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Newsletter of the Lower Hutt Women's Centre

Vol. 28 | No. 2 | Whiringa Nuku 2020



Viewpoint

By Kate Schellekens

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Throughout women's suffrage history in New Zealand, there have been many prominent names, and Meri Te Tai Mangakāhia (1868-1920) was one of the most influential Māori women in our suffrage history.

Mangakāhia was the first woman to address the Kotahitanga Parliament, speaking on her motion to allow wāhine Māori to vote and sit in the Māori parliament - something pakeha suffragettes did not initially aim for. She believed that they should not be excluded from political representation, and that the Queen may be more open to requests coming from other women, as opposed to the calls of tāne Māori that bore no advantage for wāhine Māori.

Additionally, she helped establish the Ngā Kōmiti Wāhine in alignment with the Kotahitanga Parliament in 1893, and in 1897 was an integral part of wāhine Māori winning the right to vote in Kotahitanga Parliament. She also started Te Reiri Karamu, a women's column in the newspaper Te Tiupiri. An exceptional speaker and organiser, she dedicated her work to helping women gain rights not only in Kotahitanga Parliament, but also in the colonial New Zealand Parliament. She remained an active part of wāhine Māori rights and welfare movements until her death, and her work allowed many wāhine Māori to



come forward about their experiences and issues such as family violence and the ramifications of colonisation.

Given the inequities between European women and wāhine Māori in New Zealand in both the past and present, Mangakāhia is the influential woman I have chosen to talk about as much of her work is sidelined in public understanding of the Suffrage Movement.

It is important, especially in stories of protest and activism, to remember that the effects of a movement are often felt more deeply by some parties, but that their efforts are often minimised in historical retellings. Mangakāhia is an example of an influential woman in history whose work in advocating for wāhine Māori rights, giving voices to stories that were not heard, and playing an instrumental part in the women's suffrage movement in New Zealand should not be undermined or ignored.



In this issue...

- 2 Whakatauki
- 3 Can I be Māori and Queer?
- 5 Computer Tips and Tricks
- 6 Workshops topic and info
- 10 Poem
- 13 An elevator, a rapper and an elephant
- 14 Why are all virtual assistants female?
- 15 Treaty of Waitangi
- 16 Join Us

Women's Centre opening hours

Mon-Tues 10-2pm
Wednesday to Friday 9:30-3:30pm

Contact us

186 Knights Road, Waterloo

Lower Hutt 5011

Phone: 04 920 1009

Email: info@lhwc.org.nz

Web: www.lhwc.org.nz

Whakatauki

Whāia te iti kahurangi ki te tūohu koe me he maunga teitei.
Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain.

Whatungarongaro te tangata toitū te whenua.
As man disappears from sight, the land remains.

He tangata takahi manuhiri, he marae puehu.
A person who mistreats his guest has a dusty Marae (Meeting house).

Tangata ako ana i te whare, te turanga ki te marae, tau ana.
A person who is taught at home, will stand collected on the Marae (meeting house grounds).

Ka mate te kāinga tahi, ka ora te kāinga rua.
When one house dies, a second lives.

Naku te rourou nau te rourou ka ora ai te iwi.
With your basket and my basket the people will live.

Ehara taku toa, he takitahi, he toa takitini.
My success should not be bestowed onto me alone, as it was not individual success but success of a collective.

Source: <https://www.maori.cl/Proverbs.htm>

Working Bee 28 November 10 - 4pm. Come join us to give the centre some TLC. Come for as long as you want and if you're staying for lunch bring something to share.

Free Legal Advice

The Women's Centre has free 30-minute consultations available during the first week of each month.

The primary objective of a consultation is to advise you if you have a legal problem, and whether you need to see a solicitor. If you do need to see a solicitor the lawyer can advise you about your eligibility for Legal Aid and give you some idea of the legal procedures involved in solving your particular problem.

If you don't have a legal problem the lawyer is sure she can give you some sound practical advice anyway.

The lawyer can also advise you about facilities available to help you solve your own problems, such as the Disputes Tribunal, Family Court Counselling, etc. All consultations are held in private and are strictly confidential.

When:

First week of the month

How to book:

Phone the Women's Centre at any time during the month to register your interest in an appointment. We will phone you at the beginning of the month to check if you still require an appointment, and if you do, we will give you the phone number to make the appointment directly with the lawyer.

Please do not contact the lawyers without first booking with the Women's Centre.

Where:

Thomas Dewar Sziranyi Letts
Level 2, Corner of Queens Drive and Margaret Street, Lower Hutt

Can I be Māori and Queer?

Written by Catalina Benjamin and Reshared from <https://www.saltyworld.net/can-i-be-maori-and-queer>

Growing up in Aotearoa (New Zealand), I was immersed in Māori culture and ideals. Most of the people within Māori culture, similar to other BIPOC communities, find gender and sexuality, taboo. I believed, like the majority of others in NZ, that heterosexuality and being cisgender were the norm and that they were the only correct way to live.

During pre-colonial times, Māori society held particularly open-minded views in regard to sexual fluidity.

