

KATE

M.A.C.A.Z.I.N.E.



KATE 2013 EDITORIAL



Welcome to the 2013 edition of *Kate*!! This is not Craccum – in fact, it's way more exciting. *Kate* is AUSA's annual women's magazine, produced by the AUSA Women's Rights Officers.

Kate has been published since 2007 and is the latest in a long tradition of lady magazines at Auckland University including *Marte Nostro* (1903), *The Womenspace Journals* (1980s), *Six Degrees* (1996) and *Platform* (2000-2004).

Kate is further steeped in New Zealand and Auckland University herstory as it honours two inspirational women. Kate Milligan Edgar, who the information commons is named after in case you had been wondering all this time, was the first woman in the British Empire to gain a University degree (which incidentally she got from Auckland Uni). Edgar got a Bachelor of Arts in 1877 and after completing her degree she joined the suffrage movement and then worked to extend educational opportunities for women. *Kate* also commemorates Kate Sheppard, who was the figurehead for the New Zealand suffrage movement in the late 19th century. By the way, this year was the 120th anniversary of the suffrage movement achieving voting equality for women in New Zealand.

Kate also happens to be the birth name of darling Katie Wilson and the name of one of our AUSA's presidents Kate Sutton - so yay for all the Kate's.

This year's *Kate* has seen a diverse range of contributions, which we believe will make this year's magazine one of the best yet (we totally have to say that). We'd like to thank everyone who

submitted their work or contributed their work in some way – especially to those who listened to us whining about the magazine. You are all amazing so thanks team.

The fight for equality today is, in some ways, much harder than it was for Kate Edgar and Sheppard. We are fighting against apathy and inequality that is not as directly obvious as voting or land-based rights. The prevailing opinion stands that women have gained the right to vote = equality. But equality is so much more than this. Equality is being able to wear whatever you want without fear of harassment, to be paid the same amount as your male colleagues, to not be the majority in statistics about rape victims. **We are not equal yet.** The fight for equality today is no longer limited to empowering women. The movement stands for the rights of all marginalized groups – whether based on sexual orientation, race, socioeconomic status, religion, physical ability, political affiliation and access to education. Now is the time to remind yourself about why you and those around you need equality.

We hope *Kate* helps. We also hope you just enjoy it. We have tried really hard to include as many perspectives as possible to make this an inclusive magazine that deals with a range of different issues, not just the major feminist arguments.

But seriously, we loved making it, we are really proud of the standard within the magazine and we hope you love reading it also.

Love you long time,
Katie Wilson & Allannah Colley xoxo
2013 Women's Rights Officers.

Who run the world? Girls.

CREDITS

EDITORS

Allannah Colley & Katie Wilson

PROOFER

Ella Reilly

COVER ARTIST

Felicity Bain
WWW.FACEBOOK.COM/FELICITYBAINART

FEATURED ARTISTS

Kerrie Van Heerden
KERRIE-VAN.TUMBLR.COM
Jacqueline Margetts
JACQUELINEMARGETTS.COM
Dan Liu
WWW.FACEBOOK.COM/DANLIUPHOTOGRAPHY
Caitlin Ramsay
Casey Carsel
Aya Yamashita

CONTRIBUTORS

Gloria Fraser, Tessa Morgan, Selina Tusitala Marsh, Jacinda Ardern, Hon. Nikki Kaye, Hon. Tariana Turia, Jan Logie, Antonia Verstappen, Danielle Dakanay, Rosie Judd, Anjori Mitra, Phoebe Mason, Ella Reilly, Tom James, Will Matthews, Tessa Naden, The Campus Feminist Collective, Beyoncé, Lady Gaga and Taylor Swift.

OUR SINCEREST APOLOGIES TO THOSE WE COULD NOT FIT IN DUE TO SPACE CONSTRAINTS

Nina Mercep, Ana Lenard, Emilie Rakete, Tullia Pye



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WENDY DAVIS STANDS TALL

ROSIE JUDD - Sadly, it is often the case that extraordinary measures need to be taken in defence of women's rights to reproductive choice.

For one Texas senator, Wendy Davis, defending this right required a phenomenal effort - otherwise known as a filibuster. A filibuster is a tactic used especially in US legislatures to obstruct the passage of a bill. In Texas, it requires the filibusterer to stand and speak continuously, and on topic, for thirteen hours without taking a break (even for food or the bathroom), and without even leaning against furniture for support.

On 25 June 2013, Senator Davis conducted an impressive 11-hour filibuster against the SB5 Bill. The bill banned abortions after 20 weeks and also required that clinics upgrade to surgical-grade standards; something that would prevent all but five of the 42 abortion clinics in Texas (the United States' second most populous state) from providing abortion services.

Senator Davis chose to spend a large proportion of her speaking time reading stories from women who had undergone termination procedures in Texas. The stories proved moving, and Senator Davis's words sparked an amazing response on social media - where images of her pink sneakers went viral, as did the slogan "Stand with Wendy".

But the grueling physical aspects of the filibuster notwithstanding, the formalities surrounding a filibuster proved to be most trying. In its final hours, Davis faced procedural challenges from supporters of the bill, which had the House Speaker's adviser on procedure scrambling for the rule-book. A number of the bill's supporters attempted to defeat the filibuster by claiming that Davis had used up her three strikes (which would trigger the vote determining whether the filibuster comes to an end) - two for lack of "germaneness" (straying from the topic of the bill) and one for the assistance a Democratic colleague gave her in providing

a back brace.

These challenges looked to threaten the entirety of Davis' efforts. For viewers of the final hours, even the dry technical debate posing the challenge had us on the edge of our seats. With Davis' Democratic cohorts stepping in to assist her by raising Points of Order, we got to hear from the intrepid Senator Leticia Van de Putte, just returned from her father's funeral, who asked the House Speaker: *"At what point must a female senator raise her hand or her voice to be recognized over her male colleagues?"*

This question really encapsulates the fundamental issues with SB5. Once again, both in the substantive content of the bill, and by the efforts of its supporters in the Senate to shout down female politicians such as Van de Putte, women were, and are, being excluded from public decision-making.

Moreover, despite Davis's awe-inspiring efforts, the future for women in Texas remains grim. In July of this year, the House passed a revised version of SB5. It didn't pass without a fight. Demonstrators filled the Gallery to watch the vote - but without their tampons and pads - which were confiscated for fear that they would be used as missiles against the voting politicians.

Despite the passing of this incredibly restrictive and troubling bill, we can have hope that things are not lost for all women in Texas. With people like Senators Davis and Van de Putte, alongside their Democratic colleagues, including Senator Kirk Watson who assisted successfully in prolonging the vote for Davis's filibuster, Texan women have strong allies in law-making who will continue the fight.

Highlights from Senator Davis's filibuster can be found on Youtube - and are well worth a watch.

#StandWithWendy



Police graduate first Muslim police woman

ANTONIA VERSTAPPEN - Constable Shamzeen Khan, 26, made history in August by being the first Muslim woman to graduate into the New Zealand police force. Ms Khan will be joining approximately 1700 women currently in the New Zealand police force.

Ms Khan said that it was her "childhood dream" to be in the police force.

Although a devout Muslim, Ms Kahn said that she is choosing not to wear her head scarf while on-duty, although Police Commissioner Peter Marshall said that if she changes her mind, that is okay too.

This inclusive attitude has caught on around the world, with the police uniform in the UK being amended to include headscarves to allow Muslim women the option of joining the police force.

The New Zealand Islamic community is celebrating Ms Khan's achievement, with Sultan Eusoff of the Federation of Islamic Associations of New Zealand stating that "we are no longer a separate entity, we are one with New Zealand and we are kiwis".

Ms Khan's first assignment will be policing the streets of South Auckland.

SEX IN THE CITY: TEN YEARS AFTER PROSTITUTION LEGALISATION

ANTONIA VERSTAPPEN - Ten years after all forms of prostitution were decriminalised in 2003, the prostitution debate is once again ignited. While the Prostitution Reform Act (2003) gave local authorities power to regulate brothel operations for issues such as nuisance and serious affront, there are no such controls over street prostitution - much to the frustration of local residents of Hunters Corner.

A proposal to ban street prostitution was first proposed in 2005 by former MP for Manurewa George Hawkins. The Bill was voted down decisively at its second reading. Since this time, a similar Bill amended to cover the entire Auckland Council region was endorsed by the Auckland Council eleven votes to seven.

The Manukau City Council (Regulation of Prostitution in Specified Places) Bill would enable the Auckland Council to enact bylaws that ban street prostitution from various parts of the city. This Bill, designed to target Hunters Corner in Papatoetoe, would give police powers to stop cars and make arrests without a warrant. Prostitutes who are found soliciting in banned areas, and their clients, could face fines of up to \$2000 should the Bill become law.

The New Zealand Prostitutes Collective in their submission on the Bill state that this amounts to re-criminalising prostitution. Debbie Baker from the Christian organisation Streetreach, an unlikely ally to the Prostitutes Collective, states that

"banning street prostitution is not going to make the problem go away". Streetreach made a funding application to the Council to help with their operations, but this was rejected. "Why wouldn't the Council want to work with the agencies who are with the girls? To be honest it sounds like hate. This has brought us and the Collective together. The girls have rights. I might not like what they do but they have the right to work without being hated", Baker said.

The Parliamentary Local Government and Environment Committee has been considering the issue, however MPs have been reluctant to change the law. It is understood that MPs are not in favour of giving Police the additional powers of arrest.

Miley Cyrus: Twerking, slut-shaming and... double standards?

ANTONIA VERSTAPPEN - Miley Cyrus's MTV VMA performance still has everyone talking. Her controversial performance with Robin Thicke, where she was seen grinding on Thicke and touching him seductively with a giant foam finger, went viral on social media.

The performance saw Cyrus twerking on Thicke during a duet of his song "Blurred Lines" while dressed in nude latex underwear. Thicke's song is controversial in itself, and has already seen scores of remakes, for its lyrics portraying sexual consent as "blurred".

If one raunchy performance wasn't enough, Cyrus has done it again, appearing naked in the video for her new song "Wrecking Ball". The move has already seen a backlash from media and the entertainment industry. Cyrus's cover on the December issue of Vogue has been pulled by Anna Wintour labelling Cyrus's latest antics as "off-brand".

Celebrities open themselves and their work up to the criticism of the media and the world. However, an important question begs answering: when does harmless critique become slut-shaming?

Let's look at these events carefully: Cyrus appears on a televised awards show wearing nude latex underwear. Not your everyday walking-down-the-street gear, but not out of the ordinary in the entertainment industry. Next, Cyrus "twerks" or grinds on Thicke, and adds a few facial expressions in there for good measure. Throw in a foam finger, and we have what is, according to the media, a horrific performance that Cyrus should be ashamed of because she looks like a "slut".

On the other hand we have Thicke. Thicke performs a song that suggests that having sex with a woman without her consent is ok (it isn't, FYI). While performing this, he is grinding all over Cyrus, throwing a few of his own facial expressions and happily getting involved with the foam finger. So, the response to Thicke's performance? Not much, because all attention was on Cyrus. If anything, Thicke received praise for his song and for his performance.

If we then analyse this carefully, we get the following: Cyrus, a consenting adult, dances on stage in an outfit (presumably) of her choosing for people who willingly chose to attend. Cyrus gets called a slut. Thicke performs a song about, essentially, rape. Thicke is applauded for how good the song is.

Double standards much?



WE NEED FEMINISM



WHY DO WE NEED FEMINISM?



Exposing Breaches of Transgender Prisoners' Rights

PREPARED BY THE PRO BONO TEAM OF THE EQUAL JUSTICE PROJECT

Every person has the same inherent dignity worth protecting. No person deserves to be subjected to degradation or be denied medical treatment based on their gender. No person deserves sexual assault or rape based on an outdated policy that refuses to prioritise their safety. The legislative punishment for a crime is a deprivation of liberty; adding a clear risk of sexual assault and violence to this is unacceptable.

Sexual assault and various forms of violence are, however, a reality of incarceration for transgender prisoners in New Zealand.

Transgender persons' life experiences are often marked by marginalisation and injustice because their conception and expression of gender identity does not fall within societal boundaries of "normal". Beyond the marginalisation rife in "free" society, we sought to expose how this oppression extends into our carceral system — and how this amounts to double punishment of transgender individuals who find themselves in our prisons.

WHY DOES IT MATTER?

Experiences of incarceration for transgender inmates are incredibly negative. There are no comprehensive figures for New Zealand, but an absence of evidence is not evidence of absence. This has not prevented Corrections Minister Anne Tolley from stating in Parliament that a "lack of widespread evidence" about sexual assault of transgender prisoners in New Zealand prisons means this is a non-issue.

There is global academic consensus that transgender prisoners are especially vulnerable to sexual abuse and assault. A 2007 Californian study found that transgender prisoners are thirteen times more likely to experience violence in prisons, with 59% of transgender prisoners reporting having been sexually assaulted. This figure dropped to less than 1% when the whole state prison population was considered.

