

Uni NEWS

Special edition
September 2018





Welcome

Welcome to this special edition of *UniNews*, marking 125 years of women's suffrage in New Zealand. In it, we honour some of the women who, as students and staff, academics and professionals, have contributed to the character of this University.

Since our establishment in 1883, ten years before New Zealand – to its eternal credit – first enacted universal suffrage, women have played key roles in our development. This began, of course, with Kate Edger, our first female graduate. However, and much less praiseworthy, it would take another 98 years before we appointed our first woman professor, Dame Marie Clay.

Today, more than half the professional staff positions, including senior roles, are held by women. We have some way to go to reach the same balance among our senior academics, but this too is changing. In the most senior University leadership positions, in my office, half are held by women.

As the sole male voice in this publication, I acknowledge that we must continue working together to create a fully equitable environment in which women are able to participate fully, and derive as much benefit as possible from being part of the University of Auckland.

Professor Stuart McCutcheon
Vice-Chancellor

From the editors

On 19 September, 1893, the New Zealand Electoral Act declared that for the purpose of voting the word 'person' would include women. To honour that milestone this issue of *UniNews* tells some of the stories of women who have studied, taught, worked, and researched on our campuses. We have used archived material and spoken with staff, students and alumnae.

Of course this can only be a small snapshot from a very rich store. We know there is much we've missed, through space and resource – not intention. Please forgive us for any significant oversights.

Lisa Finucane
Julianne Evans

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How far have we come?

Women have featured in the University's history from its very beginnings.

As early as 1877, when Kate Edger graduated with a BA from the University of New Zealand after completing her studies at Auckland College and Grammar School (the forerunner to Auckland University College), the *New Zealand Herald* championed women's education.

"Let us hear no more of the intellectual inferiority of women," it wrote, after nearly 1,000 people had crammed into Choral Hall to witness New Zealand's first female graduate.

When Auckland College became a member of the University of New Zealand in 1883 – and an official university college – the Governor of New Zealand, Sir William Jervois emphasised the democratic nature of the institution "placing the advantage of a university within the reach of every man and woman".

The College was clearly set up for women as well as men. By comparison, it wasn't until a statute of 1920 that women were admitted to full membership of Oxford University and could receive their degrees. The Auckland University College (AUC) opened its doors with four (male) professors imported from England and just 54 enrolled undergraduates, 14 of them female.

Several of these made their mark in girls' education. Kate Edger was already headmistress at Nelson College for Girls when Clementine Emily Harrison, who got her MA in 1885, followed her to teach there, then going on to become the founding headmistress of Wanganui Girls' College.

Another early College graduate who became a founding principal was Annie Morrison. She left

university with an MA Hons in mathematics in 1893 and became the first head of Epsom Girls Grammar, leading it from its beginnings in 1917 to becoming the largest girls' school in New Zealand by the time she retired in 1929.

By 1893, the year women's suffrage was achieved, 45 students had graduated from AUC – 15 of them women. That same year, Kate Edger's sister Lillian Margaret Edger, who had an MA, was the first female on the Auckland University College Council.

A women's Korero Club for debating was formed on campus in 1898, morphing into the Women's Common Room Club in 1901 and socialising with the men's equivalent.

"We worked together and played together, both men and women," recalls graduate Mary Scott (nee Clarke) in her autobiography *Days That Have Been*.

"... no chaperone was necessary, for although we learnt many valuable lessons at A.U.C., none was better than the possibility of real and unsentimental friendship between men and women."

Clarke became a librarian and lived in Te Awamutu where she wrote 40 novels depicting rural life under the name Mary Scott.

But for all this, life wasn't easy for women at the AUC in the early years. Marguerita (Rita) Pickmere, represented the University College in tennis at the First Easter Tournament in Christchurch in 1902, but recalled that she had to be chaperoned by her brother, as did all female competitors at sporting events at the time.

The Auckland branch of the New Zealand Federation of Women was formed in 1920 to



Annie Morrison, cropped from Auckland University College Students' Association Executive, 1893



Kate Edger. University of Auckland historical collection. Part 1. MSS & Archives E-8, 2/2.

CELEBRATING 125 YEARS

support women at university. But it wasn't "all plain sailing", writes Winifred MacDonald of female students across the country in her history *Footprints of Kate Edger*.

"Even when they were granted the right to matriculate, women students were often embarrassed by caustic comments from unsympathetic professors. This was not easy to bear if aimed at one or two insufficiently prepared girls in a class of young men! The first graduates had to be able and ambitious..."

In fact, there were no women on the teaching staff at Auckland until 1924 when Dora Miller, a graduate who had studied at the Sorbonne, became an assistant lecturer in French.

By the 1950s, the number of students attending university began to rise and with this, female academic success. Dame Mira Szászy had already become the first Māori woman to graduate in 1945 and in 1952 Joan Gries got a PhD in English. Dorothy Suter (1954), Una Cassie (1955), and Joyce Waters (1960) followed.

Dr Merimeri Penfold (Ngāti Kuri), CNZOM, joined the staff in the 1950s and stayed for 30 years. She is believed to be the first woman to teach Māori at this university and during the 1980s played a major role in the establishment of Auckland's Waipapa Marae.

In 1966, Elizabeth the Queen Mother appears to have been the first woman to receive an honorary doctorate (Laws) from Auckland when she opened the then-new Science building on 3 May. The next honorary doctorates awarded to women were 15 years later, to Dame Kiri Te Kanawa (Music) and Dorothy Winstone (Laws), both in 1981.

As the College became the University of Auckland in its own right and hit the late 60s and 70s, the ratio of female to male students grew. Between 1970 and 1981 the proportion of women rose from 28.8 percent to 42.8 percent of enrolments.

"The increase in enrolments of women

undoubtedly reflected women's changing perception of their own roles in society, as well as the acceptance of their views by many males," writes Keith Sinclair in *A History of the University of Auckland: 1883-1983*.

New courses in women's history, women writers, and women and the law were established. With them came two women's

procession, complete with coffin, in Albert Park in 1971 to protest the lack of progress since women won the vote.

The 16 September 1971 edition of student newspaper *Craccum* called itself the Emancipation Day Issue. "The ideology of male supremacy has survived the centuries and is still with us today, frighteningly intact," thundered the opening lines on the front cover.

Former Green MP Sue Kedgley, then a student, called the celebration of 78 years of suffrage "a day of mourning" in *Craccum* because of a "frightening number of Auntie Tom-women, who, for one reason or another, have sold out to the Patriarchal Establishment..."

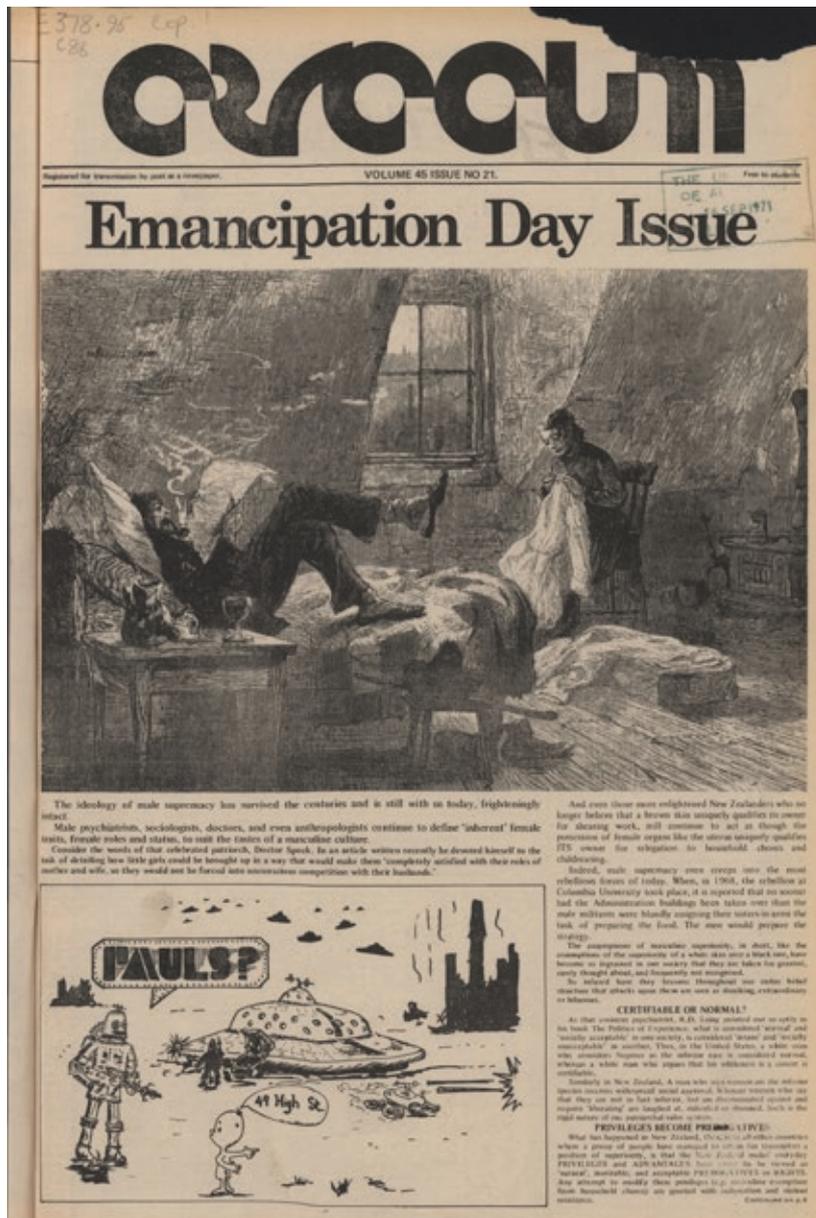
At the same time as this burgeoning activism, in 1970 the first crèche facility for staff and students began on campus. The Student and Staff Nursery Society provided a childcare service and aimed to improve access for women to attend university and to be 'an extension of the home'. By 1972, under the direction of supervisor Elaine McCulloch, the University Crèche at 30 Wynyard Street had 100 children enrolled and was looking for bigger premises.

In 1975, developmental psychologist Professor Dame Marie Clay, who by the end of her career was renowned globally for her reading recovery programme, became the first woman to gain a full professorship at the University of Auckland. She was followed in 1981 by

Professor Pat Berquist, in zoology.

In 1986, alumna and senior law lecturer Professor Margaret Wilson (DCNZM) wrote a report on the status of academic women which led to the first equity role at Auckland and the first equity policy.

Through the 1980s and 90s, University numbers continued to grow and by the new millennium, women who had been the students of the late 60s and 70s, were now well-



Auckland University Students' Association. (1971). *Craccum*. Auckland, N.Z. : The Association. NZGC 378.95 C88.

liberation groups on campus: the Women's Movement for Freedom and the Women's Liberation Front.

Prominent in these was lesbian, feminist and Māori activist Emeritus Professor Ngahua Te Awekotuku (Te Arawa, Tūhoe) who was the sole female Māori student when she first enrolled at the University's Law School in 1967.

Ngahua, who went on to get an MA from Auckland (1975), was part of a mock funeral

represented in the halls of power.

Auckland graduate Dame Sian Elias was the Chief Justice of New Zealand and the Right Hon. Helen Clark was Prime Minister of New Zealand. Margaret Wilson was Attorney General and Professor Julie Maxton (now executive director of the British Royal Society) was the first female Dean of a faculty (the Law School).

Distinguished Professor Dame Anne Salmond was Pro Vice-Chancellor (Equal Opportunities) and Emeritus Professor of History, Raewyn Dalziel was Deputy Vice-Chancellor (Academic). During her 10-year term to 2009, Professor Dalziel was acting Vice-Chancellor from July to December 2004, in the interval between John Hood and Stuart McCutcheon.

Further, in 2000, 36 percent of academic staff were female and there were more female students on campus than males; in total, 14,563 were female and 13,529 male.

Zoom ahead again to figures for 2017 and 18,168 full time students are male and a significant 24,134 female. About 62 percent of professional staff are women and 46.4 percent of academic staff are female.

The proportion of women in senior roles exceeds goals the University has set for itself, albeit with variation across disciplines.

The University has 90 female professors, two female Deans and Adrienne Cleland is the University's first female Registrar. Jemiama Tiatia-Seath is head of Pacific Studies (Dr Melani Anae was the first female head 2002-2006) and the first female Pro Vice-Chancellor Māori, Professor Cindy Kiro, was appointed in 2018.

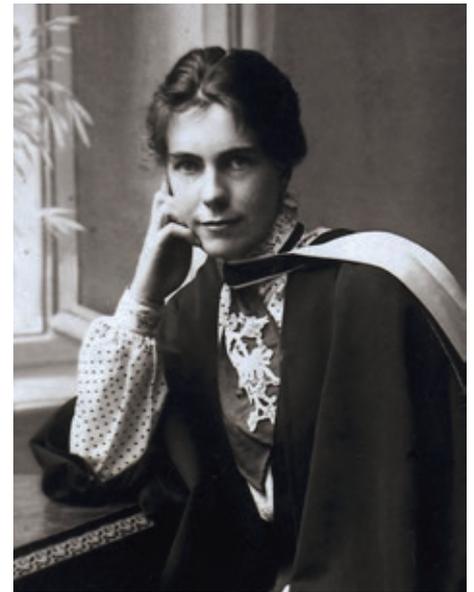
Today, the University has a successful Women in Leadership programme for both professional and academic staff, policies on equity, parental leave, work-life family and carers, merit relative to opportunity, family violence, prevention of bullying and harassment, and flexible work.

There are four early childhood centres, including a Kohanga Reo and Te Puna Kohungahunga, on campus as well as dedicated breastfeeding and parent spaces.