When I was 12, I discovered the terms Lesbian, Queer and Gay and I thought “what do those words even mean?” so, I started to research. I learned about the infinite types of sexualities and genders that exist. Surely if they existed this meant they were real and valid? I began to question whether or not I was a member of the LGBTQ+ community, one thing I knew for sure is that I was different. I just had no clue in what way. I went straight to my mother to attempt to find the answers to the questions I so desperately had. She told me that it was normal to question my sexuality, but I was too young to know and that I should wait until I was older and had more life experience to discover what my sexuality was. She was not alone in being sceptical about sexuality, as it is common across Māori culture to be ignorant of and repelled by sexualities and genders that deviate from what society believes to be the norm. But Māori have not always held this position. During pre-colonial times, Māori society held particularly open-minded views in regard to sexual fluidity. The concept of Takatāpui (devoted partner of the same sex) was widely practised and accepted across the various iwi (tribes) in

Aotearoa. This term has since been reclaimed in the 1980s by Māori members of the LGBTQ+ community. There are people who strongly believe that Māori sexual fluidity did not exist prior to the colonisation of Aotearoa by the British. Though it is clear that the arrival of the British in New Zealand led to the change in sexual and general behaviour amongst Māori and propelled Takatāpui into a negative and deviant light. This was mainly due to the pressure of Christianity and Western views that accompanied the European settlers. This has resulted in many Māori holding similar views about sexuality that are customary in Christianity.

After confiding in certain people, who I thought were more accepting of me, I was outed. I was fifteen at the time and I thought my life was over.

Over the course of the next year, my questions subsided and were pushed further down as I struggled to be ordinary. At thirteen, I attended a Māori and Catholic Boarding School and sexual fluidity continued to be taboo, which strengthened the internalised homophobia within me. Before I had discovered who I was, girls at school had already decided that I was a lesbian and was obsessed with vaginas. I was bullied because of this assumption and constantly spent my school days reinforcing that I was not a lesbian and how disgusting that was. I did not consider myself a lesbian but that did not matter to anyone. They assumed and therefore I was.

With the constant bullying, the questions I had been ignoring began to resurface, and I realised after a long time of deliberation within myself that I was a member of the LGBTQ+ community. I knew I was not a lesbian because I still liked boys and assumed that I was bisexual. After confiding in certain people, who I thought were more accepting of me, I was outed. I was fifteen at the time and I thought my life was over. Everything changed at school and life got a little weird. Some of the girls would just stare and whisper about me behind my back. This hurt more than the teasing because it meant they didn't respect me enough to be upfront with me. The ideas about



Art by Huriāna Kopeke-Te Aho

sexuality that are held by the Māori and Catholic communities had helped create the views within those who bullied me and within myself to believe that I was not normal and deserved mistreatment.

The idea that I have to hide such an important aspect of myself, yet my heterosexual relatives are able to flaunt their new relationships, without fear of

backlash, is disgusting.

The pain and torment that I received all those years has shaped who I am. It has helped me to discover that I am Queer. My sexuality is fluid and I am who I am regardless of what other people believe to be valid. I still struggle with my sexuality occasionally due to the conflicting views between myself and my culture. My extended family tend to have modern Māori views on sexual fluidity and hold a heteronormative outlook on life. While my mother supports me as much as she can, she believes that I should keep my sexuality a secret until I am in a serious relationship, in a bid to protect me from the predominantly homophobic values of my relatives. The idea that I have to hide such an important aspect of myself, yet my heterosexual relatives are able to flaunt their new relationships, without fear of backlash, is disgusting. It is almost as if I have two versions of myself, which I think I uphold more so for the sake of my mother. The Catalina in Australia who is out and proud about her Queer identity and the Catalina at home in Aotearoa who is quiet about her sexuality and everyone

questions if she is a lesbian behind her back. I have been blessed with a loving and accepting mother who has taught me that who I am is valid and that I have the right to be happy regardless of what anyone else believes. I try to educate my family as much as I can that sexuality and gender is not a choice, and that everyone deserves to live as their true selves.

The views of a person who is Māori and LGBTQ+ may conflict with the views of their culture in postcolonial times, but it is important that we remember that the views that our ancestors held during pre-colonial times were more accepting of our Takatāpui ways than the views held by Modern Māori. Therefore, these should be the views of which we aspire to, rather than the views of the colonisers of Aotearoa. My experience of discovering who I am within the LGBTQ+ community and the wider Māori societal context, may not be the same for everyone. It may differ from the experience of those living as LGBTQ+ in other BIPOC communities across the world, but we all have one thing in common. That we must persevere through the

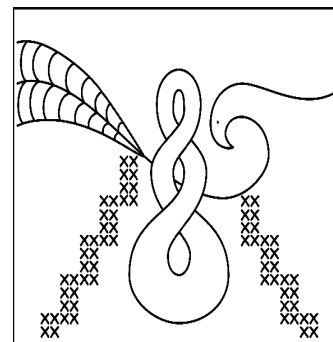
homophobia, the conflicting views and the ignorance of others in terms of LGBTQ+ sexuality.

About the Author

He ūri ahau nō Ngāti Maniapoto me Ngāpuhi.

I am a descendant of Ngāti Maniapoto and Ngāpuhi.

Catalina Benjamin is a Melbourne based musician and is currently working towards her BA with a double major in History and Classical Studies. She is of mixed Māori, Swiss and English descent. Catalina is passionate about working towards the removal of the taboo surrounding sexuality, gender and sexual abuse within BIPOC communities, through the education of the people living within these communities.



