

**GLOBAL FEMINISMS  
COMPARATIVE CASE STUDIES OF  
WOMEN'S AND GENDER ACTIVISM  
AND SCHOLARSHIP**

**SITE: New Zealand**

**Transcript of Ang Jury  
Interviewer: Nicky Newton**

**Location: Himitangi Beach, Manawatū, New Zealand  
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**Nicky Newton** is an Associate Professor of Psychology, who was born and raised in Christchurch, Aotearoa/New Zealand. Nicky trained and performed as a classical flute player in New Zealand, Australia, and Austria. She played with the New Zealand Symphony Orchestra in the 1990s, before a hand injury curtailed her career. After moving to the United States, Nicky gained a PhD in psychology from the University of Michigan (2011). She has held research and teaching positions at Youngstown State University, Northwestern University, University of Michigan, and Wilfrid Laurier University (Canada). Most recently, she moved back to Wellington, Aotearoa/New Zealand, and is currently a Research Fellow with the Health, Work, and Retirement Study based at Massey University. Nicky uses quantitative and qualitative approaches to research relationships between personality, social roles, gender, life transitions, and well-being across the latter half of adulthood. Recent projects include a multi-faceted study of older Canadian women's lives, an examination of stressful events and well-being among mid-to-later life women in Aotearoa/New Zealand, and a case study of the life of an Ann Arbor-based community activist. She recently co-edited, with Jamila Bookwala, *Reflections from Pioneering Women in Psychology* (2022), a volume of 26 essays from trailblazing women in the field.

**Dr. Ang Jury** is the CEO of Women's Refuge New Zealand. Ang grew up in Waitara, a small town in the Taranaki region of Aotearoa/New Zealand's North Island. Although she was a straight-A student, she chose to leave school at age 15, start a family, and move to Tauranga. Her marriage ended in her 30s, and she decided to study to be a social worker. She attended Massey University, where she completed an undergraduate degree and then decided to continue on to doctoral research focused on the role of shame within abusive relationships. She gained her PhD in 2008. Encouraged to volunteer in her community as part of her studies, Dr. Jury joined the Palmerston North Women's Refuge. She has worked in the domestic violence area for over 20 years, mostly within the Women's Refuge movement in Aotearoa, beginning as a volunteer, then advocate, then to management and Board member, and eventually Chief Executive. In addition, she has been instrumental in the development of cross-agency collaborations both regionally and nationally. Dr Jury has presented her research to forums within New Zealand and internationally. In addition to her work with Women's Refuge, she has worked to develop and coordinate family violence collaborations within the Manawatu and Whanganui regions under the umbrella of the government's Te Rito Family Violence Strategy. In the 2022 New Year's Honours List, Dr Jury became an Officer of the New Zealand Order of Merit (ONZM) awarded by Queen Elizabeth II.

*Keywords: Community Activism, Gender-Based Violence, Intersectionality*

**Nicky Newton: Okay, I'm here this morning with Dr. Ang Jury. Dr. Jury, how would you like to be addressed? I didn't actually ask you that off-camera, is it?**

Ang Jury: Just call me Ang.

**NN: Ang. Okay. And so before we actually get into the interview, can I get an on-camera confirmation that you are okay, you give your permission, to be interviewed today?**

AJ: I've filled out the consent form and yes, I've had it explained to me.

**NN: Great. Thanks, Ang. We know that we're going to be going through the interview. There are five basic sections. First off, we're going to get the general background and your life story, basically, reflections on your work as a second section. Then the third section is about the thoughts and relationships, or your thoughts about the relationship between feminist scholarship and activism, and how you see your work in relation to those practices; your thoughts and insights about your work, in the context of a broadly conceived notion of women's movements. Then the connections that you see, if there are any between your work and those of activists in other countries. I'll prompt you as--I don't expect you to remember all of that. I'll prompt you as we go through.**

AJ: Thank you.

**NN: The first section is really about you. When you think about where you are today, how would you depict the journey that brought you to this point? That is, what are the central commitments in your life? What does your career look like? The final lot-- question and I'll remind you about this one-- what do you consider your most significant lifestyle achievements professionally, perhaps just thus far?**

AJ: I've talked about this a little bit in other places, because getting into this where I am at the moment was a little bit-- I always call it accidental, but I don't think it really was, but it felt like it at the time. I was a volunteer for Women's Refuge<sup>1</sup> when I started studying. I had a PhD project that fell over, and I had to find another one quite quickly. The only area that I knew well enough was domestic violence. That kept me connected in that space. When I finished my doctorate, there weren't any academic jobs around.

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<sup>1</sup> Women's Refuge is the biggest nationwide organization in New Zealand that revolves around social and political advocacy, providing safe housing and education programs, and supporting women and children from family violence. Their Chief Executive is Dr. Ang Jury, and they have different refuges all over the country. ("Welcome to Women's Refuge." Women's Refuge. <https://womensrefuge.org.nz/>. Accessed August 1, 2023.)

They had just restructured at Massey.<sup>2</sup> Actually, they gave me the boot<sup>3</sup> in a restructuring when I was a junior lecturer, just before I finished, and I had to find a job. The only job I could find at that time was in family violence. Again, it was running a community network. I had retained my connection with the Refuge in the town I was in, in Palmerston North.<sup>4</sup> They asked me if I would come to the Refuge for a few months to do a bit of a tidy-up, so I did that. Seven years later I was still there. The then-chief executive of the national organization retired. She didn't retire, she left; and a couple of people said that I should apply. I wasn't really all that keen to start with because I quite liked my job. It was pretty easy. When you're in a smallish town and you're with a high-profile NGO,<sup>5</sup> you're a big fish, little pond.<sup>6</sup> The thought of starting all over again wasn't something that really spun my wheels. I had a relationship breakdown around about the same time as this was happening, and it all just came together. That was back in 2015, so I've just done eight years.