With a career at Auckland spanning more than 30 years, Pro Vice-Chancellor Equity, Trudie McNaughton, looks back with admiration at the early women academics and students, for whom it was a huge accomplishment to even attend classes.

"We've come a long way, but there's more to do," she says.

"Our aim is to remove all barriers to achievement and participation – not just for women but for all people."



Thanks to: University Library's Special Collections, Libby Nichol, manager, Records Management Programme. Books quoted or consulted: A History of the University of Auckland by Keith Sinclair; Footprints of Kate Edger: A History of the New Zealand Federation of University Women, 1921-1981 by Winifred MacDonald; The University of Auckland: The first 125 years by Nicholas Reid.



Clockwise from top: Marguerita Pickmere, University of Auckland historical collection. Part 2. MSS & Archives 97/5, 6.1.1.3; Adrienne Cleland, Deputy Vice-Chancellor (Operations) and Registrar; Cindy Kiro, Pro Vice-Chancellor Māori; Dame Mira Szászy. The images of Kate Edger, Annie Morrison, Rita Pickmere and the cover of Craccum are held in Special Collections, Libraries and Learning Services.

Leading from the front



Helen Clark receiving her honorary Doctorate of Laws from the University in 2010.

The year former Prime Minister Helen Clark arrived on campus as a young politics and history student, the world was erupting in angry protest – against governments, the Vietnam War, nuclear proliferation – and she got involved in all of it.

“It was 1968, and women were definitely part of those movements, but I did notice there were very few female staff members,” she remembers.

One of our most illustrious alumnae, she spent the next 14 years directly associated with the University, first as a student, then addressing the staff gender imbalance by becoming a junior lecturer in politics in 1973.

Many years of connection in her role as PM, and through her husband, Emeritus Professor Peter Davis’ tenure, have cemented her warm connection with the University; which awarded her an honorary Doctorate in Laws in 2010.

Looking back, she says those years of studying and teaching were among the happiest of her life.

“There couldn’t have been a better preparation for what was to follow; a very tough political career which required tremendous self-discipline and rigour.”

Signing up to the University’s Princes Street branch of the Labour Party was the beginning of that remarkable career, one where she had to get used to being in a tiny minority.

“When I was elected the MP for Mt Albert in 1981, the number of female MPs had doubled from four to eight. Very few women had ever been ministers, let alone the Prime Minister.”

That’s changed hugely since. Helen has been one of New Zealand’s three woman prime



Helen as a young student in her first year, 1968.

ministers, and close to 40 percent of our MPs are female.

As the former Administrator of the United Nations Development Programme, and the first woman to lead it, she’s uniquely placed to comment on where we are in 2018, and where we should be.

“We still have a gender pay gap – one of the UN’s Sustainable Development Goals is gender parity by 2030 – and in New Zealand, we still have the worst rate of domestic and family violence in the OECD.

“It’s a pernicious blight on our society; women can’t get ahead if they don’t feel safe in their own homes. The #MeToo movement is saying, ‘We’re not going to take this anymore.’”

A seat at the top table

Auckland wasn’t automatically Associate Professor Amokura Kawharu’s (Ngāti Whātua) first choice when deciding on a university to attend, but like many undergraduates, she and her friends eventually made a group decision to stick together.

And listening to Helen Clark give an inspirational lecture in one of her first year politics classes, she knew she’d made the right decision. (It was Cambridge for her LLM.)

When she decided to move from the corporate world into academia, she successfully applied for a position at Auckland Law School. And when the Māori position on the University Council was advertised in late 2015 – after doing her best to encourage interest from around her iwi – she put her hand up for this governance role.

“Māori representation on Council is an integral part of the University’s commitment to the partnership embodied by the Treaty of Waitangi,” she says.

“Having a tangata whenua person in the role is also desirable, as it supports our ability to carry out our kaitiaki and leadership responsibilities within our rohe or tribal area.

“It doesn’t matter if the person is a man or woman, but that it’s someone who will champion and influence. I think that’s a pretty common approach for Ngāti Whātua, and other iwi, now.”

That said, Amokura also recognises the special roles reserved for wāhine Māori. One of the highlights for her was when Council approved the University’s Te Reo policy earlier in 2018.

“It was an important step for the University policy-wise, and an opportunity to incorporate tikanga.”





'Sir George Grey Special Collections, Auckland Libraries' NZG-18930930-249-1 (Ashley Hunter)

A small country leading the world

Raewyn Dalziel, Emeritus Professor of History, celebrates a moment when New Zealand was at the forefront of world-leading reform.

Camellias flowering in September are an annual reminder of the passage of The Electoral Act, 1893, the culmination of nearly 30 years of agitation and political action by committed women and men who believed in equal electoral rights and equal citizenship in a democracy.

This year marks [125 years] of women voting for members of our national Parliament. The Electoral Act was a long one - it contained 170 clauses and 20 schedules - and the only other mention of women stated that, "No woman, although duly registered as an elector, shall be capable of being nominated as a candidate, or of being elected a member of the House of Representatives, or of being appointed to the Legislative Council".

The Act passed its third reading in the Legislative Council, the old Upper House, on 8 September 1893 and received the royal assent on 19 September. During those 11 days the supporters of women's suffrage wore white

camellias, the symbol of the suffrage movement, and the opponents, in their last ditch attempt to persuade the Governor to withhold assent, adopted the red camellia as their flower.

The movement to enfranchise women succeeded in New Zealand relatively early; women in some other countries took nearly a hundred years longer to gain the vote for their national assemblies.

There has been some debate over whether we can legitimately claim the women's vote as a world first and how important the Act, passed by a small colony, insignificant in world affairs, was compared to the later enfranchisement of women by larger and more powerful nation states.

Among historians, these debates matter and they mattered for the women and men of the time. As a matter of record, the Pitcairn Islands, in a unique situation, had enfranchised women in 1838 and the New Zealand Act was widely cited and used as an argument why other countries should fall into line. Women could stand for election to the House of Representatives from 1919.

There are always conservative aspects of political reform; enfranchisement has at times been an effective counter-revolutionary strategy. There is, however, no doubt about the boldness

of the move in 1893. In New Zealand, women's franchise gained support across the political and social spectrum.

Party politics based on ideological differences were not strong before 1890 and women's suffrage attracted those who believed in equality, justice and fairness.

The notion that women would vote to conserve social values, to promote social order and morality was strong. But the promotion of social order and morality was often a radical platform in the late-nineteenth century, opposed to the interests of big business, such as the brewers, and vested interest. We should not underestimate the strength of the challenge that the women's vote posed to the status quo and the boldness of this particular 'leap in the dark'.

The movement won significant support in Auckland. Women's rights, including the vote, were a major topic of debate in the Auckland press, in Auckland churches, on public platforms and doubtless in homes from the late 1860s.

Mary Ann Colclough, a teacher and prolific press columnist in the second half of the 1860s, called for women's rights over a broad range of causes. Elizabeth Caradus, who came to Auckland in 1842 aged nine and ran her husband's small rope shop on the corner of Union Street, was a leading social activist and a staunch suffrage campaigner.

Samuel Edger, father of Kate Edger and an unconventional pastor who delivered 'unsectarian services' and public lectures in the Choral Hall (among other locations around Auckland from 1867 to 1882), advocated women's suffrage for years.

Celebrating the campaigns of our predecessors is one way we honour their work, which was not only on their own behalf, but for future generations. Celebrating this particular campaign reminds us of the historical moments when New Zealand has been at the forefront of world-leading reform. We need to treasure such moments.

First published in September UniNews, 2013.





An arts evangelist

For 24-year-old history honours student Caitlin Abley, there is one last barrier to the maxim ‘girls can do anything’.

“I just about cried when I heard Jacinda was pregnant,” she says. “One of the only barriers left [for our generation] is this discussion around child-bearing. Jacinda has put a chink in the barrier. But we can still do more to sort out childcare in the work place.”

Caitlin, who worked for student magazine

Craccum between 2015-2017 as arts editor, co-editor-in-chief and columns editor, respectively, has just finished her BA (Hons) in history. She wrote two 10,000-word dissertations; one was on *Thursday*, ‘the magazine for younger women’, produced in Auckland between 1968 -1976 and edited by Marcia Russell.

“The magazine came out exactly 50 years ago, and is interesting in that it shows New Zealand on the brink of the women’s liberation movement,” she says. “My focus of study was quite specific; I looked at colonial influences in the magazine by using the issues from *Thursday*’s first year in print.”

Caitlin soon discovered that, despite writing radical articles on women’s issues, *Thursday* tended towards a traditional concept of ‘womanhood’ in which women’s natural place is in the home.

Thursday presents fascinating counterpoints to two major historical narratives, says Caitlin. “The women’s liberation narrative placed the magazine within the context of the burgeoning women’s movement, and the nationalist narrative minimised the influence of colonialism in the second half of the twentieth century.”

An idea she built on during her research, with

the guidance of supervisor Dr Felicity Barnes, is the notion that New Zealand women have been influenced by a ‘settler femininity’.

“There has been a substantial amount of historical discussion surrounding the development of masculinity in New Zealand, but not so much around femininity,” she says.

“*Thursday* magazine showcases a mythology around what New Zealand women are like; namely that they are hardy and resourceful, like the European women who were complicit in colonising Aotearoa. This comes through in public discussion today. We appreciate a hardy woman. We like Jacinda’s ‘take no bullshit’ attitude because that’s how we’ve portrayed and written about pioneering women.”

Caitlin is currently working part-time at Epsom Girls Grammar as a drama assistant and is considering a Masters next year.

“I have loved learning to think critically in arts,” she says.

“I’m an arts evangelist. The study of culture and the human condition is so valuable to what it means to be human, to developing understanding and empathy. Done well, an arts degree can do that.”



Into the scrum

Jennifer Curtin is the first woman to become a professor of Politics and International Relations at the University of Auckland.

She’s also Director of our recently-established Public Policy Institute and has a regular spot on TNVZ’s Q & A as a political commentator. She’s carved out a niche for herself as arguably New Zealand’s number one gender politics scholar – regularly fielding calls on the prime ministership of Jacinda Ardern from media around the world.

Less known, but of equal importance in Jennifer’s life, is her love of New Zealand’s national game.

“Yes,” she laughs. “I’m a feminist who likes rugby.”

As a girl growing up in Hamilton, Jennifer would sneak out of school to watch Ranfurly Shield games. Now she likes nothing better than to be on the sidelines, especially if one of the teams is the Waikato Mooloos or the Chiefs.

Since 2010 she has been slowly writing a book that explores women’s engagement with the

rugby union in New Zealand (from 1840 to the present). “Women have always been fans and supporters and a game can’t become a national game without the support of women,” she argues.

“It’s also a game that’s been important politically, not just in 1981, but in the way it has facilitated political networks among men in clubrooms and boardrooms around the country.”

Unearthing stories and rugby club histories from as far back as the 1840s, Jennifer says, “We can see women providing colour and context off the field.

“Until World War One, most club games were free for women with the assumption that they would accompany men and bring a civilising influence to the game and the crowd.

“Towards the end of the century, at some provincial games, 500 out of 600 spectators in the stand were women, sipping tea and taking all the seats.

“Women unexpectedly were attending games in their own right. And at times, unchaperoned, women pushed the boundaries of acceptable behaviour; donning supporters garb gave way to raucous removal and although prohibited, it was sometimes women giving and taking bets.”

Jennifer is slowly chipping away at the book.

“Although I suspect I’ll have to hurry up if we get the right to host the Women’s Rugby World Cup here in 2021,” she says.

Lonely road to the top



Being a Chinese female academic has been “a lonely business”, says Emeritus Professor of Asian Studies, Manying Ip.

“More often than not, I was the only female around a meeting table of males, mainly Pakeha. No matter if they were academic committees or anything else, there would seldom be any other females, let alone Asians.”

Coming from Hong Kong as a young history graduate, she says she was “inevitably self-conscious.”

“I found it hard to articulate my ideas freely. It was a feeling of being alone and unsupported, if not downright intimidated.

“In New Zealand, butchers and shopkeepers tended to be somewhat familiar towards me. Maybe towards all women, and maybe especially Asian? They often addressed me as ‘love’ which I found strange. I wasn’t at all offended, but found it rather laughable. No one had ever ‘talked down’ to me like that.”

Manying joined the University staff in 1983, and has had a distinguished career in Asian Studies. Her research has focused on Chinese immigration to New Zealand, and Chinese women’s experience in particular.

She says her “greatest blessing” was to be part of a group set up in 2002 by senior academic women to support each other and junior colleagues.

“We helped each other with how to apply for

promotion and write grants, and gave general advice. There were no other Asian women in the group, and very few of them were in arts and humanities, but among them I found my staunchest mentors and kindest advisers.”

While the sacrifices she and her colleagues had to make in their family lives for their careers were often painful, she says sharing experiences was both reassuring and validating.

“I remember very vividly one session of our academic group when everyone was invited to share a personal story of failure or regret. I had a lunch date with my daughter who’d just come home after an academic posting overseas.

“I looked blankly at her when she walked into my office asking, ‘Mum, are you ready for lunch now?’ I’d totally forgotten her appointment and didn’t even apologise, just saying that I didn’t have time.

“Remembering that moment, I suddenly broke down in tears, realising I’d short-changed my own daughter and overlooked my family.”

Despite the challenges, she’s thankful to have lived and worked in a country where women fought hard to give those coming after them the chance to achieve.

“In New Zealand, I got to know my own priorities better and I moved to the pinnacle of my academic career, doing what I love most; teaching and researching.”