Domestically, the Office of the Ombudsman has recorded numerous instances of sexual assault of transgender prisoners. Prison authorities have displayed reticence in the face of this evidence. Not only are transgender prisoners at clear risk of assault because of the Department of Corrections' housing policies; prison authorities then turn a blind eye to any

evidence of this assault when it occurs.

THE DEPARTMENT OF CORRECTIONS' APPROACH TO GENDER-BASED HOUSING

The Department of Corrections requires that individuals have completed sex reassignment surgery — involving a threshold of surgical construction of genitalia — to be housed in prisons according to their desired gender. There is limited public funding for such surgery, with the government only funding eight surgeries

every two years. Anyone wishing to fund their own operations would have to stump up at least \$70,000 for experimental procedures that come with high levels of risk and low levels of outright success. On a more fundamental nature the physical appearance of genitalia is not determinative of gender identity. Gender is a social phenomenon, not just a biological reality.

A common argument against housing transgender women in women's prisons is the perceived risk of sexual assault to cisgender women. While it is encouraging seeing concern for women's safety, in this context that concern is factually inaccurate and misplaced. Sterility is an irreversible change for persons undergoing hormone treatment. A reduction in libido is also a urogynecological effect, along with the reduction or loss of erection and ejaculation. But perhaps most importantly, no *perceived* risk should take precedence over the *actual* risk of harm that transgender women face in men's prisons.

Tolley has said that "very careful consideration must be given before placing a transgender prisoner who is anatomically a male into a female prison to ensure the safety of all prisoners involved." We think this represents a dangerous unwillingness to depart from outdated notions that marry binaries of gender and sex.

THE DEPARTMENT OF CORRECTIONS' POLICY ON MEDICAL TREATMENT IN PRISON

Gender dysphoria is a recognised medical condition associated with being transgender. The Department of Corrections' Prison Service Operation Manual (PSOM) does not allow prisoners medical treatment for gender dysphoria if this treatment did not begin prior to imprisonment. Further, prisoners are denied access to sexual reassignment surgery. For any other condition, it would be outrageous for the Department to deny medical treatment — imagine refusing to provide medical assistance to a prisoner who developed depression while imprisoned just because they had not begun treatment prior to incarceration.

The classification of transgender persons in the Diagnostic and Statistical Manual of Mental Disorders as having gender dysphoria is problematic. However, until New Zealand



outlaws discrimination based on gender identity (as nations such as Canada have done), a diagnosis of gender dysphoria allows transgender prisoners to access gender-reassignment measures like hormone therapy as treatment for a recognised disorder.

INVESTIGATION AND DISCOVERY

We feel that the Corrections Department's regulations regarding the housing of and medical treatment for transgender prisoners clearly breach New Zealand's principal human rights legislation, the New Zealand Bill of Rights Act 1990. We believe they are both an instance of discrimination and a form of subjecting inmates to "cruel, degrading and disproportionately severe treatment" — contravening two of the basic human rights afforded to *every* person in New Zealand.

It was also shameful to learn that the regulations investigated breached international minimum standards of prisoner treatment.

Our investigation of the approaches of other countries demonstrated that this phenomenon was not unique to New Zealand, but in fact a global issue. This is no excuse for the continued existence of current policies. It should instead be treated as an opportunity to make changes that would afford all people in New Zealand real and equal protection under human rights legislation.

OUR RECOMMENDATIONS

On 1 August 2013, Tolley said that "[w]hile there are only a small number of prisoners in New Zealand who identify as transgender, I acknowledge that they are a vulnerable group with highly complex needs."

We reject the notion that safety from assault, access to medical treatment, and gender-appropriate housing are "highly complex needs". We feel the following recommendations represent a first step in tackling overtly-discriminatory practices in the carceral system:

The notion that gender is not purely

biological but also a social construct should be reflected in carceral regulations and the Department of Corrections' practices.

New Zealand should similar legislation to the United Kingdom's Equality Act 2010: this would mean that transgender inmates do not need to undergo medical treatment to receive recognition and protection of their gender identity, resulting in a definite positive impact on the carceral experiences of transgender prisoners.

Transgender prisoners should be provided with the same care and treatment they could expect in the public health system in the form of counselling, pre- and post-operative care, and continued access to hormone treatment.

The recommendations above will reduce abrogation of transgender prisoners' rights by state mechanisms, and are crucial to ensure equality for all regardless of gender identity and sexual orientation.

The Pro Bono team's full report can be accessed at <http://www.equaljusticeproject.co.nz>.

11 ways to be a Feminist Ally

A HOW-TO GUIDE FOR YOUR DAY-TO-DAY LIFE TO ENSURE THE WORLD IS A BETTER PLACE FOR PEOPLE OF ALL GENDERS!

1. Leave room for female members of your lectures or tutorials to participate in class discussion, and try not talk over them.
2. Remember that a kiss is not a contract (but it's very nice). Just because you've been exploring my mouth, it doesn't mean you get to take an expedition further south!
3. Don't mansplain - one's gender is not an indicator of their knowledge or competence. This is especially relevant if you work in any kind of electronics store.
4. Celebrate diversity, both in physical appearances and sexual preferences. Don't bodyshame or slutshame; remember there's no male equivalent for the word 'slut'.
5. Keep in mind that the PC Police do not exist. Using inclusive language benefits everyone. 'Gay' is not a negative adjective, so choose something else!
6. If a girl you know is annoyed, don't assume she has her period. Women are capable of rational thought and are generally not ruled by their menstrual cycle; the blood is not draining from the brain.
7. Catcalling is not a compliment. Ever.
8. Respect that there are not degrees of womanhood. No woman is more woman than any other woman.
9. If you don't understand something about Feminism or a gender-related issue, feel free to ask! Most feminists will be happy to explain to you.
10. If you see an example of sexism or any other kind of discrimination, don't turn a blind eye. Instead, sensitively confront the issue.
11. Keep in mind that marginalised groups are fighting the same fight. Whether we

face sexism, homophobia, transphobia, racism, classism, ageism, sizeism, ableism, or religious discrimination, we're all in this together!

WITH LOVE FROM
THE CAMPUS FEMINIST COLLECTIVE

INAPPROPRIATE CAT CALLING



APPROPRIATE CAT CALLING



mansplain (*third-person singular simple present* **mansplains**, *present participle* **mansplaining**, *simple past and past participle* **mansplained**)

(*colloquial, chiefly Internet*) To explain (something) **condescendingly** (to a female listener), especially to explain something the listener already knows, presuming that she has an inferior understanding of it because she is a woman.



Sex Work: an Insider's View

INTERVIEWED BY GLORIA FRASER

Kate is a 20 year old female, previously involved in the sex industry as both an exotic dancer and a sex worker. She is currently working part-time in a coffee shop, and is a student at the University of Auckland.*

HOW DID YOU GET INTO SEX WORK?

I did stripping first. One of my friends was a stripper and I used to hang out at the club with her when she was working, I was there so much I thought I might as well be making money at the same time. I was one of those people who didn't see it as a big deal, and then I think getting into sex work is a common move for strippers, to make more money.

HOW DID YOU FIND STRIPPING AND SEX WORK?

Stripping was just fun, especially at first. Stripping and sex work are completely different jobs. Stripping is not that serious, it's just prancing around naked being with a bunch of girls that are kind of your friends, sex work is a lot more

serious, and it's not all that fun. The general atmosphere around waiting for a guy to come in and book you is quite miserable, and for stripping you're much more likely to enjoy the job. Sex work for me personally was for the money and just for the money. Some of the girls there said they love what they do and like meeting and talking to different guys and building relationships, but I didn't have that aspect. If you get a nice client sometimes it can be a good experience, when it's someone that you don't really like I guess you feel a bit uncomfortable because it's such a personal interaction, but of course that's to be expected. The general feelings of 'I don't want to be here' are the same as other jobs though, really.

WHAT ARE THE MAIN DIFFERENCES BETWEEN STRIPPING AND SEX WORK?

At strip clubs it's usually not about sexual gratification, rather a night out for fun and men like talking to and getting to know the girls, but people only go to brothels to get off, really. Sex work has a more serious atmosphere around it, and it's more objectifying in the sense that it's more to do with actually having sex, but that being said it doesn't necessarily and usually doesn't make you just feel like a sex object. Also you get judged in both situations, but a customer's judgment is more important in sex work, because if at a strip club one guy doesn't like you it's not really a big deal in terms of money lost or potential to gain it, but in sex work it's all or nothing because you either get booked or you don't.

CAN YOU EXPLAIN THE PROCESS A BIT MORE; IT'S A PROCESS OF BEING 'CHOSEN'?

Yes. Well it differed between the brothels. At some of them, the quieter ones, men will come in and they'll just get the girls to line up and look at them, and the men will point and pick one, whereas some of them try to make it more of a casual setting. It's kind of like a club, you sit there and they come and chat with you. For the guys social interaction is actually important, you're not just a pretty face and a vagina to them and they are interested in getting to know you a bit, at least. They talk to the different girls about what they do and don't do or provide before they go through, so that happens before you go through, basically.

HOW RESPECTED DID YOU FEEL?

I felt quite respected when I was stripping, and moving on to sex work most guys are actually quite nice. Even when they're not you know you're there for the money. In many ways it's often easier when they just want to do it and leave; I'm getting my money, they're getting their sex, and it's a fair deal because no one forced me to be there, I was there because I wanted to be there. I didn't really mind, it's like a business transaction.

DID YOU FEEL SAFE?

Yes, it's weird because any guy in there could just pull out a knife or a gun or strangle you, but I don't think that happens a lot, and someone could also do that on the street. I probably feel less safe at my day job [in a coffee shop], when I'm there by myself with a till. In brothels people go in because they want the service and that's it, not to hurt people. They do take quite a few safety precautions, like there's a panic button.

ARE THERE BIG DIFFERENCES BETWEEN NOT LIKING SEX WORK AND NOT LIKING WORKING AT THE COFFEE SHOP?

In the sex industry the product you're selling isn't coffee, so when people are complaining they're not complaining about a product outside of yourself, they're complaining about you. Mostly your personality, because they can't really complain about what you look like because they've chosen you, but you're really putting your bare self on display for people to criticise. It was hard in that sense but that is what you're selling.

DID YOU GET MANY COMPLAINTS?

Yes [laughs], the brothel managers tend to take the girls side, but I was quite bitchy and not very friendly, it was more about my demeanour. They can't really complain about you being bad at your job because you specify first what you do and don't do and when you go in there and it's only if you don't do what you say will do that they'll complain, so everything is arranged sort of beforehand. If they complain it's because of things that you can control, almost like they expect customer service in the same way they do

in the coffee shop that I work at during the day; they want a smile and politeness too.

WHY DID YOU LEAVE?

I couldn't really handle it anymore. It was probably my own fault because some people are good at it, some people are good at always smiling, giving good service, going out of their way to please people and therefore they build up good relationships with clients and clients really like them, but I was the kind of person who did what I could to get a booking, go in there, treat them like shit and get the money, and then never get booked again. Because of my personality it wasn't really something I was suited to doing. I guess it's not actually that pleasant, I didn't like having sex with the guys or talking to them, so I decided not to be there. To be honest probably the biggest affecting factor was that I met [my boyfriend] so then it felt weird having sex with other people, that was more of a reason that anything else.

WHAT WAS YOUR REACTION THE FIRST TIME YOU BOOKED A CLIENT?

As kids you talk about prostitutes like they're a thing of fiction, it's always something that doesn't happen to you or anyone you know. I was there and thought it was surprisingly normal, and didn't feel that weird, most of us have had sex and it's just such a normal thing, it didn't feel that different.

HOW HAS IT CROSSED INTO YOUR OWN SEX LIFE?

That's probably where it's affected me the most, I'd go to work and put on a face and have to pretend to be into it with all these gross guys I didn't actually want to have sex with, and then I'd come home and all I wanted is to be treated like a baby and be cuddled, and all that was 'sexy' felt kind of gross, but it wasn't that big of a deal because it kind of wears off after you leave. Permanently it didn't really cross over, just immediately after I left work. Some people say sex in your personal life might be seen as 'less important' or 'cheaper' after working in the sex industry but I didn't find it made a difference.

HOW DID YOU KEEP BOUNDARIES IN PLACE WITH CLIENTS, ESPECIALLY REGULAR ONES?

I wasn't very good at that to be honest, I often told them real stuff about me, and that didn't really bother me. Looking back sometimes I'd worry I had said too much about myself, but they're real people, they didn't want to hurt me, so there's nothing wrong with revealing a bit about my actual self. I only revealed my real name maybe once or twice. Other girls were far stricter, I knew one girl who always wore a wig and others who put foundation on their tattoos so people didn't recognise them outside of work, and made up completely fake details about their lives.

AS A WOMAN WHO EXPERIENCES SEXISM, DID YOU HAVE SIMILAR EXPERIENCES IN YOUR WORK?

