



**AUT**

**Gender and Diversity: More  
Critical Perspectives**

**Book of Abstracts**



*Gender  
& Diversity  
Research  
Group*

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# 1

## Keynote

**Janet Sayers, Massey University**

**Feminist CMS\* writing as difficult joy: Via dogs and birds**

[J.G.Sayers@massey.ac.nz](mailto:J.G.Sayers@massey.ac.nz)

About the speaker: Janet Sayers is an Associate Professor in the School of Management at Massey University (Auckland Campus) in New Zealand. She has a long standing interest in exploring comedy, especially satire, as methods of organisational critique which has led her to explore how feminist post-structuralist writers, critical post-humanists and prophetic artists destabilise restricting meta-narratives to enable radical affirmative politics. She has recently become focused on what nonhuman animals can teach us about politics.

Abstract: This presentation is an invitation to think differently and welcome nonhuman animals into our discipline/s. Using both birds and dogs as ciphers I try and show how animals are central to our thought – that we cannot in fact think without animals - and that organisational studies needs to engage with human-animal studies. Feminist and queer thought has a key role to play in this endeavour.

(\*CMS refers to critical management studies)

**Ella Henry & Rachel Wolfgramm,**

**Relational leadership: An indigenous Māori perspective**

[ella.henry@aut.ac.nz](mailto:ella.henry@aut.ac.nz)

This paper is based on a recently published article (Henry & Wolfgramm, 2015) that offers an Indigenous Māori perspective on relational leadership as a way-of-being and doing leadership. Relational leadership is viewed as ‘a process of social construction through which certain understandings of leadership come about and are given privileged ontology’ (Uhl-Bien, 2006: 654). Ontologically, social realities are perceived as interdependent constructions existing and known only ‘in relation’ to (Uhl-Bien, 2006). The aim is not to create a hegemonic construct of Māori or Indigenous leadership, nor is it to reveal some previous unknown esoteric knowledge. Rather, the paper makes reference to Drath et al. (2008) who consider an integrative ontology of leadership as one in which leadership is viewed as an achievement of the whole collective (Drath et al., 2008).

The study upon which the paper is based, ‘Glamour and Grind: new creative workers’ (2008-ongoing), is a Marsden-funded, longitudinal study that includes Māori leaders in the screen industry, including film, television and other screen work. Māori advancement in the screen industry has gathered momentum in recent decades due to a series of landmark findings and recommendations from the Waitangi Tribunal (e.g. Te Reo Māori Claim, Māori Broadcasting Claim), and the commitment of a small but passionate group of Māori creative workers. The study is qualitative and framed by Kaupapa Māori research. Specific methods include participant action research and the collection of life history narratives, from sixteen participants, nine of whom were interviewed twice over two years. Interviews were structured around questions relating to their introduction into, and work within, the screen industry. It also explored some of the ‘glamour’ and ‘grind’ factors they encountered, and their perceptions of their future in the industry.

The findings revealed three distinct themes; embodying relational leadership, enacting relational leadership and some of the macro-contextual influences on relational leadership. The study affirmed the ways in which culture and worldviews shaped the identity of these Māori leaders, confirming that relational leadership is a process of social construction, which emerges from the dynamic interaction between ontology (ways of being) and praxis (ways of doing). This contribution charts new territory in leadership theory contributing other ways of understanding relational leadership from a Māori perspective. It highlights the importance of holistic theorisations of leadership that examine culture, identity and the macro-contextual dimensions influencing leadership.

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**Michele Cox, Geoff Dickson & Barbara Cox**

**Lifting the veil on allowing headscarves in football: A co-constructed and analytical auto-ethnography**

[geoff.dickson@aut.ac.nz](mailto:geoff.dickson@aut.ac.nz)