**NN: Wow, as CEO?**

AJ: Yes.

**NN: Congratulations. That's quite a long time these days to be a CEO in a--**

AJ: I'm not sure congratulations are really how I would put it a lot of the time. I've turned the job into something that works for me, and I've helped to reform the organization into something that I'm really proud of. I have.

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<sup>2</sup> Massey refers to Massey University - Te Kunenga ki Pūrehuroa in Māori - which is a public university established in 1927 and located in Palmerston North, New Zealand, with over 30,000 students. It also has campuses in Auckland, Wellington, and Manawatū, and is known for being the sole university in the country that provides aviation, veterinary medicine, nanoscience, and dispute resolution degrees to students. ("Massey University." Wikipedia. [https://en.wikipedia.org/w/index.php?title=Massey\\_University&oldid=1167971696](https://en.wikipedia.org/w/index.php?title=Massey_University&oldid=1167971696). Accessed August 1, 2023.)

<sup>3</sup> Gave me the boot is an expression used to describe someone who is no longer wanted, normally regarding their employment or in the context of a relationship. ("get/be given the boot." Collins Dictionary. <https://www.collinsdictionary.com/us/dictionary/english/get-be-given-the-boot#:~:text=phrase,%5Binformal%5D>. Accessed August 8, 2023.)

<sup>4</sup> Palmerston North is a New Zealand city located in the North Island. Its nickname and how it's known locally, is Palmy, and is the center of the region of Manawatū-Whanganui. It is the 8th largest urban area in New Zealand and has a population of roughly 90,000. ("Palmerston North." Wikipedia. [https://en.wikipedia.org/wiki/Palmerston\\_North](https://en.wikipedia.org/wiki/Palmerston_North). Accessed August 1, 2023.)

<sup>5</sup> NGO stands for a non-governmental organization, although there technically is no fixed format for defining an NGO. They are typically independent of the government, nonprofits, and tend to be focused on social causes, such as health, human rights, environmentalism, etc. They can operate on the local, national, or international level, and the term was first introduced in 1945 by the United Nations. ("Non-governmental organization." Wikipedia. [https://en.wikipedia.org/wiki/Non-governmental\\_organization](https://en.wikipedia.org/wiki/Non-governmental_organization). Accessed August 8, 2023.)

<sup>6</sup> Big fish, little pond refers to the expression of a big fish in a little pond, referring to one who is very well known or regarded by a small number of people or a small space. However, it also tends to mean that although they are significant in that small group, they may not be as important outside of there. ("a big fish in a little pond." Merriam-Webster. <https://www.merriam-webster.com/dictionary/a%20big%20fish%20in%20a%20little%20pond#:~:text=%3A%20a%20person%20who%20is%20very,was%20just%20another%20struggling%20actor..> Accessed August 8, 2023.)

**NN: You talked a little bit about it being accidental or not accidental. Actually, what's the thing that draws you to the work that you do or initially drew you to the work?**

AJ: [laughs] That was a real accident. I'd started at Massey University, and I was planning on being a social worker. One of the first lectures that I went to had these two young really firebrand Māori<sup>7</sup> lecturers who put out this big challenge to the whole class. They said that if we wanted to be social workers, we needed to know our community, we needed to be involved with our community, and rah, rah. I took that on board, and I was at a-- I think it was the doctor's surgery. I can't really remember now. I was reading the little local throwaway paper, and the Refuge in Palmerston North<sup>8</sup> was looking for volunteers. I thought, "Yes, this will do me." I loved it from the minute I started. It was a lot easier in those days. No one was paid and it was all volunteers, and it was all mostly women who were a lot like me. We were in our 30s and some a little bit older, a couple younger, who were studying. I made some awesome friends and did some really cool stuff. That and women's studies at Massey-- I didn't know anything about feminism before I moved to Palmerston North, apart from the fact that feminists were pretty scary. They all had really hairy legs, and most of them were lesbians. That was what I knew about feminism. I didn't get totally disabused of that to start with at Refuge because in those days, Refuge was pretty full-on radical-- a lot of radical feminists, but I think it was starting to change a little bit. It was becoming a little bit more liberal. There weren't quite so many lesbians who were involved with the organization as there had been in the early days. It was working at the Refuge and learning in women's studies at Massey that I think gave me the theoretical underpinnings to what I was doing.

**NN: It's certainly one way of getting to know your community, especially in the field you wanted to go into. That's [crosstalk].**

AJ: I canned the idea of the social work about six months into the study. I found out that sociology and women's studies were far more to my liking.

**NN: Nice.**

AJ: I enjoyed the academic work.

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<sup>7</sup> The Māori are the indigenous people from Polynesia of New Zealand. They arrived in New Zealand in many different canoe voyages from 1320 to 1355, and are currently the second largest ethnic group in the country, with its language - Maori terms - and culture - Haka, etc - active in the country's overall society. ("Māori People." Wikipedia. [https://en.wikipedia.org/wiki/M%C4%81ori\\_people](https://en.wikipedia.org/wiki/M%C4%81ori_people). Accessed August 8, 2023.)

<sup>8</sup> Refuge in Palmerston North is one of the Refuges, places supported by Women's Refuge which is dedicated to supporting women and children who have experienced family violence. Palmerston North is only one of their locations across New Zealand. ("Women's Refuge Palmerston North." Women's Refuge. <https://pnwomensrefuge.org.nz/>. Accessed August 8, 2023.)