People don't go to brothels to disrespect women. They go there because they like women, they want to spend time with a woman, and, contrary to what one would think, to appreciate a woman, even if only in a sexual way. Maybe at the strip club I was lucky because there were girls that were bigger than me, or older than me, and they might have been the ones on the receiving end of negative comments, but I didn't experience any more misogyny that the average woman would experience in their daily life. There are dicks in every setting, and guys that are going to be misogynists will behave that way in a strip club, but also on the street, or wherever else they feel like it. They don't suddenly become that way in a strip club because everyone is naked there.

WHAT WERE THE REACTIONS OF THOSE WHO YOU TOLD?

All of my friends knew, basically, and everyone was surprisingly okay with it. It's the best gossip every though, so it's made me paranoid about what everyone thinks about me, because I think everyone I went to school with knows now; one person tells another, and so on. I feel like they all hate me but I'm probably being a bit paranoid. All the people I care about were fine about it, as long as I was safe. I obviously didn't tell my mother, or people that I knew would look down on it, because of their beliefs.

WHAT WOULD YOU MAKE IN A NIGHT, ON AVERAGE?

There's no pattern to it, on one Tuesday night I made over \$1000 and some Friday nights I might only walk about with \$300. \$600-\$800 is probably an average, and it's similar with stripping. The club I was stripping at was only open 3 nights a week so I decided on the other nights I'd venture out to make money elsewhere, so I was working 3-5 nights a week, getting over \$2000 a week on average.

WITHIN FEMINISM THERE'S A GREAT DEBATE ABOUT SEX WORK, THOSE THAT THINK THAT SEX WORK AND FEMINISM ARE INHERENTLY CONTRADICTORY AND THOSE THAT THINK IT'S ENTIRELY POSSIBLE FOR THE TWO TO BE COMPATIBLE. WHAT IS YOUR OPINION ON THIS DIVIDE?

I guess I'm more for the side that they are compatible, although I can see where the other side is coming from. I do hate that it is so sexist, in that there aren't male strip clubs and brothels in the same way, and that that's the way society is. Overall it's not about objectifying girls. It can be seen that way, and some girls may think so, but I personally don't believe that that's what it's all about. Like I said before they don't go to disrespect women but to admire their beauty and to get to know them, so they're not just sex objects. If you look at it like selling a product, rather than selling yourself, that makes quite a difference. I found it empowering; I knew why I was there, I was getting what I want, so if I was happy with that then why should it matter? I think feminists

have a right to claim that sex work isn't compatible with their value system, but I don't think it's their right to say that people shouldn't work in that industry.

DO EMPOWERED SEX WORKERS WHO CHOOSE THEIR JOB CREATE A PROBLEM FOR THOSE IN THE SEX INDUSTRY NOT THROUGH CHOICE?

I think it's definitely a problem, in that empowered sex workers may detract from those who actually need help, but I think they're obviously two completely separate issues. There's sex slavery, where people are forced into it, and sex work, where it's a choice, how anyone else chooses a job. Someone who is doing sex work as a last resort, or because they truly don't want to, is hard to compare to someone like me who could leave at any time, and did.

NO THANKS, I'M GOOD FOR NOW. FOR ME PERSONALLY, AS A FEMINIST BUT ALSO AS A FRIEND, I DIDN'T LIKE THE IDEA OF GUYS COMING TO SEE YOU AND NOT UNDERSTANDING THAT YOU'RE A PERSON; THAT YOU MAKE INTELLIGENT CONVERSATION OR ARE REALLY FUNNY AND CARING, I HATED THE IDEA OF YOU BEING REDUCED TO 'A BODY'.

The way I was known at the club was mainly for my personality; they called me 'the feisty one' and it wasn't to do with the way I looked, so I didn't feel objectified. Even at the brothel I didn't feel that way. In a lot of ways sex at brothels isn't all that difference from casual sex; you've put [the girls] all in one place and money is involved, but I think guys will treat a girl how he does whether inside a sex work situation or not. A guy is likely to treat a girl he picks up in a club in a same way he treats a girl from a brothel.

IS THERE ANYTHING YOU WISH PEOPLE KNEW ABOUT THE SEX INDUSTRY, OR MISCONCEPTIONS YOU WISH TO CORRECT?

I feel bad speaking for all girls and saying that it's not really that bad, because for a lot of girls they may be having a really hard time. Maybe that's a common misconception though, that it's really hard for everyone, and for me it wasn't. It wasn't scarring, I didn't come out of it traumatised, but then it depends on the person. There's a whole spectrum of people, and so much individual variation. There's no one way of looking at everyone in the sex industry. I want people to know that for me it was more empowering than they probably think, and that thinking of it as a business transaction was not necessarily a bad thing; in my mind, for the most part, I may as well have been making people coffee.

**All identifying information has been removed for privacy reasons.*



Nudity

AS A FEMINIST TACTIC

Last March Amina Tyler, a young Tunisian woman, posted two topless photos of herself on Facebook. In one, Tyler gives the viewer two middle fingers, with the words "Fuck Your Morals" painted across her body. In the other, she wears make-up and smokes a cigarette, with the words "My body belongs to me, and is not the source of anyone's honour" written in Arabic on her body. Tyler took the photos in line with the activities of FEMEN, a radical feminist group of which she founded a Tunisian chapter. FEMEN is known for conducting topless and scantily clad protests against targets such as the sex industry and the Church. As a result of the photos, Tyler's Facebook account was hacked by an Islamist activist, Tyler was reportedly committed to a psychiatric hospital, the leader of Tunisia's 'Commission of Virtue and Vice' called for Tyler to be stoned to death and Tyler told a journalist she believed police would beat and rape her if she was caught.

Before I continue, I want to say that I unequivocally believe that Tyler deserves neither death nor punishment for her actions and that a woman's body should be her own, with which to do what she

sees fit. Tyler showed enormous courage in taking an action she knew would have potentially fatal consequences for her, in the name of advancing equality for women in her society. Indeed, the call for her death from local leaders proves the very point she sought to make, and her photographs are confrontational and thought provoking.

Despite this, Tyler's widely publicised actions have brought to the fore issues surrounding the use of nudity as a feminist tactic – something I, as a feminist, am not entirely sure about how to feel.

Firstly, there are issues when this nudity is used as a feminist tool in a Muslim context. Notably, the photo of Tyler with the Arabic words scrawled across her topless body, relating to perceived 'traditional' views of the female body as the receptacle for patriarchal family honour was far more popular in the Western internet world than her other photo. The reason for this popularity may have something to do with the Western saviour complex when it comes to our Muslim sisters. This photo, with its implications stretching back to the problems surrounding honour killings, confirms comfortably the mainstream idea of Muslim women as oppressed; of their bodies invariably being

used to reaffirm the honour of their families. The other photo, where the words are written in English and include the word 'morals' (which has a more Judeo-Christian ring to them than 'honour'), has been far less widely publicised. This is potentially because it does not tie in with Islam as well as the other photo does. It is also notable that while the consequences for women showing their bodies are far more severe than what a man taking the same actions would experience. Showing one's body isn't really a cultural norm for Muslim men either; a fact that the West forgets when painting the picture of the oppressed Muslim woman. Muslim women have criticised Tyler's actions as pandering to Western stereotypes, purporting to speak for all Muslim women or as suggesting that they are oppressed because they do not want to show their bare breasts in public. Yet, in reality, dress is a choice for many Muslim women. As some Muslim feminists have pointed out, their 'conservative' dress is not oppressive but enables them to escape sexual objectification.

There are also wider issues at work when it comes to nude/semi-nude protests. In its original historical context of protesting against the Ukrainian sex industry, FEMEN's method of protesting topless and scantily-clad may have been considered appropriate, both in attracting awareness and eliciting shame from patrons of the sex industry. However, such tactics in other contexts can be ineffective at best and counter-productive at worst. Using nudity as a feminist tool can simply be preaching to the converted.

Feminists are well aware of the need to reclaim the female body in a world where it is regularly objectified and misappropriated. Feminist art and film often seek to achieve this by depicting the female body in a non-eroticized manner. However, it is generally only people with some understanding of feminist theory that are actually able to understand the ironic use of nudity by feminist activists, or view it as a reclamation of the female body by women. For the average Jane not well versed in feminist theory, a topless feminist is just another naked woman; their point is lost on all but those who are already feminists. And if their point is lost, feminists protesting nude aren't going to promote gender equality in any meaningful way.

There are perhaps more constructive ways of creating real change in society rather than through nudist protests. If we can get more women in influential positions in society, such as in large corporations or politics, greater

change in social attitudes may result. If more women were earning the kinds of incomes that men traditionally earn, more women would likely enter the target market for goods (such as cars) traditionally marketed at men. This means that advertising norms may shift to attract female consumers; i.e. less overtly sexualized female bodies in car advertising. It is hard to imagine how nude protests can achieve these ends. However, campaigns in support of creating programmes that work to increase the numbers of women in educational institutions, higher level jobs and in political parties, can. Furthermore, feminists can work towards ending the sexualisation of women in advertising via tactics like increasing education about the harmful and exploitative nature of such advertising, or ending the pay gap by petitioning political parties. While none of these suggestions are a magic fix for gender inequality – and there is no assurance to what extent they will be effective – they are just a few examples of a range of other methods feminists could use that may cumulatively be far more effective than nude protests can be.

Feminists are well aware of the need to reclaim the female body

Thus, the effectiveness of nudity as a tool of feminist protest is questionable. Amina Tyler herself told a journalist that she wanted to make a point against her society:

"Ever since we are small they tell us to be calm, to behave well, to dress a certain way, everything to find a husband. We must also study to be able to marry, because young guys today want a woman who works."

Clearly her photos are the ultimate rebellion against social expectations of women in her community, but they, in effect, are a personal rebellion. Have her photos made large groups of people think about the way girls are raised in her community? Do they increase access to options other than marriage for young women? Do they change dominant attitudes about the nexus between women's bodies and familial honour? It doesn't seem so.

Let's instead work to open women's refuges and health clinics for women, or schools for girls, or childcare for young mothers so that they can study.

In my opinion, protesting topless does not have the strongest results when it comes to gender equality.

Feminist nudity also walks an uncomfortably fine line between reclaiming the female body and pandering to patriarchal norms. For feminists like myself, it is difficult to watch FEMEN's protests sometimes without simply feeling that it re-enforces the idea that women have to take their clothes off to make a point. We've been told for centuries that our minds are worthless and our bodies are the only thing we have of value. Shouldn't we be using our minds to write, to paint, to photograph, to speak? We must not underestimate the power and capability of our minds as tools for creating gender equality.

We still live in an age where feminism as a concept is often misunderstood. I've come across a number of women who are all for gender equality but fear the term feminist or shy away from engaging in feminist discourse. Myths about man-hating, make-up hating, bra-burning and just plain crazy feminists still exist. Those not in the know may fail to distinguish between the different strands of modern feminism. Protests like those of FEMEN aren't going to help matters much. They're more likely to cause feminists and potential feminists to distance themselves from feminism, or to simply feel alienated from it because they're not comfortable with taking part in topless protests.

It isn't my place to tell FEMEN or feminists who see nudity as a powerful political tool that they're doing feminism wrong. They may be far more successful in achieving gender equality using these methods than I give them credit for. But by the same token, I think it's important to speak up about what I think about these issues, particularly since I've found myself somewhat outside of a lot of mainstream feminist discourses when I express these opinions, or made to feel like a 'bad feminist' for expressing my discomfort.

After all, staying silent because one has an opinion that may be unpopular with other feminists is as bad as being silenced by the patriarchy.

By Anjori Mitra

Even as feminists, it's still okay to enjoy media that has problematic aspects, as long as we critically understand the underlying negative issues and why they are harmful, instead of denying them outright. However, sometimes we may just find ourselves yearning for media that means more to women than just passing the Bechdel test.

Thus, I present to you five of my favourite television series that I think are definitely friendly to those of the feminist persuasion.



THE FOSTERS

Shows within the "family" genre have prominently featured gay parents for a while now. This was made popular by sitcoms such as *Modern Family* and *The New Normal*. But *The Fosters* is different. The gay couples on the other two shows are white and upper middle-class men, while Stef and Lena are an interracial couple with white-collar jobs and perceivable financial struggle with five kids (a mix of adopted, fostered and biological) in the house.

Sure, the writing can get too earnest and too heavy-handed at times but *The Fosters* takes minority visibility to the next level. The most important, and the most feminist, aspect of *The Fosters* is that with minorities at the forefront we can see honest, organic discussions on issues that affect minorities on mainstream television.

FINE, FRESH, FEM QUOTE:

"The thing is, if you're taught to hide what makes you different, you end up feeling a lot of shame about who you are. And that's not okay."



ORANGE IS THE NEW BLACK

This series is firmly feminist. There isn't another show right now that features a large cast of fleshed out, complex women that we can't help rooting for, and there isn't another show that portrays men as the most terrifying caricatures of their own privilege. Even protagonist Piper's worst enemy in prison, a meth-head Bible thumper convicted for murder, has a proper backstory. Whereas the chauvinistic male corrections officer that initially takes a liking to her is a two-dimensional talking head of racism and lesbophobia.