Whiringa Nuku

Whiringa Nuku (Tuhoe)

Also known as Te Rima o Kōpū (Ngati Awa), Tatau urutahi (Ngati Kahungunu)

Southern hemisphere: October to November,

The name Whiringa Nuku talks about the beauty of the earth. 'Whiringa' is a decorative but practical plaiting on the edge of a garment and 'Nuku' refers to wideness and the earth itself. Spring growth is at its best.

Source: The Māori Oracle

<https://sites.google.com/site/themaorioracle/home/maramataka-the-maori-calendar>

JENNY'S (COMPUTING) TIPS AND TRICKS (11)

And here's my next tip, the eleventh (or thereabouts), for those who are not sure about **ZOOMing** and how to find out more, and are using a laptop. Like most things, once you know how to do it, it's really quite easy.

I had a browse around the **ZOOM** website and was delighted to see that they provide a lot of easy to find and understand 'how to' information and videos for whatever part of the meeting process you want to use it for. Also FAQ and trouble-shooting sections if you are still not sure. Laptop required ☺

#11 An introduction to ZOOMing for you - who's ZOOMing who?

1. Go to ZOOM Help Center

- ▶ **Type support.zoom.us/hc/en-us into your web browser** (eg Chrome, FireFox etc), click on **Zoom Help Center** – support.zoom.us/hc/en-us in the dropdown list or google results, and the Zoom help page opens at **Popular Topics**
- ▶ **Click on [Getting Started](#)**. Check out the ★starred items if you are confident or short of time. After each topic return to [Getting Started](#) for the next one.
 - Click on ★ **[Getting Started on Windows and Mac](#)** for an overview of ZOOM's basic features, when finished to click on [Getting Started](#) in the menu list on the left of the page
 - In **GETTING STARTED** next down **[Quick start guide for new users](#)** usefully goes through the steps from signing in (or not, if you just want to join a meeting) to scheduling meetings, starting your first meeting as the host, and inviting others to join your meeting and joining another user's meeting
 - Under **Training** (below the **Desktop** section or bottom of left side menus) **[Zoom Video Tutorials](#)** are helpful, also **[Meeting and Webinar Best Practices and Resources](#)**. I will receive resources for the first **[Live Training Webinar](#)** and pass on to Pamela if needed
 - Alongside **Training** are **[Frequently Asked Questions](#)**, helpful if you are still wondering
 - **[Troubleshooting](#)** at the bottom of the page has some useful articles for if/when things go wrong
- ▶ **[Audio, Video, Sharing](#)** (menu left of page or Popular Topics)
 - ★**[Testing computer or device audio](#)** steps are provided if you have not been prompted when joining the meeting, no sound and/or vision troubleshooting provided. **[Mute and Unmute all](#)** could be useful
- ▶ **[Meetings and Webinars](#)** (menu left of page or Popular Topics) has sections on Joining & Starting, Video Webinars, Scheduling, and Settings and Controls to manage your meeting/s
 - **[FAQs](#)** - Frequently Asked Questions – has several articles to clarify common issues
- ▶ **[One Minute Video Introductions](#)** (below Popular Topics on front page of Help) has useful topics -
 - Join a meeting, Record a Meeting, Joining and Configuring Audio & Video, Scheduling a meeting, Meeting Controls.

2. YouTube videos are often popular ...

- ▶ In the search bar type **zoom** and check the dropdown suggestions. Zoom has a dedicated channel with lots of helpful stuff; if you want something more specific add **for beginners**, or **meeting tips** etc.

3. Don't forget to check your meeting setup, sound and visuals are all working well before you need them, maybe try a test meeting ... and enjoy your meeting/s!

Hope this helps ☺

Jenny

ICT Trainer/Adviser
7 April 2020

About our ongoing events

This is our weekly ongoing programme. We have regular workshops and groups that provide for a range of different needs. These are free or low cost.

All courses are held at the Women's Centre.

WEEKLY SCHEDULE

Tuesday

6:30 – 8:30pm	Self Esteem
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Wednesday

9:30am–3:30 pm	Computer lessons (by appointment)
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Friday

9:45am–12pm	Self Esteem
1–2:30pm	A & D Wellbeing Group

First Sunday of the month

1–4pm	Support group for women who have experienced rape or sexual abuse
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Computer Support for Women

Our computer lessons cater to a range of abilities, starting from complete beginners. Bring your questions to your lesson and Jenny will help you out.

Want to learn how to:

- surf the net? Find useful websites for news, shopping, books, timetables, health info, maps, online travel sites, social media, online radio
- use your laptop? (bring it along to your lesson)
- use your phone — android and iphone
- use your tablet or ipad
- email and set up an email account?
- become proficient in Microsoft Word, Excel, Powerpoint, or Visio?
- use Facebook, Skype, TradeMe, DropBox, or YouTube?
- scan documents and photos?
- manage and edit your photos?
- upgrading or downloading apps

We run with two computers; both run Windows 10 and Microsoft Office 2016. One is a standard desktop and the other is touch-screen.

Day: Wednesdays

Tutor: Jenny Holdt

Time: 9:30am–3:30pm

Appointments with the tutor are 30 or 60 minutes

Bookings: Bookings are essential and you must book in advance. You can book for 3 sessions at a time (usually 2 or 3 weeks in advance)
Call 920 1009 for an appointment

Free computer access

The Women's Centre has two public access computers available for all women to use during our opening hours.