**NN: You're describing a New Zealand that I'm pretty familiar with, through growing up. The same way-- the idea of what a feminist was if you grew up in a certain place in New Zealand. I understand. What do you think has been your most significant lifetime achievement to this point, do you think?**

AJ: Seeing out eight years and hopefully, another three or so years in the job that I'm in, and what I've managed to achieve with that job, there's been a lot of recognition that's come along with that. Some of it it's a little bit embarrassing, because it's actually I get paid to do this, this is my job. Last year, I got an honor in the New Year's honors list.<sup>9</sup>

**NN: You did!**

AJ: That was pretty cool. That was something I'd never expected. That was really humbling, actually.

**NN: It's the Order of Merit,<sup>10</sup> correct?**

AJ: Yes. Officer of the New Zealand Order of Merit.<sup>11</sup>

**NN: Congratulations.**

AJ: Is that an achievement? That was something that was given to me. I think the biggest achievement has been that time at Refuge and what I've done with the organization, but the really cool thing about it is that, I'm also getting the chance to awhi<sup>12</sup> [Maori word for encourage or support] the younger women into leadership roles. I didn't actually get any mentoring or do any training about how you actually do leadership. I just had to follow my nose. I've since found out that there are a whole lot of things that you can do to help and support younger women, so that they're not waiting until they're in the 30s and 40s to feel like they're good enough. That's probably one of the most awesome

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<sup>9</sup> The New Year's honors list is an annual appointment of awards and honors given to New Zealand citizens who were deemed to do good work by the New Zealand government alongside the appointer, the King or Queen of New Zealand. In previous years, Queen Elizabeth appointed individuals, but it is now Charles III. ("2023 New Year Honours (New Zealand)." Wikipedia.

[https://en.wikipedia.org/wiki/2023\\_New\\_Year\\_Honours\\_\(New\\_Zealand\)](https://en.wikipedia.org/wiki/2023_New_Year_Honours_(New_Zealand)). Accessed August 8, 2023.)

<sup>10</sup> The Order of Merit is an order recognizing citizens of the Commonwealth for their service in the sciences, in art or literature, in the military, and in promoting their country's culture. Admission to it is only available to 24 living individuals at a time, plus a certain number of honorary members, and it applies to 15 countries, each having their own system of medal types and precedence. Some countries that have the order include Canada, New Zealand, and the UK. ("Order of Merit." Wikipedia.

[https://en.wikipedia.org/wiki/Order\\_of\\_Merit](https://en.wikipedia.org/wiki/Order_of_Merit). Accessed August 8, 2023.)

<sup>11</sup> An Officer of the Order of Merit is one of the 5 levels of appointment of the Order of Merit, with new individuals limited to 80 officers per year. The badge for officers and members is a silver enamel cross with a coat of arms of New Zealand in the center, alongside the motto of For Merit Tohu Hiranga, underneath a royal crown. This badge is worn on the left side of the body on the lapel for men or on the shoulder for women. ("New Zealand Order of Merit." Wikipedia.

[https://en.wikipedia.org/wiki/New\\_Zealand\\_Order\\_of\\_Merit](https://en.wikipedia.org/wiki/New_Zealand_Order_of_Merit). Accessed August 8, 2023.)

<sup>12</sup> Awahi is a Māori term for embracing, cherishing, and surrounding someone or something. It is used to refer to encouragement or support for those or things around someone. ("awhi." Te Aka.

<https://maoridictionary.co.nz/search?keywords=awhi>. Accessed August 8, 2023.)

things I've managed to do at Refuge is, we've just recently set up a formal Emerging Leaders Program, which we just started this year. Something I've wanted to do for a long time in the organization, but we didn't have the cash to do it, but we've had several really good years of fundraising over COVID, and over that period. I was able to convince my governance group that it was a good thing to do. That's going to run over three years, 15 women each year. At the end of it we'll have-- hopefully we'll carry on, but we will have at least a core of 45 women who are confident, who are strong in themselves, and are safe in themselves that they can feel like they can actually have a voice. That's probably the best bit about the time at Refuge.

**NN: Congratulations. I think the Officer of *The Order Of Merit Of New Zealand*, I think it's recognition of your work, but it's also a real visibility for Women's Refuge. Right?**

AJ: Yes. It was.

**NN: It's not actually in my script, but there is an astounding statistic of domestic violence that you have quoted on other interviews and maybe just for the players at home, you might want to, could you do that again? What are the stats given the 5.1 million people in New Zealand?**

AJ: We've got probably the worst family violence record in the OECD.<sup>13</sup> Pretty most most or all of the research suggests that one in three women across their lifetime are going to experience abuse within an intimate partner relationship. There was a little piece of research-- I shouldn't say little because it was a major piece that just came out from Janet Fanslow<sup>14</sup>--and that suggests, or her research found that actually if you add psychological and emotional abuse to that, it actually grows to one in two. 50% of women, it's disgusting. It's absolutely disgusting. We've got police responding to 120 odd incidents a year. For a country the size of New Zealand, it's pretty shocking. Some of it I think-- we count things really well here in a way that some countries don't --or can't-- and we're very specific about what we count. I think while we have a serious problem, maybe it's not as bad as those figures suggest, but regardless, it is really difficult and totally unacceptable. We have Māori who are so hugely overrepresented and that's something we need to deal with. The only way I see that we're going to deal with it, is to actually get some real social change, to bring in some of the feminist ideas. That's the only way I think we're actually going to change it. We saw a piece of research that the

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<sup>13</sup> The OECD is the Organization for Economic Cooperation and Development, which was founded in 1961 and contains 38 countries as members, including New Zealand, which joined in 1973. It was intended to stimulate economic growth and world trade, and member countries are dedicated to democracy, looking for answers and solutions to world financial problems, coordinating domestic and global policies, etc. ("OECD." Wikipedia. <https://en.wikipedia.org/wiki/OECD>. Accessed August 17, 2023.)