Like coming home

“There are so many strong female Māori role models at this University.”

Zoe Poutu Fay reels off the names of more than half a dozen Māori academic women here that she admires.

“It’s fantastic,” she says. “So many Māori women to be inspired by.”

Zoe, 27, a fluent te reo speaker, is a tutor on Māori 130, the first-year introductory course in Māori Studies. She’s also one of the first graduates of the University’s Master of Indigenous Studies programme and is about to embark on a PhD.

“Indigenous Studies privileges your position as an indigenous person when carrying out research,” she says. “It allows you to come from your own cultural context and viewpoint.”

Zoe grew up in Grey Lynn with a Māori mother (Ngāti Porou) and an American father (Vermont, US). For her masters she wrote a thesis titled: *Hoa (friend) and Haumi (allies): Building Māori and Pākehā relationships in education from a Kaupapa Māori perspective.*

It drew on her time as a primary school student at Newton Central School’s immersion unit Te Whānau Rūmaki Reo o Te Uru Karaka.

“It was a transformational education and could be used as a blueprint for a Kaupapa Māori education model,” she says.

Zoe says working and studying in the University’s Māori Studies Department has been like coming home.

“It’s a space within the University that values what I value,” she says. “An academic environment that is encouraging of my viewpoint as a Māori woman and is very invested in seeing me succeed.”





World-leading dementia study

An inspiring support network that encompasses women from across her life, including family, high school and current colleagues, has played a big role for Auckland neuroscientist Dr Brigid Ryan.

Brigid says that while she's the first in her family to head into what's regarded as the highly prestigious field of neuroscience, it was the extraordinary female role models close to her that taught her confidence in her own choices.

"In my extended family, my nana was the matriarch. I also had some really strong-willed aunts and my mum. It didn't matter that they weren't all working outside the home or in 'professions'; they were self-reliant and strong."

After completing her BSc (Hons) in Neuroscience, BA (Hons) in English Literature, and a PhD (with Dr Joanna Williams) at Otago, Brigid headed to Auckland as a Postdoctoral Research Fellow in the Centre for Brain Research, specialising in dementia biomarkers.

This was partly because of her desire to stay in New Zealand rather than head overseas.

"I love living here and I love being close to my family; working offshore isn't something I'm prepared to do at the moment. I think there are other ways you can get relevant experience by collaborating with overseas research institutions and doing short visits," she says.

Brigid is now one of a team of 10 researchers (nine are women) investigating a family with a mutated gene causing frontotemporal dementia. They're searching for preclinical biomarkers of dementia in this family so early intervention is possible for future generations. Internationally, it's the largest study of its kind.

Mentorship and encouragement from people like Sir Richard Faull and Associate Professor Maurice Curtis in the Faculty of Medical and Health Sciences has helped her career enormously, she says.

"We hope more women will aspire to become professors in science." She doesn't believe she's been disadvantaged as a woman to date, but to carry on as an academic, she'll have to decide whether or not having a family would work.

"I'm not sure that is something male academics even consider. But I'm an optimist and I believe things are changing; there are some really amazing female leaders coming through who inspire us all."



Not there yet

Associate Professor Elana Taipapaki Curtis has a successful career in medicine and academia, but for her it's bitter sweet. She credits the University both for aiding her career, and failing it as a Māori and as a woman.

Elana (Te Arawa) grew up in west Auckland with a Pākehā mother and a Māori father who became principal of Hato Petera College and a senior academic at AUT.

"We were brought up in an environment where we knew we had to do something for Māori. We were very, very proud to be Māori; at the time, most Māori kids weren't brought up like that."

"I said, okay, I'm going to be a Māori doctor to 'piss the Pākehās off' which was my little voice as a 10 year old, but really was my critique on an unfair society. So I wrote a contract with my two cousins that I'd become a medical doctor at the University of Auckland. If I didn't, I owed them \$20, but if I did, I owed them free medical care for the rest of their lives. Those two cousins became lawyers."

Elana is now the director of Vision 20:20, providing academic leadership for Māori and Pacific student recruitment, foundation education and retention within FMHS.

She notes a lack of early mentorship, and an organisational structure that had her working a broad range of responsibilities as a new lecturer.

"The first five years of my career was doing work that no junior lecturer would normally be asked to do, and this reduced my potential to produce research."

She believes this had a huge impact on her career, but wasn't taken into account.

"You're told 'everyone's had challenges' but those challenges are not the same, particularly for Māori and female academics with young children." Elana is particularly keen to see improvements in the way the University acknowledges the challenges for women trying to juggle a career and children.

"There's a disjunct between University policy and what actually happens on the ground; that's a key issue." While she says she's had some great support from male colleagues, "the University operates under a very structured process that appears to privilege white male academics". She doesn't believe it's properly geared yet to serve women, Māori, Pacific, or LGTBI staff equitably.

"There needs to be an acknowledgment of the need for a social justice approach to promotions and recognition. We think we've reached a place where males and females are on the same playing field - but that's not true. While we think that, we'll never fix the problem."



Eye on the prize

The old maxim ‘behind every great man there’s a better woman’ might still have some truth in it, although women are now also beside and ahead. But perhaps a better truism is ‘behind every great woman is her mother’.

Professor of Ophthalmology, Helen Danesh-Meyer, is one person who attributes her success to both her parents, particularly her mother.

“She inspired me to do medicine. As one of the first women to attend medical school in Iran, she was a trailblazer. For her, obstacles were only challenges waiting to be conquered. And to challenge the establishment she’d do things like wearing mini skirts to classes.”

After completing her MB ChB at Otago she came to Auckland and completed her MD and PhD. Then in 2008 was appointed the youngest professor in the medical school and the first female professor of ophthalmology in the country. She divides her work time between eye surgery, research and teaching. And with her equally busy periodontal surgeon husband, she’s parenting two daughters.

“I thrive on multi-tasking, it helped enormously as I balance raising a young family in parallel with pursuing a surgical and academic career.”

She says her daughters used to join her in lectures and on post-operative rounds.

“Once, near the end of a lecture I was giving, my three-year-old got off her chair, came to the podium, pulled at my skirt and said: ‘Mum, I think we’ve all had enough!’ ”

Prioritising parenting hasn’t always been easy. When one of her girls was small, she had a relatively serious accident at school and needed to be taken to the A&E.

“All she’ll have wanted was her mother, but I was operating, so for hours I didn’t even know she was injured,” she says. Fortunately, there’s more than one path for surgeons available today.

“Traditionally, surgical training has been all-consuming: prolonged, intense, and not amenable to part-time activity. However, attitudes and the configuration of training is changing.”

Helen says she is grateful for the support people like her head of department have provided.

“Professor Charles McGhee prioritises academic excellence in a way that allows achievement by different individuals through different paths and timeframes.”

And for the young women following in her footsteps, including, perhaps, her daughters, Helen has this advice: “Ignore people who attempt to set limitations; create your own path and do it on your terms – embrace your feminine qualities on the way.”



Spinal cord cure

Emeritus Professor Louise Nicholson’s talent and determination saw her break through more than one glass ceiling during her career, but she’s adamant she couldn’t have done it without her support team.

When she started at University in 1971, she recalls it as small but highly supportive.

“The laboratories were run by very capable women like Dame Cath Tizard, Shirley Martin and Joan Miller, and significant learning took place under the tutorship of these extraordinary women.”

Having completed her PhD, she was awarded

one of the last Rhodes Visiting Fellowships for Women. These were designed to give women the opportunity to study at Oxford at a time when Rhodes Scholarships were only open to men.

She’s also thankful for family support. Husband Jon, her ‘greatest fan’, was behind her two-year move to Oxford along with her seven-year-old son Jonathan.

Returning to the University in 1989, she joined the then Department of Anatomy, loving the return to the academic environment and the support systems that allowed her to re-establish her research career.

“I think the University is a marvellous employer and I believe it’s made significant changes to support both women students and staff. There’s a real awareness of the need to have a woman’s voice at the higher levels of decision making and I believe an effort has been made to ensure this happens,” she says.

During almost 30 years of working here, Louise helped establish the Spinal Cord Injury Research Facility (2011), and is determined to see it succeed in its mission to find a cure for spinal cord injury.

In 2014, she was diagnosed with an inoperable brain tumour, a factor in her decision to retire last year. As their parting gift, she and Jon gifted the faculty \$1 million for spinal cord research within the Centre for Brain Research. It’s the largest single donation ever made by a staff member of the University and is being used to support PhD students working to find a cure for spinal cord injuries.

Louise wants to see more women in science and academia, but appreciates it can still be challenging.

“I think the saying is, ‘the harder I work, the luckier I get’, but one must have the freedom to work hard.”



Building the future

Professor Deidre Brown (Ngāpuhi, Ngāti Kahu), who teaches design and history in the School of Architecture, thinks back on her own path to academic success.

Next year, I'll become the sixth consecutive female Head of the School of Architecture and Planning, and may be one of the first Indigenous women in the world to attain such a position. Māori (and non-Māori) women have always had an important role in activating, if not making, places and spaces in Aotearoa.

My new position includes the responsibility of ensuring that our graduates are prepared for work, as practitioners and researchers, in a building industry that has a significant influence on New Zealand's economy, society and environment.

I'm also the first woman in my family to attend university. My maternal grandmother received a basic education in a Northland native school and was possibly the first Māori woman to own a record and bookshop in central Gisborne.

In the back of the shop, she brought up the first three of her five children, including my mother.

She was born at the beginning of the Depression (which eventually closed the

family business) and left secondary school after matriculation. Like many women of that generation, whose aspirations were curtailed by economic crisis and the disruptions of the war effort, she placed a great value on education as a means to find better employment and escape financial difficulty.

Not surprisingly, it was with some initial reservations that she accepted my decision to not go into professional practice on graduating from the architecture programme in 1994, but instead to continue with my studies and into a less certain future as a PhD candidate.

Sadly, she passed away before I completed my doctorate in 1998, and never got to see the personal and professional fulfilment that my subsequent academic life has brought me.

A university education requires hard work, no matter the student's background, and in the architecture and planning programmes, we usually take students to the limits of their imaginations.

This month is spring graduation, and as every graduand crosses the stage, I always think about the whakapapa that has preceded them; the proud whanau who have supported them for many years up to this moment; the kaiako who have supported their learning, and the uncharted, but potentially world-changing future ahead of them.

The value of care

Associate Professor Nuala Gregory, Deputy Dean, Creative Arts and Industries, looks back the many changes she has seen in her 21 years at the University and how they have impacted on her research and view of education.

On joining the university in 1997, I first worked on creative research and teaching: building up the Elam painting section and constructing a curriculum based on the latest scholarship of pedagogy.

But I was quickly, and increasingly, drawn into service roles for the school, becoming the first female Head of Elam in 2008, and later Deputy Dean of the faculty, my role today.

Over those 21 years, I have seen many changes that have impacted on my research and my view of education.

Both have now crystallised around an aesthetico-ethical idea of 'care' – specifically what Bernard Stiegler calls 'long circuits of care' that extend across generations to provide a dignified mode of living for all.

Care is opposed to short-term individual gain; it places the greatest value on what our culture

has demeaned as 'women's work': nurturing the young, tending the sick and elderly, welcoming the stranger, providing a clean environment.

It is the very basis of a functioning society yet goes largely unpaid and unrewarded. In an age of AI and technological displacement of human labour, there will be time to care, if we care enough – to attend, to recognise what is necessary and possible, to respond in kind.

The act of supervising a doctoral student to meet academic standards; the administrative slog required to build a business case for a new school or programme; the construction of an artwork from carefully hand-painted papers – each of these is an example or an analogue of such an ethic.

I hope the suffragettes would have approved.

Right: Nuala Gregory: Or things with colours like these. Gouache on paper, 2015.



Tackling traditions

“The University is a paradise to work in compared with the private sector,” says Professor Diane Brand, Dean of Creative Arts and Industries (CAI), who has had extensive experience in both.

“There are still lots of areas where there are more senior males than females, but the environment for women is benign and the processes for promotion are so clear, so transparent and so meticulous that if you meet the criteria, you get the grade.

“You can, of course, be held up by not getting opportunities, but that’s a lot harder to do in an organisation like this where there is a great deal

of respect for evidence and process, and also a desire to be seen to be fair.”

As a young, highly-qualified architecture graduate, Diane was the first professional woman to be employed at the power division of the Ministry of Works. In her role as designer of a new power station, she was assigned a draftsman to assist her, a much older man. His very first words to her were: “I’m not working with a woman.” And those were his only words. He never spoke to her again. “I was an architect. He was a technician. He didn’t want to have it that way.”

Diane refused to be deterred by his attitude, shared by many other men in that very male-dominated environment. Over the years she realised it was “incredibly difficult” to get onto,

let alone climb, the corporate ladder.

“There was a sense of being blocked, to the point where consultants wouldn’t prioritise your projects. Women were always last in the food chain and I don’t think that’s changed much.”

But what does this mean for the new generation of students? “What we can do,” she says, “is create strong graduates who perform well in the discipline and are resilient enough to tackle the traditions that could hold them back.”

“My generation thought we were going out to join the team, to prove we could succeed so we could then be free to advance. But that didn’t happen, and this new generation is not going to play on the old terms. They’re saying, ‘this is not acceptable’, and that’s a good thing.”



The 2017 version of group Architecture + Women New Zealand’s timeline, titled 100 Years of Architecture by Women, included blue panels with the names of women architecture students from the 1920s to the 1970s. Photograph by Joe Hockley, for the NZIA Festival of Architecture.

Raising visibility

Last year’s centenary of the School of Architecture was a chance to reflect on the history of women within the discipline, and address some of the challenges ahead, writes Associate Professor Julia Gatley, Head, School of Architecture and Planning.