Our computers

- Both computers run on Windows 10 and one is touchscreen

Other facilities

- Printing 20¢ per black and white page (*free during lessons*)
- Scanner
- Free internet access

Booking

Phone us on 920 1009 to book your time. You can book up to two hours for each session.



Self Esteem for Women

Our self esteem develops and evolves throughout our lives as we build an image of ourselves through our experiences with different people and activities.

Experiences during our childhood play a particularly large role in the shaping of our basic self esteem. When we were growing up, our successes (and failures), and how we were treated by the members of our immediate family, by our teachers, sports coaches, religious authorities, and by our peers, all contributed to the creation of our basic self esteem. The course is designed to give women the opportunity to develop awareness of how they live in the world, the influences on them, and how they have the ability and power to make changes in their lives.

Women will be given the opportunity to:

- develop skills to recognise the strengths in themselves
- look at the areas of self responsibility and self reflection
- be encouraged to develop awareness around how beliefs about self develop and grow
- build their emotional connection with themselves and develop a greater awareness of their own feelings and emotions
- feel a sense of personal power and belonging
- celebrate positive aspects of being a woman.

Self esteem workshops are run on Tuesday evenings and Friday mornings. Each workshop is separate. You may attend one or as many as you like. Self esteem runs on a 20-topic basis. Once the 20 topics have been completed, the cycle begins again.

Tuesday evening workshops

Time: 6:30–8:30pm

Cost: \$5

Facilitator: Diana Rickman

Booking: You don't need to book; just turn up

Friday morning workshops

Time: 9:45am–12 noon

** This workshop starts at 10am and latecomers won't be admitted **

Cost: \$2

Facilitator: Stephanie Brockman

Booking: You don't need to book; you can just turn up

Creche: Creche is provided for pre-school children only without extra charge only on Friday morning. If you want to bring your children please turn up earlier, with time to settle your children in and bring some food for their morning tea. Please make enquiries about babies because they need a lot of attention and we only have one creche worker.

Tuesday evenings in 2020

11 August	Developing courage
18 August	Willpower
25 August	Anger as a strength
1 Sept	Developing self knowledge
8 Sept	Self love
15 Sept	Acknowledging self
22 Sept	Enhancing self in terms of awareness
29 Sept	Acceptance and use of strengths
6 Oct	Positive thought and talk
13 Oct	Messages about self
20 Oct	Accepting responsibility for self
27 Oct	Coming to grips with feelings
3 Nov	Talking about ourselves
10 Nov	Beliefs about self
17 Nov	Expressing pride in self
24 Nov	Letting go of the past
1 Dec	Respecting self and others
8 Dec	Striving for pure motives
15 Dec	Putting yourself in neutral
22 Dec	Having the courage to be imperfect

Friday mornings in 2020

7 Aug	Acceptance and use of strengths
14 Aug	Positive thought and talk
21 Aug	Messages about self
28 Aug	Accepting responsibility for self
4 Sept	Coming to grips with feelings
11 Sept	Talking about ourselves
18 Sept	Beliefs about self
25 Sept	Expressing pride in self
2 Oct	Letting go of the past
9 Oct	Respecting self and others
16 Oct	Striving for pure motives
23 Oct	Putting yourself in neutral
30 Oct	Having the courage to imperfect
6 Nov	Developing Courage
13 Nov	Willpower
20 Nov	Anger as a Strength
27 Nov	Developing Self Knowledge
4 Dec	Self Love
11 Dec	Acknowledging Self

Support Group Who Have Experienced Rape or Sexual Abuse

A monthly three-hour support group for women who have experienced childhood sexual abuse, sexual abuse, or rape is being offered at the Lower Hutt Women's Centre.

These workshops are held on the first Sunday of the month from 1pm–4pm, and are for women at any stage of their journey through abuse and recovery.

The group is facilitated by an ACC-accredited counsellor, Ally Andersun, who is skilled in therapeutic group work.

"The traumatised child doesn't have the luxury of self reflection."

—John Briere

"I thought I was so alone with this problem, but hearing about how others have coped helps enormously." —Dr. Kim McGregor in *Surviving and Moving On*

This group offers an opportunity for women to develop self awareness and self reflection at their own pace and in their own style, an opportunity to reclaim, and retrieve split-off hurt parts of themselves, and allow them to heal.

Healing is not only possible, but also essential.

Day: The first Sunday of every month

2020 Dates:

Sunday, 5 July

Sunday, 2 August

Sunday, 6 September

Sunday, 4 October

Sunday 1 November

Sunday 6 December

Time: 1pm–4pm

Facilitator: Ally Andersun, Bachelor of Counselling, NZAC ACC accredited

Enrollment: Enrolment not necessary; you can just turn up

Enquiries: Ally Andersun or Stephanie Brockman, phone 920 1009

If you're interested, please phone or come along

Alcohol and Drug Wellbeing Group for Women

If you've experienced difficulties in the past or present with alcohol and drug misuse, and would like some support, then this group's for you. This group's aim is to promote wellbeing at whatever stage an individual may be. Wellbeing can be achieved by education, therapy, and going out to the community and enjoying experiences without the use of alcohol and drugs. This is a weekly support group for women who want ongoing support with drug and alcohol misuse. This weekly open group is available to all women.

"If you want something different you need to do something different."

"To understand a woman you must understand where she comes from."