<sup>14</sup> Janet Fanslow is a Chief Advisor of the Family Violence Clearinghouse of New Zealand, and an Associate Professor at the University of Auckland, in the field of community and social health. She focuses on population health science, with a specialization in preventing violence and promoting the importance of mental health. ("BIO." University of Auckland. <https://profiles.auckland.ac.nz/j-fanslow>. Accessed August 17, 2023.)

National Council of Women<sup>15</sup> did a couple of years back now, and that's a school gender insights or something like that. That's repeated every two years. That actually showed that there had been an increase in the number of people who answered a question about circumstances in which it "Was okay to hit your partner?" I think that was the wording, and it showed an increase for the first time ever. That was a wee bit troubling. I think they're doing it again. Maybe it's this year or maybe it's next year, it might be this year. It's gonna be interesting to see what that shows us. We're not making any headway.

**NN: I've got us off track, but for you, that must be fairly dispiriting in a way.**

AJ: Oh, it can be. It really can be, but the only way that it's not, is when I look back to what Refuge was when I first started way back in '95. We had no money. We were very small. We had no relationship with the state. Everything was really quite hard back then. When I look forward now, so what are we looking, 35 years now, 30 years or so. We are funded by the state and reasonably well-funded. Not extravagantly, but we're okay. We have an excellent reputation in the community. Media listen to us, government listen to us. We've come such an amazingly long way that you tend to forget that, when you're just buried in the weeds, getting through the day-to-day stuff and hearing about those numbers. That's how we keep going, I think. I've got an awesome team in my office. Just fantastic, fantastic women.

**NN: All right. This is the second section. We've talked a little bit about what drew you to the work and how you became involved. The bit about this question that I'm interested in is, changes in your life and changes in your work, and how they relate to one another. Can you think about: have there been changes in your life that have been driven by your work and vice versa?**

AJ: Changes in my life that certainly sent me in the direction I'm on now. Back in '95, '94, I left my husband. Been married for 20 years and I left--two reasons I left. I was starting to think I might be a lesbian, even though I wasn't one of those ones that everybody talked about. I also knew I wanted to study, and it was those two things coming together that moved me to Palmerston North. That was a real big re-invention of who I was. Prior to that, I was a, I would say pretty typical lower-middle class, married, pakeha<sup>16</sup> woman, couple of kids, played golf at the weekends. It was a pretty ordinary sort of life. Going to Massey, that was just like this huge re-invention. I learned stuff I'd never heard about

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<sup>15</sup> The National Council of Women is an organization that for over 120 years has dedicated itself to generating gender equality around New Zealand. Some of their work includes completing gender attitude surveys in the country every 2 years alongside Research NZ, and campaigns to generate more awareness surrounding gender equality issues and solutions. ("Making Gender Equality a Reality." National Council of Women of New Zealand. <https://www.ncwnz.org.nz/>. Accessed August 17, 2023.)

<sup>16</sup> Pākehā is a word in Māori that is used to refer to light skinned New Zealanders, with either origin ties to Europe or additionally, non-Māori people. ("Pākehā." Wikipedia. <https://en.wikipedia.org/wiki/P%C4%81keh%C4%81>. Accessed August 17, 2023.)



my own country. Things about Te Tiriti o Waitangi<sup>17</sup> [The Treaty of Waitangi]. things just about our country, our history. It was just amazing. That was what shifted me. That was a life change that directly impacted on what I did because the reason I did women's studies was because I wanted to know, there was this disjuncture between what being a feminist was and what being a lesbian was, and they didn't really match up for me in the world. But when I found women's studies, they did, and I started to understand some of the foundations of the way the world worked if you weren't heterosexual.

**NN: "Mainstream" kind of thing.**

AJ: Yes. It was quite mind boggling, but it was really exciting as well. It was incredibly exciting, and I would have probably been perfectly happy to stay in that academic world, teaching and writing about that sort of stuff if I hadn't been removed by the economy. As far as changes in my jobs that have changed my life or my career that have changed my life, only in a very material sense. No, that's actually not true. I have actually had to learn to be not quite as "in-your-face staunch" in a way that I was in Palmerston North, or I could be in Palmerston North. I've had to learn in Wellington<sup>18</sup> that if you want to get things done, thumping the table and kicking down doors is not the way you do that. It's actually been good to learn. I've achieved a hell of a lot more through mediating my-- should I say my philosophical intent with the need to get things done? I think it's actually worked really well, and I'm more comfortable with it. I don't necessarily like huge conflict, I don't like having to shout and scream to get things done. I prefer to be able to have a real liberal feminist view, actually, of being able to sit down and rationally think things through, talk things through.

**NN: Not just the diplomacy thing that you have to learn. It's more like a supporting of your argument kind of thing, and presenting it in a way that's actually palatable to those who have the power.**

AJ: While still not losing the real guts of what you're saying. You got to maintain the integrity of your argument. You do get far further in New Zealand today by working with people, than you do by scratching yourself into a corner and clawing at everything that comes your way. Hasn't always been a popular stance within Refuge, particularly in the early days. I think there were many in the movement who would have preferred that I'd be angrier and louder, and those voices now are a lot smaller because they've

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<sup>17</sup> Te Tiriti o Waitangi was an important treaty between the Māori and the future settlers of New Zealand dedicated to establishing a British ruler of the land and giving the Māori people rights to their own lands and rights the same as the British population. However, the direct translation into Māori did not match the English translations, leading to disagreements that contributed to the country's wars from 1845 until 1872. Today, there have been more agreements and cooperation regarding the treaty, alongside a national holiday that celebrates its original signing. ("Treaty of Waitangi." Wikipedia. [https://en.wikipedia.org/wiki/Treaty\\_of\\_Waitangi](https://en.wikipedia.org/wiki/Treaty_of_Waitangi). Accessed August 17, 2023.)