It was nine years after the University began teaching architecture that the first woman, Laura Cassels-Browne, sat and passed exams at the School. Two more women enrolled the following year, Beatrice Smith and Merle Greenwood, the latter being the first woman to complete a Bachelor of Architecture degree in New Zealand, graduating in 1933.

Female student numbers shrank again in the 1950s and 1960s, in the period of post-war conservatism. When the school restructured its degree programme in 1961, physics was added as a prerequisite, a decision that proved an additional barrier to entry for woman as some girls’ high schools didn’t teach the subject.

A decade later, the prerequisite was amended to be either physics or maths, reopening the door. Denise Civil, a first-year student from

1972, recalls the very male atmosphere of the place and the sexist comments of male staff and students, including, “An oft quoted piece of research that apparently ‘proved’ that women had difficulty with visualising in 3D”.

Prior to 1972, the school had no women’s toilets. Students used a staff one. That year, one was created by putting a partition down one of the male toilets, leaving the urinal in place in case the class was an anomaly.

On the contrary, that class proved to be the start of a new trend. By 1976, a third of incoming students were women. This number has continued to grow and at 58 percent of students, women now outnumber men.

Until 1981, the school’s full time academic staff were all men; today a third are women, noticeably with a series of women serving as both Deans of Faculty and Heads of School.

The need to appoint more women to staff is recognised and being addressed over time

However the low proportion of women in practice is of greater ongoing concern, hence the formation and work of Architecture + Women in New Zealand.

Gluing it together

Director of Faculty Operations Sharon Peace and Director of Faculty Finance Arlette Galich keep things at CAI running smoothly.

Back in Sharon’s early career, HR was called ‘Personnel’, and the function reflected a very administrative and transactional approach. There was little staff development, just training courses to improve technical capability.

But things changed during the time she stopped work to earn her undergraduate degree as a mature student and a parent, which was “a bit unusual” for those days she remembers. “The student body is so much more diverse now.” In her role today she sees her responsibility as helping to create an inclusive environment where people can flourish and do their best work.

“We have an amazing professional staff team at CAI, equity is a focus and diversity is embraced. This adds a richness to the organisation as we all benefit from the unique skills, talents, experiences and attributes that people bring to their work,” she says.

Director of Faculty Finance Arlette Galich’s first role with the University was as a young commerce student working on the government-funded Student Summer Job Provision Scheme.

She says it involved some long forgotten processes such as weekly paper timesheets, outsourced payroll entry and records and lots of payments in envelopes containing actual cash.

After working around the world and across industries, in 2004 she came back as the finance manager with the newly formed National Institute of Creative Arts and Industries (NICAI), and is now director of faculty finance at the renamed CAI.

“I enjoy being part of an institution that makes such a worthwhile contribution to the city of Auckland and also to New Zealand as a whole.”



From **hysteria** to **respect**

Dr Anna Ponnampalam, a senior research fellow at the Liggins Institute, looks at how women's health issues, in particular endometriosis, have been historically belittled and what's changed.

Back in the suffragettes' day, it was standard to dismiss female pelvic pain as hysteria. We now understand that diverse conditions can give rise to it, from irritable bowel syndrome to endometriosis.

Progress has been made but age-old stereotypes about female bodies and female suffering are still cheating women of effective, respectful care. Endometriosis is a condition that involves pieces of the uterus lining lodging and growing outside the uterus.

But why does a chronic disease that can cause debilitating pain and infertility, and that affects at least 120,000 New Zealand women and girls, still take on average eight to 11 years to diagnose?

Partly because severe period pain is still widely considered 'normal', and because invasive keyhole surgery is the only diagnostic tool, many women put off getting help until the disease is very advanced.

Endometriosis has been called the most common disease that no one has heard of. Awareness is patchy and myths abound, and historically, it's been difficult to get research funding for this and other gynaecological conditions.

I feel privileged to be researching the cause of endometriosis at the Liggins Institute, with the ultimate goal of developing non-invasive diagnostic tests and non-hormonal medical treatments to both prevent and treat it.

So far, my co-researcher Professor Cindy Farquhar (FHMS) and I have focused on chemical changes to DNA that may lead the uterus lining to respond abnormally to progesterone.

Meanwhile, my colleague at the Institute, Dr Jacquie Bay and her team is collaborating on and researching a unique science education programme that aims to empower young women – and young men – to use scientific evidence alongside community and cultural knowledge to lift their own and their family's health. This kind of approach will help put women at the centre of women's health – a necessary shift if we want substantial progress in the future.

Jane's babies

The lives of thousands of babies around the world have been touched by research led by Liggins Institute Distinguished Professor Jane Harding.

As a paediatrician and scientist, Jane has been focused on rapidly translating research into reality.

The *Sugar Babies* study by Jane and her team led to the development of a new, simple, safe and inexpensive treatment for a common, potentially brain-damaging newborn condition, which has been widely adopted in New Zealand and other countries.

She continues to lead a far-ranging research programme that tackles this condition – neonatal hypoglycaemia, or low blood sugars in newborns – from all angles: screening and diagnosis, prevention, treatment and long-term effects.

Over the course of her career, she's witnessed clear improvements in the situation of women in medicine.

"When I started medical school here in

the 1970s, my recollection is the intake was restricted to a maximum of 30 percent women, because the perception was that they would stop work when they had families, so we couldn't have too many training," she says.

"What it's led to over the decades is changes in the way doctors work – a larger and larger proportion of doctors don't practise full-time and there are many more job-sharing and part time opportunities, which are taken up by men as well as women."

A former Deputy Vice-Chancellor (Research), Jane says the major barriers to academic promotion for women are not the processes, but the fact that women are less likely to apply.

"Once they apply, their success rates are equal to, or better, than for men."

Her advice to young researchers?

"Choose something you really, really love, and get on with it."



That PF word

“Nobody could say ‘pelvic floor’ when I came to the Auckland Bioengineering Institute in 2009,” says Dr Jenny Kruger.

She pauses and then can’t help laughing. “And many still can’t ... but they’re getting better.”

Jenny leads the Institute’s Pelvic Floor Research group, part of an overall Women’s Health Initiative. The group is developing a way to measure pelvic floor muscle health using a custom-designed, intra-vaginal pressure sensor array called FemFit, which sends readings on

muscle strength to a smartphone.

It can be worn during daily living or exercise and could soon make a real difference to the lives of the one in four women who suffer urinary incontinence and pelvic organ prolapse.

“FemFit is about education, empowering women and individualising health.”

Born in the former Rhodesia, Jenny trained and worked in nursing and midwifery in South Africa and Zululand. When she and gynaecologist husband Stephen moved the family to Whakatane, she ran rural clinics out of Taneatua and Waimana School, later coming to Auckland.

“From a job as a midwife at Waitakere Hospital I became interested in women and sports, and I decided if I wanted to make a difference, I needed to do more study.”

So she did a postgraduate diploma at Nursing School, a Masters in sport and exercise science, and then a PhD in sports and science while bringing up three school-age children.

For her PhD Jenny studied childbirth and the

elite athlete.

“Pelvic floor muscles in the elite athlete seem to behave differently and are significantly larger,” she says. “A lot of elite athletes have a difficult time in delivery.”

She didn’t find all the answers but an elastometer to measure pelvic muscles, developed by ABI engineers, got her interested in medical devices. She won a Best Doctoral Thesis Award and then a two-year Rutherford Fellowship. “You need a certain tenacity to do what I do,” she reflects. “I’m getting better at knowing how engineers work and I like to think I bring a different perspective to the engineers here.

“Sometimes they have brilliant ideas but they struggle for an application. I have a problem to solve and I’m looking for a solution – which may be an application.” She would like to see more women in leadership roles. “I think this is being acknowledged but we’re not there yet.”

From Iran minus hijab

Bahareh Madadkhahsalmassi, from Iran, is one of 14 international female PhD students at Auckland Bioengineering Institute. Of the 91 students at ABI, 31 are female.

Bahar, as she calls herself, came to New Zealand in 2015 with her husband Rasoul to do her PhD with the Institute’s Jet Injector group. She’s working on an organic electrochemical transistor to sense glucose in the fluid extracted by a Jet Injector.

“Diabetic people have to pierce their skin by needle and measure their blood glucose by glucose sensors,” she explains. “This process is painful and has the risk of infection. Jet injectors use a jet of fluid to pierce the skin and suck back the blood to measure glucose concentration.”

Bahar grew up in Tehran and got a Bachelor of Science in Chemical Engineering from Tehran University and then worked as a technician in a laboratory for a company producing hygiene and dental products. She progressed from being manager of the laboratory to manager of the whole factory and completed her Masters in Chemical Engineering.

While her company was staffed solely by women, and 50 percent of students at Tehran University where she studied were women, Bahar says she enjoys the freedom she has as a woman in New Zealand.

“I don’t have to wear a hijab every day and I feel a freedom here. In Iran women still have no

right to divorce – men do. “But I think Iranian women are so powerful,” she adds. “They can overcome these problems.” Once she’s finished her doctorate, Bahar would like to stay if she can get a job. “New Zealand is a peaceful country and has great nature to explore.”





From left: Ellen Melville and Olive Nelson. Ellen Melville image, courtesy of Auckland Libraries.

What distance travelled?

The bullying and sexual harassment of contemporary female lawyers would likely have disappointed – if not surprised – their trailblazing predecessors.

Consider that before 1896, women were excluded by legislation from becoming lawyers. In 1894, a Bill to rectify this discrimination had failed due to lack of support. Prominent politician Sir George Whitmore, opposing the Bill, anticipated a rush of argumentative women into the profession, burdening New Zealand with “a great mass of Portias – female lawyers – who would prove a hindrance to the colony and lead to an enormous quantity of unnecessary litigation”.

Despite resistance, in 1896 the Female Law Practitioners Act was passed. It entitled any woman aged 21 or over to qualify as a solicitor or barrister on the same terms as men. But that year, from almost 600 law clerks, only 14 were women.

Two innovative Auckland law graduates – Ellen Melville (1882-1946) and Olive Virginia Malienafau Nelson (1911-1970) – are notable for excelling in a male-dominated society, at a time when tertiary education and careers for women ran counter to social conventions.

Prior to 1904, no women had studied law at Auckland University College (later Auckland Law School) and there were no local lawyers.

From 1899, Ellen began work as a clerk in an Auckland law firm. She was 18, still three years too young to qualify as a solicitor. Even as a clerk, the young woman from the Northland town of Tukatuka was in the vanguard of women in the legal profession. At 22, she began attending

law lectures to prepare for her Law Professional Examinations, working during the day and attending lectures and studying at night.

In 1906, she became Auckland’s first, and the country’s second woman lawyer, when she was admitted as a solicitor to the Auckland Supreme Court.

Fast forward 30 years and Olive Nelson became the first Samoan, as well as the first Pacific woman to graduate with a Bachelor of Laws from Auckland University College. She was later admitted to the Supreme Court, as both a barrister and solicitor, becoming only the second woman in the country to achieve this feat.

Not long after, Olive, who was the daughter of Swedish Samoan Ta’isi Olaf Nelson and Rosabel Moors, returned home, where she became Samoa’s first female barrister and solicitor.

Both Ellen and Olive were involved in another sphere new to women, local politics. Ellen was a local body politician for 33 years – the first woman to sit on the Auckland City Council, one of New Zealand’s first women parliamentary candidates, and a leader of women’s societies. Olive was a legal adviser and advocate for her father, among others, who was a political leader and one of the founding members of the Mau movement for Samoan independence.

Ellen and Olive opened pathways for women in many ways, from their admission to the legal profession to political campaigns and high public profiles.

They challenged the male domination of the professions, and by example, encouraged women to emerge from the home and participate in the wider community.

Legal challenge

It’s been a challenging time for her, but the NZ Law Society is fortunate to have Kathryn Beck, only the third female president in its almost 150-year history, at its helm.

In a year when the law profession is under the microscope for its treatment of women, particularly interns and young graduates, a female president who has demonstrated a commitment to championing women throughout her career has provided a high level of credibility to a highly male-dominated profession.

One of the youngest people to hold the office, Kathryn, LLB/BCom (Labour Relations), became a partner before turning 30 and is a founding partner in her own firm, SBM Legal.

Since becoming president, one of Kathryn’s main drivers has been the retention and promotion of women in the profession. She has championed the introduction of a Gender Equality Charter and is a leading voice on anti-harassment and discrimination initiatives.

And, using her facilitation and mediation expertise, she recently chaired NZ Rugby’s *Respect and Responsibility* review. The panel’s recommendations included ways the organisation should create a culture within rugby that better reflects the diverse and modern face of Aotearoa New Zealand.

Kathryn says the legal profession itself is making progress in addressing its culture and resulting behaviours. “I’m proud to be a lawyer. I’m disappointed at the time it took us to recognise the scale of the issue and acknowledge there is still work to do, but I am very optimistic that change has, and continues to, occur.”

She says she hopes the profession would agree that the unacceptable behaviours recently highlighted are increasingly becoming anomalies – not the norm.

“There is sincere commitment across gender and seniority to embed a culture that guarantees this.”



Religion and the law

In a liberal society that values freedom, should the state grant religious groups exemptions from discrimination law?

Can religious or cultural norms be used to resolve property disputes? And how do we ensure that the legal rights of vulnerable people, such as women, children and sexual minorities, are not undermined?

These are examples of the issues that public law expert Dr Jane Calderwood Norton investigates in her research into the legal regulation of religious groups.

