stanley, L. (1999). Debating Feminist Theory: More Questions than Answers? *Women's Studies Journal, 15*(1), 87–106.
*Keywords:* Feminist Theory
**Star, Lynne**
Alice, L., & Star, L. (2000). Editorial. *Women's Studies Journal, 16*(1), 5–8.
*Keywords:* Women's Studies, Activism
Star, L. (2000). Editorial. *Women's Studies Journal, 16*(2), 5–7.
*Keywords:* Feminist Theory, Research, Somali women, Ethnicity, Indigeneity, Art
Star, L. (2000). Review Article. *Women's Studies Journal, 16*(2), 63–74.
*Keywords:* Pacific, Colonialism, Art, History, Representation
Star, L. (2001). Editorial. *Women's Studies Journal, 17*(1), 5–8.
*Keywords:* Feminist Theory, Media, Representation
**Stevenson, Karen**
Stevenson, K. (2001). Pacific Women: Challenging the boundaries of tradition. *Women's Studies Journal, 17*(1), 9–25.
*Keywords:* Pacific Women, Art, History
**Suaalii, Tamasailau M.**

*Studies Journal, 12*(2), 59–75.
*Keywords:* Pacific Women, Sexuality, Culture, Pregnancy, Samoa, Young Women, Health

**Upton, Susan**

Upton, S. (1996). Women in the Club. *Women's Studies Journal, 12*(1), 43–60.
*Keywords:* History, Friendship

**Urwin, Tiffany**

Urwin, T. (1996). Review of *My Hand Will Write What My Heart Dictates: The Unsettled Lives of Women in Nineteenth-century New Zealand as Revealed to Sisters, Family and Friends* by Frances Porter and Charlotte Macdonald with Tui Macdonald (eds) (Auckland University Press with Bridget Williams Books, Auckland, 1996). *Women's Studies Journal, 12*(2), 141–144.
*Keywords:* History, Writers, Autobiography, Domesticity, Relationships

**Vanderpyl, Jane**

Vanderpyl, J. (1998). An Unstable Achievement: Conflicts in Feminist Collective Organising. *Women's Studies Journal, 14*(1), 7–40.
*Keywords:* Rape Crisis, Activism, Conflict

**Van Trigt, Judith**

Van Trigt, J. (1996). Reflecting on the Pacific: Representations of the Pacific and Pacific Island Women in Five Dominant Cinematic Texts. *Women's Studies Journal, 12*(1), 99–114.
*Keywords:* Pacific Women, Film, Representation

**Vares, Tiina**

Vares, T. (2001). Confronting 'Critical Unease': Women talk about representations of 'Killer Women'/'Action Heroines'. *Women's Studies Journal, 17*(1), 87–101.
*Keywords:* Media, Representation

**Vercoe, Caroline**

Vercoe, C. (1985). Postcards & Post-colonialism: Photo Essay. *Women's Studies Journal, 11*(1/2), 25-29.
Keywords*: Art, Representation, Postcolonial*

Vercoe, C. (1995). Review of *Pirating the Pacific: Images of Trade and Tourism* by Ann Stephen (ed.) (Powerhouse Publishing, Sydney, 1993). *Women's Studies Journal, 11*(1/2), 188–191.
*Keywords:* Pacific, Indigenous, Neocolonialism

**Waldron, Bridget**

Waldron, B. (1996). Review of *Suffrage and Beyond: International Feminist Perspectives* by Caroline Daley and Melanie Nolan (eds.) (Auckland University Press, Auckland, 1994). *Women's Studies Journal, 12*(1), 117–121.
*Keywords:* Suffrage, History

**Walkerdine, Valerie**

Walkerdine, V. (1999). Girls Growing up on the Edge of the Millennium. *Women's Studies Journal, 15*(2), 29–49.

# Index by keywords

*Studies Journal, 20*(2), 83–100.
*Keywords:* Activism, Christianity, History. Motherhood, Spirituality, Tanzania

Simmonds, S. C. (1999). The Theory/Practice Dilemma in Political Thinking on Justice for Battered Women. *Women's Studies Journal, 15*(1), 7–40.
*Keywords:* Activism, Battered Women's Syndrome, Domestic Violence, Justice, Law, Politics

Tennant, M. (1997). Review Article. *Women's Studies Journal, 13*(1), 156–159.
*Keywords:* Activism, History, National Council of Women

Vanderpyl, J. (1998). An Unstable Achievement: Conflicts in Feminist Collective Organising. *Women's Studies Journal, 14*(1), 7–40.
*Keywords:* Activism, Conflict, Rape Crisis

**Adolescence** (see Bodies)

**Alcohol** (see Health)

**Art** (see Representation)

**Autobiography** (see Writing)

**Battered Women's Syndrome** (see Violence)

**Biculturalism** (see Post Colonisation)

**Biography** (see Writing)

**Biotechnology** (see Technology)

**Bodies**

Allen, L. (2002). Naked Skin Together: Explaining Young Women's Narratives of Corporeal (Hetero)Sexual Pleasure Through a Spectrum of Embodiment. *Women's Studies Journal, 18*(1), 83–102.
*Keywords:* Bodies, Heterosexuality, Sex, Sexuality

Bates, D. (1999). Shattered Dreams and Alienated Bodies: Transsexual Journeys Through Girlhood. *Women's Studies Journal, 15*(2), 89–109.
*Keywords:* Bodies, Childhood, Identity, Gender, Sexuality, Transsexuality

Beasley, A. N. (1998). Breastfeeding and the Body Politic. *Women's Studies Journal, 14*(1), 61–81.
*Keywords*: Breastfeeding, Motherhood, Superwoman

Bird, L. (1998). Review of *Disciplining Sexuality: Foucault, Life Histories, and Education* by Sue Middleton (Teachers College Press, 1998). *Women's Studies Journal, 14*(2), 163–165.
*Keywords:* Bodies, Education, Life History, Sexuality, Theory

Burrell, B. (1995). Review of *Three Dances: Anatomy of Reason/Post-Colonial Waltz/The Sea* by Carol Brown (Preview Performance, Dunedin, 1995). *Women's Studies Journal, 11*(1/2), 192–195.
*Keywords*: Art, Embodiment, Identity, Subjectivity

Galtry, J. (1997). 'Sameness' and Suckling: Infant feeding, Feminism, and a Changing Labour Market. *Women's Studies Journal, 13*(1), 65–88.
*Keywords*: Breastfeeding, Children, Labour Market, Motherhood, Work

Harris, A. (1999). Everything a Teenage Girl Should Know: Adolescence and

*And International Consumer Culture, 1880–1930* by Ann Heilmann and Margaret Beetham (eds.) (Routledge, 2004). *Women's Studies Journal, 19*(1), 94–97.

*Keywords:* Class, Femininity, Identity, Race, Representation

Goldson, A. (1995). Getting the Picture. *Women's Studies Journal, 11*(1/2), 31–43.

*Keywords:* Media, Pakeha, Representations

Jaber, N. (2000). Review of *A Daughter Of Isis: An Autobiography of Nawal El Saadawi* by Nawal El Saadawi (Spinifex Press, 1999). *Women's Studies Journal, 16*(2), 47–51.

*Keywords:* Autobiography, Class, Gender, Identity, Race

Jones, D. (1995). Setting up the Targets: The Construction of Equal Employment Opportunity (EEO) 'Target Groups' in the New Zealand Public Service. *Women's Studies Journal, 11*(1/2), 95–111.

*Keywords:* Employment, Equal Employment Opportunity, Policy, Race

Marsich, A. (1995). Review of *Vision Aotearoa: Kaupapa New Zealand* by Witi Ihimaera (ed.) (Bridget Williams Books, Wellington, 1993). *Women's Studies Journal, 11*(1/2), 185–188.

*Keywords:* Identity, Maori, Pakeha, Relationships

Matthews, J. (2001). Review of *At Home In New Zealand: Houses History People* by Barbara Brookes (ed.) (Bridget Williams Books, Wellington, 2000). *Women's Studies Journal, 17*(2), 137–143.

*Keywords:* Domesticity, History, Maori, Pakeha, Book Review

Prentice, C. (1995). Introduction: Aotearoa/New Zealand and their Others: Feminism and Postcoloniality. *Women's Studies Journal, 11*(1/2), 1–14.

*Keywords:* Maori, Pakeha, Post-colonial, Representation

Suaalii, T. M. (1997). Deconstructing the 'exotic' female beauty of the Pacific Islands and 'white' male desire. *Women's Studies Journal, 13*(2), 75–94.

*Keywords:* Colonisation, Pacific Women, Whiteness

Williams, S. (1995). The Cultural Romance of 'White Woman' Rewritten in Stories Without Plot Devices. *Women's Studies Journal, 11*(1/2), 113–139.