<sup>18</sup> Wellington is the capital of New Zealand, lying at the southern edge of the North Island. It is the nation's third-biggest city and is considered to be the windiest city in the world. ("Wellington." Wikipedia. <https://en.wikipedia.org/wiki/Wellington/> Accessed August 17, 2023.)

actually seen-- or a lot quieter-- they've actually seen that my way of doing things actually pays off for them. That's good. How did I get on that?

**NN: We were talking about-- golly, what were we talking about? Oh, changes in your work that shape your life and vice versa. You've been talking about how your work has changed your life, I think.**

AJ: That's how it is. I think it's knocked some of the edges off, being in this work. It made me think about how I go about the world more than I would have done before.

**NN: Yes. Questioning. Let's move on to the third group of topics, and this is reflections on your work. How do you understand the term feminism?**

AJ: That's actually a really interesting question. We've just finished doing a little online training about feminisms.

**NN Oh, neat.**

AJ: Hang on a minute. There's a truck just going past my house. One of the things that we've had in Refuge for a long time is that this notion of what a feminist meant in Refuge; and a feminist in Refuge was always the hairy-legged, man-hating, lesbian that broke up marriages, and did all sorts of terrible things. Those sorts of things were actually said out loud here not that long ago. What that meant was that it started to cripple us a little bit in the movement, because we would have young women coming into the organization or into the movement, who didn't identify with that form of feminism. To them, that was foreign and not attractive at all. It was to some, of course, but not to most. Through my time at Massey, I had really got so totally committed to the notion that there is no such thing as a feminist. There are a multitude of different, almost an infinite number of ways, you can be feminist. You talk about how in the course of a day when I was at Massey, I could be a radical lesbian feminist, then I'd be in a meeting, and I'd be taking a far more liberal approach, and then I'd get enraged about something that was happening to the environment, and I'd be an eco-feminist, and I'd be in sociology, and I'd be Marxist,<sup>19</sup> and there was all this stuff, and it was just a nonsense. It's been quite a long fight within Refuge to really get that idea of feminisms writ large-- to get that understood. That's what we've tried to get across in this wee training. It's just an internal for women coming into the movement.

**NN: I was going to ask, actually, for a link, because it sounds like it's really fantastic, but if it's internal, you can't share it, probably.**

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<sup>19</sup> A Marxist is an individual who believes in Marxism, a form of analysis of material conditions that examines social class relations and social problems, originating from the theories and literature of Friedrich Engels and Karl Marx. Marxism is normally associated with a number of left-wing to far-left political ideologies, movements, and groups. ("Marxism." Wikipedia. <https://en.wikipedia.org/wiki/Marxism>. Accessed August 17, 2023.)

AJ: I'll have a look and see whether I've got a copy of it that's sitting outside the intranet. If I have, I'll send it to you. Feminisms is what we have to think about all the time, because there is always a place. Well, anarchy feminists,<sup>20</sup> I don't think I've got a place for them in my organization because that just wouldn't work for me. There's a place for pretty much everybody, and I think that's the way it needs to be. The old radical feminist notion of living apart from men and reviling all things male and sending your male children to live with their father when he was 14, all that stuff. We live in a world that is half populated by men, and most of us have fathers, brothers, sons, friends who are men. We have a foul, really foul, horrible problem in New Zealand with family violence, domestic violence, and most of it is committed by men. And we are not going to get anywhere with that unless we are working actively with men who support our work, and doing that educational work with them. Having those allies, and those allies are not going to come to us if we are hating on them all the time.

**NN: Oh, you've talked about what that's meant to your work in a way. What are some of the expectations or your expectations of your organization's future? You've touched on this, but do you have specific hopes and dreams or wishes?**

AJ: I would hope that we'd never be needed. That's the easy glib response, but I'm far more cynical than that. While that would be like a dream, I know that's not going to be achieved. I would like to see us continuing on the trajectory that we're on at the moment, being, remaining that respected voice, being a place that young women want to come and work, because they know they're going to be supported and looked after, and that we are that place where women both as victims but also as staff, as workers kaimahi<sup>21</sup> [Māori for workers] where they're safe and looked after as well. We've got things set up along those lines. It's just a matter of retaining that trajectory.

**NN: It sounds like with this training program that you've instigated, that - definitely on the right track. That seems really hopeful.**

AJ: Well, I would hope that that would mean that we would have a cadre of younger women coming through who are interested in leadership, who understand how to exercise leadership responsibly, and who are committed to actually performing good leadership. Not because they want to be "in charge," but because they can see what can be achieved with good leadership. I'm hoping that that's what we end up with. We could end up with all 45 of them taking what we've taught them and going and working for

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<sup>20</sup> Anarchy feminists are feminists that believe that ending patriarchy is interconnected with class conflict and anarchist opposition to the state and capitalism. They see both feminist issues and anarchical beliefs as important aspects of one another and believe that patriarchy and gender roles should be eradicated ("Anarchy-feminism." Wikipedia. <https://en.wikipedia.org/wiki/Anarchy-feminism>. Accessed August 17, 2023.)

<sup>21</sup> Kaimahi is a Māori noun that translates in English to an employee, a worker, or a staff member. ("kaimahi." Te Aka. [https://maoridictionary.co.nz/search?&keywords=kaimahi#:~:text=\(noun\)%20worker%2C%20employee%2C%20clerk%2C%20staff..](https://maoridictionary.co.nz/search?&keywords=kaimahi#:~:text=(noun)%20worker%2C%20employee%2C%20clerk%2C%20staff..) Accessed August 17, 2023.)

government, or going and working for someone else, but at least they'll be going with good thoughts about Refuge. That's not a bad thing.