Day: Friday afternoons every week in 2020

Time: 1pm–2:30pm Cost and Enrolment: No charge. You do not need to book; you can just turn up.

Creche: Creche provided

Facilitator: Janet Matehe is a DAPAANZ Registered Alcohol and Drug Practitioner and Generic Counsellor. She recently finished a level four Te Reo course and has a Certificate in Supervision. Janet comes from a recovery background and she has been in recovery for 10 years. She is passionate about her work and she lives and breathes recovery in her personal life. The underlying principles she works with are Tika (correct), Pono (honest), and Aroha (love). She practices these principles on a daily basis, both professionally and personally.

About our workshops

The following workshops are designed around the group process where in the making and functioning of a group the participants learn from each other, from the group activities, and from the facilitator. All group participants learn different things, depending on their own life journey and what they are needing at the time. We welcome you to experience something new in yourself.

All courses are held at the Lower Hutt Women's Centre—186 Knights Road, Waterloo, Lower Hutt

- Courses must be paid in full to confirm your enrolment
- For enquiries or to book, call us on 569 2711

Workshop Topics for October - December 2020

Self Esteem for Women	p 7
Support group for women who have experience rape	p 8
A and D Wellbeing Group	p 8
Self Development for Women Using Action Methods	p 10
Assertiveness	p 11
Painting	p 14
Weaving with Harakeke	p 14



Now is the time for all good women to stand up and say who we will be.

Other Groups Meeting at LHWC

Continued Recovery is a support group for women living in recovery from disordered eating. We welcome women of all ages with a history of anorexia, bulimia, binge eating, or any other form of disordered eating who are looking to continue strengthening their recovery journey. We meet monthly to celebrate our successes, discuss challenges/ on-going issues in our recovery, and gain support from others with their own experiences of both illness and recovery.

Please note: To ensure everyone's safety and wellbeing we require participants to be committed to their own recovery. If you're unsure if Continued Recovery is right for you, or if you have any questions, please contact us.

Meeting time: 6–7:30pm

Day: Second Monday of each month

Dates for 2020:

Monday 13 July
Monday 10 August
Monday 14 September
Monday 12 October
Monday 9 November
Monday 14 December

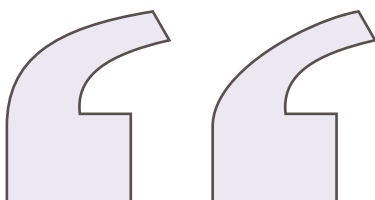
Facilitator: Kimberley Bignall

Cost: No cost

Enrolment: Enrolment not necessary; just turn up

Phone: Reach Kimberley on (027) 327 4466

Email: kimberley@bignell.co.nz



They tried to bury us; they did not know we were the seeds.

Mexican Proverb

Self Development for Women Using Action Methods

Facilitator: Ally Andersun

Course Duration: Friday evening, Saturday, and Sunday 16, 17, 18 October 2020

Time: Friday 7pm–9:30pm; Saturday, 10am–5pm; and Sunday 10am–4:30pm/5pm

Cost: Waged \$40/low or unwaged \$20

This workshop uses action methods that include group work, psychodrama, art, and movement. This weekend will give participants the opportunity to explore their own personal issues and will be useful for women wanting to expand and develop their experience of life and the issues that hold them back.

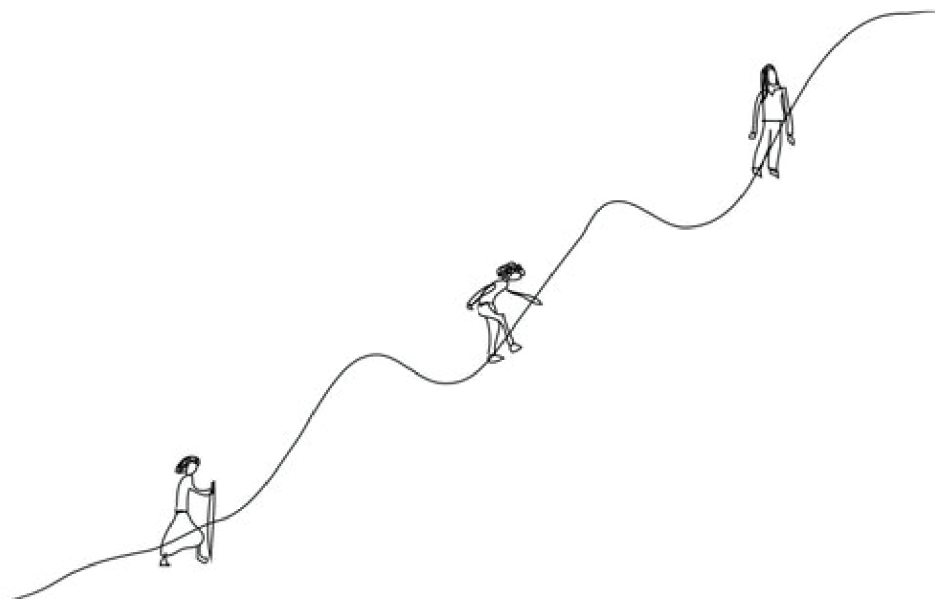
Women new to actions methods are welcome.

Participants must be prepared to attend all sessions of the workshop.

Poem

our work should equip
the next generation of women
to outdo us in every field
this is the legacy we'll leave behind

progress - rupi kaur



Assertiveness for Women

Assertiveness is the ability to express yourself and your rights without violating the rights of others.