The show is no-holds-barred when addressing issues rife in a closed environment like women's prison: racism, sexuality, sexual aggression, classism, transphobia, to name a few... But ultimately, the show is about women and the limited choices that are available to them in a society dominated by the white cis male.

FINE, FRESH, FEM QUOTE:

"We all make bad choices. It's just some of us got different bad choices to make."



ORPHAN BLACK

This series shows the lives of a group of women who have identical DNA, but their lives have gone on very different trajectories. However, they find themselves united. On one side, there are people trying to kill them, and on the other, there are people trying to regulate their existence. They're not sure if the people they're close to are truly committed to their safety and well-being: just another day under the patriarchy, right?

At its bottom line, *Orphan Black* can be understood as a metaphor for the place of women in the social hierarchy, and how they are consequently treated by the institutions of power. In the clones' case, they are seen as someone's



intellectual property. Just like how the clones are being rounded up because of their identical DNA, women are bunched into one monolithic category in political discourse, and each day is a fight for our collective good without compromising our individual identities.

FINE, FRESH, FEM QUOTE:

"I thought you were on my side. I wanted to trust you."



ELEMENTARY

Although this series is probably not the best example of how to pass the Bechdel test, the writers' controversial genderbend and racebend of John Watson, former British army surgeon, to Joan Watson, Asian-American surgeon-turned-sobriety counselor, is enough for it to become an intriguing watch. Some feminists may argue that Joan's lack of experience in the army shies away from the image of "strong women" we want in our TV shows.

On the contrary, this version of a historically popular story has shifted the traditional power balance between Holmes and Watson. Watson has long been the observer, the sidekick, but in *Elementary*, she is Holmes's saviour, consulting detective protégée, and most significantly, his equal. The series is about Joan Watson just as much as it is about Sherlock Holmes. Add to that a diverse cast and a portrayal of violence, particularly against women, that is neither sexualised nor glorified. *Elementary* is not visually stunning, and the mysteries aren't particularly exciting, but the characters are human and the context of the show is socially on point.

FINE, FRESH, FEM QUOTE:

"... I suspected a potential client might struggle with my gender - as if men had a monopoly on murder."



PRETTY LITTLE LIARS

I know I probably surprised you with this one. Despite its silly title, impossibly telegenic actors and its ridiculous, long-winded murder mystery storyline - which makes for mainstream teenybopper appeal - *Pretty Little Liars* is perhaps the most subversively feminist show on air right now.

It's not only just a show about female solidarity, it's also a show about female agency. The four young women of *PLL* fight against forces, visible and invisible. These forces want to control their lives, their thoughts, their sexuality - and they do so by manipulating each of the girls' weaknesses. In the face of these enemies, the girls' friendship pulls them through. I also want to mention that *PLL* has solid queer representation and three-dimensional teen lesbians that put Ryan Murphy to shame.

FINE, FRESH, FEM QUOTE:

"This is the new deal: I feel a lot safer when I'm in charge of what happens to me."



There we have it: five feminist-friendly shows. That isn't to say that these shows aren't without their problematic elements, but they are shows that are taking steps in the right direction. These shows feature women who are not only strong, but also flawed. These are women who do not let themselves be shamed into saying what they think, fighting for what is right, or expressing their sexuality. And although we know many women in real life who do these things, we need a hell of a lot more of them on television.

by Danielle Dakanay

BE BETTER THAN HOLLYWOOD

A movie passes the Bechdel test when:

1. it has at least two named women in it;
2. who talk to each other;
3. about something besides a man.

Originally presented as a bit of joke in a 1985 comic strip, the Bechdel test is a fair measure of how well women are presented in a film. It should be easy for films to pass this test, by just showing women as independent of men on screen. There isn't even a minimum time requirement for the women to talk to each other for a film to pass the test. Although this means that some movies pass the test with only seconds of dialogue between women, so some have suggested adding a minimum time requirement. Unfortunately however, only about **50 PERCENT** of all films produced actually manage to pass this seemingly simple test.

Why do so many films fail (or just scrape through) the test? There does not seem to be one simple answer. Many people point to the severe lack of women working in the industry, with women making up less than ten percent of all writers and directors. Without women telling their own stories, movies will be centred around men. But just saying that more women should get in the industry ignores the structural impediments to entry, including the 'old boys club' atmosphere and the high costs involved in film making, which women are less likely to be able to meet due to the recognised gender pay gap.

In addition to the lack of women telling their stories through film, another possible reason many films fail the test is the fact that men fill leading roles in the majority in movies. Screenwriters have even been encouraged to exclude women from being considered in the leading role due to the fact that films which have a woman lead make less money at the box office (<http://thehathorlegacy.com/remember-when-i-said-they-teach-you-not-to-write-screenplays-with-women-as-leads/>). But surely this wouldn't be the case if there were more films by women actually being made. You only need to look at the success of the 2011 movie *Bridesmaids*, which grossed 288 million US dollars worldwide, to see that movies with female leads can be successful.

Another contributing factor to many movies failing the Bechdel test is that common tropes used in film, and other media, often show and reinforce negative gender stereotypes (See www.feministfrequency.com for discussions about women in video games). For example, the very common 'damsel in distress' trope (in it's traditional form) places women in a vulnerable position that they cannot escape without a man saving them. This reinforces the man = strong; women = weak idea that pervades the patriarchal society we live in.

Next time you watch a movie, try and look out for a conversation between two women characters

about something other than a man. You may be waiting awhile, if not the whole movie.

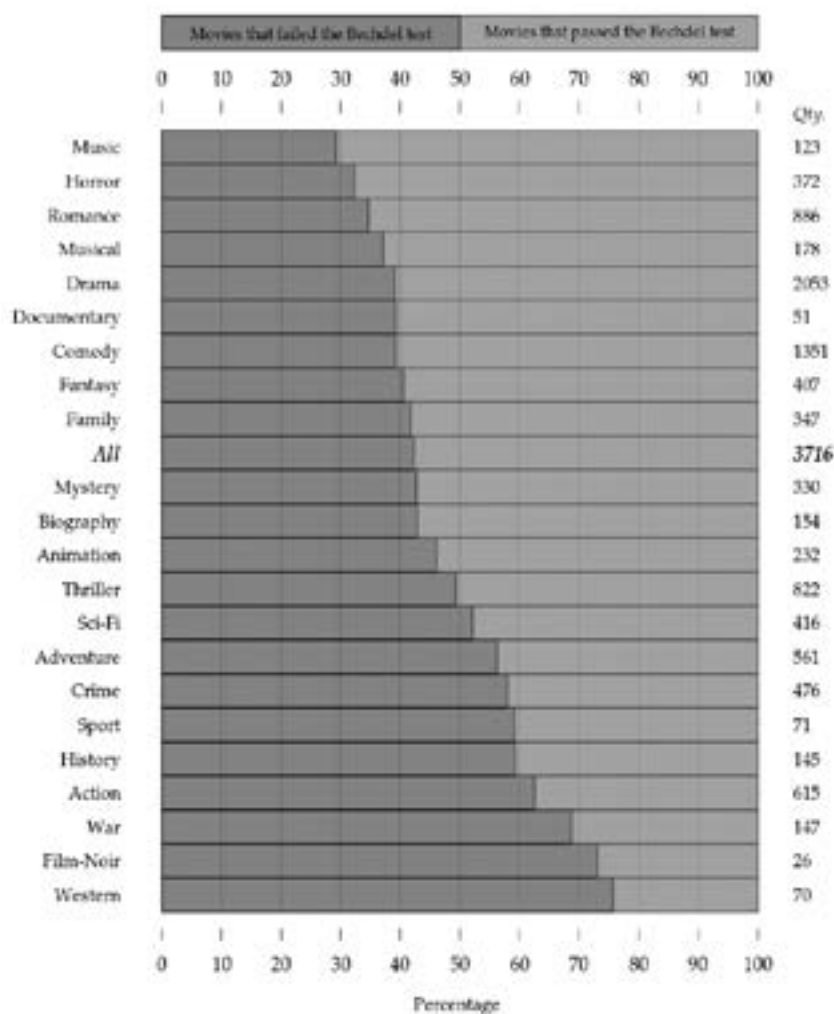
To all film students, **please** think of this test when writing/directing/producing your movies. It's not that hard to have fleshed out women characters in your production.

Be better than Hollywood.

I know you can.

Just go out there and do it.

By *Tom James*





Dr. Selina Tusitala Marsh

Selina Marsh is a senior lecturer at the University of Auckland and a Waiheke-based poet of Samoan, Tuvaluan, Scottish and French descent. Marsh was the first person of Pacific descent to graduate with a PhD in English from Auckland University; her 2004 doctoral thesis is titled "Ancient banyans, flying foxes and white ginger: five Pacific women writers" and uncovered the little known works of five Pacific Island female poets.

Marsh is a strong advocate of Pacific Poetry and literature. She founded and coordinates Pasifika Poetry, an online forum celebrating poetry from tagata o te moana nui, the peoples of the Pacific. The hub features video, audio, text, and interviews with a range of Pacific poets.

With her poetry being featured in a range of online literary journals, including *Blackmails Press* and *nzepc*, Selina Marsh's writing has been highly praised for many years now. In 2009, Selina published her first collection of poetry, *Fast Talking PI*, to great success. The book won the 2010 New Zealand Society of Authors Jessie Mackay Best First Book Award for Poetry, and made the top 5 Best Sellers List. Albert Wendt avidly wrote of the book: 'a new generation of poets has emerged in Aotearoa and the Pacific. Most of that generation are women, and Selina Tusitala Marsh, in this, her first collection, shows she is one of the most gifted and influential members of that generation.'

Selina is an inspiring role model for young writers. Her enthusiasm and unique voice has established its place within New Zealand and Pasifika poetry and we are very fortunate to have her at the University of Auckland. Selina has, very generously, allowed the publication of some of her works within *Kate*. If you ever have the chance to attend a poetry reading of hers, we would highly recommend it, as her presence and poetic voice is truly captivating. The works we have included are from Selina's first collection of works: *Fast Talking PI*, published by Auckland University Press. Selina also has a new collection of poetry coming out very shortly, so be sure to have a look for it: *Dark Sparring*.

And so we present to you the wonderful poems of Selina Tusitala Marsh.

Things on Thursdays

If Updike could do it
why couldn't she?

Surely the forest of books
the cropped rows of frames
lining his house
shouldn't make that much difference?

Surely if he can rent a one bedroomer in Paris
clear his schedule
six mornings a week
and write
publish a novel
five days after each child's birth
be inspired by his wife's art
and write
travel to Rio de Janeiro one week
Geneva the next
and write
pick up a baby
smell her neck
and write
feed the rabbit
watch it jump and run
and write
teach and read
prop up solid oak lecterns
argue with publishers
move house four times
and write
be acclaimed
and famed
and write
wipe the literary slate clean
and write
drop off famous writers
pick up famous painters
add an extension to the house
to write
and write
do parent-father things on Thursdays
and write
speak for money
write for money at The New Yorker
and write
enthuse over critical reviews
and Burt Britton's drawings
and write
why couldn't she?

She just needed to
clear the sink
wipe the bench
and write
be inspired by encrusted cups
and write
travel with the vacuum down the hall
into four bedrooms
and write

pick up the kids from school
and write
publish school walking bus committee notices
and write
be inspired by an overgrown lawn
and write
teach and read
to the kids
pick up a baby
smell her neck
and write
change the baby
feed the baby
watch him jump and run
and write
prop up the finances
argue with the parking warden
move house four times
and write
exclaim and rage
and write
wipe the baby tip to toe
and write
drop off the DVDs
drop off the school-age kids
pick up groceries
add a second washing line
and write
be parent-helper on Thursdays
and write
work for money twice a week
6 am to 9 pm
and write
enthuse over her son's stories
the other son's drawings
and write
wash bath and feed
and write
clean out the fridge
in the closet
behind the couch
and write
disinfect the toilet
find the missing rolls
get the rego and WoF
and write
read for work
and write
write for work
and write
work to write

yeah right

Two Nudes on a Tahitian Beach, 1894

Gauguin,
you piss me
off.

You strip me bare
assed, turn me on my side
shove a fan in my hand
smearing fingers on thigh
pout my lips below an
almond eye and silhouette me
in smouldering ochre.

I move
just a little
in this putrid breeze
hair heavy to
fuscous knees, still
I'm the pulse
on the arm of this wall
and I've drawn her to me again.

Here she comes.

Not liking that she likes me
not liking you, but knowing that she
likes me, not liking you
liking me, but she
likes me and sees me,
but not you,
because you
Gauguin,
piss us
off.