**NN: No, that's not. No, it's not wasted work or wasted time. You're right. Yes. Okay, let's move on to the fourth group. This is the relationship between feminist scholarship and activism, and you have talked about this a little bit, but how do you perceive the relationship between scholarship and activism both in general and for you personally?**

AJ: I think there is a really strong link there. I think what we've done, and what we continue to do in bringing together good research, employing people, in my office in particular, who are thinkers, who are scholarly in the way they approach the world, I think is really important, because it means we don't get buried down in the weeds. We can actually pop up and take a bigger look. I'm not sure. Activism in New Zealand at the moment, I don't think appears to be closely linked in a lot of ways with the academy at the moment. We have unfortunately fallen into some really unhelpful populist nonsense around the trans community and around the environment, where there seems to be an awful lot of shouting, and yelling, and throwing things, and not so much effort being put into crafting good, reasoned arguments that show the rightness of your viewpoint. It's become really ultra-emotional and heightened -- reactionary. That's the word I'm looking for. We've still got some really cool women working in that space, in the academic space, in the universities, but like the days when I was at women's studies way back in the day, part of what we did was to be carefully linked with the local groups in the local community. We used to have people from Rape Crisis<sup>22</sup> come and speak at our lectures. We used to have people from the local queer community would come and speak, and we would support local initiatives along the way in whatever way we could. I'm not sure if that sort of thing is happening anymore. Certainly, I don't hear about it if it is. Not to say it's not, but I don't hear about it.

**NN: I'm not sure it is either. Given that-- this has been a new development or a new discovery for me that there actually aren't any women's studies departments or schools of women's studies [Ang: No, they're all gone.] They've all pulled into other --there's one here and one here, one person here, one person there thing, which is very much different than it is in the States, for example. This has been a big question about what is the structure of feminism in New Zealand, or feminisms in New Zealand?**

AJ: I don't think there is one anymore. All of those women who are doing good stuff are doing it out of sociology programs or history programs or other programs. They're not doing it out of a specific-- they're coming at things from a feminist position, whatever

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<sup>22</sup> Rape Crisis refers to Wellington Rape Crisis, which is a New Zealand organization of counselors, social workers, and staff members who provide free services dedicated to ending sexual abuse and protecting and supporting survivors. ("Our Services." Wellington Rape Crisis. <https://wellingtonrapecrisis.org.nz/about/services/>. Accessed August 26, 2023.)

that is for them, but there's no -- we don't have women's studies or even gender studies conferences anymore. We might have a gender stream at a sociology conference, but that's about it. I don't even know if that's still going. Yes.

**NN: I'll ask you this question, because this has been a question I've asked a couple of other interviewees, and that is, what's driven that? Do you have any idea how that's been--?**

AJ: Yes, the economy has driven that. The prevailing politics, the prevailing economic model, the way it runs universities, where you have bums on seats do pay the bills, where small programs like women's studies-- they got no chance of actually attracting enough support, enough students, to be able to be sustained as a full-time program. Watched that happen at Palmerston North in my time there. By the time I finished, it's '93, '94, by the time we got there, there was just one lecturer and myself, and I was at 0.6, I think. The program was down to, I think, four core papers, and we still had the degree--women's studies degree--but it was being wound down, at that point. It was absorbed, really, into sociology. There was still an active gender stream in the psychology department, which I think is still going, but it turned into, rather than a strong degree, which I think it had been; it turned into just papers that were being brought together to form something that looked like a feminist-influenced degree. I think it was the economic imperatives within the universities. Those changes through the '90s were really bad for any liberal programs in any university. Even Canterbury,<sup>23</sup> I think. Not sure whether they still have a gender studies program or not, but back when I started, they were all women's studies programs, and then they started to rebrand themselves as gender studies.

**NN: Now often it's gender and cultural studies; or, as you say sociology or something. Where's the money going-- just briefly-- in universities? What areas are getting funded?**

AJ: The areas that are getting funded aren't the arts. Certainly not the arts the way it should be. It's going into things like the sciences certainly at Massey: the sciences, business, IT, computing, those sorts of things. With other smaller programs that feed into those big programs to keep students interested, I think. I think it's pretty much the same in other universities too.

**NN: Yes. Again, I'll say this as a preface for this next question. I keep saying it seems like a no-brainer, do you identify as a feminist?**

AJ: Yes, I do.

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<sup>23</sup> Canterbury refers to the University of Canterbury, and is a New Zealand public and research university whose campus is located in Christchurch. It was founded in 1973, and it offers a wide variety of fields of study, including Antarctic Studies, Social Work, Forestry, etc. ("University of Canterbury." Wikipedia. [https://en.wikipedia.org/wiki/University\\_of\\_Canterbury](https://en.wikipedia.org/wiki/University_of_Canterbury). Accessed August 26, 2023.)

**NN: For all the reasons that you've given, is there any other reason that you identify as a feminist?**

AJ: No, I think I just strongly believe that you cannot explain women's position in the world by bad luck.

**NN: [laughs] That's a good point, it's such a good point. [laughs]**

AJ: You know, fifty percent of the world population is women. There is no reason in the world that we should be overrepresented in every negative statistic you can imagine. There's something structural at play there and the only thing that can be driving that is a patriarchally-organized, controlled, structured society. That's across the world; and probably the best slogan that I ever saw back then was the "smash the patriarchy." Yes, I am a feminist and I believe that we all have the right to be who we are as women without having to work harder, without having to do different things to be accepted. You look at the way our recent Prime Minister, Jacinda,<sup>24</sup> was treated. Now some of those critiques of her were true-- there were things she could have done, maybe she should have been stronger in the promises she made, all that sort of thing. Those weren't the things that were critiqued about her. Things that were critiqued about her were her gender, and that was the thing that got attacked, that-- it was just bloody appalling.