It is appropriately direct, open, and honest communication that is self-enhancing and expressive. Acting assertively will give you the opportunity to feel self-confident and will generally gain you the respect of yourself and your peers and friends.

Assertiveness can increase your chances for honest relationships, and help you to feel better about yourself and yourself in everyday situations.



Dates: Six weeks beginning
Wednesday, 14 October 2020

Times: 7pm–9pm

Cost: \$40 waged/\$20 low or
unwaged

Enrolment:
Enrol by payment or deposit to Lower
Hutt Women's Centre. Phone 9201009
for deposit details.

Facilitator: Stephanie Brockman

Register for Workshops Online through the LHWC Website

Now, you can register for workshops online using the LHWC website. To register for a workshop through the website, first go to the LHWC's homepage: <http://lhwc.org.nz/>.

Next, click on the "Workshops/Groups" tab at the top of the page.

You can then register in one of two ways:

1. When you click on the "Workshops/Groups" tab, a small drop-down menu will appear. Click on "Enrolment Form" to be taken to an online form where you will complete your contact details and select workshops. Then, click the "Enrol Me!" button at the bottom of the enrolment form to submit your request.
2. You can also enrol through each individual workshop page. When you click on the "Workshops/Groups" tab, select "Workshops" from the small drop-down menu. A page listing upcoming workshops will appear. When you find a workshop you'd like to attend, click on the purple "Enrol Now" button on the lower left-hand side of each workshop listing. That will take you to the enrolment form. Remember to click the "Enrol Me!" button at the bottom of the enrolment form to submit your request.

Painting Workshops

These painting workshops are suitable for complete beginners through to experienced painters. The workshops are based on you expressing yourself through painting and learning techniques at the same time. Techniques (one per workshop) will be taught.

Come along, and have a creative and relaxing time in a supportive environment. You can work on new projects in each workshop, or carry on with your work from the previous workshop. Linda is an experienced art tutor who will guide you as you want. You can attend as many of these workshops as you like. All equipment is supplied.

Dates: **All dates are full**
Workshop 3: 14th November 2020

Times: 10am–4pm

Cost: \$20 unwaged. \$40 waged

Phone to register interest

Enrolment:
Enrol by payment or deposit to Lower
Hutt Women's Centre. Phone 9201009 for
deposit

Tutor: Linda Tilyard



Weaving with Harakeke

We provide all materials including harakeke (flax).

Learn the correct kawa (protocols) of cutting harakeke, preparing, weaving, and leave with a finished product.

Come along and experience making something from natural fibres in a supportive and fun environment.

Attend one or as many as you like. If you attend more than one workshop you can begin to learn the skills so you can remember when you are by yourself at home, and independently make a kono or konae.

Bring food to share for lunch.



Dates: **All dates are full**

Sunday, 13 September Konae two cornered basket

Sunday, 8th November Kono four cornered basket

Times: 10am–4pm

Cost: \$10. Phone to register interest

Enrolment:
Enrol by payment or deposit to Lower
Hutt Women's Centre. Phone 9201009 for
deposit details

Tutor: Michelle Barrett

An elevator, a rapper and an elephant: a look at stories told by Ruth Bader Ginsburg



Image by Ted Eytan

By Jessica Gresko The Associated Press

In recent years Justice Ruth Bader Ginsburg was surprised to find herself so popular that “everyone wants to take a picture with me.” The justice, who died Friday at 87, had become a feminist icon, with books, movies, clothing and even coloring books devoted to her.

People wanted to give her awards. They wanted to hear her talk. Ginsburg was invited to speak so often that inevitably she was asked the same questions and delivered the same punch lines, always, it seemed, to a delighted new audience.

Some of the things Ginsburg liked to tell groups:

What she had in common with a rapper

Ginsburg came to be known as “The Notorious RBG,” a play on the name of the rapper “The Notorious B.I.G.” Ginsburg liked to note they had one important thing in common. Both were born and bred in Brooklyn, New York.

When asked for her advice

Ginsburg often dispensed a piece of wisdom her mother-in-law gave her on her wedding day. The secret to a happy marriage is this: “Sometimes it helps to be a little deaf.” Ginsburg said it was excellent advice in dealing with her colleagues on the court, too.

On equal parenting

Ginsburg’s son James was what she called a “lively child,” and she would often get calls from his New York City school about his latest caper. Ginsburg finally told the school: “This child has two parents. Please alternate calls.” It was Ginsburg’s husband’s turn, she said.

So Ginsburg’s husband went to the school and was told James had “stolen the elevator,” taking a group of kindergartners for a ride.

But “after the elevator incident, the calls came barely once a semester,” Ginsburg noted, and not because James was any better behaved. “They were much more reluctant to take a man away from his work than a woman,” Ginsburg liked to explain.

On facing discrimination

Ginsburg often noted that she had “three strikes” against her in trying to get a job when she graduated from Columbia’s law school

in 1959, despite graduating at the top of her class. She was Jewish. She was a wife. And she was a mother.

“Getting the first job was hard for women of my vintage,” she’d say. “But once you got the first job you did it at least as well as the men and so the next step was not as hard.”

Ginsburg also liked to note something Justice Sandra Day O’Connor would say: “Sandra said, ‘Where would the two of us be if there had been no discrimination?’ Well, today we’d be retired partners from a large law firm.”

