

Sociology, Gender Studies
and Criminology
Te Taura Takata

Social and
Community Work
Āhua ā iwi

Postgraduate Symposium III Proceedings

Friday 9 August 2019

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333 Leith Street



UNIVERSITY
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POSTGRADUATE SYMPOSIUM III
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Postgraduate Symposium Proceedings III.

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Mariam Abdul-Dayyem

Born in Jerusalem, Mariam is a social activist, facilitator, and project manager. She completed a BA in Chemistry from Birzeit University and a Master's degree in the Sociology of Education from the Hebrew University of Jerusalem. The topic of her Master's thesis was, 'The folk models of shahids (martyrs) among Birzeit University students.' Mariam worked as a research assistant on two projects. The first of these, 'Belonging to the outsider and established groupings: Palestinians and Israelis in various figurations', was completed at the Centre of Methods in Social Sciences at Göttingen University in Germany. The second project, 'Palestinian refugees of 1948', was conducted at the Institute of Historical Justice and Reconciliation in The Netherlands.

Qualification: PhD

Programme: Sociology

Supervisors: Dr Marcelle Dawson & Professor Bill Harris

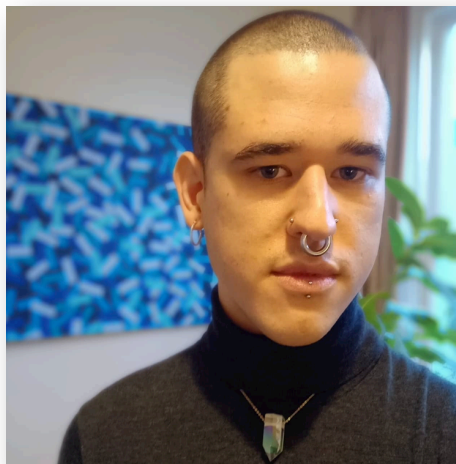
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Digital culture of contention among Palestinians in the West Bank

Mariam Abdul-Dayyem

Palestinians in the West Bank are under repression externally and internally. Their agency in their everyday lives – including their internet usage – is very restricted. In this study, I attempt to understand how Palestinians have constructed and created order in their social lives and negotiated their everyday situations through the internet. The medium of the internet has opened an opportunity for Palestinians, amid their spatial and historical exclusion, to appropriate a tool and create a space to connect to the world, and to voice their struggle. The internet has provided ordinary Palestinians with a tool to negotiate their agency and potentiality and to struggle and survive on different levels: personal, political and social. Political factors affected the journey of Palestinians' internet usage and played an important role in encouraging Palestinians to embrace this digital culture over time. It is thus important to spatialise and historicise the experience of Palestinian internet usage from their perspectives in order to show how Palestinians negotiate new digital norms alongside established local traditions. A qualitative approach, utilising semi-structured in-depth interviews with activists, journalists, university academics and students, sheds light on this digital culture of contention among Palestinians and its intricate meanings.

Keywords: Palestinians, the West Bank, everyday life, digital culture of contention, agency



Simon Clay

Simon is in the final stages of his PhD, and is tentatively thrilled to soon be able to tell strangers that he is a 'doctor.' His research focuses on how drug-use and condomless sex among gay men can be expressions of self-care, thereby dismantling existing notions of what constitutes good health. Outside of the sociological realm, he has a keen interest in how gender and religion intersect. He has a forthcoming publication on the European witch-trials of the Renaissance that explores how queerness and sexual deviancy intersect with the figure of 'the witch.'

Qualification: PhD

Programme: Gender Studies

Supervisors: Professor Chris Brickell & Associate Professor Gareth Treharne

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Ecologies of care and the stratified body

Simon Clay

My research focuses on how health-related practices, like drug-use and condomless sex, among gay men can be seen as expressions of self-care and part of the greater pursuit of well-being. A secondary focus has gradually developed over the course of this journey. It became increasingly apparent that the types of help and care that my participants sought out or engaged in were contingent on a number of dynamic factors, including family/cultural background, spiritual beliefs, geographic location, relationship to 'the community', and embodiments of identity. These factors go beyond simply informing the values associated with particular acts or practices. They create the literal and conceptual ecology that we exist in. Using Hildyard's novel concept of 'the second body,' I explore how our relationship to family, lovers, kin, place, home, and skin all intersect to produce forms of self-care that we enact or resist.

Keywords: Self-care, drugs, sex, gay men, health, body



Gihani De Silva

Gihani De Silva is a PhD candidate at the University of Otago. Her research focuses on the striving strategies and social empowerment of Sri Lankan Buddhist nuns. This study seeks to broaden scholarly understandings of female monastics in the Theravada Buddhist tradition, to show how they have been active and influential, and to retrieve unheard voices. Before starting her PhD, Gihani worked as a Senior Lecturer in Sociology in the Department of Social Sciences at Sabaragamuwa University (Sri Lanka). She completed her BA and MPhil in Sociology at the University of Colombo (Sri Lanka).

Qualification: PhD

Programme: Religious Studies

Supervisors: Associate Prof. Ben Schonthal, Prof. Ruth Fitzgerald & Dr Elizabeth Guthrie

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Femininity, misery and spiritual liberation: Voices of Mahamevnāwa *Anagārikā* Nuns

Gihani De Silva

‘Throughout Buddhist history, and in most parts of the contemporary Buddhist world ... Buddhism remains androcentric in its outlook and male-dominant in its praxis’ (Holm 2001: 229). This statement will be examined by employing *dhamma* discussion programs of newly established Mahamevnāwa *Anagārikā* nuns’ order in Sri Lanka, which consists of many techniques that promote these nuns to become empathetic preachers who fulfil the vision of Mahamevnāwa true version of *dhamma* in its own media network. Accordingly, *Anagārikā* nuns accept the core doctrines of Buddhism, such as ‘suffering’, and they employ *Sutta* (the Buddhist scriptures that contain the teachings of the Buddha) and *Manusmṛiti* (an ancient legal text among the many *Dharmaśāstras* of Hinduism) to explain the misery of being women in the present day. It is considered a result of bad *Kamma Vipāka* (action as well as the law of cause and effect) that one is born as a woman. However, a housewife could elude this bad *kamma* by fulfilling all the household chores with ‘*Yonisō Manasikāra*’ (a wise reflection of *Dhamma*). In order to achieve spiritual liberation, women must be chaste. One who takes the path of women’s struggle, will end-up by becoming a woman in the next life with endless suffering. The nuns propose laywomen to accompany with Mahamevnāwa, a *Kalyānamitra* (noble friend) who engaged in expensive massive-scale merit-making activities in order to liberate themselves from the misery of being woman. Remarkably, these powerful anti-feminist voices are trendy among women from all sorts of social strata, who are the victims of patriarchy.

Keywords: *Anagārikā* nuns, Androcentric, Suffering, *Karma*, Spiritual Liberation



Kirsten Gibson

Originally from Dunedin, I have has recently returned from living in various places to undertake PhD research. The most recent place was Wellington, where I had the pleasure and privilege of completing my BA Hons and Master of Arts in Criminology. I am passionate about research and activism around issues of criminalisation, particularly of marginalised communities. In my free time, I enjoy reacquainting myself with Dunedin, making subversive cross stitch pieces and spending time with my best buddies, Nico and Paco.

Qualification: PhD

Programme: Gender Studies

Supervisors: Dr Rebecca Stringer & Dr Fairleigh Gilmour

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Understanding women's post-prison experiences in Aotearoa New Zealand

Kirsten Mary Gibson

This paper draws from a doctoral research project that seeks to explore, within the context of Aotearoa New Zealand, women's post-release experiences through their own voices and stories. I will present the design of the research project and initial findings from preliminary interview data. The main objectives of this research are centred on understanding how women experience life post-prison and how they navigate barriers and access support after their release. Despite the global and extensive acknowledgment that 'prisons do not work', incarceration rates have disproportionately increased relative to crime rates over recent decades. The situation in Aotearoa New Zealand reflects the global trend and, furthermore, the proportion of women prisoners has doubled since the early 2000s. It is therefore important to understand how women experience life after prison. The scant research around women's post-prison experiences suggests that women's experiences of marginalisation, homelessness, lack of employment, physical and mental health issues are magnified compared to those of men. However, the literature around prison and post-prison life remains narrowly-focused and male-centric. Research has continued either to be dominated by men's experiences, overly reliant on a justice system lens, or dominated by desistance perspectives. The extant research on women's experiences in prison is limited, and even more so for women's post-prison experiences. Discourses about post-prison that focus heavily on desistance and pathologisation of criminal behaviour tend to minimise the impact of structural conditions on women's lives.

Keywords: Feminist, women, post-incarceration



Edgumbe Veterinary Clinic under water for 2017 Edgumbe Flood event
Photo credit: Steve Glassey

Steve Glassey left the SPCA in late 2017 after being the final CEO for Wellington SPCA prior to the national merger. Only months earlier, I had led the largest animal rescue operation in our country's history as head of SPCA Rescue following the Edgumbe floods. There were many lessons to be learnt, and this event was a key motivator to embark on my PhD at Otago. I wanted to provide the first major domestic study of a companion animal disaster response, with the aim of evaluating laws and practices in order to afford better protection to these animals and their human guardians. It has been a real privilege to be supported by the University of Otago with a scholarship to immerse myself in this topic. I thought I had a good grasp of the subject before I started, but I am uncovering new areas that have never been researched before, especially around animal disaster law and the incident management of animal emergencies.

Qualification: PhD

Programme: Sociology

Supervisors: Dr Mike King & Mr Marcelo Rodriguez Ferrere

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Lessons lost from New Zealand animal disasters

Steve Glassey

This study compares the animal emergency management related lessons that were identified after two different natural disasters in New Zealand, namely the 2017 Edgecumbe Flood event and the 2019 Nelson Fires. It uses an ethnographic content analysis to compare two 'after action' reports and identify common themes. It concludes that only seven per cent of lessons identified in the Edgecumbe Flood were applied to the Nelson Fires nearly two years later. Common issues related to training, capability, law, policy, planning, information management and incident management. The paper makes a number of recommendations to enhance current animal emergency management arrangements.

Keywords: Animal, disaster, lesson, emergency, pet



Bianca Healey

I am currently completing an Honours degree as part of my Bachelor of Social Work qualification. I am passionate about working with and for our people, giving them the tools to succeed and create better lives. For me, social work is all about the people. They are their own tools for their journey towards achieving success. I view social work practitioners as servers of the people, advocating, empowering and connecting them to services, funding and organisations. For me, to know that I have done the best job, to be the best social worker I can be, is to look at my achievements with the people I work alongside.

Qualification: Honours

Programme: Social Work

Supervisor: Mr Nathan Jaquier

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Does offering culturally responsive or bicultural services reduce the number of Māori children in the care system?

Bianca Healey

The purpose of this research is to critique the bicultural framework applied within the Ministry for Children-Oranga Tamariki. Aotearoa, New Zealand is a country where multiple cultural and ethnic groups reside, many having done so for generations. However, statistics reveal that the number of children placed in care – Māori children in particular – is increasing. In other words, Māori children are largely overrepresented in these statistics. Understanding the history of the child welfare system in Aotearoa New Zealand's is crucial for my research. Therefore, I aim to research the impact of significant social, political, legal policies, reports and movements which may impact current social work practice such as the Puao te ata tu report. Throughout the thesis, I will explore why children are put in care. Are Māori families more likely to come into contact with Oranga Tamariki due to a multitude of lived inequalities and societal disparities? What are the current outcomes for children who have been through our care system? What are the features of the current bicultural framework, and what is being missed or overlooked?