Outcast

for Alice

I'm a darling in the margins
but you said

*be nobody's darling / be an outcast
take the contradictions of your life
and wrap around / you like a shawl
to parry the stones / to keep you warm*

I keep what you said
pinned by brass tacks
against every wall 'cos

I'm a darling by nature

traitor to the rebel
show me a mould
I'll fill it, an unmade bed
I've already made it

draw me a paper road I'll sign it
over to whoever says
they need it diverted for a better cause
but you said

be nobody's darling

and that which casts me out
is cast about me
that which warms my flesh
guards my bones

and when I found
it to be true

the part about freedom
your shawl

became a fall of Huka curls
plunging black through suburban streets

a grey beach cottage firing
paua spirals under its eaves

his hand pressing want under
the wake table

a cocooning quilt pulled back under
the slim promise of sun

a brown woman walking
genealogy swimming her calves

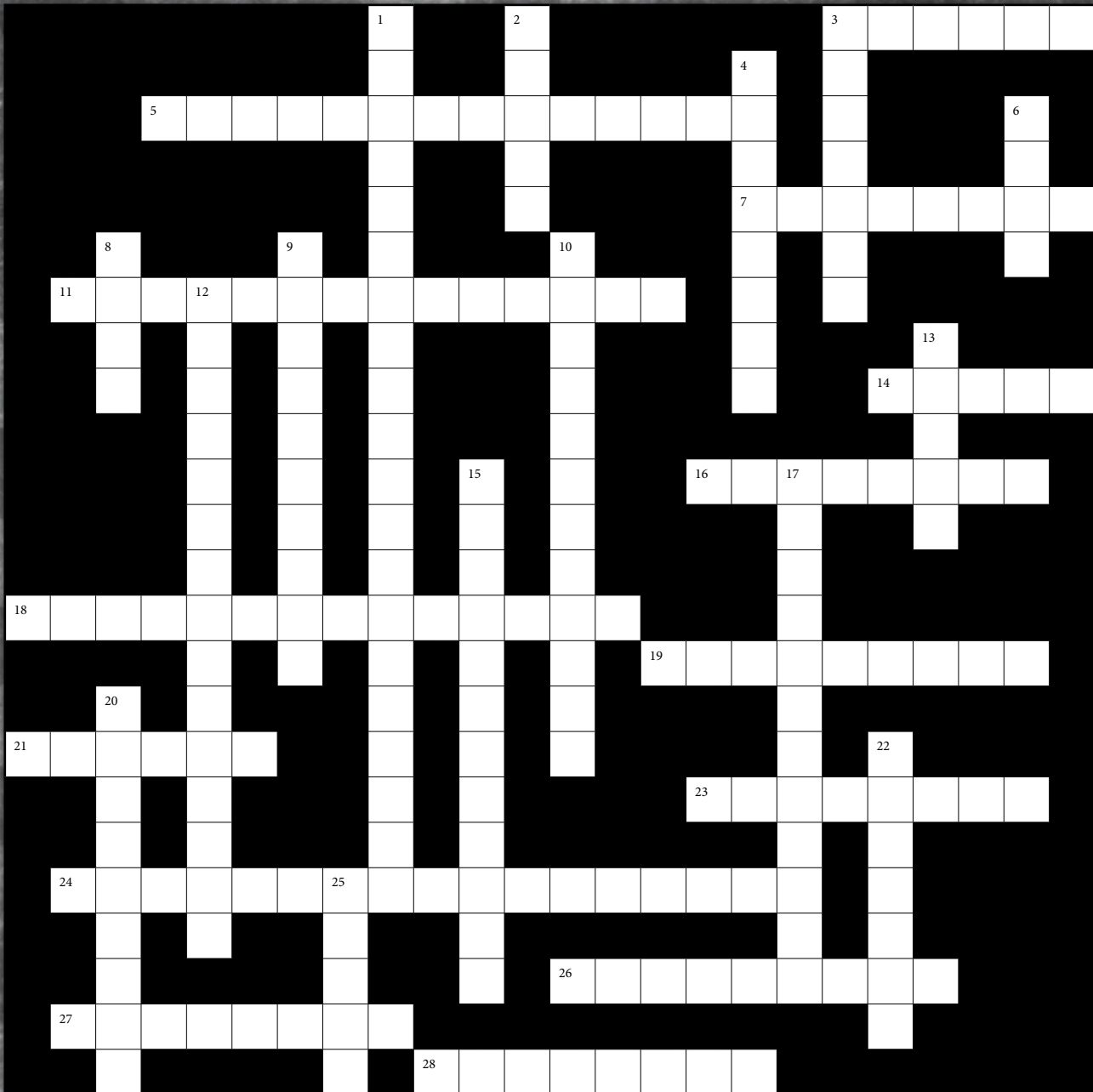
a green dress worn on a blue blue day
because she can

it's become a map
to get us beyond the line
the justified edge
that breaking page

it's become a map in my arms
to get us beyond the reef

Mean Girls

KATIE'S KATE^v KROSSWORD



Across

- 3 Cady moved from which continent
- 5 Gretchen's Father invented -----
- 7 "Get in loser we're going -----"
- 11 Name of the song the plastics sing at the talent show
- 14 One of the dumbest girls you will ever meet
- 16 Where they write all the mean things about the girls in their grade
- 18 "If you have sex you will get -----"
- 19 You Go ----
- 21 Character referred to as "too gay to function"
- 23 She doesn't go here but she has a lot of
- 24 Janis' wig is made out of
- 26 Club which Cady is forced to join
- 27 "ex-boyfriends are just off limits to friends. I mean that's just like the rules of -----"
- 28 Quote by Regina "Boo ----"

Down

- 1 Name of the book the film was based on
- 2 Saying which according to Regina "will never happen"
- 3 "she punched me in the face, it was -----"
- 4 The greatest (and worst) poeple you will ever meet
- 6 The amount of candy canes Gretchen gets
- 8 "On Wednesdays we wear ----"
- 9 What Regina's face smells like
- 10 What Gretchen isn't allowed to wear
- 12 "and none for -----"
- 13 Name of the love interest of Cady
- 15 Actress who plays Cady Heron
- 17 The character made famous by Rachel McAdams
- 20 The actress who plays Regina's 'cool' Mum
- 22 Writer of Mean Girls
- 25 What Karen dresses up as at Halloween



ARTWORK BY GLORIA FRASER



ARTWORK BY AYA YAMASHITA



ARTWORK BY FELICITY BAIN

THE PROBLEM WITH Sooptite Knights

One of the biggest misconceptions in feminism is that it is a women-only movement. This is NOT the case; feminism is about the fight for the equality of all genders. We love male feminists! We want men to be involved and help the cause, but there's a difference between helping the cause and taking over the cause.

This is commonly referred to as "White Knighting."

White Knighting is an attempt at being a feminist ally that assumes that men are better feminists than women are.

Examples of White Knighting may include:

- Re-stating a woman's feminist arguments so as to improve them, on the assumption that you can express them more clearly and objectively
- Defending a woman in an argument, thereby preventing her from defending herself
- Concern trolling about the tone of feminist expression or otherwise assuming that feminism is in dire need of a man's input
- Misinterpreting a woman's criticisms against structural oppression as her having low self-esteem or low self-confidence, and engaging in excessive flattery to try and boost it



Essentially, the problem is a male ally's assumption that he is the best, most effective feminist present.

These practices are based on the age-old notion of women as damsels in distress who need men to save them. White Knighting behaviours may be subtle and not noticeable until after the fact. For male feminists who want to avoid this syndrome, here are some handy tips:

- Allow women to assert their own opinions

on feminist issues, and support them to do so

- Don't wear your feminism as a badge of honour
- Never say, "I'm a feminist, but..."
- Feminist forums are a place for respectful discussion. Before voicing your opinion on a feminist issue, remember to qualify it as your own and take into account how other people's experiences may shape their views.
- Don't use feminism to try to get girls

Remember that you can always be an ally (to any cause), but without having experienced prejudice yourself you will never fully understand it – and that's okay!

The white knighting concept can be applied to allies of ANY marginalised group – whether you are an anti-racist, fighting for queer rights, are against transphobia or religious persecution - these tips are applicable!

Sometimes the term "white knighting" is used by anti-feminists to criticise *any* feminist action from a man. Feminists don't ask that men be silent on feminist questions; we simply ask that men not behave as if they invented or perfected feminism.

By Lady Gaga, Beyonce and Taylor Swift

UNLADLYLIKE

I was a nerdy, cheeky six year old. One day in Year Two all the boys I was sitting with were having a competition to see who could make the loudest fart sound by putting their hand in their armpit. They were pretty good, but I wanted to see if I could give them a run for their money. To be honest, I was terrible at it, but I gave it a damn good go. I'm always up for a challenge, particularly one which involves broadening my skill set and gaining the potential admiration of some sweet six year old dudes.

Now, even as a grown-up, I'm not unreasonable. I wholly understand that wet fart noises may hinder the ability of a class of kids to learn anything at all, let alone the complexities of the alphabet or the intricacies of what it really *means* to hold two apples in one hand and three oranges in the other and to have those fruits add up to something magically more than the sum of their parts. However, my teacher addressed my participation in this rude, inappropriate, (really funny), activity on a separate basis from my male partners-in-crime. She said to me, "Phoebe, stop doing that, it is very unladylike."

As a twenty-two year old, I'll happily admit that a favourite pastime is baking scones or sponge cake or tiny iced

biscuits, gathering ma gurls and pretending to be ladies having a high tea, albeit on a low budget. I'm into manners, I'm into pink nail polish, and I'm into strolling through parks. But I am resolutely not into casually throwing around gender stereotypes, particularly where they purport to define set of behaviours as appropriate for one gender and not for another. This isn't a hollow politically correct whinge. This is a criticism of the way many of us view each other, founded on the feeling that maybe gender stereotypes provide easy routes to judge others, permitting us to hide from what we are really saying.



Calling armpit-farting 'unladylike' provided my teacher with an easy way to express the inappropriateness of fart noises in class, but perhaps also a desire to instil in her students her view of how to get along in a world in which gender stereotypes are deeply ingrained. Calling a guy 'gay' for having an acerbic wit and a well-chosen shirt/shoe combo perhaps provides an easy way to hide a distaste for men who fit less comfortably into a male stereotype. Calling a girl a 'slut' for having a one night stand perhaps provides an easy way to reinforce a preference for women being demure and submissive, separate from someone who actively consents to participate in casual sex.

I don't claim to have thought in depth about feminism and gender very much, but I do claim to have been a woman for my whole entire life, and thus to have some experience of what it feels like, and what I'd like it to feel like. At times, it has felt like my armpit-farting-type choices to drink beer or to wear flat shoes and jeans out have been judged as 'unladylike' and thus

...maybe gender stereotypes provide easy routes to judge others, permitting us to hide from what we are really saying.

inappropriate. I think what I'd like it to feel like is that as fart noises are funny for six year olds but inappropriate in class, old jeans are perfectly good for anyone to wear most of the time, but not so good for anyone to wear in a club. Unless I say so, my being-a-woman shouldn't really enter the equation. I'm still terrible at arm-pit-farting, but that's the fault of me-as-person, not me-as-woman. My choice to arm-pit-fart says nothing about my womanhood, but everything about my sense of humour.

By Phoebe Mason

Women Who Don't Wear Dresses

A lot of friends make the same joke about me - that even compared to men, it's me who is the manliest one in the room. They're probably right. To me, clothes shopping is exciting if it involves buying yet another plaid shirt and a great pair of boots, not a dress. I'm probably one of the few in the room who is quite capable at fixing bits and pieces around the house, or building something like a computer from scratch. These would probably all be considered 'man things'. However, the root of the joke is that I am a woman.

Despite the obvious presence of breasts (I don't bind, boobs are great, so they're pretty visible un-

derneath the fifteen layers of plaid), I've been called 'sir', given child fare on the bus (because apparently I look like a boy) looked at funny in the bathroom, and watched as things marketed at 'women' have flown straight over my head or actively annoyed me. While I am what would be termed 'masculine', I didn't turn in my woman card when I picked up the 'I'll never wear a dress' card.

Some will contend - is masculinity something a woman should claim? Isn't everything a woman does feminine by default? I would argue this is bunk.

We use the terms 'masculinity' and 'femininity', as descriptions for stereotypes and expected behaviours. Sitting with your legs open is considered a masculine behaviour, yet, I've done it without thinking since I was very small. I've never worn make up, something considered a feminine activity, and you'd have a hell of a fight trying to put me in a dress. Quite contrary to gender essentialism, that says all women are dress wearing

and nurturing, I probably wouldn't be considered any of these.

Key to how we perceive masculinity or femininity are by the clothes we wear. Clothes are the crests we wear, something of a statement. How you dress can mark you out. For example, a man dressed in a feminine manner will stick out, especially if he's wandering around in clothes deemed 'woman-only' such as a dress. Whereas I, in something of a double standard, will only get funny looks if I wandered around in men's clothing. Our choice of clothing defines us - what we are advertising on our t-shirts, our subcultures, and whether we are masculine or feminine.

I would argue, like most social constructs, that there is a divorce between these two things. I am not 'manly' like my friends contend, but a woman who is masculine. I may enjoy wearing baggy jeans and plaid, but I am also quite fond of my breasts. And it goes vice versa for men too.