*Keywords:* Kenya, Literature Whiteness, Writers

**Development** (see Post Colonisation)

**Disability** (see Discrimination)

**Discrimination**

Brooking, K. (2004). Exploring discriminatory practices in the appointment of primary school principals. *Women's Studies Journal, 18*(2), 53–65.

*Keywords*: Discrimination, Education

Cullen, L. (2005). Review of *New Woman Hybridities: Femininity, Feminism And International Consumer Culture, 1880–1930* by Ann Heilmann and Margaret Beetham (eds.) (Routledge, 2004). *Women's Studies Journal, 19*(1), 94–97.

*Keywords*: Class, Femininity, Identity, Race, Representation

Davy, D., & Handy, J. (2004). Age and gender discrimination in recruitment

*Practice* by Andrea by O'Reilly (ed.) (Association for Research on Mothering, Toronto, Canada, 2004). *Women's Studies Journal, 19*(1), 98–101.
*Keywords*: Activism, Employment, Family, Motherhood, Parenting, Sexuality

Jury, A. (2005). Mortification of the self: Goffman's theory and abusive intimate relationships. *Women's Studies Journal, 19*(2), 13–31.
*Keywords*: Abuse, Relationships, Violence

Kiata-Holland, L. (1999). Review of *Still Life: Hidden Stories Of Stillbirth And Forbidden Grief* by Lois Tonkin (Hazard Press, Christchurch, 1998). *Women's Studies Journal, 15*(2), 170–172.
*Keywords*: Grief, Health, Motherhood

Malthus, J. (1999). Review of *The Loving Stitch: A History Of Knitting And Spinning In New Zealand* by Heather Nicholson (Auckland University Press, 1998). *Women's Studies Journal, 15*(1), 129–130.
*Keywords*: Domesticity, Family, History, Social History

Matthews, J. (2001). Review of *At Home In New Zealand: Houses History People* by Barbara Brookes (ed.) (Bridget Williams Books, Wellington, 2000). *Women's Studies Journal, 17*(2), 137–143.
*Keywords*: Domesticity, History, Maori, Pakeha

Mavoa, H. (1999). Review of *Understanding Children's Development: A New Zealand Perspective* by Anne B. Smith (Bridget Williams Books, Wellington, 1998). *Women's Studies Journal, 15*(2), 165–167.
*Keywords:* Children, Education, Gender

McFarlane, J. (1995). Review of *Shards of Glass: Children Reading and Writing beyond Gendered Identities* by Bronwyn Davies (Allen and Unwin, Sydney, 1993). *Women's Studies Journal, 11*(1/2), 199–203.
*Keywords:* Children, Education, Gender, Identity, Sexuality

McIvor, T. (2004). Female financial hardship and debt due to marital status. *Women's Studies Journal, 18*(2), 25–36.
Keywords*:* Domestic Purposes Benefit, Economic Dependence, Social Policy, Violence

Middleton, S. (2001). Review of *Touchy Subject: Teachers Touching Children* by Alison Jones (ed.) (University of Otago Press, Dunedin, 2001). *Women's Studies Journal, 17*(2), 126–131.
*Keywords:* Abuse, Children, Education

Molloy, M. (1996). Rights, Facts, Humans and Women: An Archaeology of the Royal Commission on Contraception, Sterilisation and Abortion in New Zealand. *Women's Studies Journal, 12*(1), 63–82.
*Keywords*: Abortion, Health, History, Law, Motherhood, Reproduction

Ritchie, J. (2005). Commentary: Women's violence to children. *Women's Studies Journal, 19*(2), 131–136.
*Keywords:* Battered Women's Syndrome, Caregivers, Children, Violence

Rivera, M. A., Nash, M., & Trlin, A. (2000). Here I am Everyone's Umbrella: Relationships, Domesticity and Responsibilities – The Experience of Four

Bird, L. (1998). Review of *Disciplining Sexuality: Foucault, Life Histories, and Education* by Sue Middleton (Teachers College Press, 1998). *Women's Studies Journal, 14*(2), 163–165.
*Keywords:* Bodies, Education, Life History, Sexuality, Theory

Burns, M. (2000). 'What's *The Word*?' : A Feminist, Poststructuralist Reading of the NZ Family Planning Association's Sexuality Education Booklet. *Women's Studies Journal, 16*(1), 115–141.
*Keywords*: Education, Femininity, Health, History, Masculinity, Poststructuralism, Sex, Sexuality

Collard, J. (1996). Review of *Dissonance: Feminism and the Arts, 1970–90* by Catriona Moore (ed.) (Allen and Unwin/Artspace, Sydney, 1994). *Women's Studies Journal, 12*(1), 121–126.
*Keywords*: Art, Australia, Theory

Du Plessis, R. (1995). Review Article. *Women's Studies Journal, 11*(1/2), 179–185.
*Keywords:* Biculturalism, Feminist Theory, Identity, Multiculturalism, Postcolonial

Gilbert, J. (1996). The Sex Education Component of School Science Programmes as a 'Micro-Technology' of Power. *Women's Studies Journal, 12*(2), 37–57.
*Keywords*: Deconstruction, Representation, Science, Sex Education, Technology

Hunter, K. (1998). Review of *Contemporary Australian Feminism 2* by Kate Prichard Hughes (ed.) (Longman, South Melbourne, 1997). *Women's Studies Journal, 14*(1), 152–154.
*Keywords:* Australia, Feminist Theory

Jamgochian, A. H. (1999). The Eventually Untrue Adventures of Two Girls in Felicity: The Problem With Truth in *Dare, Truth or Promise*. *Women's Studies Journal, 15*(1), 107–125.
*Keywords*: Adolescence, Lesbian, Literature, Romance

Jones, A. (1998). Review Article. *Women's Studies Journal, 14*(2), 170–172.
*Keywords:* Feminist Theory, Post-colonial

MacBride-Stewart, S. (2005). Health and Biotechnology in Le Vay's *Queer Science*. *Women's Studies Journal, 19*(1), 67–80.
*Keywords*: Biotechnology, Queer, Sexuality, Social Constructionism

Rathgen, E. (2001). Review of *A Body Of Writing, 1990–1999* by Bronwyn Davies (AltaMira Press, Walnut Creek, CA, 2000). *Women's Studies Journal, 17*(2), 119–121.
*Keywords*: Education, Poststructuralism

Robertson, P. (2000). Amazing, True And Other Stories (A Research Paper). *Women's Studies Journal, 16*(1), 142–155.
*Keywords*: Art, History, Imagination, Memory, Truth

Roen, K. (1998). Review of *Queer Theory* by Annamarie Jagose (University of Otago Press, Dunedin, 1996). *Women's Studies Journal, 14*(2), 160–163.
*Keywords:* Queer, Sexuality, Gender, Lesbian, History

Coleman, J. (2002). Review of *'Unfortunate Folk': Essays On Mental Health Treatment, 1863–1992* by Barbara Brookes and Jane Thomson (eds.) (University of Otago Press, Dunedin, 2001). *Women's Studies Journal, 18*(1), 123–125.
*Keywords:* Gender, Health, History, Mental Illness

Cullen, L. (2005). Review of *Naked Barbies, Warrior Joes & Other Forms Of Visible Gender* by Jeannie Banks Thomas (University of Illinois Press, Urbana and Chicago, 2003). *Women's Studies Journal, 19*(1), 91–94.
*Keywords:* Femininity, Gender, Masculinity, Media, Representation

Cullen, L. (2005). Review of *New Woman Hybridities: Femininity, Feminism And International Consumer Culture, 1880–1930* by Ann Heilmann and Margaret Beetham (eds.) (Routledge, 2004). *Women's Studies Journal, 19*(1), 94–97.
*Keywords:* Class, Femininity, Identity, Race, Representation

Davy, D., & Handy, J. (2004). Age and gender discrimination in recruitment agency employment practices: A qualitative study of older women's job search experiences. *Women's Studies Journal, 18*(2), 37–52.
*Keywords:* Discrimination, Employment, Older Women

De Ras, M. (1999). Female Youth: Gender and Life Phase from a Historical and Socio-Cultural Perspective. *Women's Studies Journal, 15*(2), 147–160.
*Keywords:* Adolescence, Gender, Young Women

Dunsford, D. (1996). 'Too Hard a Life for a Girl' Becoming a Nurse at Auckland Hospital 1913–1947. *Women's Studies Journal, 12*(1), 27–42.
*Keywords:* Gender, History, Nursing, Work

Gilbert, J. (1999). 'It's Life, Jim, But Not As We Know It': The Trouble With Girls' Achievements in Science Education. *Women's Studies Journal, 15*(2), 10–27.
*Keywords*: Education, Femininity, Science

Harris, A. (1999). Everything a Teenage Girl Should Know: Adolescence and the Production of Femininity. *Women's Studies Journal, 15*(2), 111–124.
*Keywords*: Adolescence, Bodies, Femininity, Sexuality

Herda, P. (1999). Editorial: Feminist Debates and Constructions. *Women's Studies Journal, 15*(1), 5-6.
*Keywords:* Gender, Identity, Sexuality

Hickey, H. (2001). Commentary: Indigeneity, Sexuality and Disabilities Ko Wai Ahau? Who Am I? Indigenous Disabled Identities. *Women's Studies Journal, 17*(2), 110–118.
*Keywords:* Colonisation, Disability, Gender, Indigeneity, Maori, Sexuality

Hill, L. (1999). What it Means to Be a Lion Red Man: Alcohol Advertising and Kiwi Masculinity. *Women's Studies Journal, 15*(1), 65–85.
*Keywords*: Alcohol, Identity, Masculinity, Media, Nationalism, Representation, Sport

Hill, L. (2002). Gender and Pay in Clothing and Laundry Work: Linda Hill talks to Maxine Gay, Clothing, Laundry and Allied Workers Union. *Women's*

*Keywords:* Memory, Sexual Abuse

Hearnshaw, V. (1997). A Study in Black and White: The Life and Work of Photographer Jessie Buckland. *Women's Studies Journal, 13*(1), 41–62.