Keywords: Children in care, Oranga Tamariki practice centre, Māori overrepresentation in Aotearoa's statistics



Psychic Maps at Wine Cellar, Auckland

Left to Right: Simon Maclaren, Hannah Herchenbach and Chris Heazlewood
(Photo credit: Dave Simpson, 22 June 2019)

Hannah Herchenbach was born in Lake Forest, Illinois in 1984. She ran away from New York at age 20, spent six years writing a *Lord of the Flies*-like novel about wild and restless New Zealand friends, before deciding that it wasn't very good at the end and abandoning it. Hannah moved to Dunedin chasing musicians in 2010, then moved to Christchurch to chase money. She spent seven winters fireside playing the piano and reading philosophy before returning to history. She finally got around to writing a PhD on becoming a Dunedin rock musician, then became a Dunedin rock musician.

Qualification: PhD

Programme: Gender Studies

Supervisors: Professor Chris Brickell & Dr Rosemary Overell

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Becoming a Dunedin rock musician

Hannah Herchenbach

Over the last 40 years, Dunedin has become a metonym for New Zealand rock music, even though rock music is made across the country. The rise of this narrative coincides with the Christchurch record label Flying Nun receiving attention from the national and international music press, which collectively referred to the artists on the label as part of the “Dunedin Sound”. Dunedin has since become part of a mythological origin story in New Zealand rock historiography, while key components of this culture have been sustained over the last 40 years. This thesis uses oral histories and ethnography to explore generational changes in the experiences of the musicians who produced Dunedin rock music culture between 1978 and 2018. The findings show that Dunedin is not isolated as the myth implies. Dunedin rock music culture is the product of a migratory, ever-changing, network overlaid across New Zealand and international cities, in which social capital transactions flow across space. Economic and geographic history structural accounts consider the conditions in which Dunedin rock music culture was produced, while oral histories enable incorporating what the musicians thought and felt. This thesis utilises Michel de Certeau and Henri Lefebvre’s definitions of everyday life, Latour’s actor network theory, Bourdieu’s social capital, and Doreen Massey’s concepts of power geometry and sense of place to account for how the musicians move along these pathways.

Keywords: Dunedin, Flying Nun, rock music, culture, generations



Anna Hood

I am a fourth-year social work student. I am 22 years old and I grew up on a farm near Methven. I enjoy the outdoors and I love being active within nature and the community. I am passionate about people and advocating for those people who are unable to do so themselves. I have an interest in social work in the mental health sector, therefore my dissertation is based on this.

Qualification: Honours

Programme: Social Work

Supervisors: Dr Patrick Vakaoti & Mr Shayne Walker

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How do we ensure that service users get the best care possible when transitioning from child and youth to adult mental health services?

Anna Hood

Mental health in Aotearoa, New Zealand is becoming an increasingly important area where social workers are required to advocate for and support the client. However, recent reviews have shown that the transition process between child and youth, and adult mental health has several issues and limitations. The Government Inquiry into Mental Health, 2018, found that improving service transitions within mental health is a top priority that needs to be addressed. Poor or inadequate transitions within the mental health sector can lead to disengagement, dropout and heightened severity of an illness. This dissertation will research and consider the important question of how we can ensure that service users get the best care possible when transitioning from child and youth to adult mental health services? This research will be conducted in the form of a critical literature review, using qualitative data. This research paper will cover current national literature, including specific Māori literature, as well as international literature in mental health transitions. Current national and international policy will be discussed as well as current frameworks that support mental health services in Aotearoa New Zealand. Furthermore, this dissertation will provide frameworks and suggestions that will aid the transition from child and youth to adult mental health.

Keywords: Mental health, transitions, child and youth, adult



Poppy Johns

Kia ora. My name is Poppy Johns, I'm doing my honours in gender studies. My research interests include many fields such as criminology, sexuality, sociology, media, philosophy, anthropology, biomedicine, sexual violence, victimology, and artificial intelligence. I have specific interests in sex, emotion, posthumanism, and social constructionism. Outside of my studies I am passionate about social justice and suicide prevention as well as music, fashion, and gardening.

Qualification: Honours

Programme: Gender Studies

Supervisor: Dr Fairleigh Gilmour

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Homo Ex Machina: Representations of super-intelligent robots

Poppy Johns

The inception and actualisation of conscious humanoid robots has become a heated topic in the last few decades, inciting a vast range of responses ranging from intrigue, disgust, optimism, and fear. While the future of robots has implications for most sectors of academia and human life, the intersection of robotics and sexuality is a topic met with particular outrage, enthusiasm, confusion, and anxiety. A site where discussions of gynoid futures thrive is science fiction films. Given that films serve as a reflection of societal attitudes those that feature synthetic humans are densely packed with meanings about the world - it is these meanings I wish to investigate.

To do so I have chosen four films to analyse: *Metropolis* (1927), *Blade Runner* (1982), *Her* (2013), and *Ex Machina* (2015). These four films will be used to explore various themes including sexuality, gender, technology, nature, bodies, humanity, and emotion through social constructionist and posthumanist frameworks. Working through each theme and how it is utilised in the chosen movies, this research argues that science fiction films provide dense texts filled with meanings that can be used to explore common understandings about the world. I identify and examine these understandings and expose the social construction of beliefs that are used to make sense of human life.

Keywords: Robots, humanity, science-fiction, social constructionism, gender, fembot, film



Cassandra Joseph

After completing her BA (Hons) in English Literature, Cassandra became a sporadic backpacker, taking on an eclectic mix of jobs ranging from a presenter at a zoo, to a scriptwriter for a children's animated television show. She has also worked as an English & Creative Writing teacher, where the discrepancy in how boys and girls internalize gender norms fuelled her interest in the depiction of tomboys and how they transcend conventional gender binaries. She hopes to pair her interests in gender representation, feminism, and philosophy of language in redefining the spectrum of femininity.

Qualification: Masters by thesis

Programme: Gender Studies

Supervisor: Professor Chris Brickell

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Rise of the femme tomboy: Reimagining the spectrum of femininity

Cassandra Joseph

The word “tomboy” makes its debut appearance in sixteenth century England, and was initially used to refer to rowdy males rather than boisterous females. In the 1590s to 1600s, its meaning then changed to signify “a girl who behaves like a spirited or boisterous boy; a wild romping girl; a hoyden,” which remains unchanged to this day. The shift in the definition of what it means to be a tomboy is highly symbolic of fluidity of meaning that the body of the tomboy takes on, and how its adept movement between gender binaries calls for a fresh perspective towards the conceptualisation of the female gender.

It is my aim to add to the scholarship available on the advent of tomboyism in a way that expands on the construct of femininity. It is a topic often overlooked as a “phase” in developing femininity, and I intend to give the concept more coherence in broadening the parameters of adult femininity. Most of the (rather limited) theory surrounding tomboyism draws strong links to the stereotypical image of a butch, lesbian female. My thesis seeks to debunk these assumptions through the introduction of Femme Tomboys into current discourse, with the hopes that the concept of tomboyism will be subsumed into the very definition of femininity itself.

Keywords: Tomboys, femininity, masculinity, queer theory, identity politics, gender performativity



Ola Kattoura

I am a Palestinian woman. I work as a clinical social worker mainly in two domains: family violence and bereavement. I enjoy travelling and discovering new places.

Qualification: PhD

Programme: Social Work

Supervisors: Dr Melanie Beres, Dr Fairleigh Gilmour & Associate Professor Nicola Atwool

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Violence against Arab Palestinian women in Israel

Ola Kattoura

The literature abounds with studies that have been examining domestic violence. Theories as well as interventional methods have been evolving in an attempt to capture the different factors that may explain and provide tools to eradicate violence against women. However, there is a shortage of domestic violence research in specific parts of the world such as North Africa and in Arab countries. This knowledge gap is more pronounced among Arab women who are citizens of Israel.

The current study aims to present an understanding of domestic violence against Arab women who are citizens of Israel. To understand women's experiences in abusive relationships they need to be heard. Specifically, the study will examine the multiple self-identities of the Arab women: being an Arab woman, a battered woman residing in a shelter, living in a patriarchal society in a colonised state, a qualitative methodology following the narrative approach was chosen for the current project. The method chosen relies on in depth-interviews with 36 Arab battered women residents in shelters and/or treated in family welfare centres. Data has been analysed using thematic and discourse analysis.

This study illustrates the tightened entrapment of Arab battered women who endure patriarchal political mechanisms which affect not only their lives in violence, but also, the options available for them to seek help and break free from the abuse. This research outlines the significance of race and gender intersectionality, adding to the literature by demonstrating the importance of macro level factors in understanding and addressing violence against women.

Keywords: Violence against Arab women, narrative method, political mechanisms, macro and micro levels



Layout for 'heart on my sleeve' eco-dyed Max cardigan from Toffs.
Photo credit: Kirsten Koch

My name is Kirsten Koch and I am a sociology masters student studying at the Dunedin Campus. I enjoy music, gardening, food, adornment and creative thinking and discussion. With a background in fine arts, textiles and humanities and an interest in identity and culture construction, my research focus aims to integrate contemporary local arts production in its social and political context. My interests in clothing and fashion, sustainable localised economic models and personalised voices and actions come together in this current research as I develop my skills and experience in qualitative research and interview methods.

Qualification: Masters by thesis

Programme: Sociology

Supervisors: Professor Hugh Campbell & Dr Natalie Smith

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Clothing upcycling in Ōtākou

Kirsten Koch

Kirsten is studying part-time towards a masters in Sociology. Her research topic is 'Clothing Upcycling in Ōtākou'. This research examines the 'upcycling' practices of eleven textile practitioners living in the Otago region who 'design/make clothing using second-hand and discarded fabrics'. Kirsten is participating in the research as a fellow 'clothing upcycler'. This research is qualitative inductive research with visual sociology and public engagement features. The research design consists of two one-on-one interviews including the photographing of participants' work and also incorporated an optional component to speak and display work at a public 'Clothing Upcycling Seminar' which took place on April 24th, 2019 at the Dunedin Public Art Gallery, Conference Room.

The aim of the research is to investigate local clothing upcycling. It asks participants about the structure of their practice and how they position their practice to the global fashion industry. Clothing upcycling is a growing trend in both sustainable fashion and slow fashion as a tool in the textile arsenal to augment the social and environmental costs of global fashion, and potentially re-direct the industry. Assessing local 'clothing upcyclers' working conditions, what they design, why they choose upcycled materials and how they critique and respond to the fashion industry in their practice maps this fashion phenomena situating local designers within the global debate. Now in the second half of the research first interviews are completed and Kirsten is close to starting the 'studio visit' with follow-up questions and an opportunity for participants to re-visit the questions consolidating their perspectives with material illustrations.

Keywords: Clothing upcycling, slow fashion, creative practice, local arts, sustainability



Damon Lillis

I grew up in Dunedin and completed a BA in Sociology at the University of Otago. I later earned a Graduate Diploma in Arts (Social Policy) at Massey University. Sport, particularly rugby is a huge part of my life – I have many fond memories of watching rugby from the Carisbrook terrace on freezing cold mid-winter afternoons. This interest has continued on into adulthood and translated into my research. Outside of studying and sports, my greatest passion is theatre. I have written, directed, and acted in a number of local productions.

