



Auckland
**Women's
Centre**

Auckland Women's Centre

GOSIP

Contact us:

Ph 376 3227

info@womens.org.nz

PO Box 78 271, Grey Lynn

www.awc.org.nz

Hours: M-F, 9am-4pm

Library Hours

M-F, 9am - 4pm

First Sat of the month

Sat 11am - 1.30pm

Services:

Free Info, Referral & Advice

Support Services

Community education
classes

SKIP Single Mums Positive

Parenting Project

Community Events

Counselling

Queer & Lesbian support

Low cost massage

Self Defence Classes

Opportunities to talk and
support feminism

Wise Wāhine Speak

By Ruth Busch

The 25th of March brought another wonderful night of listening to Wise Wahine Speak, this time at the Glen Innes Community Hall. Te Wharepora Hou, the Auckland Women's Centre and Living Wage Aotearoa organised a panel of Maori women who inspired the audience by sharing their activist mahi and their visions for the future. Papatuanuku Nahi did an excellent job facilitating the many interactions between the panel members and the audience.

The meeting kicked off with **Sharon Hawke** (*Ngāti Whātua, Ngāti Mahuta, Ngāti He*) of the Ngāti Whātua Orakei Reserve Board discussing what it means to be tangata whenua in a changing post-settlement environment. Sharon looked at the history of Ngāti Whātua landholdings, how as a result of Treaty breaches, what originally comprised 80,000 acres was reduced to just ¼ acre. She recalled that in 1951 Ngāti Whātua homes were burned down in preparation for Queen Elizabeth's Coronation visit and also spoke movingly about the occupation of Bastion Point in 1977. Sharon summarised her view of the Treaty process; she said it was flawed and definitely did not deliver either justice or adequate compensation for past wrongs. Indeed, much of the Crown's settlement simply provided money to the iwi to re-purchase some of the land that had previously been taken.

The second dynamic speaker was **Valerie Teraitua** (*Ngāti Whātua, Ngāpuhi*), Kaiwhakahaere of the Papatuanuku Kokiri Marae. Valerie talked about the work she does at the marae to empower young people and whānau. She emphasised the importance of the Living Wage Campaign as a means of enabling empowerment and discussed the programmes that the marae offers. From a driving school to bee keeping, from fitness to optimise health, to courses for young mothers, the programme participants are steeped in Te Ao Maori. In order to further its focus on rangatahi, Valerie also talked about the importance of the marae's



partnership with Te Wānanga o Aotearoa, concluding that the courses offered not only helped educate, but brought needed skills and empowerment to the whole community.

The third speaker was the well-known artist and activist **Emily Karaka** (*Ngai Tai, Waiohua, Ngāti Hine, Ngāpuhi*). Emily began by focusing on her frustration with Treaty settlements. She said the settlements were not worth the mamae (sorrow) and competitiveness that they had engendered. Emily spoke movingly about wanting the dispossession of Glen Innes state housing stopped and emphasised that this was a time for concerted action again, a return to the hikoi and a renewed commitment to carrying on the struggle until the restoration of the community's mana whenua.

The final speaker was **Veeshayne Patuwai** (*Ngāpuhi, Ngati Hine*), a Glen Innes housing activist whose motto is "changing the world one street at a time". Running all her campaigns from her living room with no funding from government, Veeshayne offers oral literacy programmes and organises street-wide Easter egg hunts. She has a contract with a major supermarket to purchase the crops she and

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her neighbours are growing and is now gearing up to run a school holiday programme. Veeshayne summarised her philosophy as “growing leadership at a flax root level”. Along with her achievements, Veeshayne discussed the brutal effects of the housing evictions on the community. She told us that once her street had 200 people living on it; now there are no more than 40. One street in her neighbourhood now only has three houses left on it, the rest have been removed. Veeshayne believes the area is ripe for middle class development in the near future and wonders who of the original community will still be living there.

While many critical and dismaying/anger-provoking issues were touched on, it was a wonderful evening. The speakers and the Q & A that followed their korero combined incisive analysis with humour and a sense of commitment and purpose. The night lived up to its billing: it was inspirational! By providing a space which showcased the creativity and activism of four Māori women, we were all empowered. We were given a vision of what is achievable and also why the struggle must continue. It confirmed again how much we can learn if we just take the time and make the space to listen to women’s voices. Kia kaha wāhine ma!