*Keywords:* Art, Biography, History, Representation, History

Hyman, P. (2004). Review of *The Status Of Women In Classical Economic Thought* by Robert Dimand, Chris Nyland and Edward Elgar (eds.) (Cheltenham, UK and Northampton, MA, 2003). *Women's Studies Journal, 18*(2), 124–127.

*Keywords:* Economics, Gender, History

Malthus, J. (1999). Review of *The Loving Stitch: A History Of Knitting And Spinning In New Zealand* by Heather Nicholson (Auckland University Press, 1998). *Women's Studies Journal, 15*(1), 129–130.

*Keywords:* Domesticity, Family, History, Social History

Marshall, J. (2004). Review of *While You're Away: New Zealand Nurses At War 1899–1948* by Anna Rogers (Auckland University Press, Auckland, 2003). *Women's Studies Journal, 18*(2), 122–123.

*Keywords:* Health, History, Nurses, World War One, World War Two

Matthews, J. (2001). Review of *At Home In New Zealand: Houses History People* by Barbara Brookes (ed.) (Bridget Williams Books, Wellington, 2000). *Women's Studies Journal, 17*(2), 137–143.

*Keywords:* Domesticity, History, Maori, Pakeha

McKimmey, S. (1997). Representation and Self-Presentation: The Use of Oral History in Texts about Maori Women. *Women's Studies Journal, 13*(1), 31–39.

*Keywords:* Maori, Oral History, Representation

Middleton, S. (1996). Uniform Bodies? Disciplining Sexuality in School 1968–1995. *Women's Studies Journal, 12*(2), 9–35.

*Keywords:* Education, History, Sex, Sexuality

Mitchell, J. (2002). The Women's Christian Temperance Union and Food Reform in New Zealand. *Women's Studies Journal, 18*(1), 103–112.

*Keywords:* Activism, History, Women's Christian Temperance Union

Molloy, M. (1996). Rights, Facts, Humans and Women: An Archaeology of the Royal Commission on Contraception, Sterilisation and Abortion in New Zealand. *Women's Studies Journal, 12*(1), 63–82.

*Keywords:* Abortion, Health, History, Law, Motherhood, Reproduction

Montgomerie, D. (1997). Review of *An Angel in God's Office: My Wartime Diaries* by Neva Clarke McKenna (Tandem Press, 1996). *Women's Studies Journal, 13*(2), 161–163.

*Keywords*: Gender, World War Two

Nash, M. (2006). Review of *In Heavenly Love Abiding: Memoirs Of A Missionary Wife* by Catharine Eade (Compiled by her daughter Patricia Booth) (Sarah Bennett Books, Wellington, 2005). *Women's Studies Journal, 20*(2), 114–115.

*Keywords:* Christianity, History, Missionary, Religion

29–42.
*Keywords*: Health, Identity, Medical

Connor, D. H. (1997). Reclamation of Cultural Identity for Maori Women: A Response to 'Prisonisation'. *Women's Studies Journal, 13*(2), 61–73.
*Keywords*: Crime, Identity, Law, Maori

Evans, M. (2001). Lesbian Landscapes: A little oral history. *Women's Studies Journal, 17*(1), 102–119.
*Keywords:* Art, Identity, Lesbian, Oral History, Poetry

Herda, P. (1999). Editorial: Feminist Debates and Constructions. *Women's Studies Journal, 15*(1), 5-6.
*Keywords*: Gender, Identity, Sexuality

Hird, M. J., & Jackson, S. M. (1999). Damned If We Do, Damned If We Don't: New Zealand and United Kingdom High School Students' Negotiation of Sexual Identities. *Women's Studies Journal, 15*(2), 125–145.
*Keywords:* Adolescence, Femininity, Heterosexuality, Masculinity, Sexual Identity

Hoskins, C. T. K. (1997). In the Interests of Maori Women? Discourses of Reclamation. *Women's Studies Journal, 13*(2), 25–44.
*Keywords:* Gender, Identity, Mana Wahine, M ori, Post-colonial

Matahaere, D. (1995). Maori, the 'Eternally Compromised Noun': Complicity, Contradictions, and Postcolonial Identities in the Age of Biculturalism. *Women's Studies Journal, 11*(1/2), 15–24.
*Keywords:* Biculturalism, Identity, Maori, Post-colonial

McFarlane, J. (1995). Review of *Shards of Glass: Children Reading and Writing beyond Gendered Identities* by Bronwyn Davies (Allen and Unwin, Sydney, 1993). *Women's Studies Journal, 11*(1/2), 199–203.
*Keywords:* Children, Education, Gender, Identity, Sexuality

McLeod, A. (1998). A Home in This World: Why New Zealand Women Stopped Writing. *Women's Studies Journal, 14*(2), 61–76.
*Keywords:* Identity, Literature, Writers

Nola, N. (1999). Review Of *Interactive Identities: Jewish Women In New Zealand* by Livia Käthe Wittmann (Dunmore Press, Palmerston North, 1998). *Women's Studies Journal, 15*(2), 173–175.
*Keywords:* Biculturalism, Identity, Jewish Women

Quinlivan, K. (1996). 'Claiming an Identity They Taught Me to Despise': Lesbian Students Respond to the Regulation of Same Sex Desire. *Women's Studies Journal, 12*(2), 99–113.
*Keywords:* Education, Heterosexism, Identity, Lesbians

Roen, K. (1999). Review of *The Sea Is A Jealous Mistress: 'To Thyne Own Self Be True'* by Denise Tilling (Butler Printing, 1998). *Women's Studies Journal, 15*(1), 131–133.
*Keywords:* Biography, Identity, Male to Female Transgender, Sexuality,

Watson, S. (1996). Hetero-sexing Girls: 'Distraction' and Single Sex School Choice. *Women's Studies Journal, 12*(2), 115–127.

**Parenting** (see Family)
**Pay Equity** (see Work – Paid and Unpaid)
**Peace** (see Ecofeminism)
**Poetry** (see Writing)
**Policy**

Bryder, L. (1998). Review of *Social Policy in Aotearoa New Zealand: A Critical Introduction* by Christine Cheyne, Mike O'Brien and Michael Belgrave (Oxford University Press, Auckland, 1997). *Women's Studies Journal, 14*(1), 150-152.
*Keywords:* Policy

Hill, C. B. a. L. (2004). Editorial: Women, Work and Welfare. *Women's Studies Journal, 18*(2), 7–10.
*Keywords:* Employment, Equity, Income, Policy, Welfare, Women

Jones, D. (1995). Setting up the Targets: The Construction of Equal Employment Opportunity (EEO) 'Target Groups' in the New Zealand Public Service. *Women's Studies Journal, 11*(1/2), 95–111.
*Keywords:* Employment, Equal Employment Opportunity, Policy, Race

Lunn, M. (2005). Review of *Women's Rights And Islamic Family Law* by L. Welchman (ed.) (Zed, London, 2004). *Women's Studies Journal, 19*(1), 101–104.
*Keywords:* Domestic Violence, Islam, Law, Politics, Religion, Social Policy

McIvor, T. (2004). Female financial hardship and debt due to marital status. *Women's Studies Journal, 18*(2), 25–36.
*Keywords:* Domestic Purposes Benefit, Economic Dependence, Social Policy, Violence

Roth, M. (2002). What Goes Round. *Women's Studies Journal, 18*(1), 9–13.
*Keywords:* History, Policy, Women's Studies

The Law Commission. (1985). Current Policy Issues for Women: Women's Access to Justice Project. *Women's Studies Journal, 11*(1/2), 161-164.
*Keywords*: Justice, Law, Policy

**Popular Culture** (see Representation)
**Postcoloniality/Post Colonisation**

Briar, C., Coleman, J., Coombes, L., Jury, A., Morgan, M., & Patterson, L. (2005). Editorial. *Women's Studies Journal, 19*(1), 7–9.
*Keywords:* Mana Wahine, Media, Neo-colonialism, Queer, Science, Violence