“Many religious groups have their own dispute resolution systems operating in accordance with religious law. They consider matters brought to them by people who subscribe to the tribunal’s religious norms and are members of these religious communities. These tribunals are unofficial – they aren’t part of the State legal system. But the parties appearing before them see these tribunals as authoritative,” she explains.

“While these bodies are central to religious freedom, concerns have been raised in the media, by politicians, and elsewhere about how

the law can protect vulnerable members of these religious groups from discrimination.”

The answer might surprise.

“Religious tribunals can potentially discriminate against women, but they can also offer religious women protections that the state can’t provide – like ordering husbands to pay additional financial support and facilitating religious divorces.”

Jane is interested in to what extent the State is prepared to intervene in the internal affairs of religious groups and other voluntary associations. “Raised in a liberal society, we think of ourselves as individuals first and foremost. But in reality, most of us are members of groups with huge power over our private lives – whether it is a religious group, professional association, or even a sports club,” she says.

“So what happens if that group treats us unfairly? Can the law help us? And should it? And how? This issue is particularly important when we’re talking about women and children who generally have less power than men, and can be subject to deep and crippling inequalities.

“Should the state intervene in religious groups to protect women and children at the expense of religious freedom? And what if these women don’t actually want ‘protection’?”



Intimate partner violence

How we frame a problem informs how we apply the law to the problem.

Take Intimate Partner Violence (IPV) for example. Because adult relationships are assumed to be based on mutuality and choice, victims are held accountable for their contribution to the problems in the “relationship”, including their failure to take reasonable measures to achieve safety for themselves and their children.

This interpretation of the problem places the focus on what the victim has done or not done, and infers they are choosing their abuse. The abusers responsibility for using violence and the other myriad of ways they may have acted to shut down and foreclose resistance by their partner is rendered invisible, as are the unhelpful responses by agencies that the victim may have received in the past when she has sought help and the impact of any structural inequities that she might be struggling with.

Professor Julia Tolmie, an expert in Criminal Law, believes society is wrongly framing the problem. Instead of viewing IPV as a relationship

issue, she argues that it should be framed as a form of entrapment - where the use of coercion and controlling tactics are developed over time by means of trial and error in order to induce their partner to behave the way the person using violence wants.

Framing IPV as a form of entrapment shifts the focus from the victim’s personal deficiencies and choices to understanding the coercive circumstances, including the manner in which the perpetrator has isolated and systematically closed down their partner’s resistance.

Her research into the area on behalf of, and with, the Family Violence Death Review Committee has just been published in the New Zealand Law Review ([2018]2 NZLR 181).

“If we continue to engage in law reform without updating our thinking about the social phenomenon we are applying the law to then we are simply going to end up with the same results we have always had,” she says.

“What this means is that we continue to blame victims of intimate partner violence for the predicament in which they find themselves, rather than taking responsibility as a society for developing more effective safety responses and acknowledging the many ways in which we currently let victims down,” she says.





From left: Professor Juliet Gerrard, Professor Dame Charmian O'Connor and Professor Margaret Brimble.

Seriously remarkable women of science

There's a tired old argument that says women don't have a natural inclination for the STEM subjects – science, technology, engineering and maths. But the achievements of three women this year alone are enough to bury that attitude.

In July, Professor Juliet Gerrard was appointed Prime Minister's Chief Science Advisor – the first woman in the role and widely welcomed both within the University and outside. The anniversary of women's suffrage is a good time to reflect on the enormous progress that has been made, but she says clearly challenges remain.

"I look forward to a time when a woman is appointed to a position of influence and her gender isn't part of the story. A time when we can simply embrace talent, in all its diverse forms, across all genders, sexualities and backgrounds."

No one has followed women's aspirations and achievements more closely than another distinguished scientist, Professor Charmian O'Connor, who spent more than 50 years teaching in the School of Chemical Sciences.

Having dedicated her life to science education and fighting for better access to tertiary education for women, this year she was named Dame Companion of the New Zealand Order of Merit for services to education and chemistry.

When Professor O'Connor enrolled in her PhD in the 1950s, women in senior academic roles

were few and far between. Her career is credited with helping change that. She devoted much of her life to ensuring women had access to education through the Kate Edger Educational Charitable Trust, which is now one of the largest non-government funders of women's higher education in New Zealand.

She remembers the expectation that once she had children, she would give up her career.

"That's just the way it was back then and while in many ways it's easier for women now with things like parental leave and childcare, we need to carry on advocating for women's talent to be recognised."

For Professor Margaret Brimble, once a student of Professor O'Connor, and someone who benefitted from her predecessor's mentorship and support, the challenges of being a senior academic juggling family and career have been difficult at times.

But in May this year, she reached a milestone that no other female scientist based in New Zealand has achieved; election as a Fellow of the Royal Society of London, joining more than 40 New Zealand men on the list.

She hopes her many achievements help encourage younger women into science. "Charmian was a great help to me and what I've tried to do in my turn is to show younger women they can reach their full potential and succeed."

Taking it in their stride

It wasn't that unusual for two pregnant women to stop and connect; Postdoctoral Research Fellow Emma Ryan, below left, was photographed with Prime Minister Jacinda Ardern when she visited the University in June.

But what has changed from not that many generations ago is that the PM was about to head off for parental leave, returning to the Beehive six weeks later. And Emma too has now begun planning to return to her role in early 2019.

In a recent panel discussion on early career researchers and gender issues, Emma acknowledged how far the Faculty had come in addressing gender parity issues.

"Gender inequality still exists, particularly in higher level academic positions, but it's clearly changing, and we're on the right trajectory.

"For a research scientist, there are challenges doing field work in what can be remote, challenging locations – the effects of pregnancy and parental leave can impact your ability to collect data and produce publications."

Of course, she says this can be an issue for both parents, but due to the nature of society more women struggle with it.

"There are certainly more eyebrows raised when it's a mother headed off for five days at sea collecting data on coral reef geomorphology and changing sea levels. But the collaborative nature of science these days means it doesn't need to slow your career. The key is being adaptable."

With a PhD in Environmental and Marine Geoscience from Townsville's James Cook University, Emma is currently involved in the Resilience to Nature's Challenges, part of the National Science Challenges.

The coastal-focused 'Living at the Edge' project aims to enhance New Zealand's resilience to coastal hazard risks associated with flooding, erosion and sea-level rise.



Role model for wāhine

Dr Margaret Dudley, a clinical psychologist and neuropsychologist, Te Rarawa, Te Aupōuri, Ngāti Kahu, looks back on the barriers to achievement in her era.

I entered the academic world in my forties and often wonder how different my life would have been if I'd been fortunate enough to start my journey earlier.

As a wāhine growing up in the 1950s and 1960s, the daughter of working class people in a family of seven boys and three girls, an academic career or a university education was not an option for me.

Although I loved school, I was encouraged to leave as soon as I turned 15 and get a job to contribute to the family's finances. So even though I grew up in the heart of Auckland City, I didn't know the University of Auckland existed until I was in my twenties.

While my brothers were encouraged to gain

the skills that would help get them a good job, we girls were pretty much groomed for domesticity. So while it was a late career start for me, I'm proud of what I've achieved so far and, more importantly, I hope my mahi has in some small way made a difference to Māori health.

I'm the first and only Māori neuropsychologist in the country, and have devoted most of my research career to investigating ways to improve the interface of Māori and neuropsychology.

I'm passionate about increasing the number of Māori students enrolled in the Doctorate of Clinical Psychology programme, particularly as Māori make up a high percentage of those seeking mental health services.

It's essential we train more Māori clinicians to work with our people. I hope that I'm a role model for younger Māori and especially wāhine who, like me, might not have all the advantages and opportunities others take for granted.

The suffragettes showed all of us that women can be leaders in any field they choose.



A career of firsts

Kate Hannah, Research Fellow, Department of Physics and PhD Candidate, Te Pūnaha Matatini, pays tribute to an extraordinary early woman scientist.

University of Auckland students using the Kate Edger Information Commons on City Campus are reminded of Kate Edger (1857-1935), the first woman in New Zealand to gain a degree.

Naming this major student facility after her honours the educational achievements of women in New Zealand, attesting the opportunities provided here for progress in education.

Later in 2018, similar recognition will be



awarded Kathleen Curtis. The atrium plaza of the new Science Centre Building in Symonds Street will be unveiled as the Kathleen Curtis Atrium Plaza, in celebration of her pioneering educational and research career achievements.

Kathleen was born in the Manawātū in 1892, at the height of the campaign for Women's Suffrage. She would go on to become one of our leading scientists: first New Zealand woman with a doctorate, (University of London, 1919), first female Fellow of the Royal Society of New Zealand (1936), and one of the first scientists employed at the Cawthron Institute, Nelson

where she worked until her retirement in 1952.

Graduating from Auckland University College with a BA in Botany, she topped her subject – the only woman Senior Scholar for that year. In 1914 Kathleen graduated first class honours, one of 13 Masters students.

She was the first woman to receive the 1851 Exhibition Scholarship, a prize designed to support study in the UK, and completed her doctorate with an exceptional thesis: *The life-history and cytology of Synchronitrium endobioticum ... the cause of wart diseases in potato.*

Returning home in 1920, Kathleen was appointed mycologist at the new agricultural and pastoral research institute, the Cawthron Institute, acknowledging her status as the pre-eminent mycology researcher of the time.

She was instrumental in establishing plant pathology in this country; her investigations of fungal die-back in *Pinus Radiata* and black root-rot in tobacco led to methods to control and mitigate their impact on the economy.

Much like the introduction of refrigerated shipping in 1882, or the electric fence for stock control in 1936, Curtis' scientific research was deeply rooted in applications for New Zealand – but also in discovery and pure research.

Kathleen Curtis exemplifies the access to education and intellectual freedom New Zealand women and girls demanded and won in 1893. In honouring her legacy, we acknowledge and celebrate the contributions of women to science at the University, both past and present.

Girls Mean Business

A new programme co-created by Associate Professor Christine Woods aims to foster an ‘entrepreneurial mindset’ in girls, something that’s emerging as a key asset in the workforce.

“This includes seeing opportunities, being innovative and creative, coping with ambiguity, being willing to take risks, and celebrating and learning from failure,” Chris says. “Along the way, the girls also gain financial literacy.”

Chris created the programme with entrepreneurs Laura Sessions and Shannon McDaniel to help address the gender gap in highly entrepreneurial sectors, such as technology. Girls start opting out of STEM subjects during their high school years, so the programme is pitched at nine to 12 year olds.

“We say ‘girls can do anything’, but the tragedy is research shows many girls believe they can’t,” says Chris. “Two of the chief risk factors are lack of self-confidence and lack of female role models. The programme gives girls the chance to gain confidence in being entrepreneurial, and we are also developing mentoring for secondary school students.”

She says girls don’t have to go into business to benefit.

“While the girls may not become entrepreneurs themselves, they will end up working for companies that are entrepreneurial and innovative, so the more they understand about this approach, the more they can contribute.”

Girls Mean Business has been successfully piloted in two Auckland schools, and will run again this spring. The end goal is for teachers in all schools to feel comfortable delivering the programme as part of the curriculum. “It’s about girls understanding that realising their potential comes from following all sorts of pathways.”



Heart and merit

As the first female Dean of the Business School and just the third in the University’s history, Professor Jayne Godfrey’s appointment sends a strong positive signal to academic staff – and the business community.

In a field with approximately equal numbers of male and female students, women can aspire to senior academic positions.

And yet, a 2018 *Women in Business* report found the proportion of women in senior leadership teams has fallen to 18 percent from 31 percent in 2004.

Jayne says this reflects what still happens in organisations, and mirrors life in the wider community.

“Unfortunately, we know there are still barriers in business – boards and senior management tend to appoint in their image, and that takes generations to change.

“There are unconscious and, sadly, sometimes conscious, biases at play. We still see women treated disrespectfully at junior levels in various businesses, and those attitudes need to change.”

However, she says it’s important that achieving gender balance isn’t about “political correctness”.

“It’s about hiring the right person for the job, and treating all individuals with respect. We need more of the best people in business, and it just so happens that probably half of those are women.”

In her private life, Jayne says her greatest

accomplishment is raising two “wonderful, adventurous daughters”, who both work in traditionally male-dominated fields – one as an engineer for an energy company, the other as a Navy dentist.

And in her career, the thing she’s proudest of is being able to work across academia and into industry.

An independent director and Telstra Business Woman of the Year, she says it’s satisfying to bring the two worlds together.

She says people tell her that, as a woman, she brings the quality of inclusiveness. But that approach shouldn’t be restricted to women leaders, it’s how everyone should act.