By Tessa Naden

THE PUBLIC SPHERE

THE ULTIMATE BIG BOYS' CLUB

Virginia Woolf once wrote that, “the history of men’s opposition to women’s emancipation is more interesting perhaps than the story of that emancipation itself.” In this light, it is pertinent to contemplate the position of women within the current public sphere.

The exclusion of women from the public sphere has traditionally been justified by essentialist biological claims that women are incapable of rational thought: a testament to Kant’s enduring influence on modern thought, as well as what Mary Wollstonecraft called the ‘glass ceiling’. Liberal feminism sought to widen the scope of the public sphere to include women and reject the traditional correlation between women and the private domestic sphere.

Over the course of the twentieth century women have become more prominent in the public sphere and have almost identical political rights



to men in the West. However, this has succeeded only in formally realising the freedom between the sexes. Women remain underrepresented in politics, a state of affairs maintained by media narratives such as the recent “man ban” debacle here in New Zealand. The pay differential between men and women has in fact widened since the recession: in the United States women now earn roughly 75% of what a man would earn over his lifetime, for exactly the same work. Liberal feminism’s demands for equal rights for women are an important step in the process of emancipation, but clearly it is not sufficient to overcome the depth of problems women face. Rather, what needs to be addressed are the informal attitudes and conventions that mediate everyday interactions.

The men that Virginia Woolf alluded to may be less prominent, but the standard for acceptance into the public sphere remains one of maleness. This underpins the inability for formal equality to translate into substantive equality. Women still do the majority of domestic work regardless of whether they are in full time employment. Though one could claim that this issue is simply a problem of implementation or can be attributed to women’s lack of desire to enter the public sphere, I would argue that such claims gloss over the patriarchal underpinnings of the key institutions that govern our lives.

President Lyndon Johnson, in reference to slavery, said that “you do not take a man who for years has been hobbled by chains, liberate him, bring him to the starting line of the race, saying ‘you are free to compete with all others,’ and still justly believe you have been completely fair.” Similarly, the mere opening up of the public sphere to women is not enough to achieve *actual* equality. The supposed gender “neutrality” of the individual in public institutions in



practice defaults to a male standard. It fails to acknowledge the difference of the female experience, which is highly diverse in its own right. Female difference has the potential to enrich public life, and make it more comprehensive, tolerant, and understanding of the whole of

the mere opening up
of the public sphere to
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to achieve *actual*
equality.

human experience – ironically, key tenets of liberalism. Perhaps once this is recognised, the story of emancipation will not be one of male opposition or acquiescence but of genuine female participation in the public sphere on her own terms.

By Tessa Morgan

A PERSONAL ACCOUNT

They say there are four steps before you can accept what happened: Denial, Anger, Bargaining and Depression. Denial I understand. Everyone wants to deny and ignore the bad things in life. I was no different in the aftermath of my rape. I felt that by not admitting what had happened, it wouldn't have happened. I felt that by ignoring it and by continuing the status quo that it wouldn't be real.

Unfortunately for me, no one else seemed to want to deny what happened that night, well not all of it. It was at this point that the Rape Culture prevalent within our society began to take over the situation. Rape Culture seeks to normalise sexual assault within society. Rape Culture seeks to excuse and tolerate the behaviour of the perpetrator, often to the extent of condoning the acts that they perform. Rape Culture also suggests that victims are to blame.

My experience with Rape Culture was not pretty. My so-called 'friends' turned me into a slut to explain the behaviour of my rapist. They used all of the usual taglines such as 'you know you liked it', 'you asked for it', 'if you didn't want attention you shouldn't have worn that skirt', 'you were really drunk.' I also was exposed to the lovely 'stop trying to ruin his life with this lie.' Eventually my

'slutification' spread throughout high school and escalated to the point where I had "SLUT!" yelled out to me as I walked through the corridors on my way to class.

It was at this point I moved into the next stage of acceptance: Anger. Regrettably, at this point my anger was not directed at the victim blamers, the bullies or even at my rapist. My anger was directed at myself. I was furious that I had allowed something like this to happen. Furious that I had become such a 'slut' that it was impacting on my life in such a way. It was then when the Bargaining came into affect. I promised myself that if I could change my behaviour from being so 'whoreish' to being 'normal' again that the bullying would stop. The process of all of this led to the next step: Depression.

I now know that my reaction was wrong. I should not have ever been angry at myself because the events that happened that night were not in any way, shape or form my fault. It doesn't matter how provocatively a person is dressed, nor does it matter how much alcohol you have consumed, or how dark it is outside. No circumstances matter. **If you did not give consent, it is rape and the fault is that of the rapist. It is ALWAYS the fault of the rapist.** How sad is it that we live in a society

where this is forgotten; that the behaviour of rapists and sexual assaulters can be excused and condoned while their victims are demonised.

If you did not give consent, it is rape and the fault is that of the rapist. It is ALWAYS the fault of the rapist.

When I came to this understanding that I was not to blame for the events that transpired that night, I began to go through the stages of Acceptance again. Denial, around my original reaction to the situation. Anger, which was more appropriately directed to my attacker, those who victim blame, and fury about Rape Culture in general. Bargaining took the form of deciding to help others and educate them about Sexual Violence and victim blaming so that my guilt could be atoned. Depression was me feeling upset about all the time I wasted blaming myself and feeling for all the others who have to. The final step: Acceptance is still a work in progress but I am positive that one day it will happen.

LOOKING FORWARD

TWO GENERATIONS OF NEW ZEALAND POLITICAL WOMEN

There are some moments in the political history of women in New Zealand that are rightfully a source of pride. After all, in 1893 we became the first nation to give women the right to vote. To this day, New Zealand has seen a number of strong female politicians, notably figures such as Elizabeth McCombs (the first female MP), Prime Ministers Jenny Shipley and Helen Clark, as well as prominent politicians such as Judith Collins and Jacinda Ardern. While this is certainly a positive thing for representation in New Zealand, there is a need to examine the role of women in politics more closely. The fight for equality and progression for women is just as unfinished in Parliament as it is in wider society.

Some of the strongest and most dominant politicians in New Zealand have been women. Many of Helen Clark's opponents, notably National Party leader Don Brash perceived her gender as a weakness, and paid for it. However, Helen Clark was also subject to a torrent of gender related degradation throughout her career, which made a notable impact on the way she presented herself and acted publicly. As Leader of the Opposition, and later Prime Minister, Clark went through a series of drastic and well publicised changes to her image. Most of these were as a response to the public perception that she looked 'too manly', and consisted of Clark adopting a more feminine haircut and outfit. However, as soon as this happened she was ridiculed for trying to appear feminine. After this, Clark settled with the strong image that she kept for her time as Prime Minister, but suffered nine years of judgement based on her looks and actions. Helen Clark is an obvious example of a problem that has plagued female politicians. Our patriarchal society is challenged by strong and powerful women, particularly those that tell us what to do, like Helen Clark. It seems that the reaction to this is to immediately degrade these

women by attempting to imprison them through physical labelling. Helen Clark was labelled on her looks and manner rather than her politics; when judgments based on her political views and style would have been far more appropriate in her career *as a politician*.

The same can be said for many of Clark's generation. Judith Collins is a very strong woman who is constantly subjected to physical scrutiny and is compared to a robot. The same happened to Julia Gillard, who was cruelly ridiculed for her physical appearance by the recently elected Prime Minister Tony Abbott. Similar ridicule was also faced by Margaret Thatcher who had to undergo a physical transformation before anyone began to take her seriously. These women are forced to adopt masculine qualities because femininity is perceived as a sign of weakness. However, once they have done this, their masculinity becomes another source of degradation for them. Women have, sadly, only survived in a male oriented, male dominated arena by becoming like men themselves, and even then cannot find the respect they deserve.

In the next generation of female politicians coming into New Zealand politics there have been some changes. High profile women like Nikki Kaye, Jacinda Ardern, Amy Adams and Jan Logie are taking important positions in their respective parties, and are very popular amongst New Zealanders. However, events like the 'Battle of the Babes' which highlighted the youth and appearance of Ardern and Kaye in the Auckland Central election take centre stage. Such media portrayals demonstrate that because these women do exhibit strong feminine qualities, they are still bound by the same labels that the generation before them experienced. As a reaction to the challenge of women with power, who retained their femininity, our patriarchal society labelled them as 'babes' – subjecting them to the confines

and the stereotype of young attractive women, an image not usually associated with power and intelligence.

We are very lucky to have had exceptional women leaders like Helen Clark, and lucky that the next generation of female politicians are able to exert their femininity to succeed politically in a male dominated system. However, this is evidently not enough. The representation of women in Parliament is far from equal. Parliament only has 31% female representation and the Green Party are the only group with any kind of gender balance. The fiasco of the Labour Party's 'man ban', and the limited numbers of women in the National Party caucus, demonstrate that this issue is perpetuated across political divides. As has also been explained, the objectification of female politicians by the public reflects the strong sentiments towards gender that dominate supposedly 'egalitarian' New Zealand.

The fight for equality ... is just as unfinished in Parliament as it is in wider society

Despite the encouraging progress made through the rise of a new generation of strong, feminine politicians, New Zealand has a long way still to come. We should not look back to 1893, but rather to the future, and strive to be an inclusive and progressive force for all marginalised groups, in all aspects of our society.

By Will Matthews

Jacinda Ardern

SPOKESPERSON FOR CHILDREN,
POLICE, CORRECTIONS, ARTS,
CULTURE & HERITAGE

LABOUR PARTY



TO WHAT EXTENT WOULD YOU CONSIDER YOURSELF A FEMINIST?

I absolutely consider myself a feminist, and think anyone who believes we need to continue the battle for equality for women should too.

WHAT ARE YOUR THOUGHTS ON THE WAY IN WHICH FEMALE CANDIDATES GET FRAMED BY THE MEDIA IN ELECTIONS, SUCH AS THE 'BATTLE OF THE BABES' IN THE AUCKLAND CENTRAL ELECTORATE IN 2011?

It wasn't just disappointing, it was incredibly frustrating. I made a call early on just not to give it any oxygen and fight the election on the same terms that my colleagues were.

IF YOU HAD TO PICK ONE WOMEN'S ISSUE IN NZ TO MAKE REFORMS ON WHAT WOULD IT BE AND WHY?

Just one?! That is incredibly hard, but probably the on-going battle to eradicate violence against women.

HOW FOCUSED AND SUCCESSFUL DO YOU FEEL YOUR POLITICAL PARTY IS ON ADVOCATING FOR WOMEN'S RIGHTS? WHAT COULD YOUR PARTY BE DOING BETTER?

I'm really proud of Labour's history on women's rights, and most of all because we have never sat back and assumed the work was done. As long as there are pay equity, reproductive health, and violence issues in this country, we will keep being a voice for women and pushing for change and reform. We need to make sure though that we are also doing what we can to advocate for women internationally on these issues too. Not everyone has a voice.

WE HAVE HAD STRONG WOMEN ROLE MODELS IN NZ POLITICS SUCH AS JENNY SHIPLEY AND HELEN CLARK, WHAT HAVE YOU LEARNT FROM ROLE MODELS SUCH AS THESE IN YOUR OWN POLITICAL CAREER?

I often look at role models like Helen Clark and reflect on how much more difficult the political environment was even then. But in some ways the battles have just become less overt. She demonstrated though that you can overcome some pretty massive obstacles through a combination of strength, passion, and really good values.

HOW NECESSARY DO YOU FEEL THE IMPLEMENTATION OF FORMAL QUOTAS FOR NOT ONLY GENDER, BUT ETHNICITY, GEOGRAPHY AND OTHER MINORITIES ARE WITHIN POLITICAL PARTIES?

I don't think we can sit back and ever assume that representation will 'just happen.' You have to be



very deliberate to ensure that we have a parliament that looks like New Zealand, and to ensure that people feel like there is someone that can speak to their experiences. I absolutely believe in setting targets to ensure that happens, and putting in place really strong support and mentoring so that women for instance represent 50% of our parliament. Not every political party shares that goal though!

DO YOU THINK THERE IS ANY SIGNIFICANCE IN THE FACT THAT WOMEN TEND TO HOLD PORTFOLIOS LIKE SOCIAL DEVELOPMENT, EDUCATION AND HEALTH WHEREAS MALE POLITICIANS TEND TO HOLD PORTFOLIOS OF FINANCE, DEFENCE AND ECONOMIC DEVELOPMENT?

It has been a trend, but there is no reason that it should continue!

WHAT STILL NEEDS TO BE ACCOMPLISHED BY FEMALE POLITICIANS OF THE FUTURE TO IMPROVE GENDER EQUITY IN NZ?

Pay equity, flexible working, improve reproductive rights, eradicating violence against women, and finally, ensuring that women feel like they have options when it comes to how they want to manage issues like work and family.

I want women to have choices in New Zealand, choices that the generations before may not have had. I believe we can achieve that.