Combellick-Bidney, S. (2006). Ecofeminism and cross-cultural analysis. *Women's Studies Journal, 20*(1), 59–79.
*Keywords*: Ecofeminism, Globalisation

Du Plessis, R. (1995). Review Article. *Women's Studies Journal, 11*(1/2), 179–185.
*Keywords:* Biculturalism, Feminist Theory, Identity, Multiculturalism, PostcolonialGibson, L. (2006). Contemporary feminist perspectives on activism, globalisation and development: A review essay. *Women's Studies*

*Keywords:* Biography, Christianity, Spirituality, Book Review

Tennant, M. (1998). Sister Mabel's Private Diary 1907–1910: Sisterhood, Love and Religious Doubt. *Women's Studies Journal, 14*(1), 43–59.
*Keywords*: Christian, Friendship, History, Romance, Writers

Yates-Smith, A. (2006). Te Ukaipo–Te Taiao: the Mother, the Nurturer–Nature. *Women's Studies Journal, 20*(2), 12–22.
*Keywords:* Environment, Goddess, Maori, Mother Spirituality

**Representation**

Bähr, G., & Weatherall, A. (1999). Women and Their Personal Names: Making Sense of Cultural Naming Practices. *Women's Studies Journal, 15*(1), 43–63.
*Keywords:* Identity, Marriage, Representation

Ballard, S. (1995). Re-presenting Forms: Margaret Dawson's *Amusements*. *Women's Studies Journal, 11*(1/2), 45–52.
*Keywords:* Art, Femininity, Representation

Beets, J. S. (1997). Images of Maori Women in New Zealand Postcards after 1900. *Women's Studies Journal, 13*(2), 7–24.
*Keywords:* History, Maori, Mana Wahine, Representation

Betz, M. (2006). Women and the changing face of the Christian God. *Women's Studies Journal, 20*(2), 23–40.
*Keywords:* Christianity, Gender, Representation, Spirituality

Brabazon, T. (2001). Feminist Walls: Abbey Road and popular memory. *Women's Studies Journal, 17*(1), 67–85.
*Keywords:* Memory, Representation

Burrell, B. (1995). Review of *Three Dances: Anatomy of Reason/Post-Colonial Waltz/The Sea* by Carol Brown (Preview Performance, Dunedin, 1995). *Women's Studies Journal, 11*(1/2), 192–195.
*Keywords*: Art, Embodiment, Identity, Subjectivity

Butterworth, R. (1998). Review of *Three Masquerades: Essays of Equality, Work and Hu(man) Rights* by Marilyn Waring (Auckland University Press with Bridget Williams Books, Auckland, 1996). *Women's Studies Journal, 14*(1), 156–158.
*Keywords:* Democracy, Economics, Migrants, Minorities, Representation, Work

Cobley, J. (2001). Review of *Facing The Music* Directors/Screenplay: Bob Connolly and Robin Anderson, Photography: Bob Connolly, Editor: Ray Thomas, Sound: Robin Anderson, 25th International Film Festival, Christchurch July 26-August 12, 2001. *Women's Studies Journal, 17*(2), 122–125.
*Keywords:* Art, Media, Representation

Cobley, J., & Harfield, T. (2002). More Women and New Skills: Economic Restructuring and the Feminisation of Aotearoa New Zealand's Museums. *Women's Studies Journal, 18*(1), 42–65.
*Keywords*: Museums, Work

Magallanes, C. J. I. (2005). Violent Women in Film: Law, Feminism and Social Change. *Women's Studies Journal, 19*(1), 25–45.
*Keywords:* Law, Media, Representation, Sexism, Violence

Marno, L. (1998). Stubborn Passions: Gender Imbalance in the New Zealand Feature Film Industry. *Women's Studies Journal, 14*(2), 129–150.
*Keywords:* Arts, Equity, Gender, Representation

McKimmey, S. (1997). Representation and Self-Presentation: The Use of Oral History in Texts about Maori Women. *Women's Studies Journal, 13*(1), 31–39.
*Keywords:* Maori, Oral History, Representation

Nolan, M. (2001). Review of *Living In The 20th Century, New Zealand History In Photographs, 1900-1980* by Bronwyn Dalley (Bridget Williams Books/ Craig Potton Publishing in association with the Ministry for Culture and Heritage, Wellington, 2002). *Women's Studies Journal, 17*(2), 132–137.
*Keywords:* Art, History, Representation, Social History

Prentice, C. (1995). Introduction: Aotearoa/New Zealand and their Others: Feminism and Postcoloniality. *Women's Studies Journal, 11*(1/2), 1–14.
*Keywords:* Maori, Pakeha, Post-colonial, Representation

Robertson, P. (2000). Amazing, True And Other Stories (A Research Paper). *Women's Studies Journal, 16*(1), 142–155.
*Keywords:* Art, History, Imagination, Memory, Truth

Star, L. (2000). Review Article. *Women's Studies Journal, 16*(2), 63–74.
*Keywords:* Art, Colonialism, History, Pacific, Representation

Star, L. (2001). Editorial. *Women's Studies Journal, 17*(1), 5–8.
*Keywords*: Feminist Theory, Media, Representation

Stevenson, K. (2001). Pacific Women: Challenging the boundaries of tradition. *Women's Studies Journal, 17*(1), 9–25.
*Keywords:* Art, History, Pacific Women

Summers-Bremner, E. (1997). Talking Dancing: Choreographing the Audience in Some Recent Dance Work in Aotearoa. *Women's Studies Journal, 13*(1), 7–30.
*Keywords:* Art, Feminist Theory, Representation

Theilade, K. D. (2001). Visual Culture, Public Stories and Personal Experience: Young heterosexual women discuss *Sex and the City*. *Women's Studies Journal, 17*(1), 26–48.
*Keywords*: Gender, Media, Representation, Sex, Young Women

Van Trigt, J. (1996). Reflecting on the Pacific: Representations of the Pacific and Pacific Island Women in Five Dominant Cinematic Texts. *Women's Studies Journal, 12*(1), 99–114.
*Keywords*: Film, Pacific Women, Representation

Vares, T. (2001). Confronting 'Critical Unease': Women talk about representations of 'Killer Women'/'Action Heroines'. *Women's Studies Journal, 17*(1), 87–101.
*Keywords:* Media, Representation

Bates, D. (1999). Shattered Dreams and Alienated Bodies: Transsexual Journeys Through Girlhood. *Women's Studies Journal, 15*(2), 89–109.
*Keywords:* Bodies, Childhood, Gender, Identity, Sexuality, Transsexuality

Bird, L. (1998). Review of *Disciplining Sexuality: Foucault, Life Histories, and Education* by Sue Middleton (Teachers College Press, 1998). *Women's Studies Journal, 14*(2), 163–165.
*Keywords:* Bodies, Education, Life History, Sexuality, Theory

Briar, C., Coleman, J., Coombes, L., Jury, A., Morgan, M., & Patterson, L. (2005). Editorial. *Women's Studies Journal, 19*(1), 7–9.
*Keywords*: Mana Wahine, Media, Neo-colonialism, Queer, Science, Violence

Burns, M. (2000). 'What's *The Word*?' : A Feminist, Poststructuralist Reading of the NZ Family Planning Association's Sexuality Education Booklet. *Women's Studies Journal, 16*(1), 115–141.
*Keywords:* Education, Femininity, Health, History, Masculinity, Poststructuralism, Sex, Sexuality

Cameron, J. (1996). For Women's Own Good: Gender Verification of Female Athletes. *Women's Studies Journal, 12*(1), 7–24.
*Keywords:* Gender, Sexuality

Evans, M. (2001). Lesbian Landscapes: A little oral history. *Women's Studies Journal, 17*(1), 102–119.
*Keywords*: Art, Lesbian, Oral History, Poetry

Habgood, R. (2000). Review of *Having It All: How Equally Shared Parenting Works* by Francine M. Deutsch (Harvard University Press, Cambridge, Massachusetts, 1999). *Women's Studies Journal, 16*(1), 167–170.
*Keywords:* Family, Heterosexuality, Parenting

Hann, S. (2001). Acting on Impulse, Claiming Sexuality and Kicking Ass: New Women's Heterosexualities in Aotearoa New Zealand Popular Culture. *Women's Studies Journal, 17*(1), 49–65.
*Keywords:* Heterosexuality, Popular Culture, Representation, Young Women

Harris, A. (1999). Everything a Teenage Girl Should Know: Adolescence and the Production of Femininity. *Women's Studies Journal, 15*(2), 111–124.
*Keywords:* Adolescence, Bodies, Sexuality

Herda, P. (1999). Editorial: Feminist Debates and Constructions. *Women's Studies Journal, 15*(1), 5-6.
*Keywords*: Gender, Identity, Sexuality