Female Muslim athletes encounter many constraints, including the inability to compete whilst wearing headscarves (Maxwell, Foley, Taylor, & Burton, 2015). This paper is concerned with the change process underpinning a more inclusive interpretation of Law Four of Football. Law Four of Football reads, "A player must not use any equipment or wear anything that is dangerous to himself or another player (including any kind of jewellery)". Decision 1 of Law Four also further states, "the basic compulsory equipment must not contain any political, religious or personal statements". Inconsistent applications of this Law allowed female footballers to wear headscarves whilst playing in some countries but not in others. In many instances, the Muslim footballer elected not to play rather than play without a headscarf. Micropolitics refers to "the ways in which individuals attempt to influence others in order to attain desired goals" (Spaulding, 2000, p. 1). We consider micropolitics to be the art and science of getting your way in a world that wants something different. Understanding micropolitical exchange processes is necessary for comprehending the organisational change process (Bacharach, Bamberger, & Sonnenstuhl, 1996). However, previous research does not address the micropolitical exchange processes utilised as part of the change process. Moreover, there are no first person narratives from practitioners describing their change process experiences. Accounts of practitioner experiences should strengthen sport management claims to be being an applied field (Doherty, 2013). To address these concerns regarding micropolitical exchange processes and first person narratives, we employed a co-constructed and analytical approach to the autoethnography. In a co-constructed approach, the author writes about their experience, a narrative which is then interrogated and developed with the assistance of the co-authors (Kempster & Iszatt-White, 2012; Kempster & Stewart, 2010). Analytic autoethnographies seek more than documenting the personal experience or evoking emotional responses with the reader. Rather analytic autoethnographies are "data-transcending practices that are directed toward theoretical development, refinement and extension" (Anderson, 2006, p. 387). In terms of the micropolitical exchange processes, Michele's experiences showcase passive resistance, rhetoric, problem framing, expert knowledge, insider knowledge, coalition building, and punishment by exclusion.

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Denis Griffin

**Solidarity, social pressure and independence: Gender, repayments and capital creation by Mexican microfinance institutions**

[denis.griffin@aut.ac.nz](mailto:denis.griffin@aut.ac.nz)

There has been a notable lack of literature on microfinance institutions, the informal economy and poverty settings in major business administration journals before 2009 (Bruton, 2010). Whereas theories in social psychology, sociology, the economics of gender and business administration (Ely & Padavic, 2007) explain that men will generally create more capital as business owners and employees than women, the empirical development literature suggests that female micro-business owners with group microfinance loans may be just as competitive as males with similar loans. Various studies carried out in credit programs in the developing world suggest that females do comparatively well or better in the generation of sales and employment (Carloni, 1987; Kevane & Wydick, 2001; Pitt & Khandker, 1998). The high repayment rates of females in Bangladesh and other developing countries is generally attributed to social sanctions, in particular peer-group and community pressure (Armendariz de Aghion & Morduch, 2005; Besley & Coate, 1995). This paper also explores whether harmonious forms of social capital (Kwon & Adler, 2014), such as intra-group learning and solidarity, lead to improved repayment rates and financial capital performance. The influence of social sanctions and harmonious social relations in microfinance groups can be explained with agency and stewardship theory respectively (Davis, Schoorman & Donaldson, 1997; Griffin & Husted, 2015).

In order to compare the impact of microfinance on female and male borrowers, this study compares group processes, loan repayments and financial capital creation. Previous studies have not compared group processes, profit and savings nor have they developed models based on multi-item constructs to test the relationship that constructs have on each other. Two samples consisting of 109 individual loans and 182 solidarity groups were collected in three states of central Mexico and the Federal District and were analysed with structural equation modeling.

In keeping with assumptions in the development literature (Griffin, 2009), all-female groups are found to exert more group sanctions than groups that have at least a 40 percent male composition. Surprisingly, in contrast to economic theory and accepted wisdom, social sanctions are found to have a significant negative effect on loan repayments. On the other hand, groups with at least a 40 percent male composition are significantly higher in group learning and solidarity than other mixed groups with less than 40 percent male composition. Harmonious social relations are in turn found to exert a significant positive influence on loan repayments, which in turn lead to increased capital formation by individual micro-business owners. Despite some significant differences in group processes for gender, no significant differences are found for loan repayments, sales, profits or savings indicating that females with access to credit in this poverty setting perform comparatively well in regards to loan repayments and financial capital formation. This contrasts with the majority of studies on gender and performance in business administration that find that female business owners generally create less financial capital than male owners.