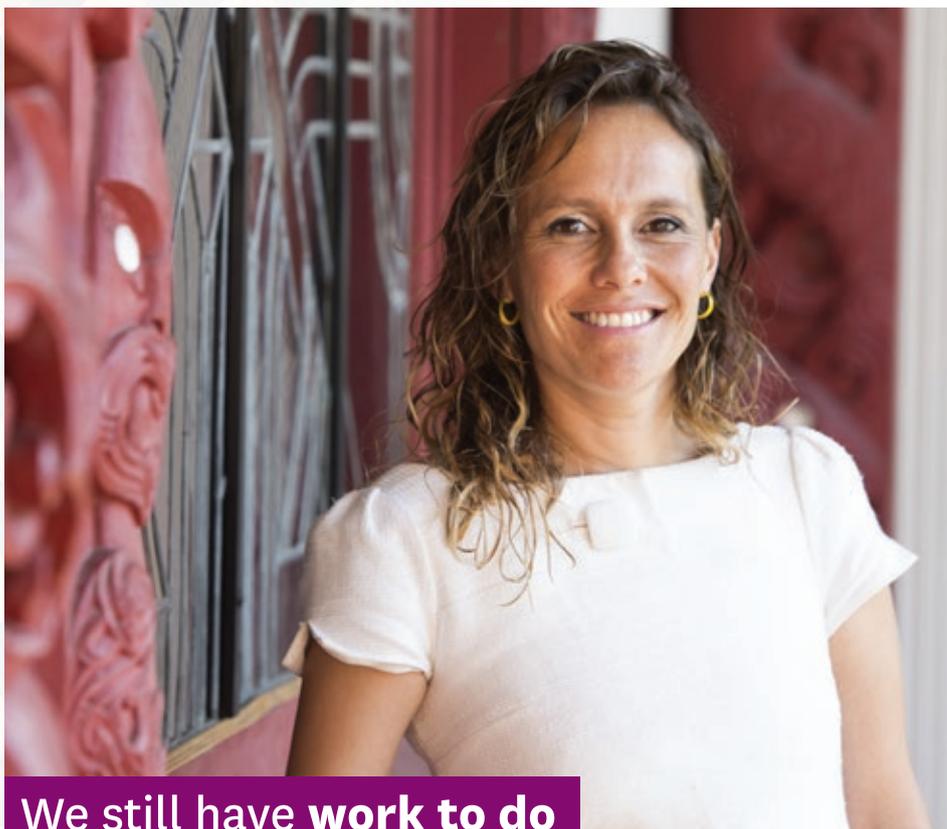
“When people understand that gender doesn’t define us in the workforce, but rather ability and aptitude, then we will see a business world that is properly balanced and truly maximises the different strengths people bring to roles.”

Jayne admits she’d love to be able to instantly change the bias that results in so few women in the top senior positions in major businesses and in the boardrooms.

“If I could wave a magic wand, I’d have an equal distribution of women and men in business at all levels, based on merit. That’s what we are working towards but it won’t happen overnight.”

And to get there she has some advice for other women:

“Do what you do well – whatever it is, put your whole heart into it. Prove your merit.”



We still have work to do

Dr Kiri Dell (Ngāti Porou), a Postdoctoral Research Fellow who teaches Māori land issues in the Department of Property, reflects on Māori women's status on this 125th anniversary.

I feel pride and hope, but also sorrow and frustration. First, the proud bit. Three of Aotearoa's biggest tribal entities, Ngāi Tahu, Ngāti Whātua Ōrakei and Waikato-Tainui – with joint assets valued at almost \$4 billion – have Māori woman chairs and CEOs. Three senior Māori government positions at New Zealand Trade and Enterprise, Te Puni Kokiri, and MBIE are held by wāhine. At the Business School's Māori Business Leaders Awards in 2017, four out of five winners were women. We can confidently say that Māori are leading globally with female representation in business and governance leadership. We should be proud of this.

But is having women in positions of power creating equality? In 1893 women got the vote, although until 1975 only Māori women and men deemed 'half castes' could choose whether they voted in Māori or mainstream seats, while Māori could only vote in Māori seats.

The suffrage movement started to give women a voice in the power structures that shape and influence our lives. But a vast section of women in Māori society still have no voice. Socio-economic deprivation, tied to the legacy of colonisation and the persistence of un/conscious sexual and racial biases, disempowers us as both citizens and people.

A culture of violence still pervades Māori society, silencing the voice of many wāhine. When mothers are abused, their children are more likely to suffer abuse too.

Meanwhile, Māori women are among the poorest groups: the median annual income for Māori women is \$25,636, compared with \$39,520 for Māori men (for Pakeha it's \$26,208 for women and \$47,840 for men). Who has the time or headspace to write a submission on a government bill or join the school board when you're constantly in survival mode?

Undoubtedly, the sexual objectification of women is still prevalent. There are things Māori men would never engage in in a marae setting, but outside of that context – at stag parties, strip clubs, or on overseas business trips for example, it happens frequently.

I don't want to paint all Māori men with the same brush, but I have seen this behaviour many times. We still have work to do.

Positions of power do two things: influence hearts and minds, and direct energy and resources to a kaupapa/purpose. That we have so many Māori women today as business and community leaders, even outside the marae, gives reassurance that female voices are being listened to. And yes, this helps create equality.

But ultimately, each and every one of us must behave with respect and treat each other equally. Only a person can decide that for themselves, not a position.

Women run businesses

It might be one of the most prestigious glass ceilings, in Auckland at least.

The ivy-clad Northern Club, established 25 years before women got the vote, accepted its first female member in 1990 (retired judge Anne Gambrill – Auckland graduate, 1958) and a year later gave honorary membership to Governor General Cath Tizard (zoology graduate 1965, she first enrolled in 1949 – pre-marriage and family).

Today, women make up the fastest growing group of members and for the first time, a woman has been appointed president.

Victoria Carter ONZM graduated from Auckland Law School (1987), but moved to a career in business and community work. She has chaired the Auckland Art Festival and been a director of NZ Thoroughbred Racing and the Auckland Racing Club. She was a long-serving Auckland City councillor and co-founded Cityhop, New Zealand's first eco-friendly car-share company. Its motto, 'Be a driver of change' is something Victoria clearly lives by.

"The more women we see in lots of different places, the more younger women will think 'I can do that too'," she believes. "But it's daunting to be the first of anything, not to say astonishing that there are still firsts in 2018. Still, good things take time.

"While things started to change at the Northern Club the moment the first woman was admitted, nothing happens overnight. It's a process, and the whole world's changing." Encouraging young people and women to join is a major focus of Victoria's role.

"Ironically, given how we naturally connect, women traditionally haven't joined clubs. Culturally men tend to, from sports to social institutions; it's a matter of changing mindsets."





'On fire with rage'

The women's movement #MeToo provokes me to think about my involvement in feminist activism in the late 1970s and 1980s in the University.

Then, the movement (usually) directly confronted men rather than taking legal action against them. Seeking legal recourse was 'cooperating with the male system' in those days. The most notorious of women's angry attacks was the abduction of an English Department lecturer in 1984. Mervyn Thompson, a well-known leftwing playwright, was beaten and tied to a tree in Ponsonby's Western Springs Park, and had the word 'rapist' spray-painted on his car. I was appalled by this action, and pitied the traumatised man.

When I applied for a lectureship in education in 1986, someone wrote the word 'feminist' on my application, as if in warning. I argued for the establishment of a feminist theory course, over the objections of some male colleagues who said that education covered mothers, therefore women as a category were adequately recognised.

The classes were attended by women who became thought leaders in New Zealand education, including Kuni Jenkins, Linda Tuhiwai Smith, Leonie Pihama, Te Kawehau Hoskins, and Eve Coxon. We were on fire with rage and enthusiasm for change, and the University was a place of public debate, eccentricity and showy politics.

Today everything is much more polite and restrained, but women as individuals have a lot more power now. I'm not sure whether the present-day restraint is the result of the fact that women have more power in the University; I hope not. As for feminists, we seem to have won some battles but lost the war for a more humanist (rather than a masculine, managerial) University.

■ Professor Alison Jones, Te Puna Wānanga, School of Māori and Indigenous Education

Me aro koe ki te Hā o Hine-ahu-one

The concept of mana wāhine Māori encapsulates the idea that women's strength, power and influence are derived from our female lineage.

Mana wāhine Māori also emphasises the importance of telling our 'her-stories' as Māori women. In my story, the influence of my late Māori mother, Tui, is at the forefront. As a young girl, I remember her instilling the importance of voting as it took so long for women to earn the right.

My mother was a feminist. She trained as a primary teacher in the 1960s when few Māori women were visible in teacher training colleges. She staunchly believed in equal pay for equal work, took an active interest in politics and would always vote, considering it her civic duty.

My mother's lessons have stayed with me throughout my personal and academic life, and gender and feminism have been central to my research and teaching. They have also duly been passed down to my own daughter. When she turned 18, she cast her first electoral vote in the Mt Albert by-election of 2017, which saw a landslide victory for Jacinda Ardern.

Recently, my daughter and I attended the *Are we there yet? Women and Equality in Aotearoa* exhibition at the Auckland War Memorial Museum. We concluded we have much to celebrate as we remember Kate Sheppard and

others who worked towards enfranchisement for both Māori and Pākehā women. On a personal level though, the milestone date of 19 September 2018 will be a time to recall my mother's conviction that all women must exercise their right to vote.

■ Dr Helene Connor (Te Atiawa, Ngati Ruanui iwi and Ngati Rahiri, Ngati Te Whiti hapu) is a senior lecturer, Te Puna Wānanga School of Māori and Indigenous Education.



Equality for some

When I reflect on 125 years of suffrage in New Zealand, I'm reminded of the incredible hard work of the women who came before me.

My grandmother, a school teacher in rural Canada, was forced to resign and reapply for her job with every pregnancy, losing her pay scale and seniority each time.

My mother, a gifted orthopaedic nurse, would likely have been an exceptional surgeon had she not had a child in her late teens at a time, culturally, when this was heavily stigmatised and socially unsupported.

I'm now part of the third generation of women in my family in paid employment, working in community mental health while simultaneously completing my Bachelor of Social Work (Hons) degree, starting my Master's research thesis, and raising two (soon to be three) children.

I didn't get here on my own. It's directly due to the hard-fought gains of generations before me that I'm able to achieve my goals.

As a Pākehā woman I may be close to equality with men, but the same can't be said for Māori

and Pacific women service users. Daily, I witness the systematic barriers to their full participation in society; it's provided an invaluable window into the struggle that continues. On this 125th anniversary, I prepare to continue to fight for equality for *all* women.

■ Jessica Steele is completing her BSW Hons, preparing for her Masters and working part-time in the community.



'Bad feminist'

My final year of high school (1993) was the centenary of women's suffrage.

At my Catholic school in Christchurch, our drama class performed Oppenheim's poem *Bread and Roses* to commemorate not only women but the struggle for rights, equity, and humanity. In English, we studied Margaret Atwood's *The Handmaid's Tale*.

The women who instigated these engagements with suffrage and feminism (my teachers, Moia Smith, Marie McGuigan, Trish James) talked openly about feminism as a good thing even though it wasn't 'cool' in the 1990s. When I called myself a feminist then, it was received as radical and contentious; I was accused of hating men.

But 25 years later, feminism has never been so fashionable; it's now a sign of being 'up to date' and knowledgeable about equity. And the great thing is, school students and young people are central to, and leading, new feminist movements (while questioning gender binaries and norms). My work – in sexuality and health education – is inspired by the young people I'm lucky enough

to work with in my research. I completed my PhD under Professor Sue Middleton, a woman who described herself as a 'bad feminist'.

I continue to be inspired by that label, holding as it does the possibility of fighting for women's rights unbound by the rules of conformity or a singular version of feminism.

New approaches to feminism are challenging old binaries, and it is time to think about how the feminist movement must continue to engage with other forms of exclusion: homelessness, racism, poverty and homophobia among them. I continue to be inspired by the women teachers I was lucky enough to study with, and the educators I work with now.



■ Associate Professor Katie Fitzpatrick, Curriculum and Pedagogy

Life shaper

I've been a feminist since I was six years old; I know this from a moment I distinctly remember.

I was sitting on my primary school teacher's knee as she told me girls didn't have to be housewives. This sounded good as I'd already observed cooking and cleaning without pay didn't look much fun.

My teacher was a feminist, influenced by the women's movement she had been introduced to at teachers' college. In our open-plan classroom, girls as well as boys would take out the rubbish bins.

It wasn't just teachers who introduced me to ideas about women's equality. I grew up in an era of 'girls can do anything'; at least, that's what the pamphlet from the 'Employment and Vocational Guidance Service' proclaimed. Its front cover showed images of girls welding, painting and driving pick up trucks to tempt girls into male-dominated careers.

Both my parents encouraged this ethos, with my father telling me the word 'woman' was 'man' with a little bit extra (brain power). My mother was a staunch advocate for women's rights, going back to college as an adult to gain UE so she could enter university and expand her own educational and professional horizons.

Despite this swirl of feminist ideas, not everyone was as caught up in them, and I remember an awkward moment with an English teacher at secondary school. After being

assigned yet another novel by a male author, I asked why we had to keep reading books by dead white men. Not surprisingly, I got my lowest grade ever in English that year. I did notice though, the reading list for the following year included Sylvia Plath, Katherine Mansfield and Janet Frame. It was at the University of Auckland that I found my feminist home. The strong belief women were equal to men was nourished by an array of courses on women's literature and feminism in education, as well as in women's studies. From these I gained a theoretical framework to make sense of women's lives, through concepts like 'the private is political'.

I have no doubt that feminism has enabled me to pursue an academic career to the level of professor. But the fact only 28 percent of professors in my institution are women indicates feminism's work is still not done.

■ Professor Louisa Allen, Critical Studies in Education



Feel my reach

Daughter, hold my hand, be still, listen to me.
These hands of mine, have much to say.
They will tell you of worlds before
and of your ancestors' past...
each wrinkle, each line,
a collective spirit etched in body and mind.

Oh, the stories that these hands can tell...

These hands are not mine alone,
I have shared my hands in sustaining life,
many years of sewing, healing, gifting, giving
and in pushing strong fists forward...
fighting for rights to be heard.
So, for you in this place, in Aotearoa belong,
to have your voice known.

Oh, the stories that these hands can tell...

Take my hand granddaughter,
Let me lead you along,
These hands of yours are young and your
stories, yet to come.
Your hands are mine, and mine are yours,
Use your hands wisely in the choices you
make,

Push strong fists forward,
So, generations to come will feel your reach
and know of your wisdom, of worlds before
and of your ancestors' past.

Oh, the stories that these hands will tell...