Diversity Forums

Wise Wahine Speaks is one in a series of diversity forums the Auckland Women’s Centre is organising in partnership with other community groups. The first in the series was the Women and Climate Justice forum organised in partnership with Generation Zero. Our next forum will focus on East Asian migrant women in Auckland in partnership with the Chinese New Settlers Services Trust (please see the poster opposite for details). Our last two forums are on Pasefika Women in partnership with the Pacific Island Women’s Preventing Violence Project, and Asian women, in partnership with Shakti Asian Women’s Group.



East Asian migrant women’s lives in Auckland - successes and challenges

Thursday 23rd of April
10:00 to 12:00
Panmure Community Hall
7-13 Pilkington Road Panmure

Facilitator: *Joanna Jensen*, Social Work & Counselling
Team Leader, NCNSST

Speakers: *Jenny Wang*, CNSST Executive Director
Dr Hyunok Jeon, Clinical Psychologist
Naoe Hashimoto, Committee of Japan Society, Auckland
Ada Cheung, Dietician, Child Development Services, WDHB

After the speeches there will be plenty of time
for your views and discussion

All genders welcome



華人社區服務中心

CNSST CHINESE NEW SETTLERS SERVICES TRUST






Stephanie Vakauta - new Young Women’s Coordinator



We are excited to introduce you to our new Young Women’s Coordinator, Stephanie Vakauta. She is a 21 year-old Tongan woman from Roskill South. Steph has done a lot of work with young women over the last four years, leading a church youth group and volunteering at the Roskill Hub. Steph led a delegation to a youth conference in Fiji in 2013 and is currently studying for a certificate of social services at Te Wānanga o Aotearoa in Māngere. Steph will be working with the Mangere East Community Centre and Roskill South Oasis Hub to develop a Young Women’s Group. They will carry out youth development projects of their choice that are designed to improve the well-being of local young women. Recently Steph surveyed young women at the Māngere East Cultural Festival and received considerable support for the project.

Gay Pride: against the rhetoric of equality

By Katie Palmer du Preez

Our recent Pride parade made the issues, perspectives and challenges of some in our rainbow community more visible for a moment. It brought to light key issues including 'pinkwashing' (the promotion of the gay-friendliness of a corporate or political entity in an attempt to downplay or soften aspects of it that are considered negative) and the ongoing marginalisation of transgender and genderqueer (GQ) people and perspectives in our prisons, LGBT communities and society as a whole.

The protest actions that took place have reached national news and resulted in heated discussion (including much condemnation) from within our rainbow community. Jennifer Shields (Campus Feminist Collective at UoA, trans advocate and blogger), has said in an interview for 95bFM:

"I think the big thing is community reactions and attitudes. There's a lot of satisfaction, especially after the gay marriage bill. There's the idea that a lot of things are okay now and nothing really needs to be changed. I think what really needs to happen is we need to start listening to the people who are still the most marginalised."

International movement against the rhetoric of equality

In my view, Shields is part of an international movement of people who are radically opposed to the rhetoric of equality and the dominance of politics of LGBT inclusion in mainstream society. A spokesperson of the US-based group Against Equality recently spoke in New Zealand highlighting this same perspective. Against Equality focuses on collecting writing and cultural material opposing what it deems the "holy trinity" of LGBT politics in the US: gay marriage, inclusion of LGBT in the military, and hate crime legislation. Their online archive positions itself as embracing LGBT history as a critical and radical movement of resistance to the oppressive aspects of mainstream culture. It draws together feminist, queer and socialist understandings among others to argue that exclusive political focus on equality/inclusion benefits only part of our community and restricts our ability to critique, e.g. the institution of marriage, the military, neoliberal governmentality and capitalism. A key point raised by this movement is how some LGBT political goals can become so dominant that they marginalise and silence critical voices within our own community.