Qualification: Masters by Coursework

Programme: Sociology

Supervisor: Dr Mark Falcous

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**Negotiating corporate nationalisms:
The lived nation and Rugby World Cup 2019**

Damon Lillis

Sport is popularly viewed as an activity that promotes national unity. However, this sport-nationalism connection has also been described as problematic and power-laden. The construction of a national identity through the vehicle of sport is almost exclusively conducted by a nation's elites, including the media and corporations. 'Corporate nationalisms' emerged as multinational corporations sought to expand globally by appealing to local identities and cultures. Sport has been a key site where the dynamics of corporation nationalisms have unfolded. Research on the sport-nationalism connection has largely taken a top-down approach, focusing on such elites and the media as key sites of investigation. The concept of 'lived nationalisms' has emerged as a response to this over-emphasis on elites. Lived nationalisms considers how ordinary people experience, relate to, and construct ideas of national identities in complex ways. An emphasis on lived sporting nationalisms has focused on how people make sense of the sport-nationalism connection in nuanced ways. This study adopts the concept of lived nationalisms to understand how ordinary people in Aotearoa New Zealand make sense of the Rugby World Cup Japan 2019. I explore the complex ways that people make sense of national identities through corporate campaigns.

Keywords: Sport, lived nationalism, corporate nationalism, New Zealand, Rugby World Cup



Luke Major

Luke grew up in Ōtepoti Dunedin. He has completed a Bachelor of Arts in Gender and Theatre Studies at the University of Otago. In 2016, he was a member of the SGCNZ Young Shakespeare Company and, in 2017, he completed a semester exchange at the University of Bristol. Upon his return, Luke worked for Uni Flats as a Kiwi Host and Research Assistant. He also tutors English at NumberWorks'n'Words. Luke's research interests include masculinity, sexuality, queerness in theatre, Shakespeare, intersectional feminism and violence and trauma in performance. Luke is passionate about the theatre industry, queer culture, veganism and environmental action.

Qualification: Honours

Programme: Gender Studies

Supervisor: Professor Chris Brickell

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Constructing dramaturgies in a 'post-AIDS' era: The ethics of HIV/AIDS representation in queer performance

Luke Major

'Post-AIDS' discourse has played a significant role in the political and cultural discussion of the HIV/AIDS epidemic since the pharmaceutical developments of the 1990s that allowed for widespread treatment. The false belief that the epidemic has passed, ignores the discrimination and stigmatisation, unequal access to treatments and the criminalisation of HIV non-disclosure that people living with HIV continue to face around the world. In response to the contribution art plays in the dissemination of discourse, this dissertation explores the ethics New Zealand queer theatre practitioners should be considering for their dramaturgical process when representing the HIV/AIDS epidemic on stage. It analyses the ways 'post-AIDS' discourse can be perpetuated or challenged depending on these different ethical approaches. When practitioners fail to acknowledge the epidemic when discussing HIV, it contributes to cultural amnesia. Alternatively, (re)staging classic 'AIDS plays' from the initial crisis can perpetuate AIDS nostalgia, resigning the epidemic to the past. Despite these recurring cultural issues in staging the HIV/AIDS epidemic, this dissertation argues that an ethical and considered approach to representation in performance can foster genuine audience engagement with the past and present. It can educate audiences on living with HIV today, fight stigma, raise up marginalised voices and memorialise the significance of the HIV/AIDS epidemic to queer history.

To reach these arguments, this dissertation uses performance analyses to compare three plays; Larry Kramer's *A Normal Heart*, Sky Gilbert's *I Have AIDS!* and Tom Sainsbury's *Status*. This allowed for the analysis of contrasting practitioner philosophies and the evaluation of which dramaturgical approaches best lend themselves to the representation of the HIV/AIDS epidemic in performance. This work provides queer theatre practitioners in New Zealand with the ability to make informed choices when representing HIV/AIDS in future live performance and allows artists and scholars alike to understand how they negotiate queer politics and culture.

Keywords: Homosexuality, HIV/AIDS, queer theatre, dramaturgy, performance, queer culture



Deborah McCabe was a Director in the Australian Federal Treasury prior to relocating to New Zealand early in 2016. Motivated by the changing global political scene and social dynamics of the early 21st century, she decided to further her academic interests by undertaking a Master of Arts in Sociology at the University of Otago. Her research interests include the neoliberal reforming agenda of the late 20th century, communication, identity construction, climate change adaptation, power-relations, critical and poststructuralist theory, ethnomethodology and qualitative and quantitative research methods. Deborah has a Bachelor of Arts, majoring in Sociology and Political Science, from the Australian National University.

Qualification: Masters by Coursework

Programme: Sociology

Supervisor: Dr Marcelle Dawson

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Institutional change and identity: A critical inquiry

Deborah McCabe

Power-relations and identity in institutional settings have been a concern of social researchers since the mid twentieth century, with renewed interest since the beginning of the neoliberal reform agenda in the 1980s. The restructuring of public institutions to align with the new public management ideology has been a feature of successive governments in New Zealand over the last thirty years. Many employees of public universities have first-hand experience of the impacts of these reforms. The continued appetite for research into the changing identities of people working in universities associated with these reforms attests to continuing concerns about the relevance of neoliberal reforms in publicly funded universities. These matters find new expression with the introduction of New Zealand's first Wellbeing budget, a shift in policy-making that situates outcomes as people-oriented rather than purely economic. Given the last thirty years of neoliberal reform, questions now arise concerning the social capital of New Zealand universities and their capacity to reflexively respond to this shift in Government policy. The aim of this research is to explore the extent to which words and language used during institutional change, and the values and meanings derived from them, are associated with the (re)construction of people's identities. Using a social constructionist lens, this qualitative project seeks to understand the experiences of people working at the University of Otago in order to learn how living through institutional change affects people's identity. Research methods will include textual analysis, focus groups, story completion, participant observation and in-depth interviews.

Keywords: Identity, social construction, neoliberalism, institutional change, universities, New Zealand



Bell A. Murphy

Bell A. Murphy is a pākehā woman born in Waiatarua, West Auckland. She holds a BA (Hons) in Social Anthropology from Otago and is an accredited teacher and member of the Women's Self Defence Network-Wāhine Toa. Her PhD research is concerned with the meaning and praxis of 'empowerment' in the context of feminist self-defence programmes. She seeks to illuminate the way that feminist self-defence teachers in Aotearoa understand and navigate tensions between agency and victimhood in the discursive landscape of neoliberalism and how these understandings inform their teaching. In her spare time, she enjoys playing music with friends, gardening and bush walks.

Qualification: PhD

Programme: Gender Studies

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Fighting back on feminist terms: Empowerment self-defence in Aotearoa

Bell A. Murphy

Research into sexual violence prevention has shown that, when taught within a feminist 'empowerment' framework, self-defence training for women is an essential component of effective intervention. Such programmes situate violence within a social context, hold perpetrators – never victims – accountable for assaults, provide a comprehensive tool-box of skills for recognising and responding to the most common kinds of violence that women, girls and other marginalised genders experience, and provide opportunities for embodied learning and practice. These programmes encourage people to use their minds, bodies and voices to stand up and speak out in their own and others' defence. Once an anchor for social justice work and activism, the term 'empowerment' has become a buzzword so overused that it has lost its meaning. Among other things, it is used to market highly problematic crime prevention products and services that depoliticise violence and 'responsibilise' victims. So, how should feminists working in sexual violence prevention define and defend the term? In this paper, I consider the troubling implications of neoliberal empowerment discourse and offer some suggestions towards reclaiming and (re)defining empowerment to serve as an anchor for feminist analyses and activism. Drawing on feminist and social work scholarship, I uphold the theory of 'empowerment' as a process with three interlocking dimensions: the personal, the collective and the subversive. I argue that attending to all three of these dimensions is a distinguishing feature of feminist empowerment-based self-defence training, an approach at odds with neoliberal discourses of empowerment, victimhood and agency.

Keywords: Empowerment, feminist self-defence, victimhood, agency, neoliberalism



Romulo Nieva Jr.

Roms joined the Otago Doctoral programme in 2018. Prior to this, he worked as a public health researcher in the Philippines. He has a nursing and health sciences background and worked for the Zuellig Family Foundation as a policy research and advocacy associate. In this role he led public health and policy research projects on reproductive governance, family planning for marginalised women, adolescent reproductive health and HIV/AIDS.

Qualification: PhD

Programme: Sociology

Supervisors: Dr Bryndl Hohmann-Marriott, Dr Fairleigh Gilmour & Dr Melanie Beres

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Contextualising the nexus between incarceration and reproductive wellbeing: The case of women in prisons

Romulo Nieva Jr.

Globally, women who enter prison are predominantly of reproductive age, mothers and sole carers for their children. They also generally come from socio-economically disadvantaged backgrounds. Thus, they have unique, complex and specific reproductive wellbeing needs. This paper uses a reproductive justice framework to provide various perspectives and stories about the nexus between incarceration and reproductive wellbeing. Available data shows that the path to prison among women is often triggered by wide socio-economic inequity and policy reforms. The reproductive care in prisons in many countries is generally not a priority policy area; and is often constrained with limited resources particularly in low-income countries such as the Philippines. This is important to understand as reproductive justice is rooted in the belief that systemic inequality shapes people's decision making around childbearing and parenting. Incarceration infringes on women's constitutionally-protected reproductive rights by confining them during their childbearing years, perpetuated by lack of access to quality and comprehensive reproductive health care and separating them from their children. However, the current global discussion on the nexus between incarceration and reproductive wellbeing has concentrated on medical discourses, access to services and perspectives of health professionals. It is essential to uncover women's perceptions and individual experiences given the deeply personal nature of sexual and reproductive wellbeing. Hence, my PhD research project aims to explore the perceived reproductive wellbeing, intentions and self-care of women in prisons.

Keywords: Incarceration, women, reproductive wellbeing



Nishanthi Perera

My research project is on 'Sexual health knowledge, attitudes and behaviour of international university students in New Zealand'. I am interested in sexual health, youth behaviour, population, fertility, ageing and migration. I am a Senior Lecturer at the Department of Demography, University of Colombo, Sri Lanka. I obtained my Masters degree (Population and Development) from the London School of Economics. I obtained two Post Graduate Diplomas (Population Studies and Development Studies) and a Bachelor of Arts from the University of Colombo. I like poetry and publish some of my poems on social media as a hobby.

Qualification: PhD

Programme: Sociology

Supervisors: Dr Bryndl Hohmann-Marriott & Dr Melanie Beres

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Sexual health of international students in New Zealand: Why does it matter?

B. Nishanthi Perera

Sexual health is critical for a person's wellbeing. According to the World Health Organization (WHO), sexual health is a state of physical emotional, mental and social well-being in relation to sexuality. It also requires the possibility of having positive pleasurable and safe sexual experiences (WHO, 2006). Many international students travel overseas to study without their family and the majority are young. In the case of New Zealand, a considerable number of international university students are from developing countries. Most of these developing countries have low levels of economic and social development which could negatively impact the overall health and wellbeing of students from these countries. Owing to cultural, social and economic reasons, students from some developing countries do not get proper sexual health education, resulting in the experience of negative health outcomes. In addition, there is a high incidence of teenage pregnancy, induced abortions and low uptake of contraception. Research reveals that international students are not equipped enough with the sexual health knowledge due to the lack of sexual health education in their home countries. Students coming to New Zealand, a liberal country in terms of sexual relationships, may be vulnerable when they exercise their sexual freedom without prior and proper knowledge of sexual health, including contraceptive methods. Sexual health issues concern both the individual and society at large. Therefore, it is important to research international students' sexual health, in order to understand and provide possible solutions to minimise the sexual health issues that they are likely to experience.

Keywords: Sexual health, international students, sex education, developing countries, New Zealand universities



Supriya Koipurathu Rajappan

My name is Supriya Koipurathu Rajappan. I am a PhD student in Sociology. My research interest is in adolescent issues and migration. My PhD project looks at 'the effectiveness of the Leadership through Peer Mediation programme on the bullying of migrant adolescent students in New Zealand'. I completed a Bachelor of Social Work at Indira Gandhi Open University and a Master of Social Work at Amrita Vishwa Vidyapeetham University (India). Before moving to New Zealand, I held a Junior Research Fellowship, which enabled me to conduct life skills and health education classes for adolescent students in a Public Health Centre in India. When I am not studying, I like to play with my three-year-old daughter and perform Indian classical dancing.