Hickey, H. (2001). Commentary: Indigeneity, Sexuality and Disabilities Ko Wai Ahau? Who Am I? Indigenous Disabled Identities. *Women's Studies Journal, 17*(2), 110–118.
*Keywords:* Colonisation, Disability, Gender, Indigeneity, Maori, Sexuality

Hird, M. J., & Jackson, S. M. (1999). Damned If We Do, Damned If We Don't: New Zealand and United Kingdom High School Students' Negotiation of Sexual Identities. *Women's Studies Journal, 15*(2), 125–145.
*Keywords:* Adolescence, Femininity, Heterosexuality, Masculinity, Sexual

Herda, P. (1997). Editorial: Conguity and Controversy. *Women's Studies Journal, 13*(1), 5–6.
*Keywords*: Sexual Abuse, Women's Space

Hindle, S., & Morgan, M. (2006). On being a refuge worker: Psycho-social impacts of advocacy. *Women's Studies Journal, 20*(1), 32–47.
*Keywords*: Domestic Violence, Women's Refuge

Jury, A. (2005). Mortification of the self: Goffman's theory and abusive intimate relationships. *Women's Studies Journal, 19*(2), 13–31.
*Keywords*: Abuse, Relationships, Violence

Jury, A., Coleman, J., Coombes, L., Patterson, L., Morgan, M., & Lunn, M. (2006). Editorial. *Women's Studies Journal, 20*(1), 7–9.
*Keywords*: Violence

Jury, A., & Morgan, M. (2005). Editorial. *Women's Studies Journal, 19*(2), 7–8.
*Keywords*: Violence

Lunn, M. (2005). Review of *Women's Rights And Islamic Family Law* by L. Welchman (ed.) (Zed, London, 2004). *Women's Studies Journal, 19*(1), 101–104.
*Keywords*: Domestic Violence, Islam, Law, Politics, Religion, Social Policy

Magallanes, C. J. I. (2005). Violent Women in Film: Law, Feminism and Social Change. *Women's Studies Journal, 19*(1), 25–45.
*Keywords*: Law, Media, Representation, Sexism, Violence

Martin, B., & Hand, J. (2006). Community responsibility for freedom from abuse. *Women's Studies Journal, 20*(1), 48–58.
*Keywords*: Domestic Violence, Maori, Pacific

McCloskey, L. A., Larson, U., & Williams, C. (2005). Violence against women and the burden of HIV-AIDS in Sub-Saharan Africa. *Women's Studies Journal, 19*(2), 41–55.
*Keywords*: Africa, Health, HIV-AIDS, Sex, Violence

McDonald, E. (2005). Sexual Violence on Trial: Assisting women complainants in the courtroom. *Women's Studies Journal, 19*(2), 107–130.
*Keywords*: Crime, Evidence, Justice, Law, Rape, Violence

McIvor, T. (2004). Female financial hardship and debt due to marital status. *Women's Studies Journal, 18*(2), 25–36.
*Keywords*: Domestic Purposes Benefit, Economic Dependence, Social Policy, Violence

Middleton, S. (2001). Review of *Touchy Subject: Teachers Touching Children* by Alison Jones (ed.) (University of Otago Press, Dunedin, 2001). *Women's Studies Journal, 17*(2), 126–131.
*Keywords*: Abuse, Children, Education

Pond, R., & Morgan, M. (2005). New Zealand women's experiences of lawyers in the context of domestic violence: Criticisms and commendations. *Women's Studies Journal, 19*(2), 79–106.
*Keywords*: Domestic Violence, Law

*Keywords*: Employment, Feminisation of Poverty, Mothers, Poverty, USA, Welfare

Hill, L. (2000). Globalisation and the Effects of a Low Wage Economic Strategy on New Zealand Women. *Women's Studies Journal, 16*(1), 9–31.
*Keywords:* Employment, Globalisation, Poverty, Work

Hill, L. (2002). Gender and Pay in Clothing and Laundry Work: Linda Hill talks to Maxine Gay, Clothing, Laundry and Allied Workers Union. *Women's Studies Journal, 18*(1), 66–82.
*Keywords:* Employment, Interview, Unions, Work

Hill, L. (2004). Review Article. *Women's Studies Journal, 18*(2), 118–121.
*Keywords:* Discrimination, Employment, Glass Ceiling, Management, Work

Hyman, P. (1998). Review of T*he Common Purse: Income Sharing in New Zealand Families* by Robin Fleming in association with Julia Taiapa, Anna Pakisale and Susan Kell Easting (Auckland University Press with Bridget Williams Books, Auckland, 1997). *Women's Studies Journal, 14*(2), 157–160.
*Keywords:* Economics, Family

Hyman, P. (2004). Significant increases in the minimum wage: A strategy for gender pay equity? *Women's Studies Journal, 18*(2), 11–24.
*Keywords*: Economics, Employment, Gender, Pay Equity

Hyman, P. (2004). Review of *The Status Of Women In Classical Economic Thought* by Robert Dimand, Chris Nyland and Edward Elgar (eds.) (Cheltenham, UK and Northampton, MA, 2003). *Women's Studies Journal, 18*(2), 124–127.
*Keywords:* Economics, Gender, History

Jones, D. (1995). Setting up the Targets: The Construction of Equal Employment Opportunity (EEO) 'Target Groups' in the New Zealand Public Service. *Women's Studies Journal, 11*(1/2), 95–111.
*Keywords*: Employment, Equal Employment Opportunity, Policy, Race

Leckie, J. (1997). Gender and Work in Fiji: Constraints to Re-negotiation. *Women's Studies Journal, 13*(2), 127–153.
*Keywords:* Employment, Fiji, Gender, Globalisation, Work

Lunn, M. (2004). Women and academic careers in Malaysia. *Women's Studies Journal, 18*(2), 97–114.
*Keywords:* Glass Ceiling, Malaysia, Work

McComish, J. (2000). Poems: 'Two fingers lightly'; 'When factory girls dream dreams of love' and 'Lesbians is an ugly word'. *Women's Studies Journal, 16*(2), 59–62.
*Keywords*: Employment, Poetry

McIvor, T. (2004). Female financial hardship and debt due to marital status. *Women's Studies Journal, 18*(2), 25–36.
*Keywords:* Domestic Purposes Benefit, Economic Dependence, Social Policy, Violence

Pahl, J. (1995). Review of *Women and Economics: A New Zealand Feminist*

Cropp, G. M. (2006). Review of *Maistresse Of My Wit: Medieval Women, Modern Scholars* by Louise D'Arcens and Juanita Feros Ruys (eds.) (Brepols, Turnhout, 2004). *Women's Studies Journal, 20*(1), 97–102.
*Keywords:* Literature, Medieval History, Religion

Dalziel, R. (1999). Review of *The Dictionary Of New Zealand Biography. Volume Four. 1921-1940* Claudia Orange (General ed) (Auckland University Press and Department of Internal Affairs, Auckland, 1998). *Women's Studies Journal, 15*(1), 136–139.
*Keywords*: Biography

Doherty, M. (1998). From Displacement to Dissemination: Narratives of Experience and Possibility. *Women's Studies Journal, 14*(2), 109–127.
*Keywords:* Autobiography, Literature, South Africa

Du Plessis, R. (2000). Review of *Telling Women's Lives: Narrative Inquiries In The History Of Women's Education* by Kathleen Weiler and Sue Middleton (eds.) (Open University Press, Buckingham, Philadelphia, 1999). *Women's Studies Journal, 16*(1), 163–166.
*Keywords*: Biography, Class, Education, Ethnicity Oral History

Engel, P. (1997). Review of *The Story Of Suzanne Aubert* by Jessie Munro (Auckland University Press and Bridget Williams, Auckland, 1996). *Women's Studies Journal, 13*(1), 147–149.
*Keywords:* Biography, Christianity, History, Missionary, Religion

Evans, M. (2001). Lesbian Landscapes: A little oral history. *Women's Studies Journal, 17*(1), 102–119.
*Keywords:* Art, Identity, Lesbian, Oral History, Poetry

Hearnshaw, V. (1997). A Study in Black and White: The Life and Work of Photographer Jessie Buckland. *Women's Studies Journal, 13*(1), 41–62.
*Keywords:* Art, Biography, History, Representation

Jaber, N. (2000). Review of *A Daughter Of Isis: An Autobiography of Nawal El Saadawi* by Nawal El Saadawi (Spinifex Press, 1999). *Women's Studies Journal, 16*(2), 47–51.
*Keywords*: Autobiography, Class, Gender, Identity, Race

Jamgochian, A. H. (1999). The Eventually Untrue Adventures of Two Girls in Felicity: The Problem With Truth in *Dare, Truth or Promise*. *Women's Studies Journal, 15*(1), 107–125.
*Keywords:* Adolescence, Lesbian, Literature, Romance