**NN: I know. It appalled me, and I thought maybe that's just me being naive and coming from overseas again.**

AJ: No, and I think it did that to a lot of people, love her or hate her. There was no call to be using her gender. Tear her to bits; we don't do that to Chris Hipkins<sup>25</sup> [current Prime Minister]. We don't do that to Christopher Luxon.<sup>26</sup> We don't critique them for being men in politics. We were happy to critique everything she did, based on the fact that she was a woman, shouldn't have been doing things the way she was doing it. Yes, there's no getting past the fact that we've still got an awful long way to go in terms of being able to live in a totally equitable fashion. Now, when I was teaching, doing tutoring and stuff at Massey, way back in the day, I was in this Sociology 101 paper, and it was about 50-50 men--or young women and young men in that class. The young women would always

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<sup>24</sup> Jacinda Ardern is a former politician and the former Prime Minister of New Zealand. She was the leader of the Labor Party from 2017 to 2023, and prior to that, worked as a list MP in the Parliament from 2008 until 2017, and for Mount Albert from then on until 2023. ("Jacinda Ardern." Wikipedia. [https://en.wikipedia.org/wiki/Jacinda\\_Ardern](https://en.wikipedia.org/wiki/Jacinda_Ardern). Accessed August 26, 2023.)

<sup>25</sup> Chris Hipkins is New Zealand's current Prime Minister, and additionally, the leader of their Labour Party. He assumed office for both in 2023, and prior, became a Parliament member in 2008. ("Chris Hipkins." Wikipedia. [https://en.wikipedia.org/wiki/Chris\\_Hipkins](https://en.wikipedia.org/wiki/Chris_Hipkins). Accessed August 26, 2023.)

<sup>26</sup> Christopher Luxon is a New Zealand politician and businessman. He assumed office for the Leader of both the Opposition and for the New Zealand National Party in 2021, and since 2020, has been a Member of Parliament. ("Christopher Luxon." Wikipedia. [https://en.wikipedia.org/wiki/Christopher\\_Luxon](https://en.wikipedia.org/wiki/Christopher_Luxon). Accessed August 26, 2023.)

almost invariably their position at that stage and we're talking women who were 18 to 21 ish, and they would all say that they believed feminism was done, that they'd achieved what they needed to achieve. They believed that they were the agents of their own destiny, that they would achieve regardless. So what I used to do was just two people at random from the class, one male, one female, they'd both looked roughly the same, both White, both around 20 ish. We would look at the fact that when they left university, even if she had got an A degree and he had got Cs, he would be earning \$6,000 to \$7,000 more a year than she would. We looked at women that were in leading stock exchange-- the top 100 publicly listed companies. I think at that stage there was one across the country; we'd use those sorts of things. I like to think that it made a couple of them at least think about how that wasn't actually a fair or equitable solution. Most of them I think still went away thinking, ah, yes.

**NN: That's not me, I can do better than that. That doesn't look hard to me, yes.**

AJ: I'm not going to get stuck having to quit work to look after babies, my husband will look after babies, and all that sort of nonsense.

**NN: Yes, I know, I still encountered that. I've only just finished teaching a couple of years ago, but I still encountered that in the classes that I taught. I just hope the reality isn't that-- it's not a hard landing [chuckles] or that there's ways to cope with it.**

AJ: I think it is for a lot of young women, I think it's probably a very hard landing for some of them.

**NN: That brings me to the next question, so this is a big question. What is your analysis, evaluation, and expectation of the development of feminism in New Zealand?**

AJ: I don't know. In our organization, we have these four pillars, four cornerstones of our organization, and one of them is feminism. I know that feminism or feminisms is going to remain a part of our DNA going forward. It would take this enormous, cataclysmic change to our constitution for it not to be part and parcel of who we are. I think there are a couple of other organizations that are like that as well overall. [she actually says 'bugger all' here – meaning 'very few'] Like TOAH-NNEST<sup>27</sup> have a commitment to feminism but their commitment to questions of ethnicity is stronger. That's where they sit their effort. Organizations like Family Planning<sup>28</sup> I think across a

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<sup>27</sup> TOAH-NNEST is a New Zealand network that works with roughly 40 specialist NGOs, in order to supply service and support for preventing and intervening on sexual violence. They offer crisis support, specialist training, promoting law reform, recovery for survivors, and more. ("About." TOAH-NNEST. <https://toah-nnest.org.nz/about/>. Accessed August 26, 2023.)

<sup>28</sup> Family Planning is an organization in New Zealand that is dedicated to sexual/reproductive services such as IUD implants, testing and treating STIs, pregnancy screenings, and more. They operate through 30 clinics in the country and have school clinics based on sex education and clinical training also provided by

lot of those organizations there is still a good solid core of feminists doing stuff for women. National Council of Women is another example, but an example too of how things can almost die. Things that are hundreds of years old can almost die over --unless they're willing to change. Because that's just about what happened to the National Council a few years ago. Because they were lobbying hard on the notion, based on feminist grounds and government defunded them, and they almost disappeared.

**NN: Was that a labor government or a national government that just--**

AJ: No, that was a national government. They were defunded because they weren't supposed to be lobbying, they were supposed to be doing work, doing these pieces of work, but they were using-- I can't blame the government in some ways actually, you don't bite the hand that feeds or at least if you do, you don't tear it off at the wrist. They were beating the government around the head every five minutes it felt like. In a justified sense in a lot of ways, but you pick your battles and you pick how you're going to prosecute those battles. I think there are a range of organizations around the country that still have feminism as a central plank. I think the fact that we don't have that strong feminist academic-- like they're still there, the feminists in the universities are still there, but there doesn't seem to be much bringing them together. There's no core, there's no organized network, if you like. There's lots of little networks of people who know each other through whole lots of different ways, but there's nothing coordinated. The other problem I see is because we have had so many women in such high places, regardless of how they've been treated, that is another reason for young men and young women, and older men, to say if you work hard-

**NN: We've done it.**

AJ: -we've fixed this, and if you just work hard as an individual, this will be fixed. I think there's a little bit of a risk there, that we've had such high performing women--

**NN: You mentioned the other - Rape Crisis and National Council of Women. What's your organization's relationship with those other organizations in New Zealand?**

AJ: Not all that close anymore, everybody is actually quite busy doing the do of their organizations. We have linkages with them all, but they're based more on people, because there's actually not an awful lot of work that we can do around family violence, domestic violence-- that's our work. For National Council of Women, their main aim is around gender equity when it comes to pay and all that sort of thing. TOAH-NNEST and Rape Crisis, though they're there around stopping violence and/or sexual violence, that's their stuff. There's not much coming together of those things except between people.