Qualification: PhD

Programme: Sociology

Supervisors: Dr Patrick Vakaoti & Dr Bryndl Hohmann-Marriott

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Migrant adolescents and bullying: The experiences of Indian ethnic adolescents in New Zealand

Supriya Koipurathu Rajappan

New Zealand's migrant population has increased rapidly in the past few years. As a result, acculturation becomes a significant consideration for stakeholders. One space where acculturation offers challenges and opportunities is in schools. Children from migrant backgrounds and ethnic and cultural minority groups are likely to experience bullying and discrimination in schools. In New Zealand, the Peace Foundation offers the Leadership through Peer Mediation (LtPM) Programme in a selected number of schools to address bullying and promote a positive school climate through peaceful conflict resolution. LtPM involves training of a number of students as peer mediators to develop skills in effective communication, conflict resolution, building rapport, active listening and effective questioning. The peer mediators act as ambassadors of social justice in their schools. In this presentation, I will discuss the goals of the study which is two-fold. Firstly, I aim to assess the issues faced by migrant students in schools and, secondly, I address the effectiveness of LtPM programme in three Auckland schools. The study draws on a socio-ecological model and adopts a mixed-methods approach, consisting of a survey and focus group discussions to explore the experiences of migrant students. It is intended that the findings will further our understanding of how young migrants navigate their school environment and help us to assess whether programmes like the LtPM are effective in supporting the acculturation and wellbeing of young migrants.

Keywords: Leadership through Peer mediation, bullying, migrant adolescents, socio-ecological perspective, mixed method approach



Lily Kay Ross

Lily Kay Ross holds a Masters in Divinity from Harvard. Her PhD research examines how friends and families respond to victims of sexual violence. She has facilitated Flip the Script (EAAA), a twelve-hour, comprehensive, sexual violence resistance education program for university women. Lily was commissioned to write best practice-based recommendations for the University of Otago's sexual violence prevention and response centre, Te Whare Tāwharau, and authored the website content. She served as an expert consultant on the drafting team for the University of Otago Sexual Misconduct Policy and Procedures. She also worked with NZ Defence Force to adapt their consent education program for Lincoln University, delivered staff workshops and consulted on their policies and procedures. She has a little black dog and lives near the water.

Qualification: PhD

Programme: Gender Studies

Supervisors: Dr Rebecca Stringer & Professor Amanda Barusch

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The survivor imperative

Lily Kay Ross

My thesis is a feminist, autoethnographic project, in which I engage with my lived experiences after sexual violence. I build upon a feminist theoretical framework, including Ahmed's (2017) challenging of the theory experience divide, Brison's (2002) insight that victim epistemologies offer vital contributions to the field, and Stringer's (2014) neoliberal victim theory. By examining conversations that I had with others about my victimhood, I explore the prevalence of dominant discourse in making sense of sexual violence and victims. My emphasis is on interpersonal responses to victims of sexual violence, and the consequences of these interactions. I propose two research questions: (1) How are the discourses of victimhood and survivorship deployed in making sense of sexual victimisation, and how are they related? (2) What is the effect of these discourses on social and interpersonal relationships, and how is this experienced by a victim/survivor over several years?

I consider discourses which contribute to the untenability of victim identity, the imperative to become a "survivor," the narrative arc between victim and survivor, and dominant emphasis on posttraumatic growth. I argue that many researchers have not gone far enough to consider the construction of the terms, implications for their use, or to listen to what victims/survivors say about their own identities after sexual violence. I also argue that social responses to victims of sexual violence draw on dominant discourse in ways that pressure victims/survivors to fit pre-existing stereotypes.

Keywords: Victim, survivor, sexual violence, posttraumatic growth, feminist theory



Laura Schilperoort

I am a doctoral student at the University of Otago in Dunedin and I'm currently completing the second year of my PhD. Drawing from in-depth interviews with couples attending Protestant churches in New Zealand, my research explores how couples practice gender egalitarianism and examines the social and religious rationales underpinning their behaviour. I'm interested in the following questions: How do men and women understand and experience gender equality in partnerships, and to what extent can their practices have a transforming influence on hegemonic gender ideals and church communities?

Qualification: PhD

Programme: Sociology

Supervisors: Dr Bryndl Hohmann-Marriott & Professor David Tombs

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Practising gender equality: Church-going couples' experiences of egalitarianism and tools for counter-cultural living

Laura Schilperoort

Drawing from in-depth interviews with couples attending Protestant churches in New Zealand, my research explores how couples practice gender egalitarianism and examines the social and religious rationales underpinning their behaviour. In the context of this study 'egalitarian' refers to the position that women and men are of equal, intrinsic value before God; there are no gender-based limitations of what functions or responsibilities each can fulfil in the home, church, or society. In this presentation I will outline my research questions and qualitative research methods. I will then discuss some preliminary thematic findings within my data, drawing from the words and experiences of participants in my study. The couples I interviewed share practical and conceptual tools they use to enact their beliefs about equality, and I will highlight some of these. Lastly, I will explore how this research is situated within wider, societal 'traditional' norms and discuss ways in which the experiences of the men and women in this study might be relevant to, or useful for non-religious people.

Keywords: Protestant, gender, egalitarianism, thematic discussion, religion



Tahere Talaina Siisiialafia Mau

I am a Sociology lecturer at the National University of Samoa and the newly elected Chair for the Pacific Youth Council; a regional youth-led entity that promotes and advocates the interests of young people in the Pacific region. My academic background includes a Bachelor of Arts in Psychology and Sociology, and a Master of Social Work from the University of the West Indies. My research interests lie in 'youth' and 'community development', especially within Pacific Island communities. Most of my spare time goes into youth development work for the Pacific Youth Council and Bahai community activities, but if I had free time on my hands, I would spend it on artwork whether it be painting or handicrafts.

Qualification: PhD

Programme: Sociology

Supervisors: Dr Patrick Vakaoti & Dr Marcelle Dawson

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Youth and spirituality in the Pacific

Tahere Talaina Siisiialafia Mau

The intentions for my proposed research are threefold: to explore the role of spirituality in contemporary youth development, to analyse how youth construct spirituality and to examine the role of marginalised faith-based institutions in fostering spiritual development among youth in the Pacific. The significance of the research lies in the manner in which Pacific youth construct spirituality, their attitudes and practices amid on-going cultural and social change in Pacific societies. My research seeks to 1) establish whether or not their perspectives imply a changing role for religious institutions, and 2) assess whether there is a need for current youth development frameworks and practices to rethink strategies and approaches that can effectively integrate spiritual development into contemporary youth development.

Keywords: Spirituality, spiritual development, contemporary youth development



Laura Starling

I am extremely passionate about Sociology. I love looking at the big picture and examining the ways in which technology has changed our lives – particularly in relation to sex and reproductive wellbeing. Another area I am interested in is disability awareness and support, and I work part time for the University of Otago Disability Information and Support Department in a variety of roles. Outside of work and study I spend my time playing far too many Dungeons and Dragons games, travelling around New Zealand, and relaxing with my four cats and husband.

Qualification: Masters by thesis

Programme: Sociology

Supervisor: Dr Bryndl Hohmann-Marriott

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Trust in reproductive health apps and social media influencers

Laura Starling

Social media influencers are becoming increasingly wide-reaching and influential, and many specialise in health and well-being. They use their platform to display ideal neoliberal citizenship by both actively participating in and promoting neoliberal capitalist ideology through the process of self-objectification and self-branding. Given that many social media influencers are lifestyle bloggers who promote health and well-being related products, they assume a level of medical authority to those in their networked publics. Authority is awarded to them by their community of followers and through the development of social capital in online networks.

This research is particularly interested in the promotion and sale of reproductive health apps, which are advertised to followers as reliable and trustworthy forms of safe contraception. The case study here will specifically focus on New Zealand-based social media influencers who promote reproductive health apps. Applying Giddens' ideas of ontological security and trust in abstract systems as well as Goffman's presentation of the self, a netnography of a networked public will be used to examine trust and neoliberalism.

Keywords: Critical digital health, social media influencer, Instagram, trust, neoliberalism, reproductive health apps



Photo credit: Kayla Stewart

Kayla Stewart is a PhD candidate in the Sociology, Gender, and Criminology Programme at the University of Otago where she previously completed her LLB (Hons) and BA (Sociology). Her PhD topic examines the prevalence and context of sexual violence at a New Zealand university. She is also employed as an Assistant Research Fellow in the University of Otago Legal Issues Centre and has been researching issues concerning access to justice. Kayla enjoys undertaking research where the fields of law and sociology intersect.

Qualification: PhD

Programme: Sociology

Supervisors: Dr Rebecca Stringer, Dr Bryndl Hohmann-Marriott, Professor Philip Nel

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Examining the prevalence of sexual violence at a New Zealand university and rethinking sexual violence statistics

Kayla Stewart

International research has demonstrated that university students are an at-risk group for experiencing sexual violence. In this context, the 'Sexual Experiences Survey' (SES) is the most frequently used measure to determine the prevalence of sexual victimisation and perpetration. Results of the SES are typically generated using a scoring procedure that sorts experiences according to assault outcomes and then organises these hierarchically based on legal precedent and their assumed severity. The purpose of this paper was threefold. First, to use the SES to examine the prevalence of sexual violence on a New Zealand Aotearoa university campus. Second, through this examination offer a critical analysis of the scoring procedure. Finally, to explore the utility of an alternative scoring procedure that organises experiences according to the tactic used by perpetrators to execute the assault without the imposition of a hierarchy. While the original scoring procedure allows for easily digestible results, and has been instrumental in putting the issue of sexual violence on the agenda of policymakers, I argue that this procedure creates a problematic hierarchy of victimisation and has limited explanatory potential. I argue that a non-hierarchical tactic-based scoring procedure remedies the issues raised by the original scoring procedure. Further, a tactic-based scoring procedure provides increased utility of the SES by elucidating context around experiences of sexual victimisation thereby broadening our understanding of sexual violence.

Keywords: Sexual violence; sexual victimisation; sexual experiences survey; universities



Tolich, M. et al. 2019. 'Researcher emotional safety as ethics in practice: Why professional supervision should augment PhD candidates' academic supervision.' In R. Ipofen (ed). *Handbook of Research Ethics and Scientific Integrity*. Cham: Springer Nature.

Researcher emotional safety as ethics in practice: Why professional supervision should augment PhD candidates' academic supervision

Martin Tolich, Emma Tumilty, Louisa Choe,
Bryndl Hohmann-Marriott and Nikki Fahey

Guillimin and Gillam's concept of *ethics in practice* in qualitative research is a given in that unexpected ethical dilemmas emerge within qualitative research's iterative frame reconfiguring how researchers manage potential harm to participants. Not so widely acknowledged is the threat the emergence of ethical dilemmas creates for researchers' own physical and emotional safety, especially those who are PhD candidates. This chapter explores a PhD student's emotional safety when her research design unfolded on her unexpectedly leaving her to ask the question, "What just happened?" Her two PhD supervisors, a bioethicist and a health professional, provide an answer and a solution that is generalizable to qualitative research PhD students in general. A review of the literature finds this situation remarkably commonplace yet academic supervisors are either oblivious to them or limited in what they can offer students. Professional supervision offered to this PhD student was an example of *best practice*, allowing her to reveal her vulnerabilities in a neutral setting and outside a normal academic supervision hierarchy that routinely inhibits these disclosures.