Laurie, A. J. (2002). Review of *A Fine Pen: The Chinese View Of Katharine Mansfield* by Shifen Gong (University of Otago Press, Dunedin, 2001). *Women's Studies Journal, 18*(1), 126–128.
*Keywords*: Literature, Writers

Macdonald, C. (1997). Review of *The Dictionary of New Zealand Biography Volume Three 1901–1920,* (Auckland University Press and Department of Internal Affairs, 1996). *Women's Studies Journal, 13*(2), 155–161.
*Keywords*: Biography

Maloney, J. (1998). Robin Hyde's "The House of Woman" in 'The Book of

Slaughter, T. (1998). The Per/son Authorised: Married Women's Autobiography and the Death of the Author, 1882 & 1992. *Women's Studies Journal, 14*(2), 31–60.
*Keywords*: Autobiography

Slaughter, T. (1998). Poem: The MaryS. *Women's Studies Journal, 14*(2), 152–153.
*Keywords*: Poetry

Smith, A. (2002). Review of *Katerina: The Russian World of Katherine Mansfield* by Joanna Woods (Penguin Books, Auckland, 2001). *Women's Studies Journal, 18*(1), 129–132.
*Keywords:* Literature, Writers

Tennant, M. (1998). Sister Mabel's Private Diary 1907–1910: Sisterhood, Love and Religious Doubt. *Women's Studies Journal, 14*(1), 43–59.
*Keywords*: Christian, Friendship, History, Romance, Writers

Thaman, K. H. (1997). Poems: 'Pacific Women' and 'Letter to Feifafa'. *Women's Studies Journal, 13*(2), 123–126.
*Keywords:* Pacific Women, Poetry

Urwin, T. (1996). Review of *My Hand Will Write What My Heart Dictates: The Unsettled Lives of Women in Nineteenth-century New Zealand as Revealed to Sisters, Family and Friends* by Frances Porter and Charlotte Macdonald with Tui Macdonald (eds.) (Auckland University Press with Bridget Williams Books, Auckland, 1996). *Women's Studies Journal, 12*(2), 141–144.
*Keywords*: Autobiography, Domesticity, History, Relationships, Writers

Williams, S. (1995). The Cultural Romance of 'White Woman' Rewritten in Stories Without Plot Devices. *Women's Studies Journal, 11*(1/2), 113–139.
*Keywords:* Kenya, Literature, Whiteness, Writers

Wittmann, L. K. (2000). Review of *Her Side Of The Story: Readings Of Mander, Mansfield and Hyde* by Mary Paul (University Of Otago Press, Dunedin, 1999). *Women's Studies Journal, 16*(2), 56–58.
*Keywords:* Literature, Writers

Wood, B. (1998). Heka He Va'a Mei Popo: Sitting on a Rotton Branch of the Breadful Tree: Reading the Poetry of Konai Thaman. *Women's Studies Journal, 14*(2), 7–29.
*Keywords*: Poetry, Tonga

Wood, B. (1998). Poem: Dress Making. *Women's Studies Journal, 14*(2), 151.
*Keywords*: Poetry

**Young Women**

De Ras, M. (1999). Female Youth: Gender and Life Phase from a Historical and Socio-Cultural Perspective. *Women's Studies Journal, 15*(2), 147–160.
*Keywords*: Adolescence, Gender, Young Women

Hann, S. (2001). Acting on Impulse, Claiming Sexuality and Kicking Ass: New Women's Heterosexualities in Aotearoa New Zealand Popular Culture. *Women's Studies Journal, 17*(1), 49–65.
*Keywords*: Heterosexuality, Popular Culture, Representation, Young Women

# Book reviews and review articles

Abshoff, K. (1998). Review of *Without Issue: New Zealanders Who Choose Not To Have Children* by Jan Cameron (University of Canterbury Press, 1997). *Women's Studies Journal, 14*(1), 154–156.

Andrews, R. (2006). Review of *The Word Of A Woman? Police, Rape And Belief* by Jan Jordan (Palgrave Macmillan, London, 2004). *Women's Studies Journal, 20*(1), 87–90.

Bird, L. (1998). Review of *Disciplining Sexuality: Foucault, Life Histories, and Education* by Sue Middleton (Teachers College Press, New York, 1998). *Women's Studies Journal, 14*(2), 163–165.

Briar, C. (2002). Review of *Work Wise: A New Zealand Guide To Managing Workplace Relationships* by Pat Rosier (Canterbury University Press, Christchurch, 2001). *Women's Studies Journal, 18*(1), 117–119.

Briar, C. (2004). Review of *Nickel And Dimed: Undercover In Low-Wage USA* by Barbara Ehrenreich (Granta Books, London, 2002). *Women's Studies Journal, 18*(2), 115–117.

Brookes, B. (1997). Review of *Her Work And His: Family, Kin And Community In New Zealand, 1900–1930* by Claire Toynbee (Victoria University Press, Wellington, 1995). *Women's Studies Journal, 13*(1), 151–153.

Bryder, L. (1998). Review of *Social Policy in Aotearoa New Zealand: A Critical Introduction* by Christine Cheyne, Mike O'Brien and Michael Belgrave (Oxford University Press, Auckland, 1997). *Women's Studies Journal, 14*(1), 150–152.

Burrell, B. (1995). Review of *Three Dances: Anatomy of Reason/Post-Colonial Waltz/The Sea* by Carol Brown (Preview Performance, Dunedin, 1995). *Women's Studies Journal, 11*(1/2), 192–195.

Butterworth, R. (1998). Review of *Three Masquerades: Essays of Equality, Work and Hu(man) Rights* by Marilyn Waring (Auckland University Press with Bridget Williams Books, Auckland, 1996). *Women's Studies Journal, 14*(1), 156–158.

Cameron, J. (2000). Review of *Childfree And Sterilized: Women's Decisions And Medical Responses* by Annily Campbell (Cassell, 1999). *Women's Studies Journal, 16*(2), 51–55.

Cheater, A. (1997). Review of *Money-Go-Rounds: The Importance Of Rotating Savings And Credit Associations For Women* by S. Ardener and S. Burman (eds) (Oxford, Washington, 1996). *Women's Studies Journal, 13*(1), 159–160.

Cheyne, C. (1996). Review of *There Is Hope For A Tree* by Pauline O'Regan (Auckland University Press/Bridget Williams Books, Auckland, 1995). *Women's Studies Journal, 12*(2), 145–147.

Cobley, J. (2001). Review of *Facing The Music* Directors/Screenplay: Bob

Connolly and Robin Anderson, Photography: Bob Connolly, Editor: Ray Thomas, Sound: Robin Anderson, 25th International Film Festival, Christchurch July 26–August 12, 2001. *Women's Studies Journal, 17*(2), 122–125.

Cobley, J. (2002). Review of *Lady Travellers: The Tourists Of Early New Zealand* by Bee Dawson (Penguin Books, Auckland, 2001). *Women's Studies Journal, 18*(1), 119–122.

Coleman, J. (2002). Review of *'Unfortunate Folk': Essays On Mental Health Treatment, 1863–1992* by Barbara Brookes and Jane Thomson (eds.) (University of Otago Press, Dunedin, 2001). *Women's Studies Journal, 18*(1), 123–125.

Coleman, J. (2006). Review of *Shifting Centres: Women And Migration In New Zealand History* by Lyndon Fraser and Katie Pickles (eds.) (University of Otago Press, Dunedin, 2002). *Women's Studies Journal, 20*(1), 94–97.

Collard, J. (1996). Review of *Dissonance: Feminism and the Arts, 1970–90* by Catriona Moore (ed.) (Allen and Unwin/Artspace, Sydney, 1994). *Women's Studies Journal, 12*(1), 121–126.

Collard, J. (1998). Review of *Flowers Into Landscape: Margaret Stoddart 1865–1934* by Julie King (Hazard Press, Christchurch, 1997). *Women's Studies Journal, 14*(2), 165–167.

Conner, H. (2000). Review Article. *Women's Studies Journal, 16*(1), 156–160.

Cooper, A. (1998). Review of S*tick Out, Keep Left: Margaret Thorn* by Elsie Locke and Jacqui Matthews (eds.) (Auckland University Press/Bridget Williams Books, 1997). *Women's Studies Journal, 14*(2), 168–169.

Cropp, G. M. (2006). Review of *Maistresse Of My Wit: Medieval Women, Modern Scholars* by Louise D'Arcens and Juanita Feros Ruys (eds.) (Brepols, Turnhout, 2004). *Women's Studies Journal, 20*(1), 97–102.

Cullen, L. (2005). Review of *Naked Barbies, Warrior Joes & Other Forms Of Visible Gender* by Jeannie Banks Thomas (University of Illinois Press, Urbana and Chicago, 2003). *Women's Studies Journal, 19*(1), 91–94.

Cullen, L. (2005). Review of *New Woman Hybridities: Femininity, Feminism And International Consumer Culture, 1880–1930* by Ann Heilmann and Margaret Beetham (eds.) (Routledge, 2004). *Women's Studies Journal, 19*(1), 94-97.