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the organization. ("New Zealand Family Planning." International Planned Parenthood Federation. <https://www.ippf.org/about-us/member-associations/new-zealand/>. Accessed August 26, 2023.)



**NN: What about your connections with-- and this is the last section we're onto now. What about your connections to international forms of activism and scholarship? Do you have connections with other similar organizations in other countries?**

AJ: Very, very little. I am a part of the Global Network of Women's Shelters,<sup>29</sup> which is truly a global organization. But they are primarily North American, around that area. I'm on their organizing committee, their board. I can hardly ever get to a meeting, because they're at one o'clock in the morning for me. I get to participate once every couple or three years when they have a conference. We have emails backwards and forwards every now and again about some things, like at the moment I'm talking with a woman from-- where is she from? One of the Asian countries-- it's not Thailand-- can't remember. It doesn't matter anyway. Her government is looking at starting to do some restorative justice work around family domestic violence and sexual violence. They've got a hell of a bad record there, and she wanted to know, because we quite misguidedly I think, brought in a restorative justice system that we are starting to use here for domestic violence. She wants to know how that's working and how it works and what it does and all that sort of stuff. They know that they can reach out for that sort of stuff, and I can reach out for if I see something interesting about something that's happening in the UK or something, I can reach out. Again, it's about people. It's not my organization that's a part of this, it's Ang who's a part of this. I think pretty much all of those women on that board are in a similar place. They're all there as people that have been shoulder tapped in as individuals.

**NN: Got you. Briefly, how does the restorative justice for family violence actually work in New Zealand then?**

AJ: Very bloody poorly, as far as I'm concerned.

**NN: What's it supposed to look like?**

AJ: It's supposed to look like low level family violence, direct domestic violence. We know that actually once police get involved, there's already been a plethora of previous incidents. Anyway, what police identify as just a minor incident, they would bring that couple together in front of a community panel. It's not totally like restorative justice. It's

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<sup>29</sup> The Global Network of Women's Shelters is an organization founded in Canada, whose purpose is to unite the women's shelter movement on a global scale and end violence against women and children. They hold webinars, world conferences, network, and provide resources to help find support at a shelter nearby, all of which is done to give a platform to shelters. ("Who we are." Global Network of Women's Shelters. <https://gnws.org/about-us/who-we-are/>. Accessed August 26, 2023.)

called Te Pae Oranga Whānau,<sup>30</sup> which is a community panel marae-based<sup>31</sup> justice. I think it's an absolutely poor idea, but our police is committed to it. There's nothing we can do about that now except make sure we are there and poking every now and again, whenever we get the chance. There's also our Restorative Justice Aotearoa,<sup>32</sup> like the large, that body, that depends, there's only some local RJ practitioners that are doing domestic violence. Again, it's the same thing, trying to bring together people to reconcile their differences. While it sounds attractive in theory, everyone get together and make up, and blah, blah, blah. Without a really clear understanding of gendered power relations, you're stuffed, you're not even going to see the stuff that's right in front of your eyes. I think it was a bad idea. Successive justice ministers<sup>33</sup> have backed it. Successive justice ministers have funded it, so I said, you pick your battles.

**NN: Right. I have actually come to the end of my questions. Are there any other comments or topics that we haven't covered that you'd like to cover?**

AJ: No, I don't think so. We've had a fairly wide-ranging conversation, Nicky.

**NN: It's been great.**

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<sup>30</sup> Te Pae Oranga Whānau is a New Zealand-based community panel dedicated to aiding offenders to make good changes and prevent them from offending again. The offender may be recommended by police to the program, to help give them support for issues such as abuse, addiction, or issues regarding employment or education. ("Te Pae Oranga Iwi Community Panels." Police. <https://www.police.govt.nz/about-us/maori-police/te-pae-oranga-iwi-community-panels>. Accessed August 27, 2023.)

<sup>31</sup> Marae is the meeting area for Māori tribals, for meetings, for greeting guests, or for other reasons for meeting together. ("marae." Merriam-Webster. <https://www.merriam-webster.com/dictionary/marae>. Accessed August 27, 2023.)

<sup>32</sup> Restorative Justice Aotearoa refers to the Restorative Practices Aotearoa which is a New Zealand non-profit organization that works to provide support and training to restorative justice providers through conferences and workshops. They work alongside the country's Ministry and other providers to ensure that the standards of restorative justice are met. ("Our Mission." Restorative Practices Aotearoa. <https://www.rpa.org.nz/faq>. Accessed August 27, 2023.)

<sup>33</sup> Justice Ministers refer to the individuals who have assumed the office of the Minister of Justice in New Zealand. Their job is to generate justice policies and oversee the law courts. ("Minister of Justice (New Zealand)." Wikipedia. [https://en.wikipedia.org/wiki/Minister\\_of\\_Justice\\_\(New\\_Zealand\)](https://en.wikipedia.org/wiki/Minister_of_Justice_(New_Zealand)). Accessed August 27, 2023.)