Keywords: Ethics in practice, postgraduate research, researcher safety, qualitative research

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Mariam Abdul-Dayyem

Born in Jerusalem, Mariam is a social activist, facilitator, and project manager. She completed a BA in Chemistry from Birzeit University and a Master's degree in the Sociology of Education from the Hebrew University of Jerusalem. The topic of her Master's thesis was, 'The folk models of shahids (martyrs) among Birzeit University students.' Mariam worked as a research assistant on two projects. The first of these, 'Belonging to the outsider and established groupings: Palestinians and Israelis in various figurations', was completed at the Centre of Methods in Social Sciences at Göttingen University in Germany. The second project, 'Palestinian refugees of 1948', was conducted at the Institute of Historical Justice and Reconciliation in The Netherlands.

Qualification: PhD

Programme: Sociology

Supervisors: Dr Marcelle Dawson & Professor Bill Harris

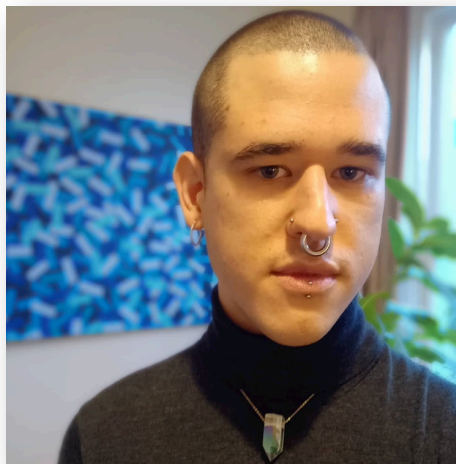
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Digital culture of contention among Palestinians in the West Bank

Mariam Abdul-Dayyem

Palestinians in the West Bank are under repression externally and internally. Their agency in their everyday lives – including their internet usage – is very restricted. In this study, I attempt to understand how Palestinians have constructed and created order in their social lives and negotiated their everyday situations through the internet. The medium of the internet has opened an opportunity for Palestinians, amid their spatial and historical exclusion, to appropriate a tool and create a space to connect to the world, and to voice their struggle. The internet has provided ordinary Palestinians with a tool to negotiate their agency and potentiality and to struggle and survive on different levels: personal, political and social. Political factors affected the journey of Palestinians' internet usage and played an important role in encouraging Palestinians to embrace this digital culture over time. It is thus important to spatialise and historicise the experience of Palestinian internet usage from their perspectives in order to show how Palestinians negotiate new digital norms alongside established local traditions. A qualitative approach, utilising semi-structured in-depth interviews with activists, journalists, university academics and students, sheds light on this digital culture of contention among Palestinians and its intricate meanings.

Keywords: Palestinians, the West Bank, everyday life, digital culture of contention, agency



Simon Clay

Simon is in the final stages of his PhD, and is tentatively thrilled to soon be able to tell strangers that he is a 'doctor.' His research focuses on how drug-use and condomless sex among gay men can be expressions of self-care, thereby dismantling existing notions of what constitutes good health. Outside of the sociological realm, he has a keen interest in how gender and religion intersect. He has a forthcoming publication on the European witch-trials of the Renaissance that explores how queerness and sexual deviancy intersect with the figure of 'the witch.'

Qualification: PhD

Programme: Gender Studies

Supervisors: Professor Chris Brickell & Associate Professor Gareth Treharne

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Ecologies of care and the stratified body

Simon Clay

My research focuses on how health-related practices, like drug-use and condomless sex, among gay men can be seen as expressions of self-care and part of the greater pursuit of well-being. A secondary focus has gradually developed over the course of this journey. It became increasingly apparent that the types of help and care that my participants sought out or engaged in were contingent on a number of dynamic factors, including family/cultural background, spiritual beliefs, geographic location, relationship to 'the community', and embodiments of identity. These factors go beyond simply informing the values associated with particular acts or practices. They create the literal and conceptual ecology that we exist in. Using Hildyard's novel concept of 'the second body,' I explore how our relationship to family, lovers, kin, place, home, and skin all intersect to produce forms of self-care that we enact or resist.

Keywords: Self-care, drugs, sex, gay men, health, body



Gihani De Silva

Gihani De Silva is a PhD candidate at the University of Otago. Her research focuses on the striving strategies and social empowerment of Sri Lankan Buddhist nuns. This study seeks to broaden scholarly understandings of female monastics in the Theravada Buddhist tradition, to show how they have been active and influential, and to retrieve unheard voices. Before starting her PhD, Gihani worked as a Senior Lecturer in Sociology in the Department of Social Sciences at Sabaragamuwa University (Sri Lanka). She completed her BA and MPhil in Sociology at the University of Colombo (Sri Lanka).

Qualification: PhD

Programme: Religious Studies

Supervisors: Associate Prof. Ben Schonthal, Prof. Ruth Fitzgerald & Dr Elizabeth Guthrie

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Femininity, misery and spiritual liberation: Voices of Mahamevnāwa *Anagārikā* Nuns

Gihani De Silva

‘Throughout Buddhist history, and in most parts of the contemporary Buddhist world ... Buddhism remains androcentric in its outlook and male-dominant in its praxis’ (Holm 2001: 229). This statement will be examined by employing *dhamma* discussion programs of newly established Mahamevnāwa *Anagārikā* nuns’ order in Sri Lanka, which consists of many techniques that promote these nuns to become empathetic preachers who fulfil the vision of Mahamevnāwa true version of *dhamma* in its own media network. Accordingly, *Anagārikā* nuns accept the core doctrines of Buddhism, such as ‘suffering’, and they employ *Sutta* (the Buddhist scriptures that contain the teachings of the Buddha) and *Manusmṛiti* (an ancient legal text among the many *Dharmaśāstras* of Hinduism) to explain the misery of being women in the present day. It is considered a result of bad *Kamma Vipāka* (action as well as the law of cause and effect) that one is born as a woman. However, a housewife could elude this bad *kamma* by fulfilling all the household chores with ‘*Yonisō Manasikāra*’ (a wise reflection of *Dhamma*). In order to achieve spiritual liberation, women must be chaste. One who takes the path of women’s struggle, will end-up by becoming a woman in the next life with endless suffering. The nuns propose laywomen to accompany with Mahamevnāwa, a *Kalyānamitra* (noble friend) who engaged in expensive massive-scale merit-making activities in order to liberate themselves from the misery of being woman. Remarkably, these powerful anti-feminist voices are trendy among women from all sorts of social strata, who are the victims of patriarchy.

Keywords: *Anagārikā* nuns, Androcentric, Suffering, *Karma*, Spiritual Liberation



Kirsten Gibson

Originally from Dunedin, I have has recently returned from living in various places to undertake PhD research. The most recent place was Wellington, where I had the pleasure and privilege of completing my BA Hons and Master of Arts in Criminology. I am passionate about research and activism around issues of criminalisation, particularly of marginalised communities. In my free time, I enjoy reacquainting myself with Dunedin, making subversive cross stitch pieces and spending time with my best buddies, Nico and Paco.

Qualification: PhD

Programme: Gender Studies

Supervisors: Dr Rebecca Stringer & Dr Fairleigh Gilmour

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Understanding women's post-prison experiences in Aotearoa New Zealand

Kirsten Mary Gibson

This paper draws from a doctoral research project that seeks to explore, within the context of Aotearoa New Zealand, women's post-release experiences through their own voices and stories. I will present the design of the research project and initial findings from preliminary interview data. The main objectives of this research are centred on understanding how women experience life post-prison and how they navigate barriers and access support after their release. Despite the global and extensive acknowledgment that 'prisons do not work', incarceration rates have disproportionately increased relative to crime rates over recent decades. The situation in Aotearoa New Zealand reflects the global trend and, furthermore, the proportion of women prisoners has doubled since the early 2000s. It is therefore important to understand how women experience life after prison. The scant research around women's post-prison experiences suggests that women's experiences of marginalisation, homelessness, lack of employment, physical and mental health issues are magnified compared to those of men. However, the literature around prison and post-prison life remains narrowly-focused and male-centric. Research has continued either to be dominated by men's experiences, overly reliant on a justice system lens, or dominated by desistance perspectives. The extant research on women's experiences in prison is limited, and even more so for women's post-prison experiences. Discourses about post-prison that focus heavily on desistance and pathologisation of criminal behaviour tend to minimise the impact of structural conditions on women's lives.

Keywords: Feminist, women, post-incarceration



Edgumbe Veterinary Clinic under water for 2017 Edgumbe Flood event
Photo credit: Steve Glassey

Steve Glassey left the SPCA in late 2017 after being the final CEO for Wellington SPCA prior to the national merger. Only months earlier, I had led the largest animal rescue operation in our country's history as head of SPCA Rescue following the Edgumbe floods. There were many lessons to be learnt, and this event was a key motivator to embark on my PhD at Otago. I wanted to provide the first major domestic study of a companion animal disaster response, with the aim of evaluating laws and practices in order to afford better protection to these animals and their human guardians. It has been a real privilege to be supported by the University of Otago with a scholarship to immerse myself in this topic. I thought I had a good grasp of the subject before I started, but I am uncovering new areas that have never been researched before, especially around animal disaster law and the incident management of animal emergencies.

Qualification: PhD

Programme: Sociology

Supervisors: Dr Mike King & Mr Marcelo Rodriguez Ferrere

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Lessons lost from New Zealand animal disasters

Steve Glassey

This study compares the animal emergency management related lessons that were identified after two different natural disasters in New Zealand, namely the 2017 Edgecumbe Flood event and the 2019 Nelson Fires. It uses an ethnographic content analysis to compare two 'after action' reports and identify common themes. It concludes that only seven per cent of lessons identified in the Edgecumbe Flood were applied to the Nelson Fires nearly two years later. Common issues related to training, capability, law, policy, planning, information management and incident management. The paper makes a number of recommendations to enhance current animal emergency management arrangements.

Keywords: Animal, disaster, lesson, emergency, pet



Bianca Healey

I am currently completing an Honours degree as part of my Bachelor of Social Work qualification. I am passionate about working with and for our people, giving them the tools to succeed and create better lives. For me, social work is all about the people. They are their own tools for their journey towards achieving success. I view social work practitioners as servers of the people, advocating, empowering and connecting them to services, funding and organisations. For me, to know that I have done the best job, to be the best social worker I can be, is to look at my achievements with the people I work alongside.

Qualification: Honours

Programme: Social Work

Supervisor: Mr Nathan Jaquier

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Does offering culturally responsive or bicultural services reduce the number of Māori children in the care system?

Bianca Healey

The purpose of this research is to critique the bicultural framework applied within the Ministry for Children-Oranga Tamariki. Aotearoa, New Zealand is a country where multiple cultural and ethnic groups reside, many having done so for generations. However, statistics reveal that the number of children placed in care – Māori children in particular – is increasing. In other words, Māori children are largely overrepresented in these statistics. Understanding the history of the child welfare system in Aotearoa New Zealand's is crucial for my research. Therefore, I aim to research the impact of significant social, political, legal policies, reports and movements which may impact current social work practice such as the Puao te ata tu report. Throughout the thesis, I will explore why children are put in care. Are Māori families more likely to come into contact with Oranga Tamariki due to a multitude of lived inequalities and societal disparities? What are the current outcomes for children who have been through our care system? What are the features of the current bicultural framework, and what is being missed or overlooked?

Keywords: Children in care, Oranga Tamariki practice centre, Māori overrepresentation in Aotearoa's statistics



Psychic Maps at Wine Cellar, Auckland

Left to Right: Simon Maclaren, Hannah Herchenbach and Chris Heazlewood
(Photo credit: Dave Simpson, 22 June 2019)

Hannah Herchenbach was born in Lake Forest, Illinois in 1984. She ran away from New York at age 20, spent six years writing a *Lord of the Flies*-like novel about wild and restless New Zealand friends, before deciding that it wasn't very good at the end and abandoning it. Hannah moved to Dunedin chasing musicians in 2010, then moved to Christchurch to chase money. She spent seven winters fireside playing the piano and reading philosophy before returning to history. She finally got around to writing a PhD on becoming a Dunedin rock musician, then became a Dunedin rock musician.