On her friendship with Antonin Scalia

The genuine friendship between the liberal Ginsburg and conservative Justice Antonin Scalia, who died in 2016, puzzled many audiences. Ginsburg explained: “The number one reason why I loved Justice Scalia so is he made me laugh.”

The two shared a love of opera. And they were close enough that their families spent New Year’s together. Scalia would sometimes call to point out grammar errors in Ginsburg’s opinion drafts. Ginsburg, for her part, would sometimes tell him: “This opinion is so overheated, you’d be more persuasive if you tone it down.” She liked to say: “He never listened to that.”

Ginsburg often described a famous picture of the two of them riding an elephant together in India, the heavyset Scalia in front and diminutive Ginsburg in the rear.

Ginsburg’s feminist friends were horrified. Why was she in the back? Weight distribution, she explained.

On her achievements

Ginsburg’s mother, Celia Bader, who died the day before Ginsburg graduated high school, never attended college but worked as a bookkeeper. Ginsburg would sometimes ask audiences: “What’s the difference between a bookkeeper in New York’s Garment District and a U.S. Supreme Court justice?” Her answer: “One generation.”

On changing the constitution

When asked how she might change the Constitution if given the opportunity, Ginsburg liked to point to the effort in the 1970s to pass the Equal Rights Amendment, which fell three states short of ratification. Ginsburg said passing it was still a good idea.

“I have three granddaughters,” Ginsburg liked to say. “And I’d like to be able to take out my pocket Constitution and say that the equal citizenship stature of men and women is a fundamental tenet of our society.”

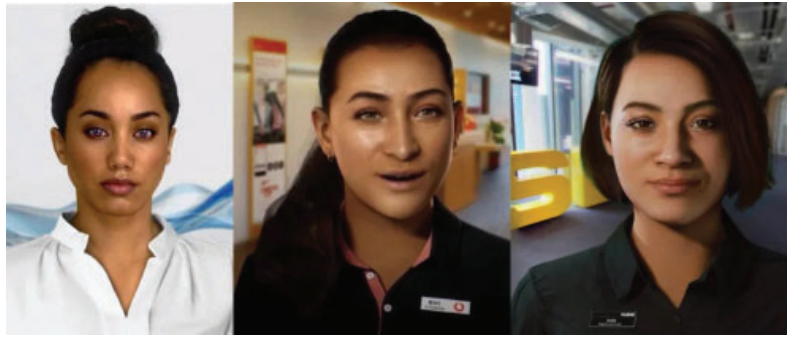
On the Supreme Court’s women

Ginsburg, the second female justice, was sometimes asked when there would be enough women on the Supreme Court. Her response: “When there are nine.” She’d explain: “Some people are taken aback until they remember that for most of our country’s history there were only men on the high court bench.”

- Re shared from <https://globalnews.ca/news/7346812/ruth-bader-ginsburg-stories/>

Colouring in Corner





Why are all virtual assistants female?

- Virtual Assistants are the latest tech in customer service, with big brands lining up for their very own digital human the way we used to line up for the new iPhone. The problem is that these digital humans reflect some pretty outdated stereotypes. I recently received an email from my insurer introducing me to their new Virtual Assistant. 'Aimee' will be there to answer my questions 24/7, just like Josie at ASB, Kiri at Vodafone and Sophie at Air New Zealand. Amongst the growing army of virtual customer service representatives, you'll be hard-pushed to find a Mark, John or Frank. Male Virtual Assistants are even more rare than women in New Zealand board rooms.
- Artificial intelligence doesn't come cheap so it makes sense that businesses are doing everything they can to ensure customers want to chat with their computerised 'Karen'. Female voices are favoured because they are viewed as being helpful, polite and cordial — just like an assistant. In developing Alexa, Amazon conducted research which showed that a woman's voice is more 'sympathetic' and 'pleasing', a conclusion that has been confirmed by numerous studies since. Businesses say it's a simple case of catering to customer preferences, but these preferences are based in problematic gender biases which we should be ushering out the door. In the virtual world, women are once again filling the role of 'helper' or 'assistant' while someone else is the boss.
- Female dominance of the VA sector might seem like a minor problem but it reflects the much broader issue of gender bias in AI. Algorithms are programmed by humans and in teaching machines to make decisions, we are also inadvertently teaching them our racial, age and gender biases. It's ironic that many of the companies investing in Virtual Assistants are the same ones that have expansive policies aimed at stamping out gender discrimination and improving outcomes for women in the workplace. No HR department would consider employing exclusively female sales assistants because research showed it would be more pleasing for customers so why are brands pandering to these biases (conscious or otherwise) in designing digital experiences? Equality is great but perhaps selling stuff is better.
- If customers are reluctant to use a Virtual Assistant, its unlikely gender has much to do with it. It's much more likely that these fem-bot helpers don't work as well as we'd like or that the ten minutes of computerised voice options customers endure when they call an 0800 number have put them off completely.
- If brands want to encourage the move to virtual Customer Service, they should shell out some real money to use Morgan Freeman's likeness and dulcet tones or perhaps develop a range of voice options. Mundane information about home insurance would become a little more appealing if it was delivered in an Italian accent. There are so many ways to encourage the move to digital, all of them more innovative than pandering to outdated stereotypes. Right now, the virtual future is looking a whole lot like the past.
- Alessandra Nixon is an award-winning New Zealand marketer who has spent years managing digital content and social media for some of New Zealand's biggest brands including Countdown, Mediaworks and Vodafone. She has a breadth of experience across B2B and B2C, working with both small and large companies to grow their business through digital.
- Written by Alessandra Nixon*
- Reshared from <https://idealogue.co.nz/tech/2020/01/why-are-all-virtual-assistants-female>*