Jan Logie

SPOKESPERSON FOR WOMEN

GREEN PARTY OF NZ/AOTEAROA



TO WHAT EXTENT WOULD YOU CONSIDER YOURSELF A FEMINIST?

Fully, I am driven by the feminist ideas of a world where power and resources are shared fairly between all people and we value diversity rather than try to stifle it.

WHAT ARE YOUR THOUGHTS ON THE WAY IN WHICH FEMALE CANDIDATES GET FRAMED BY THE MEDIA IN ELECTIONS, SUCH AS THE 'BATTLE OF THE BABES' IN THE AUCKLAND CENTRAL ELECTORATE IN 2011?

It's clearly sexist and ageist and it belittles the intelligence of the women involved. It also puts off smart intelligent people who worry they can't compete on that basis or worse that their appearance may be grounds for attacks.

IF YOU HAD TO PICK ONE WOMEN'S ISSUE IN NZ TO MAKE REFORMS ON WHAT WOULD IT BE AND WHY?

Violence, because it's an issue I know the best at an intellectual and heart level, so if I *had* to choose it would be that.

HOW FOCUSED AND SUCCESSFUL DO YOU FEEL YOUR POLITICAL PARTY IS ON ADVOCATING FOR WOMEN'S RIGHTS? WHAT COULD YOUR PARTY BE DOING BETTER?

We have an absolute commitment to women's rights and that's reflected in our policy and our organisational structure and processes. There is always so much more we could do though and we need to keep working to ensure more women identify the Green Party with their values and interests so we can get into Government and start implementing a comprehensive agenda towards equality.

WE HAVE HAD STRONG WOMEN ROLE MODELS IN NZ POLITICS SUCH AS JENNY SHIPLEY AND HELEN CLARK, WHAT HAVE YOU LEARNT FROM ROLE MODELS SUCH AS THESE IN YOUR OWN POLITICAL CAREER?

That individuals alone can't change the world and slotting women into positions of power doesn't necessarily result in better outcomes for all women.

HOW NECESSARY DO YOU FEEL THE IMPLEMENTATION OF FORMAL QUOTAS FOR NOT ONLY GENDER, BUT ETHNICITY, GEOGRAPHY AND OTHER MINORITIES ARE WITHIN POLITICAL PARTIES?

I support measures to compensate for discrimination



tion and well-documented unconscious bias. The Green Party list is gender balanced 60/40 (either way) and we also make allowances for age, status as tangata whenua and whether people live in the North or South Island. Increased diversity gives us reach into more communities and allows more people to consider the possibility of contributing and engaging.

DO YOU THINK THERE IS ANY SIGNIFICANCE IN THE FACT THAT WOMEN TEND TO HOLD PORTFOLIOS LIKE SOCIAL DEVELOPMENT, EDUCATION AND HEALTH WHEREAS MALE POLITICIANS TEND TO HOLD PORTFOLIOS OF FINANCE, DEFENCE AND ECONOMIC DEVELOPMENT?

Yes we live in a very gendered society and that obviously includes allocation/choice of portfolios. There's also an issue with how we define and accord status to portfolios. We will know we've made fundamental progress in breaking down gender role stereotypes when this division is broken down. Hopefully then the traditionally male portfolios will no longer be given more importance than the portfolios women have traditionally held.

WHAT STILL NEEDS TO BE ACCOMPLISHED BY FEMALE POLITICIANS OF THE FUTURE TO IMPROVE GENDER EQUITY IN NZ?

A plan to progress women's rights, equal pay, pay equity, a serious reduction of violence, initiatives to reduce gender role stereo-typing, incentives to share unpaid work, equitable resources for women's sport, better access to contraception and abortion, the elimination of racism, poverty, homophobia, trans*phobia and discrimination against people with disabilities... We still have plenty to do.

Hon. Nikki Kaye

MINISTER FOR YOUTH AFFAIRS,
FOOD SAFETY, CIVIL DEFENCE

NATIONAL PARTY



TO WHAT EXTENT WOULD YOU CONSIDER YOURSELF A FEMINIST?

I believe in equality of opportunity for everyone.

National has a strong female caucus and strong female Cabinet ministers. One of the best parts of my job, particularly in my role as Minister of Youth Affairs, is that I regularly get to meet with young women, and I am able to talk with them about setting goals, their aspirations, and ultimately what they would like to achieve in their life and career.

I think women in leadership roles do have a certain responsibility to help those around them (particularly the next generation) get more involved, achieve and eventually take on leadership roles of their own.

WHAT ARE YOUR THOUGHTS ON THE WAY IN WHICH FEMALE CANDIDATES GET FRAMED BY THE MEDIA IN ELECTIONS, SUCH AS THE 'BATTLE OF THE BABES' IN THE AUCKLAND CENTRAL ELECTORATE IN 2011?

I definitely think it's time to move on from that, but I also think it wasn't a difficult comparison for the media to make about the 2011 election race.

I guess it's only a natural conclusion for the media to make when two young females are in an election campaign for a high-profile seat, but I think the real issues did outweigh any chatter around this. I would hope that media, and the community alike, are able to focus more on what we achieve as parliamentarians for the country

IF YOU HAD TO PICK ONE WOMEN'S ISSUE IN NZ TO MAKE REFORMS ON WHAT WOULD IT BE AND WHY?

It would be women's health – specifically repro-

ductive health issues like endometriosis. I think a lot of women suffer and people don't talk about it enough.

HOW FOCUSED AND SUCCESSFUL DO YOU FEEL YOUR POLITICAL PARTY IS ON ADVOCATING FOR WOMEN'S RIGHTS? WHAT COULD YOUR PARTY BE DOING BETTER?

Let's put it this way – we don't need to put in place a #Manban to get greater participation by women. We have a very strong female Caucus, very strong Cabinet members and a very strong Minister of Women's Affairs.

We are not afraid to set aspirational goals and targets, nor are we afraid to speak out for what we believe in. There is equality of opportunity right across the party, demonstrated by the fact we were the party with the first female Prime Minister, and several strong female party presidents.

I am the youngest National female Cabinet Minister and the second youngest National Cabinet Minister in history so I may be a bit bias!

WE HAVE HAD STRONG WOMEN ROLE MODELS IN NZ POLITICS SUCH AS JENNY SHIPLEY AND HELEN CLARK, WHAT HAVE YOU LEARNT FROM ROLE MODELS SUCH AS THESE IN YOUR OWN POLITICAL CAREER?

I have been very much guided by people like Jenny Shipley, who have helped pave the way for women to have greater participation in politics.

I have never been afraid to step up and put myself forward. It is a misconception that young women think they have to be really aggressive to make it in politics. You have to be strong, you have to have convictions but it is also beneficial to have a caring side

I think having strong role models like Jenny Shipley has definitely highlighted the opportunities available to young politicians, like I had in 2008. I also admire Helen Clark for her strength and work ethic.

Regardless of political persuasion I think we have had some strong women political leaders.

HOW NECESSARY DO YOU FEEL THE IMPLEMENTATION OF FORMAL QUOTAS FOR NOT ONLY GENDER, BUT ETHNICITY, GEOGRAPHY AND OTHER MINORITIES ARE WITHIN POLITICAL PARTIES?

I personally don't believe in quotas – I think candidates should be elected on ability and not gender etc. National has had, and currently has a very diverse caucus – we had the first Asian Minister of Ethnic Affairs – and all of these people are achievers in their own field before entering politics.

DO YOU THINK THERE IS ANY SIGNIFICANCE IN THE FACT THAT WOMEN TEND TO HOLD PORTFOLIOS LIKE SOCIAL DEVELOPMENT, EDUCATION AND HEALTH WHEREAS MALE POLITICIANS TEND TO HOLD PORTFOLIOS OF FINANCE, DEFENCE AND ECONOMIC DEVELOPMENT?

I think that's a really good question.

In the current National Government we have Hon. Amy Adams as the Minister of Communications and Technology – which is a vital role in ensuring New Zealand's business and economic future. Meanwhile Hon Judith Collins is Minister of Justice, and Hon Anne Tolley is Minister for Police and Corrections.

We also have Hon Tony Ryall as Minister of Health, and Hon Nick Smith as Minister of Conservation.

I don't think Ministerial portfolios should be selected with gender in mind - they should be selected on merit

WHAT STILL NEEDS TO BE ACCOMPLISHED BY FEMALE POLITICIANS OF THE FUTURE TO IMPROVE GENDER EQUITY IN NZ?

It would be great to see more women elected to Parliament. Currently 34% of MPs are women, up from 28% in 2002.

I think that current MPs need to foster and work with young leaders. Politics needs to be seen as a more accessible and attractive career option. I also think we need to encourage young women to make their mark on the world before entering politics- so they get some real world perspective and experience.

I do think that with careful planning female MPs and Ministers can still achieve a balance between work and family aspirations – the House itself has changed dramatically even in the last 20 years. I imagine it will be even more representative and flexible in the next 20.



ARTWORK BY CASEY CARSEL

Hon. Tariana Turia

MINISTER FOR WHĀNAU ORA, &
DISABILITY ISSUES

CO-LEADER MAORI PARTY.



TO WHAT EXTENT WOULD YOU CONSIDER YOURSELF A FEMINIST?

I have always had some questions around approaches which focus exclusively on women or men as if they are separate groups which operate in isolation of each other. My view is that our strength is in each other; mana tane; mana wahine – our collective wealth is demonstrated in our relationships with each other. Our well-being is dependent on the well-being of the whole whanau.

WHAT ARE YOUR THOUGHTS ON THE WAY IN WHICH FEMALE CANDIDATES GET FRAMED BY THE MEDIA IN ELECTIONS, SUCH AS THE 'BATTLE OF THE BABES' IN THE AUCKLAND CENTRAL ELECTORATE IN 2011?

The focus for candidate selection for central and local government should always be about the ability and integrity of the individual and what they stand for – not what they look like.

IF YOU HAD TO PICK ONE WOMEN'S ISSUE IN NZ TO MAKE REFORMS ON WHAT WOULD IT BE AND WHY?

I believe the greatest opportunity we have is to enable a transformation of our whanau so that our whanau can determine their own solutions, rather than the State stepping in and taking over the direction. For too long, whanau have been encouraged to rely on others outside of their own solutions - whether it be the state, or service providers.

HOW FOCUSED AND SUCCESSFUL DO YOU FEEL YOUR POLITICAL PARTY IS ON AD-

VOCATING FOR WOMEN'S RIGHTS? WHAT COULD YOUR PARTY BE DOING BETTER?

There are two co-leaders appointed to lead the Maori Party – a male co-leader and a female co-leader reflecting our view of the importance of both genders. Our philosophy has always been to advocate for the well-being of the whole whanau rather than the individual.

WE HAVE HAD STRONG WOMEN ROLE MODELS IN NZ POLITICS SUCH AS JENNY SHIPLEY AND HELEN CLARK, WHAT HAVE YOU LEARNT FROM ROLE MODELS SUCH AS THESE IN YOUR OWN POLITICAL CAREER?

I have been inspired by many women over the years including those who raised me like my mother my aunts and my nannies. Strong women and along with the men in our family pulled together through difficult times. We relied on each other rather than the state. We grew our own food and we shared in the raising of the children. That's the way it was for small rural communities. One female politician that I particularly admire is my Auntie the late Iriaka Ratana. Iriaka replaced her late husband as the Western Maori Electorate MP in 1949. During that time young Maori were moving to the cities and Iriaka advocated for accommodation and trade training for them. She was also a strong advocate for the elderly and those who lived in poverty. It wasn't common for women let alone Maori women to be elected to Parliament in those days when it was dominated by Pakeha men so Iriaka paved the way really for Maori women.

HOW NECESSARY DO YOU FEEL THE IMPLEMENTATION OF FORMAL QUOTAS FOR NOT ONLY GENDER, BUT ETHNICITY, GEOGRAPHY AND OTHER MINORITIES ARE

WITHIN POLITICAL PARTIES?

Well in the Maori Party we work on the basis that having a male and female co-leader provides a balanced leadership. We are particularly concerned with ensuring that minorities are represented. Take for example the disproportionate sizes of the Maori electorates which are based on population rather than geography. The travel and time required to serve these electorates is disproportionate to the general seats.

DO YOU THINK THERE IS ANY SIGNIFICANCE IN THE FACT THAT WOMEN TEND TO HOLD PORTFOLIOS LIKE SOCIAL DEVELOPMENT, EDUCATION AND HEALTH WHEREAS MALE POLITICIANS TEND TO HOLD PORTFOLIOS OF FINANCE, DEFENCE AND ECONOMIC DEVELOPMENT?

I think that women have been naturally steered into those occupations that align with the social needs of the community because for so long we have been key to caring for children, the sick and the elderly in our families. But the fact is we need more to encourage young women into finance, defence and economic development. I think, also, we need to consider selection policies - in how we encourage those who are making appointments to consider the broad range of skills and expertise that women bring to these areas.

WHAT STILL NEEDS TO BE ACCOMPLISHED BY FEMALE POLITICIANS OF THE FUTURE TO IMPROVE GENDER EQUITY IN NZ?