Qualification: PhD

Programme: Gender Studies

Supervisors: Professor Chris Brickell & Dr Rosemary Overell

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Becoming a Dunedin rock musician

Hannah Herchenbach

Over the last 40 years, Dunedin has become a metonym for New Zealand rock music, even though rock music is made across the country. The rise of this narrative coincides with the Christchurch record label Flying Nun receiving attention from the national and international music press, which collectively referred to the artists on the label as part of the “Dunedin Sound”. Dunedin has since become part of a mythological origin story in New Zealand rock historiography, while key components of this culture have been sustained over the last 40 years. This thesis uses oral histories and ethnography to explore generational changes in the experiences of the musicians who produced Dunedin rock music culture between 1978 and 2018. The findings show that Dunedin is not isolated as the myth implies. Dunedin rock music culture is the product of a migratory, ever-changing, network overlaid across New Zealand and international cities, in which social capital transactions flow across space. Economic and geographic history structural accounts consider the conditions in which Dunedin rock music culture was produced, while oral histories enable incorporating what the musicians thought and felt. This thesis utilises Michel de Certeau and Henri Lefebvre’s definitions of everyday life, Latour’s actor network theory, Bourdieu’s social capital, and Doreen Massey’s concepts of power geometry and sense of place to account for how the musicians move along these pathways.

Keywords: Dunedin, Flying Nun, rock music, culture, generations



Anna Hood

I am a fourth-year social work student. I am 22 years old and I grew up on a farm near Methven. I enjoy the outdoors and I love being active within nature and the community. I am passionate about people and advocating for those people who are unable to do so themselves. I have an interest in social work in the mental health sector, therefore my dissertation is based on this.

Qualification: Honours

Programme: Social Work

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How do we ensure that service users get the best care possible when transitioning from child and youth to adult mental health services?

Anna Hood

Mental health in Aotearoa, New Zealand is becoming an increasingly important area where social workers are required to advocate for and support the client. However, recent reviews have shown that the transition process between child and youth, and adult mental health has several issues and limitations. The Government Inquiry into Mental Health, 2018, found that improving service transitions within mental health is a top priority that needs to be addressed. Poor or inadequate transitions within the mental health sector can lead to disengagement, dropout and heightened severity of an illness. This dissertation will research and consider the important question of how we can ensure that service users get the best care possible when transitioning from child and youth to adult mental health services? This research will be conducted in the form of a critical literature review, using qualitative data. This research paper will cover current national literature, including specific Māori literature, as well as international literature in mental health transitions. Current national and international policy will be discussed as well as current frameworks that support mental health services in Aotearoa New Zealand. Furthermore, this dissertation will provide frameworks and suggestions that will aid the transition from child and youth to adult mental health.

Keywords: Mental health, transitions, child and youth, adult



Poppy Johns

Kia ora. My name is Poppy Johns, I'm doing my honours in gender studies. My research interests include many fields such as criminology, sexuality, sociology, media, philosophy, anthropology, biomedicine, sexual violence, victimology, and artificial intelligence. I have specific interests in sex, emotion, posthumanism, and social constructionism. Outside of my studies I am passionate about social justice and suicide prevention as well as music, fashion, and gardening.

Qualification: Honours

Programme: Gender Studies

Supervisor: Dr Fairleigh Gilmour

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Homo Ex Machina: Representations of super-intelligent robots

Poppy Johns

The inception and actualisation of conscious humanoid robots has become a heated topic in the last few decades, inciting a vast range of responses ranging from intrigue, disgust, optimism, and fear. While the future of robots has implications for most sectors of academia and human life, the intersection of robotics and sexuality is a topic met with particular outrage, enthusiasm, confusion, and anxiety. A site where discussions of gynoid futures thrive is science fiction films. Given that films serve as a reflection of societal attitudes those that feature synthetic humans are densely packed with meanings about the world - it is these meanings I wish to investigate.

To do so I have chosen four films to analyse: *Metropolis* (1927), *Blade Runner* (1982), *Her* (2013), and *Ex Machina* (2015). These four films will be used to explore various themes including sexuality, gender, technology, nature, bodies, humanity, and emotion through social constructionist and posthumanist frameworks. Working through each theme and how it is utilised in the chosen movies, this research argues that science fiction films provide dense texts filled with meanings that can be used to explore common understandings about the world. I identify and examine these understandings and expose the social construction of beliefs that are used to make sense of human life.

Keywords: Robots, humanity, science-fiction, social constructionism, gender, fembot, film



Cassandra Joseph

After completing her BA (Hons) in English Literature, Cassandra became a sporadic backpacker, taking on an eclectic mix of jobs ranging from a presenter at a zoo, to a scriptwriter for a children's animated television show. She has also worked as an English & Creative Writing teacher, where the discrepancy in how boys and girls internalize gender norms fuelled her interest in the depiction of tomboys and how they transcend conventional gender binaries. She hopes to pair her interests in gender representation, feminism, and philosophy of language in redefining the spectrum of femininity.

Qualification: Masters by thesis

Programme: Gender Studies

Supervisor: Professor Chris Brickell

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Rise of the femme tomboy: Reimagining the spectrum of femininity

Cassandra Joseph

The word “tomboy” makes its debut appearance in sixteenth century England, and was initially used to refer to rowdy males rather than boisterous females. In the 1590s to 1600s, its meaning then changed to signify “a girl who behaves like a spirited or boisterous boy; a wild romping girl; a hoyden,” which remains unchanged to this day. The shift in the definition of what it means to be a tomboy is highly symbolic of fluidity of meaning that the body of the tomboy takes on, and how its adept movement between gender binaries calls for a fresh perspective towards the conceptualisation of the female gender.

It is my aim to add to the scholarship available on the advent of tomboyism in a way that expands on the construct of femininity. It is a topic often overlooked as a “phase” in developing femininity, and I intend to give the concept more coherence in broadening the parameters of adult femininity. Most of the (rather limited) theory surrounding tomboyism draws strong links to the stereotypical image of a butch, lesbian female. My thesis seeks to debunk these assumptions through the introduction of Femme Tomboys into current discourse, with the hopes that the concept of tomboyism will be subsumed into the very definition of femininity itself.

Keywords: Tomboys, femininity, masculinity, queer theory, identity politics, gender performativity



Ola Kattoura

I am a Palestinian woman. I work as a clinical social worker mainly in two domains: family violence and bereavement. I enjoy travelling and discovering new places.

Qualification: PhD

Programme: Social Work

Supervisors: Dr Melanie Beres, Dr Fairleigh Gilmour & Associate Professor Nicola Atwool

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Violence against Arab Palestinian women in Israel

Ola Kattoura

The literature abounds with studies that have been examining domestic violence. Theories as well as interventional methods have been evolving in an attempt to capture the different factors that may explain and provide tools to eradicate violence against women. However, there is a shortage of domestic violence research in specific parts of the world such as North Africa and in Arab countries. This knowledge gap is more pronounced among Arab women who are citizens of Israel.

The current study aims to present an understanding of domestic violence against Arab women who are citizens of Israel. To understand women's experiences in abusive relationships they need to be heard. Specifically, the study will examine the multiple self-identities of the Arab women: being an Arab woman, a battered woman residing in a shelter, living in a patriarchal society in a colonised state, a qualitative methodology following the narrative approach was chosen for the current project. The method chosen relies on in depth-interviews with 36 Arab battered women residents in shelters and/or treated in family welfare centres. Data has been analysed using thematic and discourse analysis.

This study illustrates the tightened entrapment of Arab battered women who endure patriarchal political mechanisms which affect not only their lives in violence, but also, the options available for them to seek help and break free from the abuse. This research outlines the significance of race and gender intersectionality, adding to the literature by demonstrating the importance of macro level factors in understanding and addressing violence against women.

Keywords: Violence against Arab women, narrative method, political mechanisms, macro and micro levels



Layout for 'heart on my sleeve' eco-dyed Max cardigan from Toffs.
Photo credit: Kirsten Koch

My name is Kirsten Koch and I am a sociology masters student studying at the Dunedin Campus. I enjoy music, gardening, food, adornment and creative thinking and discussion. With a background in fine arts, textiles and humanities and an interest in identity and culture construction, my research focus aims to integrate contemporary local arts production in its social and political context. My interests in clothing and fashion, sustainable localised economic models and personalised voices and actions come together in this current research as I develop my skills and experience in qualitative research and interview methods.

Qualification: Masters by thesis

Programme: Sociology

Supervisors: Professor Hugh Campbell & Dr Natalie Smith

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Clothing upcycling in Ōtākou

Kirsten Koch

Kirsten is studying part-time towards a masters in Sociology. Her research topic is 'Clothing Upcycling in Ōtākou'. This research examines the 'upcycling' practices of eleven textile practitioners living in the Otago region who 'design/make clothing using second-hand and discarded fabrics'. Kirsten is participating in the research as a fellow 'clothing upcycler'. This research is qualitative inductive research with visual sociology and public engagement features. The research design consists of two one-on-one interviews including the photographing of participants' work and also incorporated an optional component to speak and display work at a public 'Clothing Upcycling Seminar' which took place on April 24th, 2019 at the Dunedin Public Art Gallery, Conference Room.

The aim of the research is to investigate local clothing upcycling. It asks participants about the structure of their practice and how they position their practice to the global fashion industry. Clothing upcycling is a growing trend in both sustainable fashion and slow fashion as a tool in the textile arsenal to augment the social and environmental costs of global fashion, and potentially re-direct the industry. Assessing local 'clothing upcyclers' working conditions, what they design, why they choose upcycled materials and how they critique and respond to the fashion industry in their practice maps this fashion phenomena situating local designers within the global debate. Now in the second half of the research first interviews are completed and Kirsten is close to starting the 'studio visit' with follow-up questions and an opportunity for participants to re-visit the questions consolidating their perspectives with material illustrations.

Keywords: Clothing upcycling, slow fashion, creative practice, local arts, sustainability



Damon Lillis

I grew up in Dunedin and completed a BA in Sociology at the University of Otago. I later earned a Graduate Diploma in Arts (Social Policy) at Massey University. Sport, particularly rugby is a huge part of my life – I have many fond memories of watching rugby from the Carisbrook terrace on freezing cold mid-winter afternoons. This interest has continued on into adulthood and translated into my research. Outside of studying and sports, my greatest passion is theatre. I have written, directed, and acted in a number of local productions.

Qualification: Masters by Coursework

Programme: Sociology

Supervisor: Dr Mark Falcous

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**Negotiating corporate nationalisms:
The lived nation and Rugby World Cup 2019**

Damon Lillis

Sport is popularly viewed as an activity that promotes national unity. However, this sport-nationalism connection has also been described as problematic and power-laden. The construction of a national identity through the vehicle of sport is almost exclusively conducted by a nation's elites, including the media and corporations. 'Corporate nationalisms' emerged as multinational corporations sought to expand globally by appealing to local identities and cultures. Sport has been a key site where the dynamics of corporation nationalisms have unfolded. Research on the sport-nationalism connection has largely taken a top-down approach, focusing on such elites and the media as key sites of investigation. The concept of 'lived nationalisms' has emerged as a response to this over-emphasis on elites. Lived nationalisms considers how ordinary people experience, relate to, and construct ideas of national identities in complex ways. An emphasis on lived sporting nationalisms has focused on how people make sense of the sport-nationalism connection in nuanced ways. This study adopts the concept of lived nationalisms to understand how ordinary people in Aotearoa New Zealand make sense of the Rugby World Cup Japan 2019. I explore the complex ways that people make sense of national identities through corporate campaigns.