Background to the movement

No doubt this sounds familiar to any feminist who was active in 1970s and 1980s New Zealand. Radical feminism (and radical lesbianism) exploded on the 1970s scene to challenge liberal feminism's mere tolerance of lesbians within the women's movement. Rad feminists demanded that feminism acknowledge heterosexuality as a socially glorified and enforced state of being with links to the oppression of all women. They resisted the liberal feminist idea that lesbianism is only an element of sexuality (and no more than a sexual preference). These women demanded visibility for lesbianism as a culture or way of life that could help women to feel freer – slogans were: 'Lesbian Nation!', 'feminism the theory, lesbianism the practice'. The emotional force of these challenges is documented in our New Zealand feminist publication *Broadsheet*, e.g.: *"From those who hate us most, we receive the messages that we should be cured or killed; from those who are liberal and tolerant, we receive the messages that we must be quiet and invisible ... those people who do not call for our physical deaths kill us bit by bit with*



their demands for our invisibility, for our public denial of who we are and how we live.” (Broadsheet, 1985, issue 132, p34).

This struggle eventually led to a splitting off of many lesbians and rad feminists from the mainstream feminist movement. Many radical feminists held that mainstream culture (including feminist culture!) denied their reality and was deeply oppressive and damaging to their health. The passion and utter anguish experienced by feminists on both sides of this rift was palpable in Broadsheet and, I suggest, echoes aspects of the struggle taking place in our rainbow communities today. Young lesbians in the 70s and 80s needed feminists to de-naturalise and de-centralise heterosexual relationships, culture and meaning-making.

Where to from here?

Young queer feminists today are drawing on ideals of intersectional feminism to challenge and deconstruct racist, cissexist, heteropatriarchal ideas, actions, systems and institutions. They are looking for something other than inclusion. As Sarah Keenan archived on 'Against Equality' states:

"It is not about wanting more women CEOs or about wanting to have gay weddings. It's about rejecting social and economic structures that limit what people can do and be in their lives and which produce a small class of secure, rich people and leaves others vulnerable to poverty, physical and mental illness, deportation and other kinds of violence."

The benefits of what Marilyn Waring has referred to as the 'dignity of inclusion' in society, and the celebratory sparkly good-time aspects of Pride, cannot be ignored. And yet the feminist community will remember that struggle and strife is par for the course in our history. A commitment to intersectionality means there will always be another view, another way, and another politics. I wonder, can we allow both the emotive experience and benefits of 'inclusion' and 'celebration' as well as challenges to these ideas to exist and thrive? A feminist recently shared with me her enjoyment of the way that feminists never just sit around telling each other they're wonderful. Feminism is all about challenges, speaking truth to power, creating space and then stepping back so that others can use it to fight. What seems important is that we hold the tension, keep talking as a feminist community about these issues, and don't let the moment pass. History shows us important challenges happen. We need to hang in there and embrace them.

Single Mums on Sunday

By single mums for single mums

This is an opportunity to meet up in the weekend. We will continue to add to our Survival Secrets list, those things you do that have made a difference to your role as a mother. Tips, strategies, and ideas that have worked! This is time for fun, discussion, activities, and action.

Coffee, tea, morning tea provided, and comfy couches! Lots of great toys for the children.

You are welcome to come even if your children aren't with you on the day.

Auckland Women's Centre
4 Warnock Street
Grey Lynn

1.30pm-3.30pm
Every four weeks
Sunday 10 May
Sunday 7 June
Sunday 5 July

Auckland Women's Centre



RSVP to Rochelle
376-3227 ext 2
027-460-5632 or
021-0293-7195
skip@womensz.org.nz

S.K.I.P.
Strategies with Kids | Information for Parents

The SCIENCE of HAPPINESS

with Annalise Roache

Happiness is not one size fits all!



The aim of this course is to offer people the opportunity to learn and apply evidence-based tools for building and sustaining their everyday happiness.

Annalise Roache (PCC), is an internationally accredited coach and passionate enthusiast of positive psychology. Explore new techniques and tools which will influence your happiness now and forever in a safe and fun environment. (6 wks)

Auckland Women's Centre
4 Warnock St
Grey Lynn

Tuesdays, 19 May-30 June, 2015
6.00pm-8.00pm, 6 wks
\$50-\$90



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Bookings are essential
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