Treaty of Waitangi: Questions and Answers

32 What is the Māori option?

- The Māori Option was introduced in 1975 to permit Māori to choose – for a few months after every five-yearly census – whether to be on the Māori electoral roll or the general roll. This option increased the number of Māori seats to seven, by 2005. Although Māori, especially new voters, continue to opt for the Māori roll, significant numbers of Māori also choose the general roll, for various reasons. This, combined with increased immigration and the principle of proportionality, has prevented a further increase in the number of Māori seats, as the total number of seats is limited to 120. The 1986 Royal Commission on the Electoral System said the Māori seats had gone some way towards providing for political representation of Māori interests, but they did not ensure that Māori electors had an effective voice. It recommended MMP as the best system for those purposes, with or without the Māori seats. When MMP was introduced in 1993, parliament decided that the Māori seats should be retained, along with the Māori Option. However, unlike other important provisions of the Electoral Act which need a 75 per cent majority to be changed, the Māori seats can be abolished by just 51 per cent of parliament. It should be remembered that Māori representation within

Kawānātanga (a right provided to Māori in Article III of the Treaty) is a fundamentally different concept from the relationship between the Crown and hapū leaders envisaged in Articles I and II of the Treaty.



33 What does the Treaty have to do with Pākehā and other Tauīwi?

- Everything. It is the Treaty which gives Pākehā the right to settle here. The culture which has evolved through the descendants of British immigrants is now unique in the world and is defined by the word Pākehā. The word itself has no negative connotations or meanings, being used in the Treaty to describe those who were not Māori. All Pākehā rights here are derived from the Treaty. The rights that Pākehā were promised under the Treaty have been honoured, but the rights that Māori were guaranteed have not. Tauīwi who do not identify as Pākehā have a more complex situation. Their rights to settle here also come from the Treaty. However, since 1852, settlers have been assigned their rights by the Pākehā-dominated government, rather than by an agreement between Māori and Pākehā authorities as indicated in the treaty agreement. The Crown's failure to provide effective redress for

historical breaches of the Treaty and to improve its relationship with contemporary Māori perpetuates the social and economic disadvantages Māori suffer. These conditions delay genuine Treaty relationships between Māori and non-Māori. Collectively Cabinet now carries the Treaty responsibilities of the Crown, through Ministers of the Crown. As the majority of voters, Tauīwi have most influence in electing governments. Can we as voters fulfil our responsibility to protect Māori rights? What might an honourable form of Kawānātanga look like? How could a more equitable decision-making arrangement with Māori be made?

- The assertion and practice of Treaty rights benefit us as non-Māori. For example, Māori exercising collective rights in the courts have prevented the loss of "public" resources to private or foreign ownership. Kaitiaki using sections of the Resource Management Act have been able to stop destructive development in some areas by asserting the "rights of nature". Māori television and radio are enjoyed by all. Māori culture is internationally acclaimed as unique and valuable, and contributes substantially to national identity and the economy.

Source: Network Waitangi (2016). Treaty of Waitangi: Questions and Answers. Christchurch: Network

We are on YouTube

We have a channel on YouTube with content about women's issues and other relevant issues. We will continue to add new clips.

To find us go to:
<https://www.youtube.com/LHwomenscentre> and subscribe to our channel.

Email us at info@lhwc.org.nz if you have a clip you'd like us to consider for one of our playlists.

Donations

We welcome donations of:

- Clean women's and children's clothes
- Books and toys
- Small household items

Drop off items to the Women's Centre.

Note: We cannot accept any large items such as furniture.

Lower Hutt Women's Centre philosophy

The Women's Centre:

1. recognises and works in the spirit of the Tiriti O Waitangi
2. confronts women's oppression and empowers women to take control of their own lives
3. opposes discrimination by those who have power against those who do not. This includes discrimination against women, especially Māori women, Pacific Island women, women of colour, lesbians, those who are differently abled, young, old, working class and those with different spiritual beliefs
4. promotes a safe supportive environment for all women and children
5. promotes the sharing of power and resources
6. acts as a resource and information centre for the community

Contribute to Cronecle

We welcome your input into the next edition of Cronecle—due out in December 2020.

If you have articles, ideas for articles, drawings you've done, or services please email your ideas to Stephanie: info@lhwc.org.nz

The Women's Centre reserves the right to withhold publication of information which conflicts with the Centre's philosophy.

Thanks to all the women who helped out with this edition, and to the women who donate graphics to Isis International Manilla.

Become a member

Benefits

As a member of the Women's Centre you get free access to our library and can borrow books for up to a month. You also get sent a colour copy of our quarterly newsletter – by post or email.

Annual cost

Waged: \$27
 Low or unwaged: \$15
 Teenager: \$10
 Child: \$5

Payment

Cash: pay at the Women's Centre
 Online banking: Account number 03 0531 0528525 03
 Reference: your name and 'join'.

Your fees go towards the running and ongoing maintenance of the Women's Centre.

We thank you for your support. Join us!