Keywords: Sport, lived nationalism, corporate nationalism, New Zealand, Rugby World Cup



Luke Major

Luke grew up in Ōtepoti Dunedin. He has completed a Bachelor of Arts in Gender and Theatre Studies at the University of Otago. In 2016, he was a member of the SGCNZ Young Shakespeare Company and, in 2017, he completed a semester exchange at the University of Bristol. Upon his return, Luke worked for Uni Flats as a Kiwi Host and Research Assistant. He also tutors English at NumberWorks'n'Words. Luke's research interests include masculinity, sexuality, queerness in theatre, Shakespeare, intersectional feminism and violence and trauma in performance. Luke is passionate about the theatre industry, queer culture, veganism and environmental action.

Qualification: Honours

Programme: Gender Studies

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Constructing dramaturgies in a 'post-AIDS' era: The ethics of HIV/AIDS representation in queer performance

Luke Major

'Post-AIDS' discourse has played a significant role in the political and cultural discussion of the HIV/AIDS epidemic since the pharmaceutical developments of the 1990s that allowed for widespread treatment. The false belief that the epidemic has passed, ignores the discrimination and stigmatisation, unequal access to treatments and the criminalisation of HIV non-disclosure that people living with HIV continue to face around the world. In response to the contribution art plays in the dissemination of discourse, this dissertation explores the ethics New Zealand queer theatre practitioners should be considering for their dramaturgical process when representing the HIV/AIDS epidemic on stage. It analyses the ways 'post-AIDS' discourse can be perpetuated or challenged depending on these different ethical approaches. When practitioners fail to acknowledge the epidemic when discussing HIV, it contributes to cultural amnesia. Alternatively, (re)staging classic 'AIDS plays' from the initial crisis can perpetuate AIDS nostalgia, resigning the epidemic to the past. Despite these recurring cultural issues in staging the HIV/AIDS epidemic, this dissertation argues that an ethical and considered approach to representation in performance can foster genuine audience engagement with the past and present. It can educate audiences on living with HIV today, fight stigma, raise up marginalised voices and memorialise the significance of the HIV/AIDS epidemic to queer history.

To reach these arguments, this dissertation uses performance analyses to compare three plays; Larry Kramer's *A Normal Heart*, Sky Gilbert's *I Have AIDS!* and Tom Sainsbury's *Status*. This allowed for the analysis of contrasting practitioner philosophies and the evaluation of which dramaturgical approaches best lend themselves to the representation of the HIV/AIDS epidemic in performance. This work provides queer theatre practitioners in New Zealand with the ability to make informed choices when representing HIV/AIDS in future live performance and allows artists and scholars alike to understand how they negotiate queer politics and culture.

Keywords: Homosexuality, HIV/AIDS, queer theatre, dramaturgy, performance, queer culture



Deborah McCabe was a Director in the Australian Federal Treasury prior to relocating to New Zealand early in 2016. Motivated by the changing global political scene and social dynamics of the early 21st century, she decided to further her academic interests by undertaking a Master of Arts in Sociology at the University of Otago. Her research interests include the neoliberal reforming agenda of the late 20th century, communication, identity construction, climate change adaptation, power-relations, critical and poststructuralist theory, ethnomethodology and qualitative and quantitative research methods. Deborah has a Bachelor of Arts, majoring in Sociology and Political Science, from the Australian National University.

Qualification: Masters by Coursework

Programme: Sociology

Supervisor: Dr Marcelle Dawson

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Institutional change and identity: A critical inquiry

Deborah McCabe

Power-relations and identity in institutional settings have been a concern of social researchers since the mid twentieth century, with renewed interest since the beginning of the neoliberal reform agenda in the 1980s. The restructuring of public institutions to align with the new public management ideology has been a feature of successive governments in New Zealand over the last thirty years. Many employees of public universities have first-hand experience of the impacts of these reforms. The continued appetite for research into the changing identities of people working in universities associated with these reforms attests to continuing concerns about the relevance of neoliberal reforms in publicly funded universities. These matters find new expression with the introduction of New Zealand's first Wellbeing budget, a shift in policy-making that situates outcomes as people-oriented rather than purely economic. Given the last thirty years of neoliberal reform, questions now arise concerning the social capital of New Zealand universities and their capacity to reflexively respond to this shift in Government policy. The aim of this research is to explore the extent to which words and language used during institutional change, and the values and meanings derived from them, are associated with the (re)construction of people's identities. Using a social constructionist lens, this qualitative project seeks to understand the experiences of people working at the University of Otago in order to learn how living through institutional change affects people's identity. Research methods will include textual analysis, focus groups, story completion, participant observation and in-depth interviews.

Keywords: Identity, social construction, neoliberalism, institutional change, universities, New Zealand



Bell A. Murphy

Bell A. Murphy is a pākehā woman born in Waiatarua, West Auckland. She holds a BA (Hons) in Social Anthropology from Otago and is an accredited teacher and member of the Women's Self Defence Network-Wāhine Toa. Her PhD research is concerned with the meaning and praxis of 'empowerment' in the context of feminist self-defence programmes. She seeks to illuminate the way that feminist self-defence teachers in Aotearoa understand and navigate tensions between agency and victimhood in the discursive landscape of neoliberalism and how these understandings inform their teaching. In her spare time, she enjoys playing music with friends, gardening and bush walks.

Qualification: PhD

Programme: Gender Studies

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Fighting back on feminist terms: Empowerment self-defence in Aotearoa

Bell A. Murphy

Research into sexual violence prevention has shown that, when taught within a feminist 'empowerment' framework, self-defence training for women is an essential component of effective intervention. Such programmes situate violence within a social context, hold perpetrators – never victims – accountable for assaults, provide a comprehensive tool-box of skills for recognising and responding to the most common kinds of violence that women, girls and other marginalised genders experience, and provide opportunities for embodied learning and practice. These programmes encourage people to use their minds, bodies and voices to stand up and speak out in their own and others' defence. Once an anchor for social justice work and activism, the term 'empowerment' has become a buzzword so overused that it has lost its meaning. Among other things, it is used to market highly problematic crime prevention products and services that depoliticise violence and 'responsibilise' victims. So, how should feminists working in sexual violence prevention define and defend the term? In this paper, I consider the troubling implications of neoliberal empowerment discourse and offer some suggestions towards reclaiming and (re)defining empowerment to serve as an anchor for feminist analyses and activism. Drawing on feminist and social work scholarship, I uphold the theory of 'empowerment' as a process with three interlocking dimensions: the personal, the collective and the subversive. I argue that attending to all three of these dimensions is a distinguishing feature of feminist empowerment-based self-defence training, an approach at odds with neoliberal discourses of empowerment, victimhood and agency.

Keywords: Empowerment, feminist self-defence, victimhood, agency, neoliberalism



Romulo Nieva Jr.

Roms joined the Otago Doctoral programme in 2018. Prior to this, he worked as a public health researcher in the Philippines. He has a nursing and health sciences background and worked for the Zuellig Family Foundation as a policy research and advocacy associate. In this role he led public health and policy research projects on reproductive governance, family planning for marginalised women, adolescent reproductive health and HIV/AIDS.

Qualification: PhD

Programme: Sociology

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Contextualising the nexus between incarceration and reproductive wellbeing: The case of women in prisons

Romulo Nieva Jr.

Globally, women who enter prison are predominantly of reproductive age, mothers and sole carers for their children. They also generally come from socio-economically disadvantaged backgrounds. Thus, they have unique, complex and specific reproductive wellbeing needs. This paper uses a reproductive justice framework to provide various perspectives and stories about the nexus between incarceration and reproductive wellbeing. Available data shows that the path to prison among women is often triggered by wide socio-economic inequity and policy reforms. The reproductive care in prisons in many countries is generally not a priority policy area; and is often constrained with limited resources particularly in low-income countries such as the Philippines. This is important to understand as reproductive justice is rooted in the belief that systemic inequality shapes people's decision making around childbearing and parenting. Incarceration infringes on women's constitutionally-protected reproductive rights by confining them during their childbearing years, perpetuated by lack of access to quality and comprehensive reproductive health care and separating them from their children. However, the current global discussion on the nexus between incarceration and reproductive wellbeing has concentrated on medical discourses, access to services and perspectives of health professionals. It is essential to uncover women's perceptions and individual experiences given the deeply personal nature of sexual and reproductive wellbeing. Hence, my PhD research project aims to explore the perceived reproductive wellbeing, intentions and self-care of women in prisons.

Keywords: Incarceration, women, reproductive wellbeing



Nishanthi Perera

My research project is on 'Sexual health knowledge, attitudes and behaviour of international university students in New Zealand'. I am interested in sexual health, youth behaviour, population, fertility, ageing and migration. I am a Senior Lecturer at the Department of Demography, University of Colombo, Sri Lanka. I obtained my Masters degree (Population and Development) from the London School of Economics. I obtained two Post Graduate Diplomas (Population Studies and Development Studies) and a Bachelor of Arts from the University of Colombo. I like poetry and publish some of my poems on social media as a hobby.

Qualification: PhD

Programme: Sociology

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Sexual health of international students in New Zealand: Why does it matter?

B. Nishanthi Perera

Sexual health is critical for a person's wellbeing. According to the World Health Organization (WHO), sexual health is a state of physical emotional, mental and social well-being in relation to sexuality. It also requires the possibility of having positive pleasurable and safe sexual experiences (WHO, 2006). Many international students travel overseas to study without their family and the majority are young. In the case of New Zealand, a considerable number of international university students are from developing countries. Most of these developing countries have low levels of economic and social development which could negatively impact the overall health and wellbeing of students from these countries. Owing to cultural, social and economic reasons, students from some developing countries do not get proper sexual health education, resulting in the experience of negative health outcomes. In addition, there is a high incidence of teenage pregnancy, induced abortions and low uptake of contraception. Research reveals that international students are not equipped enough with the sexual health knowledge due to the lack of sexual health education in their home countries. Students coming to New Zealand, a liberal country in terms of sexual relationships, may be vulnerable when they exercise their sexual freedom without prior and proper knowledge of sexual health, including contraceptive methods. Sexual health issues concern both the individual and society at large. Therefore, it is important to research international students' sexual health, in order to understand and provide possible solutions to minimise the sexual health issues that they are likely to experience.

Keywords: Sexual health, international students, sex education, developing countries, New Zealand universities



Supriya Koipurathu Rajappan

My name is Supriya Koipurathu Rajappan. I am a PhD student in Sociology. My research interest is in adolescent issues and migration. My PhD project looks at 'the effectiveness of the Leadership through Peer Mediation programme on the bullying of migrant adolescent students in New Zealand'. I completed a Bachelor of Social Work at Indira Gandhi Open University and a Master of Social Work at Amrita Vishwa Vidyapeetham University (India). Before moving to New Zealand, I held a Junior Research Fellowship, which enabled me to conduct life skills and health education classes for adolescent students in a Public Health Centre in India. When I am not studying, I like to play with my three-year-old daughter and perform Indian classical dancing.