Dalziel, R. (1999). Review of *The Dictionary of New Zealand Biography. Volume Four. 1921–1940* Claudia Orange (General ed.) (Auckland University Press and Department of Internal Affairs, Auckland, 1998). *Women's Studies Journal, 15*(1), 136–139.

de Ras, M. E. P. (1996). Review of *Nattering On The Net: Power And Cyberspace* by Dale Spender (Spinifex Press, Melbourne, 1995). *Women's Studies Journal, 12*(2), 135–137.

Dennehy, G. (2001). Review of *Palmerston North Women's Refuge-Herstory 1979–2001* by Sheryl Hann (Palmerston North Women's Refuge Inc., Palmerston North, 2001). *Women's Studies Journal, 17*(2), 143–148.

Doherty, M. (1999). Review of *Folding Back the Shadows: A Perspective on Women's Mental Health* by Sarah Romans (University of Otago Press, Dunedin, 1998). *Women's Studies Journal, 15*(2), 175–177.

Du Plessis, R. (1995). Review Article. *Women's Studies Journal, 11*(1/2), 179–185.

Du Plessis, R. (2000). Review of *Telling Women's Lives: Narrative Inquiries In The History Of Women's Education* by Kathleen Weiler and Sue Middleton (eds.) (Open University Press, Buckingham, Philadelphia, 1999). *Women's Studies Journal, 16*(1), 163–166.

Elizabeth, V. (2002). Review of *The Girls In The Gang* by Glennis Dennehy and Greg Newbold (Reed, Auckland, 2001). *Women's Studies Journal, 18*(1), 113–116.

Engel, P. (1997). Review of *The Story Of Suzanne Aubert* by Jessie Munro (Auckland University Press and Bridget Williams, Auckland, 1996). *Women's Studies Journal, 13*(1), 147–149.

Gibson, L. (2006). Contemporary feminist perspectives on activism, globalisation and development: A review essay. *Women's Studies Journal, 20*(1), 81–86.

Habgood, R. (2000). Review of *Having It All: How Equally Shared Parenting Works* by Francine M. Deutsch (Harvard University Press, Cambridge, Massachusetts, 1999). *Women's Studies Journal, 16*(1), 167–170.

Harris, A. (1996). Review of *Te Pua, Vols 1–3 (1992–1994)* by Linda Smith and Reina Whaitiri (eds.) (Puawaitanga, Te Whare Wananga o Tamaki Makaurau, University of Auckland). *Women's Studies Journal, 12*(2), 137–141.

Herda, P. (1997). Review of *The Internet For Women* by Rye Senjen and Jane Guthrey (Spinifex Press, North Melbourne, 1996). *Women's Studies Journal, 13*(1), 149–151.

Higgins, J. (2000). Review of *Poverty, Social Assistance And The Employability Of Mothers: Restructuring Welfare States* by Maureen Baker and David Tippin (University of Toronto Press, Toronto, 1999). *Women's Studies Journal, 16*(2), 43–46.

Hill, L. (2004). Review Article. *Women's Studies Journal, 18*(2), 118–121.

Hunter, K. (1998). Review of *Contemporary Australian Feminism 2* by Kate Prichard Hughes (ed.) (Longman, South Melbourne, 1997). *Women's Studies Journal, 14*(1), 152 –154.

Hyman, P. (1998). Review of *The Common Purse: Income Sharing in New Zealand Families* by Robin Fleming in association with Julia Taiapa, Anna Pakisale and Susan Kell Easting (Auckland University Press with Bridget Williams Books, Auckland, 1997). *Women's Studies Journal, 14*(2), 157–160.

Hyman, P. (2004). Review of *The Status Of Women In Classical Economic Thought* by Robert Dimand, Chris Nyland and Edward Elgar (eds.) (Cheltenham, UK and Northampton, MA, 2003). *Women's Studies Journal, 18*(2), 124–127.

Jaber, N. (2000). Review of *A Daughter Of Isis: An Autobiography of Nawal El Saadawi* by Nawal El Saadawi (Spinifex Press, 1999). *Women's Studies Journal, 16*(2), 47–51.

Jones, A. (1998). Review Article. *Women's Studies Journal, 14*(2), 170–172.

Jury, A. (2005). Review of *Mother Matters: Motherhood As Discourse And Practice* by Andrea by O'Reilly (ed.) (Association for Research on Mothering, Toronto, Canada, 2004). *Women's Studies Journal, 19*(1), 98–101.

Kiata-Holland, L. (1999). Review of *Still Life: Hidden Stories Of Stillbirth And Forbidden Grief* by Lois Tonkin (Hazard Press, Christchurch, 1998). *Women's Studies Journal, 15*(2), 170–172.

Kurian, P. A. (2005). Review Article: Women and Development. *Women's Studies Journal, 19*(1), 81–90.

Laurie, A. J. (2002). Review of *A Fine Pen: The Chinese View Of Katharine Mansfield* by Shifen Gong (University of Otago Press, Dunedin, 2001). *Women's Studies Journal, 18*(1), 126–128.

Lunn, M. (2005). Review of *Women's Rights And Islamic Family Law* by L. Welchman (ed.) (Zed, London, 2004). *Women's Studies Journal, 19*(1), 101–104.

Macdonald, C. (1997). Review of *The Dictionary of New Zealand Biography Volume Three 1901–1920,* (Auckland University Press and Department of Internal Affairs, 1996). *Women's Studies Journal, 13*(2), 155–161.

Malthus, J. (1999). Review of *The Loving Stitch: A History Of Knitting And Spinning In New Zealand* by Heather Nicholson (Auckland University Press, 1998). *Women's Studies Journal, 15*(1), 129–130.

Marshall, J. (2004). Review of *While You're Away: New Zealand Nurses At War 1899–1948* by Anna Rogers (Auckland University Press, Auckland, 2003). *Women's Studies Journal, 18*(2), 122–123.

Marsich, A. (1995). Review of *Vision Aotearoa: Kaupapa New Zealand* by Witi Ihimaera (ed.) (Bridget Williams Books, Wellington, 1993). *Women's Studies Journal, 11*(1/2), 185–188.

Matthews, J. (2001). Review of *At Home In New Zealand: Houses History People* by Barbara Brookes (ed) (Bridget Williams Books, Wellington, 2000). *Women's Studies Journal, 17*(2), 137–143.

Mavoa, H. (1999). Review of *Understanding Children's Development: A New Zealand Perspective* by Anne B. Smith (Bridget Williams Books, Wellington, 1998). *Women's Studies Journal, 15*(2), 165–167.

McFarlane, J. (1995). Review of *Shards of Glass: Children Reading and Writing beyond Gendered Identities* by Bronwyn Davies (Allen and Unwin, Sydney, 1993). *Women's Studies Journal, 11*(1/2), 199–203.

McLeod, A. (1997). Review of *Eugenia* by Lorae Parry (New Zealand Playscripts, Victoria University Press and The Women's Play Press, Wellington, 1996). *Women's Studies Journal, 13*(1), 153–156.

McLeod, A. (1999). Review of *The Story Of A New Zealand Writer: Jane Mander* by Rae McGregor (University of Otago Press, Dunedin, 1998).