I think really the answer lies in what we can all be doing, both male and female to improve gender equity. This is not a role that should be the sole domain of women.



ARTWORK BY GLORIA FRASER

Third Wave Feminist Campaigns

THURSDAYS IN BLACK

"I support the human right of women to live in a world without violence, rape and fear."

The idea of Thursdays in Black is to wear black as a symbol of solidarity to victims of violence and rape. Wearing black demonstrates a desire for a community where we can all walk safely without fear of being beaten up, verbally abused, raped, or being discriminated against due to your sexual orientation, political affiliation, gender or ethnicity. The Thursdays in Black campaign provides people who may otherwise feel powerless to step up and be a part of a movement that believes in the right of all people to live in a world free of violence.

The movement started within war torn countries with groups such as Mothers of the Disappeared in Argentina, Black Sash in South Africa and the Women in Black movements in Bosnia and Israel. These groups include Argentinian mothers who gather every Thursday in silence to protest the loss of loved ones under the military dictatorship, women who expressed outrage at the rape-death camps during the Bosnian war, and the women who opposed the Israel occupation of the West Bank and the abuse of Palestinians.

Here at the University of Auckland you can be a part of this movement. Every Thursday in the Quad from 11am-2pm there is a Thursdays in Black stall, run by the Women's Rights Officers, where cupcakes are sold for a gold coin donation. All proceeds made go directly to Women's Refuge to help victims of violence. Information about violence in its many forms (including: domestic violence, sexual assault, harassment, rape) is always on offer at the stall as well as information about how to help someone else who is facing these problems.

Be a part of the movement, demand a world without rape and violence and wear black on Thursdays.



KNOW YOUR IX

Know Your IX is a campaign to educate college students in the U.S. about their rights under federal law. Though thousands of young people every year are sexually assaulted by their fellow students, many do not know that a law protects their right to education.

The movement began after a number of schools responded to sexual assault allegations by their students with disregard and in some cases, extremely hostile treatment. Angie Epifano of Amherst College in Massachusetts released a statement describing the appalling treatment she received when seeking support from her College administration, after reporting her sexual assault by another student. She was continually harassed by the perpetrator in the University's only dining hall, coerced into taking the blame for her experience, and pressured to drop out.

Title IX is a portion of the Education Amendments of 1972 which states that "no person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance". This means that students who are survivors of sexual violence are able to advocate for themselves during their University's grievance procedures, and demand that their school live up to their legal responsibilities. If their University fails to respect what students are entitled to under the law, Title IX outlines that they can file a complaint with the Department of Education.

After Angie came forward with her story, others filed complaints under Title IX, resulting in investigations into a number of Universities and a group of activists creating Know Your IX. When Universities are confronted with their students' knowledge and desire for justice, they will be forced to take aggressive steps to end sexual violence, ensuring every student a safe educational environment.

To find out more about "Know Your IX", visit their website <http://knowyourix.org/>



WHO NEEDS FEMINISM

For many people today, the label 'Feminist' connotes a mentally unstable, man-hating, bra-burning 'Feminazi'. These connotations, which are so deeply entrenched within the way society perceives feminism, are wrong. There is also a firmly entrenched belief that society no longer needs feminism; that it is an outdated and irrelevant notion, that in the modern age we no longer need to stand up and fight for the right to be heard, the right to be included and recognised as equal with others.

To combat such prevailing prejudices, 16 women at Duke University in the American state of North Carolina launched a public relations campaign to reclaim feminism and also to inform people about why it is still needed in this day and age. They called this campaign "Who Needs Feminism". The campaign works by people taking a photo of themselves holding a sign saying why they need feminism. See the picture for an example. Since the campaign's launch it has spread across the globe; from the USA to Europe and even down here to the University of Auckland in New Zealand.

The thing is, it isn't just about standing up for the equality of women. It is about the equality of everyone. Female, Male, Trans-gender, Maori, Pakeha, Asian, Pacifica, Gay, Straight, Bisexual, A-sexual. We don't live in a binary world and we should recognise this. No one deserves to be made to feel inferior or excluded because of uncontrollable traits. "Who Needs Feminism" is one means by which we can empower those around us to remember equality, particularly in regards to women, but also for everyone.

For more information about "Who Needs Feminism" go to the website <http://whoneedsfeminism.com>, or their Facebook page by the same name.



Women's Networks on Campus



CAMPUS FEMINIST COLLECTIVE

A platform from which to take a stand on issues facing women as well as general issues involving gender.

The Campus Feminist Collective (CFC) are working to eliminate sexism and other forces of oppression on campus as well as raising awareness of feminist issues. The club exists on campus as a support group for feminists and other persons affected by sexism.

While they fight the patriarchy, they also love to have fun! CFC runs social events and discussion groups, and can occasionally be found belting out their favourite power ballads at the Shadows karaoke night.

CFC also provides a platform for non-dominant perspectives, as sexism is just one form of oppression, and the need to be aware of other axes of oppression is extremely important. Because of this the club advocates intersectional feminism. CFC stands behind queer and trans* communities, women of colour, migrants, refugees, sex workers, women with children, women with disabilities, women with mental illness, women living in poverty, and many others.

Come along to one of the bi-weekly meetings or other events - all genders welcome.

Email contact: feministsuoa@gmail.com



WOMEN IN ENGINEERING NETWORK (WEN) UOA

A forum for female engineering students to meet informally and support each other, put on events, and work to increase their numbers and status. WEN can be found on Facebook – search 'Women in Engineering Network (WEN) UoA'.

The Faculty of Engineering also has a full time 'Women in Engineering Equity Advisor', Robyn MacLeod, who provides advice and support for all women engineering students, both current and prospective. The equity advisor works very closely with WEN. Robyn's full contact details can be found on the University's website and her email is r.macleod@auckland.ac.nz



EQUAL JUSTICE PROJECT (EJP)

A student run pro bono initiative empowering communities to seek equal access to justice through education, service, and advocacy. It is entirely run and led by students from the University of Auckland, Faculty of Law.

The Women and the Law group of EJP aims to raise awareness around university and in the wider community about legal issues & women's rights. They provide a range of intellectually stimulating events

and present submissions on Parliamentary bills. This year EJP submitted to the Parliamentary Select Committee on extending Paid Parental Leave to 12 weeks, focusing on the overall health benefits to both mother and child in extending parental leave.

The Pro Bono group of EJP has also produced some enlightening reports this year focused on women's issues. *Transgender Prisoner's Rights Ignored* has been published in this edition of Kate, and more recently they have published *Battering the Law*, which examines the severe problem in New Zealand law with labeling abuse victims with "battered woman syndrome." These reports and many more can be found on their website: equaljusticeproject.co.nz

Find them on Facebook: Equal Justice Project – Women and the Law or womenandthelaw@equaljustice.co.nz



WOMEN IN PHILOSOPHY

The Women In Philosophy Group was started up as a response to the international problem of the lack of female philosophers. Like most of the other humanities, Philosophy at undergraduate level begins with even numbers of male and female undergraduates, only to have a startling number of women leave. Studies have shown this is mostly because women find Philosophy to be a hostile environment. Women in Philosophy seek to address the concerns of female undergraduates and postgraduates and provide support whilst they complete their studies. They also run a weekly reading group that discusses female philosophers and women's issues.

If you want to join the group, get in touch with Tessa Clews: co-administrator, tcle020@auckland.ac.nz



ARTWORK BY KERRIE VAN HEERDEN

Women's Networks In The Community

YWCA

Led by former AUSA President Kate Sutton, the Young Women's Christian Association (or YWCA to you and I) is a fantastic organisation that aims to empower women to maximise their potential, creating an environment where diversity and equality is valued. The YWCA is part of a global network of 25 million women striving to achieve this.

So what do they do? Heaps! They run leadership and mentoring programmes for young women, such as M.A.N.A. for first year tertiary students, offer scholarships and support women who have had breast cancer. They also run a hostel, where you can stay anywhere between a night and three years!

Where can I find them? The hostel is at 103 Vincent Street, Auckland City, while the YWCA Auckland Office can be found at 21 Scanlan St, Grey Lynn. Their website is <http://www.akywca.org.nz/>.



AUCKLAND WOMEN'S CENTRE

The Auckland Women's Centre is a community house for women, providing a friendly women-only meeting space. A proudly feminist organisation and a part of the Auckland community since 1975, the Auckland Women's Centre is committed to te Tiriti o Waitangi and aims to empower women.

So what do they do? Just about everything. The Auckland Women's Centre "aims to provide affordable, quality welfare and support services and personal development and community education opportunities." This includes counselling, a well-

stocked library and community education. Should the Auckland Women's Centre not have the services required – for example for migrant women, they do everything in their power to redirect or refer you to the appropriate provider.

Where can I find them? 4 Warnock St, Grey Lynn. Their website <http://www.awc.org.nz> is a treasure trove of information, links and advice.



WOMEN'S HEALTH ACTION

Women's Health Action is a charitable trust that aims to provide women with high quality information and education services to enable them to maintain their health and make informed choices about their health care.

So what do they do? Women's Health Action provides high-quality, evidence based information and educational for women to make informed decisions about their health. In addition, Women's Health Action also writes papers and makes submissions on relevant health issues.

Where can I find them? Level 2, 27 Gillies Avenue, Newmarket, Auckland. Their website is <http://www.womens-health.org.nz/>



SHAKTI COMMUNITY COUNCIL INC.

Shakti is a support group **for migrant women, by migrant women**, aiming to help migrant women become self-reliant, challenge the acceptance of domestic violence and bring about gender equality and social change in their own communities. Shakti is part of a wider network of groups, with

branches throughout New Zealand as well as in Melbourne and New South Wales. In 1995, Farida Sultana and 7 other Asian women in Auckland founded Shakti.

So what do they do? Shakti provides (but is not limited to) a 24 hour helpline, refuge centre, counselling and advocacy and is in the process of developing NZQA accredited programmes. Its focus is specifically on migrant and refugee communities, and operates in a culturally appropriate and multi-lingual environment.

Where can I find them? Contact them on (09) 838 4217, or their crisis number 0800 SHAKTI (0800 742584). Their website is <http://www.shakti.org.nz/index.htm>.



WOMEN'S REFUGE

A not-for-profit, volunteer-run organisation, Women's Refuge provides support for women and children trying to escape domestic violence. Auckland Women's Refuge is affiliated with the National Collective of Independent Women's Refuges (NCIWR).

So what do they do? Women's Refuge provides services such as (but are not limited to) a 24 hour helpline, a confidential safe-house, referrals to counsellors, lawyers and doctors when and where appropriate, information and education on domestic violence and related legal issues. More specific information can be found at <http://www.awrefuge.org.nz/whatwedo.htm>.

How can I find them? Their website <http://www.awrefuge.org.nz/> has a wealth of information in itself. If you are looking to make contact directly, the office number is (09) 378 7635, while the crisis number is (09) 378 1893.





The Campus Feminist Collective

A platform from which to take a stand on issues facing women as well as general issues involving gender. Fortnightly meetings, cupcakes and social events.

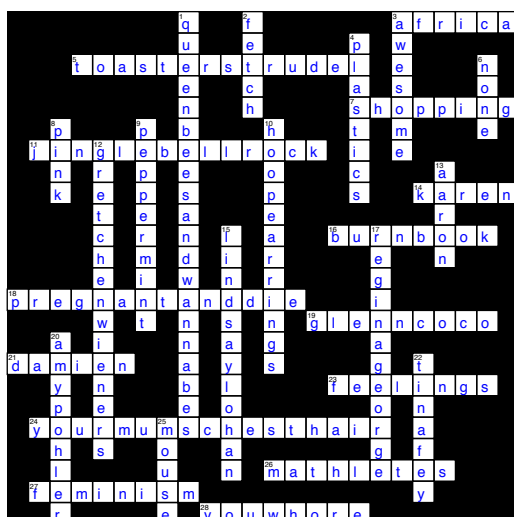
Join us and fight the patriarchy!

All genders welcome.

feministsuoa@gmail.com

@FeministsUOA

www.facebook.com/groups/campusfeministcollective



If you want to find out more about Feminism in general, join the Campus Feminist Collective: a platform from which to take a stand on issues facing women as well as general issues involving gender.

We are working to eliminate sexism and other forces of oppression on campus as well as raising awareness of feminist issues, and exist as a support group for feminists and other persons affected by sexism.

While we fight the patriarchy, we love to have fun! We run social events and help out the WROs at Thursdays in Black, demanding a world without rape and violence by selling cupcakes and donating the proceeds to Women's Refuge.

The Campus Feminist Collective also provides a platform for non-dominant perspectives, as sexism is just one form of oppression, and the need to be aware of other axes of oppression is extremely important. Because of this we advocate intersectional feminism. We stand behind queer and trans* communities, women of colour, migrants, refugees, sex workers, women with children, women with disabilities, women with mental illness, women living in poverty, and many others.

Come along to one of our bi-weekly meetings or other events - all genders welcome.

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