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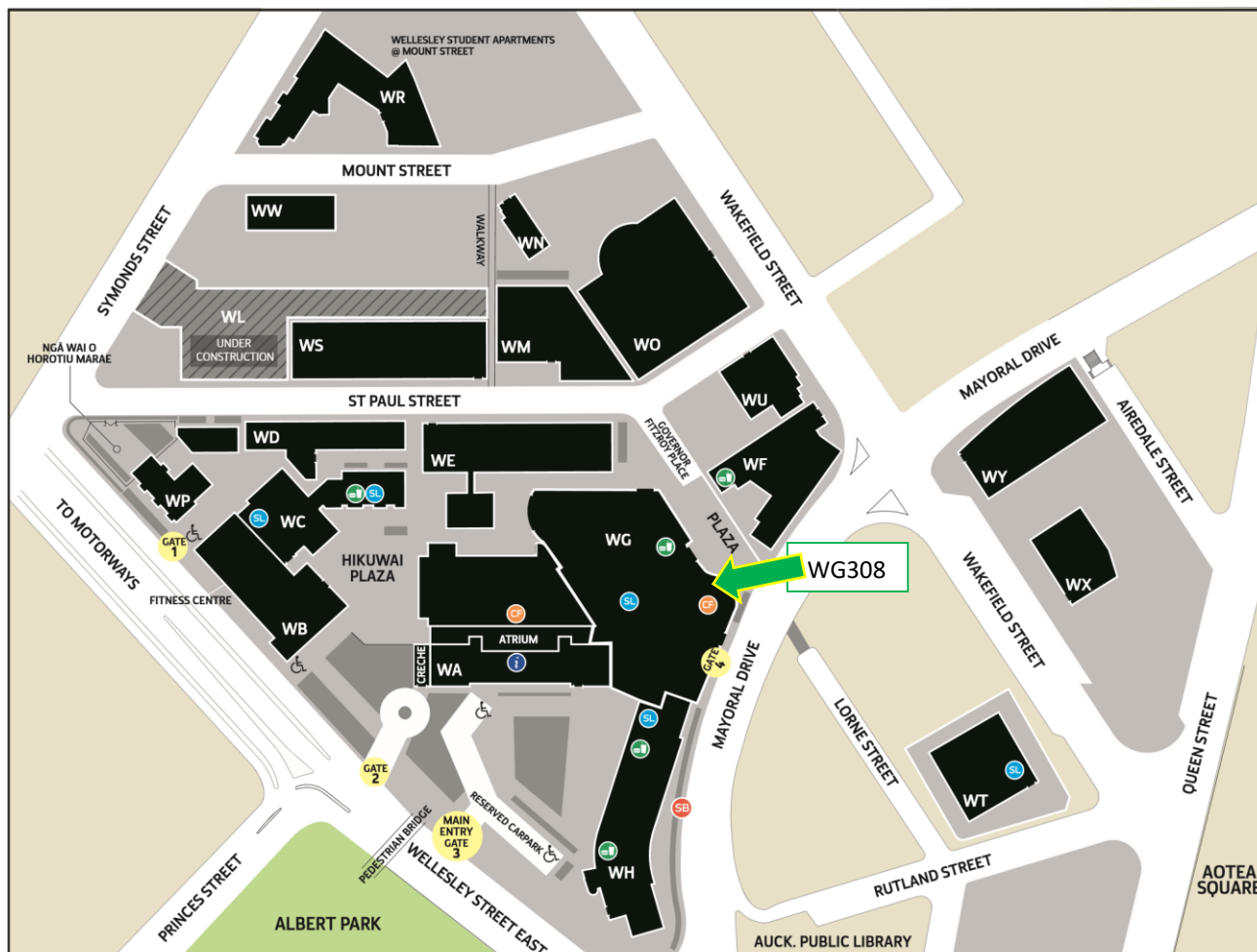
**Tara Pond & Panteá Farvid**

**“I do like girls, I promise”: The experiences of young bisexual women who use Tinder in New Zealand**

[tpond93@gmail.com](mailto:tpond93@gmail.com)

Traditional computer-based online dating has recently been supplemented by the hugely popular mobile dating applications. Such apps are available to download on Smartphones and are popular with young people aged 18-25 (Pew Research Group, 2016). The most downloaded mobile dating application in New Zealand, and in many other countries, is Tinder (Maybin, 2016). Tinder is a ‘location aware’ app that uses GPS technology to ‘hook up’ individuals for company, dates, or casual sex. There has been a great deal of media discussion around Tinder use, but very little academic research. Additionally, research on bisexual women’s dating lives, or their use of such apps is scarce. Therefore this presentation, underpinned by feminist and critical understanding of gender and sexuality, will examine the experiences of bisexual women who use Tinder.

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