Qualification: PhD

Programme: Sociology

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Migrant adolescents and bullying: The experiences of Indian ethnic adolescents in New Zealand

Supriya Koipurathu Rajappan

New Zealand's migrant population has increased rapidly in the past few years. As a result, acculturation becomes a significant consideration for stakeholders. One space where acculturation offers challenges and opportunities is in schools. Children from migrant backgrounds and ethnic and cultural minority groups are likely to experience bullying and discrimination in schools. In New Zealand, the Peace Foundation offers the Leadership through Peer Mediation (LtPM) Programme in a selected number of schools to address bullying and promote a positive school climate through peaceful conflict resolution. LtPM involves training of a number of students as peer mediators to develop skills in effective communication, conflict resolution, building rapport, active listening and effective questioning. The peer mediators act as ambassadors of social justice in their schools. In this presentation, I will discuss the goals of the study which is two-fold. Firstly, I aim to assess the issues faced by migrant students in schools and, secondly, I address the effectiveness of LtPM programme in three Auckland schools. The study draws on a socio-ecological model and adopts a mixed-methods approach, consisting of a survey and focus group discussions to explore the experiences of migrant students. It is intended that the findings will further our understanding of how young migrants navigate their school environment and help us to assess whether programmes like the LtPM are effective in supporting the acculturation and wellbeing of young migrants.

Keywords: Leadership through Peer mediation, bullying, migrant adolescents, socio-ecological perspective, mixed method approach



Lily Kay Ross

Lily Kay Ross holds a Masters in Divinity from Harvard. Her PhD research examines how friends and families respond to victims of sexual violence. She has facilitated Flip the Script (EAAA), a twelve-hour, comprehensive, sexual violence resistance education program for university women. Lily was commissioned to write best practice-based recommendations for the University of Otago's sexual violence prevention and response centre, Te Whare Tāwharau, and authored the website content. She served as an expert consultant on the drafting team for the University of Otago Sexual Misconduct Policy and Procedures. She also worked with NZ Defence Force to adapt their consent education program for Lincoln University, delivered staff workshops and consulted on their policies and procedures. She has a little black dog and lives near the water.

Qualification: PhD

Programme: Gender Studies

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The survivor imperative

Lily Kay Ross

My thesis is a feminist, autoethnographic project, in which I engage with my lived experiences after sexual violence. I build upon a feminist theoretical framework, including Ahmed's (2017) challenging of the theory experience divide, Brison's (2002) insight that victim epistemologies offer vital contributions to the field, and Stringer's (2014) neoliberal victim theory. By examining conversations that I had with others about my victimhood, I explore the prevalence of dominant discourse in making sense of sexual violence and victims. My emphasis is on interpersonal responses to victims of sexual violence, and the consequences of these interactions. I propose two research questions: (1) How are the discourses of victimhood and survivorship deployed in making sense of sexual victimisation, and how are they related? (2) What is the effect of these discourses on social and interpersonal relationships, and how is this experienced by a victim/survivor over several years?

I consider discourses which contribute to the untenability of victim identity, the imperative to become a "survivor," the narrative arc between victim and survivor, and dominant emphasis on posttraumatic growth. I argue that many researchers have not gone far enough to consider the construction of the terms, implications for their use, or to listen to what victims/survivors say about their own identities after sexual violence. I also argue that social responses to victims of sexual violence draw on dominant discourse in ways that pressure victims/survivors to fit 41pre-existing stereotypes.

Keywords: Victim, survivor, sexual violence, posttraumatic growth, feminist theory



Laura Schilperoort

I am a doctoral student at the University of Otago in Dunedin and I'm currently completing the second year of my PhD. Drawing from in-depth interviews with couples attending Protestant churches in New Zealand, my research explores how couples practice gender egalitarianism and examines the social and religious rationales underpinning their behaviour. I'm interested in the following questions: How do men and women understand and experience gender equality in partnerships, and to what extent can their practices have a transforming influence on hegemonic gender ideals and church communities?

Qualification: PhD

Programme: Sociology

Supervisors: Dr Bryndl Hohmann-Marriott & Professor David Tombs

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Practising gender equality: Church-going couples' experiences of egalitarianism and tools for counter-cultural living

Laura Schilperoort

Drawing from in-depth interviews with couples attending Protestant churches in New Zealand, my research explores how couples practice gender egalitarianism and examines the social and religious rationales underpinning their behaviour. In the context of this study 'egalitarian' refers to the position that women and men are of equal, intrinsic value before God; there are no gender-based limitations of what functions or responsibilities each can fulfil in the home, church, or society. In this presentation I will outline my research questions and qualitative research methods. I will then discuss some preliminary thematic findings within my data, drawing from the words and experiences of participants in my study. The couples I interviewed share practical and conceptual tools they use to enact their beliefs about equality, and I will highlight some of these. Lastly, I will explore how this research is situated within wider, societal 'traditional' norms and discuss ways in which the experiences of the men and women in this study might be relevant to, or useful for non-religious people.

Keywords: Protestant, gender, egalitarianism, thematic discussion, religion



Tahere Talaina Siisiialafia Mau

I am a Sociology lecturer at the National University of Samoa and the newly elected Chair for the Pacific Youth Council; a regional youth-led entity that promotes and advocates the interests of young people in the Pacific region. My academic background includes a Bachelor of Arts in Psychology and Sociology, and a Master of Social Work from the University of the West Indies. My research interests lie in 'youth' and 'community development', especially within Pacific Island communities. Most of my spare time goes into youth development work for the Pacific Youth Council and Bahai community activities, but if I had free time on my hands, I would spend it on artwork whether it be painting or handicrafts.

Qualification: PhD

Programme: Sociology

Supervisors: Dr Patrick Vakaoti & Dr Marcelle Dawson

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Youth and spirituality in the Pacific

Tahere Talaina Siisiialafia Mau

The intentions for my proposed research are threefold: to explore the role of spirituality in contemporary youth development, to analyse how youth construct spirituality and to examine the role of marginalised faith-based institutions in fostering spiritual development among youth in the Pacific. The significance of the research lies in the manner in which Pacific youth construct spirituality, their attitudes and practices amid on-going cultural and social change in Pacific societies. My research seeks to 1) establish whether or not their perspectives imply a changing role for religious institutions, and 2) assess whether there is a need for current youth development frameworks and practices to rethink strategies and approaches that can effectively integrate spiritual development into contemporary youth development.

Keywords: Spirituality, spiritual development, contemporary youth development



Laura Starling

I am extremely passionate about Sociology. I love looking at the big picture and examining the ways in which technology has changed our lives – particularly in relation to sex and reproductive wellbeing. Another area I am interested in is disability awareness and support, and I work part time for the University of Otago Disability Information and Support Department in a variety of roles. Outside of work and study I spend my time playing far too many Dungeons and Dragons games, travelling around New Zealand, and relaxing with my four cats and husband.

Qualification: Masters by thesis

Programme: Sociology

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Trust in reproductive health apps and social media influencers

Laura Starling

Social media influencers are becoming increasingly wide-reaching and influential, and many specialise in health and well-being. They use their platform to display ideal neoliberal citizenship by both actively participating in and promoting neoliberal capitalist ideology through the process of self-objectification and self-branding. Given that many social media influencers are lifestyle bloggers who promote health and well-being related products, they assume a level of medical authority to those in their networked publics. Authority is awarded to them by their community of followers and through the development of social capital in online networks.

This research is particularly interested in the promotion and sale of reproductive health apps, which are advertised to followers as reliable and trustworthy forms of safe contraception. The case study here will specifically focus on New Zealand-based social media influencers who promote reproductive health apps. Applying Giddens' ideas of ontological security and trust in abstract systems as well as Goffman's presentation of the self, a netnography of a networked public will be used to examine trust and neoliberalism.

Keywords: Critical digital health, social media influencer, Instagram, trust, neoliberalism, reproductive health apps



Photo credit: Kayla Stewart

Kayla Stewart is a PhD candidate in the Sociology, Gender, and Criminology Programme at the University of Otago where she previously completed her LLB (Hons) and BA (Sociology). Her PhD topic examines the prevalence and context of sexual violence at a New Zealand university. She is also employed as an Assistant Research Fellow in the University of Otago Legal Issues Centre and has been researching issues concerning access to justice. Kayla enjoys undertaking research where the fields of law and sociology intersect.

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Examining the prevalence of sexual violence at a New Zealand university and rethinking sexual violence statistics

Kayla Stewart

International research has demonstrated that university students are an at-risk group for experiencing sexual violence. In this context, the 'Sexual Experiences Survey' (SES) is the most frequently used measure to determine the prevalence of sexual victimisation and perpetration. Results of the SES are typically generated using a scoring procedure that sorts experiences according to assault outcomes and then organises these hierarchically based on legal precedent and their assumed severity. The purpose of this paper was threefold. First, to use the SES to examine the prevalence of sexual violence on a New Zealand Aotearoa university campus. Second, through this examination offer a critical analysis of the scoring procedure. Finally, to explore the utility of an alternative scoring procedure that organises experiences according to the tactic used by perpetrators to execute the assault without the imposition of a hierarchy. While the original scoring procedure allows for easily digestible results, and has been instrumental in putting the issue of sexual violence on the agenda of policymakers, I argue that this procedure creates a problematic hierarchy of victimisation and has limited explanatory potential. I argue that a non-hierarchical tactic-based scoring procedure remedies the issues raised by the original scoring procedure. Further, a tactic-based scoring procedure provides increased utility of the SES by elucidating context around experiences of sexual victimisation thereby broadening our understanding of sexual violence.

Keywords: Sexual violence; sexual victimisation; sexual experiences survey; universities



Tolich, M. et al. 2019. 'Researcher emotional safety as ethics in practice: Why professional supervision should augment PhD candidates' academic supervision.' In R. Ipofen (ed). *Handbook of Research Ethics and Scientific Integrity*. Cham: Springer Nature.

Researcher emotional safety as ethics in practice: Why professional supervision should augment PhD candidates' academic supervision

Martin Tolich, Emma Tumilty, Louisa Choe,
Bryndl Hohmann-Marriott and Nikki Fahey

Guillimin and Gillam's concept of *ethics in practice* in qualitative research is a given in that unexpected ethical dilemmas emerge within qualitative research's iterative frame reconfiguring how researchers manage potential harm to participants. Not so widely acknowledged is the threat the emergence of ethical dilemmas creates for researchers' own physical and emotional safety, especially those who are PhD candidates. This chapter explores a PhD student's emotional safety when her research design unfolded on her unexpectedly leaving her to ask the question, "What just happened?" Her two PhD supervisors, a bioethicist and a health professional, provide an answer and a solution that is generalizable to qualitative research PhD students in general. A review of the literature finds this situation remarkably commonplace yet academic supervisors are either oblivious to them or limited in what they can offer students. Professional supervision offered to this PhD student was an example of *best practice*, allowing her to reveal her vulnerabilities in a neutral setting and outside a normal academic supervision hierarchy that routinely inhibits these disclosures.

Keywords: Ethics in practice, postgraduate research, researcher safety, qualitative research

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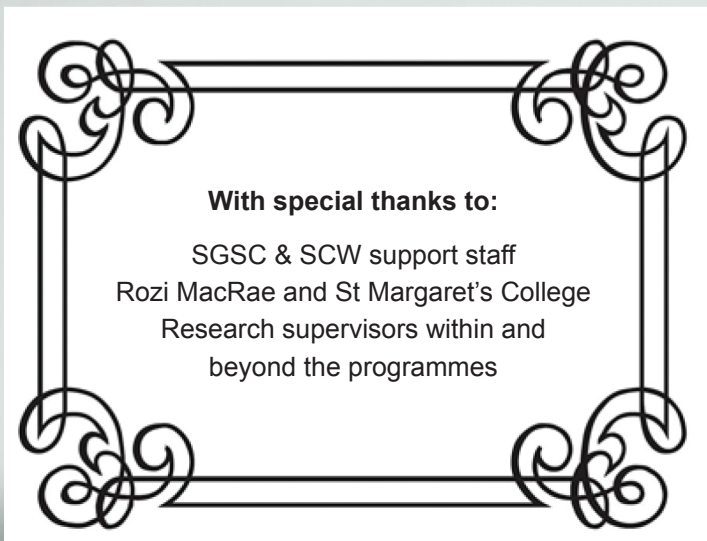
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