*Women's Studies Journal, 15*(2), 168–170.
McLeod, A. (2000). Review of *Jean Devanny: Romantic Revolutionary* by Carole Ferrier (Melbourne University Press, Melbourne, 1999). *Women's Studies Journal, 16*(1), 160–162.
McLeod, A. (2001). Review of *The Better Part* by Meg Campbell (Hazard Press, Christchurch, 2000). *Women's Studies Journal, 17*(2), 154–158.
Middleton, S. (2001). Review of *Touchy Subject: Teachers Touching Children* by Alison Jones (ed) (University of Otago Press, Dunedin, 2001). *Women's Studies Journal, 17*(2), 126–131.
Montgomerie, D. (1997). Review of *An Angel in God's Office: My Wartime Diaries* by Neva Clarke McKenna (Tandem Press, 1996). *Women's Studies Journal, 13*(2), 161–163.
Moreau, D. (1998). Review of *Vaccination Against Pregnancy: Miracle or Menace?* by Judith Richter (Spinifex Press, Melbourne, 1996). *Women's Studies Journal, 14*(1), 159–161.
Nash, M. (2006). Review of *In Heavenly Love Abiding: Memoirs Of A Missionary Wife* by Catharine Eade (Compiled by her daughter Patricia Booth) (Sarah Bennett Books, Wellington, 2005). *Women's Studies Journal, 20*(2), 114–115.
Nicholas, B. (1996). Review of *The Bodies of Women: Ethics, Embodiment and Sexual Difference* by Rosalyn Diprose (Routledge, 1994). *Women's Studies Journal, 12*(1), 126–128.
Nola, N. (1999). Review Of *Interactive Identities: Jewish Women In New Zealand* by Livia Käthe Wittmann (Dunmore Press, Palmerston North, 1998). *Women's Studies Journal, 15*(2), 173–175.
Nolan, M. (2001). Review of *Living In The 20th Century, New Zealand History In Photographs, 1900–1980* by Bronwyn Dalley (Bridget Williams Books/ Craig Potton Publishing in association with the Ministry for Culture and Heritage, Wellington, 2002). *Women's Studies Journal, 17*(2), 132–137.
Page, D. (2001). Review Article: Women in the *Dictionary of New Zealand Biography*. *Women's Studies Journal, 17*(1), 120–128.
Pahl, J. (1995). Review of *Women and Economics: A New Zealand Feminist Perspective* by Prue Hyman (Bridget Williams Books, Wellington, 1994). *Women's Studies Journal, 11*(1/2), 196–199.
Persson, L. (2002). Review Article. *Women's Studies Journal, 18*(1), 133–140.
Pickles, K. (2001). Review of *Girls And Women And Boys: Gender In Taradale, 1886–1930* by Caroline Daley (Auckland University Press, Auckland, 1999). *Women's Studies Journal, 17*(2), 151–154.
Pugmire, L. (2005). Review of *Just Sex? The Cultural Scaffolding Of Rape* by N. Gavey (Routledge, 2005). *Women's Studies Journal, 19*(2), 137–138.
Rathgen, E. (2001). Review of *A Body Of Writing, 1990–1999* by Bronwyn Davies (AltaMira Press, Walnut Creek, CA, 2000). *Women's Studies Journal, 17*(2), 119–121.
Roen, K. (1998). Review of *Queer Theory* by Annamarie Jagose (University of

Otago Press, Dunedin, 1996). *Women's Studies Journal, 14*(2), 160–163.
Roen, K. (1999). Review of *The Sea Is A Jealous Mistress: 'To Thyne Own Self Be True'* by Denise Tilling (Butler Printing, 1998). *Women's Studies Journal, 15*(1), 131–133.
Shaw, R. (1996). Review of *Gender, Culture and Power* by Bev James and Kay Saville-Smith, 2nd Edition (Oxford University Press, Auckland, 1994). *Women's Studies Journal, 12*(1), 129–131.
Simmons, H. (2006). Review of *Faith Evolving: A Patchwork Journey* by Trish McBride (Patricia McBride, Wellington, 2005). *Women's Studies Journal, 20*(2), 116.
Slatter, C. (1998). Review of *To Labour with the State: The Fiji Public Service Association* by Jacqueline Leckie (University of Otago Press, Dunedin, 1997). *Women's Studies Journal, 14*(1), 145–150.
Smith, A. (2002). Review of *Katerina: The Russian World of Katherine Mansfield* by Joanna Woods (Penguin Books, Auckland, 2001). *Women's Studies Journal, 18*(1), 129–132.
Smith, P. M. (1997). Review of *The Discovery of Early Childhood: The Development of Services for the Care and Education of Very Young Children, Mid Eighteenth Century Europe to Mid Twentieth Century New Zealand* by Helen May (Auckland University Press/Bridget Williams Books with New Zealand Council for Educational Research, Auckland, 1997). *Women's Studies Journal, 13*(2), 163–165.
Smith, P. M. (2001). Review of *Breadwinning: New Zealand Women And The State* by Melanie Nolan (Canterbury University Press, Christchurch, 2000). *Women's Studies Journal, 17*(2), 158–161.
Star, L. (2000). Review Article. *Women's Studies Journal, 16*(2), 63–74.
Tennant, M. (1997). Review Article. *Women's Studies Journal, 13*(1), 156–159.
Tulloch, T. (1998). Review of *The Idea of Prostitution* by Sheila Jeffreys (Spinifex Press, Melbourne, 1997). *Women's Studies Journal, 14*(2), 173–175.
Urwin, T. (1996). Review of *My Hand Will Write What My Heart Dictates: The Unsettled Lives of Women in Nineteenth-century New Zealand as Revealed to Sisters, Family and Friends* by Frances Porter and Charlotte Macdonald with Tui Macdonald (eds.) (Auckland University Press with Bridget Williams Books, Auckland, 1996). *Women's Studies Journal, 12*(2), 141–144.
Vercoe, C. (1995). Review of *Pirating the Pacific: Images of Trade and Tourism* by Ann Stephen (ed.) (Powerhouse Publishing, Sydney, 1993). *Women's Studies Journal, 11*(1/2), 188–191.
Waldron, B. (1996). Review of *Suffrage and Beyond: International Feminist Perspectives* by Caroline Daley and Melanie Nolan (eds.) (Auckland University Press, Auckland, 1994). *Women's Studies Journal, 12*(1), 117–121.
Wanhalla, A. (2006). Review of *Gendered Pasts: Historical Essays In Femininity*

*And Masculinity In Canada* by Kathryn McPherson, Cecilia Morgan and Nancy M. Forestall (eds.) (University of Toronto Press, Toronto, 1999). *Women's Studies Journal, 20*(1), 90–93.

Wild, K. (1999). Review of *Talking Up: Young Women's Take On Feminism* by Rosamund Else-Mitchell and Naomi Flutter (eds.) (Spinifex Press, North Melbourne, 1998). *Women's Studies Journal, 15*(2), 163–165.

Wittmann, L. K. (2000). Review of *Her Side Of The Story: Readings Of Mander, Mansfield and Hyde* by Mary Paul (University Of Otago Press, Dunedin, 1999). *Women's Studies Journal, 16*(2), 56–58.

Worth, H. (1999). Review of *A Foucault Primer: Discourse, Power And The Subject* by Alec McHoul and Wendy Grace (University of Otago Press, Otago, 1998). *Women's Studies Journal, 15*(1), 133–136.

Worth, H. (2001). Review of *Baudrillard's Challenge: A Feminist Reading* by Victoria Grace (Routledge, 2000). *Women's Studies Journal, 17*(2), 148–151.

## Commentaries and responses

Cooper, A. (1997). Feminism and the Sexual Abuse Debate: A Troubled Response to Camille Guy. *Women's Studies Journal, 13*(1), 125–146.

Dyson, R. (2005). Commentary from the Minister for Women's Affairs. *Women's Studies Journal, 19*(2), 9–11.

Goodyear-Smith, F. A. (1997). Response. Reply to 'Feminism and the sexual abuse debate: a troubled response to Camille Guy' by Annabel Cooper. *Women's Studies Journal, 13*(2), 167–172.

Hickey, H. (2001). Commentary: Indigeneity, Sexuality and Disabilities Ko Wai Ahau? Who Am I? Indigenous Disabled Identities. *Women's Studies Journal, 17*(2), 110–118.

Hill, L., Jones, A., & McLeod, A. (1996). Commentary: The Nineties … Men in Women's Space. *Women's Studies Journal, 12*(2), 129–131.

Ritchie, J. (2005). Commentary: Women's violence to children. *Women's Studies Journal, 19*(2), 131–136.

## Interviews

Hill, L. (2002). Gender and Pay in Clothing and Laundry Work: Linda Hill talks to Maxine Gay, Clothing, Laundry and Allied Workers Union. *Women's Studies Journal, 18*(1), 66–82.

Kagen, A., & Scott, A. (2002). Doing Feminism: An Interview with Kate Dewes. *Women's Studies Journal, 18*(1), 14–23.

## Tributes

Matthews, J., Du Plessis, R., Locke, A., Plumridge, L., & Moss, G. (2001). Elsie Locke: A Tribute. *Women's Studies Journal, 17*(2), 100–109.

## Bibliographies

Petersson, S. (2000). Bibliographical Index: Women and the law in New Zealand: Thirty years of scholarship. *Women's Studies Journal, 16*(2), 77–116.

## Archives

Sargison, P. (1995). Archives: The Wages of Sin: Aspects of Nurse Training at Dunedin Hospital in the 1920s and 1930s. *Women's Studies Journal, 11*(1/2), 165–178.

## Poetry

Assink, M. (1997). Poems. *Lover's Invitation to Dinner* and *Insects (And How They Relate To Women)*. *Women's Studies Journal, 13*(1), 63–64.

Charman, J. (1998). Poem: Mrs Harry Kember remember. *Women's Studies Journal, 14*(2), 154–155.

McComish, J. (2000). Poems: 'Two fingers lightly'; 'When factory girls dream dreams of love' and 'Lesbians is an ugly word'. *Women's Studies Journal, 16*(2), 59–62.

Slaughter, T. (1998). Poem: The MaryS. *Women's Studies Journal, 14*(2), 152–153.

Thaman, K. H. (1997). Poems: 'Pacific Women' and 'Letter to Feifafa'. *Women's Studies Journal, 13*(2), 123–126.

Wood, B. (1998). Poem: Dress Making. *Women's Studies Journal, 14*(2), 151.