Jacoba Matapo (2018)
School of Critical Studies in Education

Ahead of her time

Affectionately known as ‘Minch’, Alice Ethel Minchin became the Auckland University College’s first full-time University Librarian in 1918.

She was the first of three women to have held the position since it was established 100 years ago; the other two being Janet Copsey, who had the role for 17 years, and incumbent Sue Roberts.

Until then, the Registrar had been in charge of the small general collection. Alice was in the position for more than 27 years and ensured early on that the library collection was fully catalogued and classified, a first for a New Zealand university library at the time.

She also managed the library’s move in 1927 from a cramped space in the old Grammar School hall to the southern end of the new ClockTower building.

In her first few years, Alice also studied part-time at Auckland and graduated BA in 1926, later gaining a library science degree, thanks to a Carnegie fellowship to study at the University of Michigan in 1932-33.

Remembered by one student as “a rather dry and formal figure, though always approachable”, she has also been described as a “woman ahead of her time” who had to fight for her authority and status: “Miss Minchin had been an extremely



capable librarian, but suffered for being a woman in what was then considered a man’s job, and her ability was never recognised within the college.” She also faced the perennial problem of securing adequate resources.

By the time she retired in 1945, aged 56, the

collection had grown five-fold to around 50,000 volumes. She died in 1966.

Top from left: Alice Minchin and colleagues Enid Evans and Joyce Grey, MSS & Archives 2008/13, 10. Special Collections, University of Auckland Libraries and Learning Services.

Suffrage books

In honour of the 125th anniversary of women’s suffrage UBIQ in the Student Quad is stocking a range of related books; here’s a preview.



Women Now: The Legacy of Female Suffrage by Bronwyn Labrum

It’s 125 years since New Zealand women won the right to vote, but the battle for the right to so much else is ongoing. This first volume in the Te Papa *Thinking About* series is published to mark the 125th anniversary of suffrage, and brings together provocative, insightful and energetically argued essays by 12 leading New Zealand writers and thinkers, based around objects from Te Papa’s collection. Sandra Coney, Holly Walker, Barbara Brookes, Tina Makereti, Sue Bradford, Morgan Godfery, Golriz Ghahraman, Dame Fiona Kidman, Ben Schrader, Charlotte MacDonald, Grace Taylor and Megan Whelan examine how New Zealand women have fared since 1893.

Published by Te Papa Press.



Kate Sheppard: Leading the Way for Women by Maria Gill and Marco Ivancic

Up until 125 years ago, there wasn’t a single country in the world that allowed women to vote in general elections, but that was before Kate Sheppard. With fierce determination and unstoppable belief, Kate led the way in the women’s suffrage movement and rallied enough support to make New Zealand the first country in the world to give women the vote.

This accessible story for children is written as historical fiction, telling of Kate Sheppard’s life journey and her struggle to advance the cause of women’s suffrage. Due 1 November.

Published by Scholastic.

Faith in equality

Based at the University’s Maclaurin Chapel, Reverend Dr Carolyn Kelly is the first women to lead the Chaplaincy team, which welcomes all faiths in reflection and study.

She comes from the Presbyterian Church, where women have long held leadership roles. From the late 1980s, she was part of a movement in which, she says, “biblical and historical obstacles to women in ministry were carefully researched, prayerfully investigated, and widely discredited in churches and theological institutions worldwide”.

“That’s the social and spiritual reality I’ve inhabited all my adult life; it’s integral to my understanding of who God is, in whose image I’m made and know myself to be loved.”

She says that when she returned to Auckland a decade ago, she noticed there was an even more obvious imbalance in the wider Christian scene.

“Male-centred leadership is more ‘normal’ in church life; it’s significant in shaping churches frequented by students and perhaps Christian student groups themselves.”

Considering herself a Christian feminist, Carolyn says she probably does bring something different to the job as a woman.

“It’s only realistic to acknowledge the reality of patriarchy and its effects on personal, human

relationships and wider structures of justice. “And being an aunt and mother of students myself does impact on my pastoral practice, as well as the way I experience theology as being lived and grounded in materiality and bodily life, not just what we relate to spirit or soul.”

She fears economic models that dominate university funding and systems have changed how we see education.

“They’ve tended to erode the space for thought and reflection and there’s a potential for pragmatic ideas of ‘success’ to overshadow other less ‘productive’ values or outcomes.”

As a result there’s so much pressure on people to perform in academic work, as much as in things like accumulating material wealth.

“So, faith-based values that challenge or mitigate those drives have something important to contribute to the work of ‘critic and conscience.’”

She’s also observed what seems to her a “strange resurgence” of traditional gendered roles in many social settings.

“There’s a preoccupation with sexualised images and relationships of romance, to the extent that the feminist critique of my generation now has fresh relevance.”

And “at this important cultural moment” for women, and the world in general, she believes there are some significant challenges and



opportunities for women to act on.

“Women, and women of faith, can contribute to that work in particular ways.”

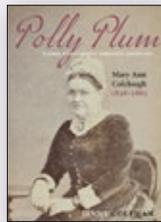


A History of New Zealand Women by Barbara Brookes

What would a history of New Zealand look like that rejected Thomas Carlyle’s definition of history as ‘the biography of great men’, and focused instead on the experiences of women?

In this ground-breaking title, Barbara Brookes provides a comprehensive history seen through a female lens, from those who arrived on the first waka to the Grammy and Man Booker Prize-winning young women of the current decade. Her lively narrative draws on a wide variety of sources to map the importance in women’s lives not just of legal and economic changes, but of smaller joys, such as the arrival of a piano from England, or the freedom of riding a bicycle.

Published by Bridget Williams Books.



Polly Plum: A Firm and Earnest Women’s Advocate Mary Ann Colclough 1836–1885 by Jenny Coleman

In this biography of one of New Zealand’s earliest feminists, Jenny Coleman argues that Mary Ann Colclough’s contribution to the women’s movement in nineteenth-century New Zealand is at least equal to that of Kate Sheppard. A good two decades ahead of the organised women’s movement, under her nom de plume ‘Polly Plum’ she began politicising women by writing about the realities of their daily lives, what needed to change and how. Her publicly voiced opinions saw her described as ‘our own little stray strap of a modern female fanatic’.

Published by Otago University Press.



The Women’s Suffrage Petition 1893, a National Library publication

Over 270 metres long, with the signatures of some 24,000 women (and at least 20 men), the Suffrage Petition represents the culmination of many years of campaigning by suffragists, led by Kate Sheppard, and women throughout the country. The story of the Women’s Suffrage Petition is told here through the lives of over 150 women who signed; alongside is the narrative of the campaign for women’s suffrage. The first page of the petition is included, with 21 sheets representing different parts of the country.

Published by Archives New Zealand/Bridget Williams Books.



Keeping people moving in Auckland

Growing up inspired by her father's engineering projects led Jenny Chu to an award-winning career.

Graduating in 2014 with a conjoint degree in Engineering and Law, Jenny was awarded 2018 Young Engineer of the Year for her work as a senior civil project engineer at City Rail Link.

She says the project is special, not only because it's a technically challenging build in an intensely developed city centre, but because it's the biggest infrastructure project undertaken in this country to date and will have a profound impact on Auckland on completion in 2024. The 3.45km twin-tunnel underground rail link will double rail capacity, significantly improving travel options and journey times.

Jenny credits observing her father's projects as a child with sparking her interest in engineering.

"Then at University I learned from academics who were major international contributors in their fields, and passionate about sharing their work and knowledge.

"I loved the diverse community that made up the student body. I was surrounded by people

who strived to be the very best at whatever they applied themselves to; it pushed me to challenge what I knew and defend what I believed in."

People discuss whether engineering is sustainable and ethical; Jenny is committed to taking action to prove it. Professionally she engages in non-profit work; she's a member of the Asia New Zealand Foundation Leadership Network and she has facilitated a number of professional exchanges between New Zealand and Asia.

She's also co-founder of Engineers without Borders New Zealand, established at the University 10 years ago, and still an active student community today.

"The aim was to build a network of socially-minded engineers and provide equal access to knowledge across the South Pacific."

She's proud to see the pathways towards development enabled through our school outreach programme, design challenges, university research, and community projects. "Engineers without Borders' volunteers make a real impact on communities, and people's lives are better because of their contribution."

Ambitious target

Professor Rosalind Archer, the first woman to head the Department of Engineering Science, has set an ambitious target for 2020.

As we celebrate 125 years of women's suffrage, I find myself thinking of the women of my family and the opportunities they had. My grandmothers (born in the early 20th century) had the vote, but a university education was not a realistic option for them.

Women have made plenty of gains but progress in engineering has been slower than in many occupations. It wasn't until 1970 that the first female student graduated from this Faculty - Gee Yeow from Malaysia with a BE in Civil Engineering; 1973 saw the first New Zealand woman, Gael Knight, in Chemical & Materials Engineering. But these women have paved the way for some 2,500 women to date to who have graduated with a Bachelor of Engineering.

The landmark appointment of Liz Godfrey in 1989 to recruit and retain female students certainly contributed to the early 1990s totals of women as first-year engineering students; nearly 20 percent. I was one of those, and co-founded the Faculty's Women in Engineering Network which has just celebrated its 25th anniversary.

I didn't set out to be a trailblazer, but in 2013, I became the first (of many I hope) women in the Faculty to serve as a Head of Department. In 2016 I was thrilled to see Robyn Nash's daughter, Gemma, enrol. Robyn gained her BE in 1982.

To continue the progress, our Dean, Professor Nic Smith, has set a target of 33 percent female enrolment by 2020. Already we're at 27 percent - a level which some other universities have set as an aspirational target.

To achieve this, we're partnering with Girlboss, which has a mission to close the gender gap in STEM subjects; we have new online content in production, and are launching a holiday tutoring programme to help high school girls build STEM skills and confidence.

Reaching 33 percent female enrolment will be a landmark in our evolution, and a major step toward ensuring our students reflect wider New Zealand society.



Planes, trains, and automobiles

It's hard not to be impressed at the efficiency and capacity of the best known public transport system in the world.

Every day, London's red buses, black cabs and Tube trains facilitate more than 31 million journeys across the network.

That the trains are kept on their tracks and running on time is due to the work of Transport for London (TfL) employees like Sharon Duffy, head of Transport Infrastructure Engineering, a 1993 graduate from the Faculty of Engineering.

At University Sharon was one of only four women in her class of about 100, and she thinks the current Dean's goal of having women make up a third of undergraduates by 2020 is "fantastic".

"It is extremely heartening that there is senior support to increase the number of women in engineering. In the UK we're still playing catch up. At TfL we're slightly ahead of the curve with 16 percent of our engineering workforce women (against a nationwide 12 percent); we have just adopted a stretch target of 30 percent by the year 2030."

To help increase diversity and inclusion across the wider engineering team, she's launched

a new network group - Females in Transport Engineering. One of its goals to 'challenge and champion' TfL to ensure it tackles inequality and delivers on its commitment to improve gender diversity in engineering.

Winner of 'Best Woman Electrical and Mechanical Engineer' in the 2015 European Women in Construction and Engineering awards, Sharon stresses the importance of sharing achievements. "Women tend to hide their light under a bushel when we should be shouting about our contributions. We tend to want to wait for everything to be perfect while our male colleagues jump in and enter (and win) awards and apply for (and get) promotions."



On the right road

Nicky Smith, Maintenance Operations Manager for HEB Construction and a graduate of the Faculty of Engineering, says there is still a lack of means to effect culture change in this industry.

There are few sectors where the gender gap is starker than construction and engineering. As national maintenance manager for HEB Construction Ltd, which employs around 900 people nationwide, I'm one of just six female engineers in the Auckland office overseeing road maintenance contracts we hold throughout New Zealand.

There are still male engineers who believe engineering is no place for women; that women lack the hard skills and are inherently too soft for the job.

But I have witnessed a sea change in attitudes at the top. Senior staff at HEB want to attract and retain more women. The problem is not a lack of will, but a lack of means to effect culture change.

A recent course got me thinking about the kind of leadership required to effect real change and how working in a male-dominated industry shaped my own leadership style.

I have relied heavily on my professionalism – it was important to me to be a good engineer – so if someone brought me a problem, I'd get the people in the room who could help solve it. There's a real value in not being afraid of having robust discussions and airing a range of opinions.

It strikes me that businesses, and whole industries, need to bring this kind of collaborative, all-things-considered approach to the diversity problem. As an individual female engineer I can make a difference, but I can't shift

the culture single-handed. But I can – and do – call workmates out on non-inclusive language. We still have a habit of starting emails with, 'Dear gents' and talking about 'the boys in the field' and the 'ladies in accounts'.

When I pull people up, they mostly take it very well – they know I'm doing it because if I don't check them, no one else will. I connect with my female colleagues and facilitate networking, offer support, and advocate for women whenever possible.

So I think at this moment, women can celebrate how far they've come and look back and feel proud, not only of the women who fought all that time ago for such a fundamental right as the vote, but how far we've come since then. Meanwhile, we can't shy away from the challenges that remain.

Awareness the key

September isn't just a celebration of suffrage, it's the awareness month for gynaecological cancers – a disease group that doesn't often make it to after dinner conversations or women's magazines.

Lisa Finucane, the University's Communications and Media Manager, who is living with ovarian cancer, says that gynae cancers don't get much focus.

"People are pretty comfortable talking about breasts and breast cancer, and even men know the checks that women should be doing. There are some amazing activities to raise awareness and funds – of course leading to research and better outcomes."

But cancers like ovarian can be less easy to talk about. As a result, she says, the information isn't shared, the funds aren't raised, and there's much less research in this space.

"Ovarian cancer is sometimes called the silent disease. But more often it's just not heard above the hubbub of daily life. The indicators are also symptoms of things like menopause, endometriosis, IBS, or just being female, and women (and sometimes their GPs) don't immediately consider it. It's hard to diagnose.

"Mostly there will be a less serious cause – but not for everyone," says Lisa, who admits she regarded the couple of months she experienced feeling full without eating as a bit of a bonus.

Unlike many cancers which have made significant survival advances in recent decades (breast cancer mortality rates reduced from 47 percent to 13 percent), more than 60 percent of ovarian patients don't make it past five years

of diagnosis. "So I'm happy to be at eight and counting," she says. I tell my oncologist to keep me going until the next tranche of effective treatment comes along."

That of course takes funding and research, and Lisa, whose two recurrences since her original diagnosis involving operations, chemotherapy and now hormone treatment, is very happy when work is being done in this field.

"It's time to talk about symptoms of gynae cancers as easily as we discuss breast lumps and dodgy moles. Awareness leads to better vigilance and hopefully better funding; it will save lives."

Who's at risk?

Any woman, any age, any ethnicity could get ovarian cancer. Symptoms include: persistent stomach pain, bloating, feeling full more quickly, and frequent peeing. Others can be back pain, changes in bowel habits, abnormal bleeding and extreme tiredness.

Ovarian cancer is detected by a blood test and ultrasound, not by cervical screening. Women who persistently experience these symptoms should listen to their bodies and talk to their GP.



Lisa, post-chemotherapy, with Desmond.



Nicole in earlier days with her son and daughter.

Giving back

Dr Nicole Bassett's eclectic career took her from being a young scientist, working with giants Sir Mont Liggins and Sir Peter Gluckman, to Development Manager for the Liggins Institute (named after Sir Mont) and Auckland Bioengineering Institute.

Her current role for both institutes is to match donors with research that needs support. Along the way, she raised two children as a solo mum.

"What seemed like a bunch of unrelated skills are now ones I use every day. Sir Peter and Sir Mont taught me to think outside the box, look for the unusual, never be afraid of trying something new, and how serendipity can be exciting. That thrill of discovery still drives me.

"I had my son while finishing my PhD and had my daughter in Canada while I was doing my post doctorate, and then found myself a single mum

with two babies. If it hadn't been for my mum's encouragement to finish what I had started, I would have quit, come home and lived with her. She was right because I won a Health Research Council Repatriation Fellowship to return here.

"Moving into philanthropy was a natural progression for me. In the mid-1990s, research funding was really hard to get and I was spending more time writing grants and justifying my existence than actually doing research."

She says she was lucky to have the opportunity to work with the School of Medicine Foundation to bridge the gap between research staff and prospective donors by explaining projects.

"Sometimes I get to help a first-time donor to decide what they want to give to. It's hugely gratifying to help donors achieve meaningful philanthropy while helping researchers advance science that can benefit so many people."

The drive for equity

In the early days of the University, and indeed when women were first making a foray into tertiary study anywhere, some issues of equity were clear.

Underrepresentation, lack of recognition, and no opportunity to even participate were very obvious barriers.

As society changed, so did gender issues and priorities, and by the 1960s, sexism, tokenism, and exclusion were among the recognised signposts of inequality.

Women's voices were heard more than previously, but still not consistently. While highly educated, academic Pākehā women were starting to get better representation, there was still significant direct and indirect discrimination.

It was when alumna Professor Margaret Wilson, then a senior lecturer at Auckland Law School, wrote a report on the *Status of Academic Women in New Zealand*, that equity work at the University began to be formalised.

The first Equal Employment Opportunities Officer was appointed and Trudie McNaughton, pictured right, who took up the role in the late 1980s, developed the University's first equal employment policy, accepted by Council in 1990.

This was prior to the Human Rights legislation of 1993, which explicitly addressed discrimination

on a range of grounds, including sexual orientation.

Trudie subsequently returned to the University in 2007 as Pro Vice-Chancellor, Equity.

She is a member of the Senior Leadership Team and with her colleagues in the Equity Office – Te Are Tautika, works on staff and student equity strategies, policies, planning, monitoring and reporting.

"Current gender equity work recognises that the University, as a microcosm of New Zealand society, must ensure that we address issues that impact women such as family violence and abuse, disproportionate load of unpaid work, and fertility issues, including increasing use of assisted reproductive technology.

"It's also important to ensure that diverse experiences – like stopping work to parent or to care for an aged relative – don't disadvantage people who haven't had a linear career trajectory," she says.

"This is reflected in the Merit Relative to Opportunity policy."

Now, equity work that began with a focus on gender issues for women has expanded to include equity issues with Māori, Pacific people, LGBTI, people with disabilities and from low socio-economic status, and students from refugee backgrounds.

Auckland's equity work benchmarks well for its wide range of initiatives against comparable international universities, including from the Asia

Pacific Rim Universities (APRU) Trudie believes.

"We look back to our earliest days and recognise the huge accomplishment it was for women to even attend classes; this 125-year anniversary is an opportunity to celebrate the achievements of generations of students and staff," she says.

"The University will best honour their legacy by remaining aspirational.

"In 2019, each faculty and service division will include gender equity goals in their annual plans. I look forward to seeing dramatic gender equity progress in years to come."



Plus ça change ...

Despite the waves of emancipation, empowerment and feminism since the University was founded, Auckland University Students Association President Anna Cusack is just the eighth woman in 127 years to hold the position.

The AUSA executive has become female-dominated in recent years, but it's still had surprisingly few women presidents. She believes this shows there are many hindrances, albeit subtle, that hold women back from top leadership roles.

Anna says role models like Kate Sheppard, Helen Clark and Jacinda Ardern are women who have led by incredible example, and provide an inspiration to her generation.

"We stand on the shoulders of the earliest women students who had to struggle to just study here, those in the 1960s who seriously fought for equality, and the ones who were the first to break the glass ceilings.

"Our battles are different, but we still need to keep making progress. Our reality is that the gender pay gap still exists. It seems easier

for men to be given respect as leaders, and a woman has to work harder to prove herself. The 'lad' culture still excuses a raft of unacceptable behaviours and we know that #MeToo is just starting to unearth some pretty appalling behaviours that have long been ignored," she says.

"And in too many situations women are reluctant to ask for help for fear of seeming weak, or looking as if they want to be 'saved'."

Anna says that in her role as president, in which she also sits on the University Council, she's particularly aware that for things to change people need to call out behaviours – whether they are happening to them or someone else.

"Speaking out is not easy. We need to recognise the courage of women (and men) who do, and also work to ensure we have a safe environment, at University, and in the wider community, for this to happen.

"Everyone who speaks needs to be heard."





Path to art

Lisa Beauchamp, new curator of Contemporary Art at the Gus Fisher Gallery, thinks back on how viewpoints have shaped her.

Simone de Beauvoir's famous saying, 'One is not born, but rather becomes, a woman' has resonated with me since my teenage years.

A career in museums and galleries wasn't necessarily the first choice for a working class girl from Somerset in the UK, but art became a valuable tool of knowledge and creativity that I found I couldn't live without.

My path to becoming a curator has been inspired by countless individuals, most of them women like my mum, who took me to art galleries as a child and continued to encourage my interest in art.

During my Masters degree in Art History and Visual Studies, my lecturer [respected American art historian and theorist] Professor Amelia Jones had a profound impact on me, the most beneficial being to encourage me to question the traditionally Western and patriarchal structures of art history, which I did. I engaged in the debates of identity politics and worked with renowned feminist artist Judy Chicago.

This has all contributed to my curatorial outlook, which I hope to embed in a new vision

for the Gus Fisher Gallery when we re-open in 2019 as a centre for contemporary art. While plans are still in development, I'll include a strong and consistent representation of female artists, thematic shows that bring new artists into dialogue, a new website and hopefully a dedicated bookshop/café space.

Galleries don't have to be daunting white cube spaces, but a venue for conversation and somewhere where anyone from any background might want to spend time.

I'm keen to create shows that are ambitious and accessible; if not, the art world just ends up talking to itself. There continues to be a gender imbalance in the art world, despite there being a higher percentage of women at art school.

For me, the need to fight for equality in all areas of our lives is an ongoing necessity, and getting universal rights for women, women of colour and trans-women remains vital. Historical anniversaries matter but reverting to the status quo doesn't ensure continuous change, and that's what's needed.

I'm incredibly proud of all my foremothers who laid the groundwork for the lives women can now live. Being in New Zealand, the first country where women won the right to vote, is an honour and one we mustn't forget.

On the curriculum

It's now been replaced by Gender Studies, but during the 1990s and early 2000s, the Women's Studies Programme connected with the zeitgeist of the time, placing women's lives and experiences at the centre of academic study, and examining society through the lens of being female.

The idea had been discussed for years, but in 1991, after Noelene Alcorn introduced Women's Studies to Continuing Education, the case for a mainstream academic programme seemed timely and feasible. Raewyn Dalziel (History, later Deputy Vice-Chancellor), Jan Crosthwaite (Philosophy, Dean of Arts) and Maureen Molloy (Sociology, Professor, Women's Studies) drafted a proposal and request for funding to ASB for a Chair in Women's Studies.

Under the then Vice-Chancellor Colin Maiden the Chair was established in 1993, which just happened to coincide with the 100-year celebration of women's suffrage. Maureen, who recently retired from an academic career that incorporated gender studies and historical anthropology, became the first senior lecturer

and Programme Head. She was joined by Annabelle Cooper (now associate professor of Gender Studies, Otago), Ngahua Te Awekotuku (now professor at Waikato) Phyllis Herder (now Anthropology), Elinor Summers-Bremner (now English), and Lee Wallace (now at Sydney) among others. At its height, the department offered some 30 papers across the Faculties of Arts and Business.

The decline of the programme early in the 21st century was due to a combination of things, says Maureen.

At a time when feminism "in a sense went out of fashion" there was less interest from students, and with an increase in women academics on staff there seemed less call for a centralised, female-centric department.

"In the 90s there was a strong cohort of older women coming to university – the ones who hadn't had the opportunity straight from school – and for many this was the sort of area they were interested in.

"That was very much a moment-in-time though, and that demographic dropped off." Maureen says that long after it should have, the department became Gender Studies. This

was heavily debated and quite political, with people concerned that the woman focus would disappear. But with increasing numbers of gay and transgender students, as well as people interested in sexuality – not just gender – it was a change that made sense."

She says a resurgence of feminism, particularly in the #MeToo era, is ensuring that women's perspectives are incorporated into a wide range of academic disciplines across many more faculties.



Women's Studies staff outside 20 Wynyard Street where they were temporarily housed in 1993; from left, Hana Mautau, Dr Maureen Molloy and Dr Ngahua Te Awekotuku. Photo: University of Auckland News April 1993.



Images clockwise from top left: Robyn Kahukiwa, *Mana Wahine Maori*, 1993, printmaker's proof on Rives paper, 545 x 440 mm; Sarah Munro, *Socket*, 2003, oil paint digitally printed onto shaped polyester foam with a fibreglass shell 2500(h) x 2000(w) x 250(d)mm; Jude Rae, *Virago*, 1994, oil on canvas 1220 x 1845mm.



Visual voices

In honour of 125 years of women's suffrage, postgraduate art history students, under the tutorship of Associate Professor Linda Tyler, have created *Say So*, an exhibition of artwork by women from the University's art collection; opening on 18 September at Old Government House.

Each student has written a 500-word essay explaining their choice and its relevance to the anniversary. These essays feature alongside works by artists which include: Edith Amituanai, Sarah Munro, Jude Rae, Fiona Pardington, Gretchen Albrecht and Robyn Kahukiwa. Robyn's work *Mana Wahine Māori* serves as the kaitiaki or guardian for the exhibition.

Curator of the University's impressive art collection from 2005 to 2017, Linda now convenes the Faculty of Arts Art Writing and Curatorial Practice paper.

She says the students are really engaged with how curatorial practices can be used to address issues of gender inequality.

"They have chosen some gritty works which will make people think about whether we have really come all that far as a society since 1893."

Student Kirsten Raynor says the students wanted the exhibition to be a visual celebration of women's voices.

"By giving women the vote, we gave them a voice in politics. So by saying 'If you think so, say so,' we mean, 'If you're a woman, be proud of your voice and speak up!'"

Above: Gretchen Albrecht, *International Women's Year 1975*, 1975, silkscreen print on paper 900 x 635mm.

A woman with curly hair, glasses, and a red jacket is smiling and holding a broom. She is standing in a park with a large Gothic-style building in the background. The broom is made of wood and straw. The woman is wearing a red jacket over a black top and black leggings. She has a red flower in her hair and a necklace. The background shows a large Gothic-style building with a clock tower, trees, and a street with a car and a person walking.

Jacinda and Clarke and the Baby and Us: A Rondeau

The baby's here, the baby's here!
Aotearoa, New Zealand, what a year!
Jacinda, our partnered and pregnant world first
Has, this 125 Suffrage year, given birth
To a wee girl so dear

Women are extending the frontier
In Census 2018 let's be clear
And count the ways women in the stats have reversed
The baby's here, the baby's here!

Patsy, our Governor General is near
Sian's our Chief Justice, Lianne's Christchurch Mayor
Jenny and Carmel for Labour (but Winnie came first)
Marama co-leading Greens, another burst
But the real labour has happened, let's be clear:
The baby's here, the baby's here!

New Zealand's Poet Laureate, Associate Professor of English and Drama Selina Tusitala Marsh, wrote this poem earlier this year to commemorate the arrival of Prime Minister Jacinda Ardern and her partner Clarke Gayford's baby Neve Te Aroha.