

Cronecle

Newsletter of the Lower Hutt Women's Centre

Vol. 30 | Mahuru 09-2021



Viewpoint

By Debbie Kelly

Growth/Tupu - "What do you want to be when you grow up?"

Following on from last month's viewpoint of Matariki being an opportunity for new beginnings I got excited thinking about what new beginnings I wanted to create for myself. I believe that the only thing that is constant is change. As things change there are opportunities to grow.

At the Women's Centre there has been a number of changes over the past year and the Centre is entering a phase of new growth while remembering those who came before us to build and grow the Women's Centre into the safe place for growth that it is today and the amazing opportunities that exist for wāhine to navigate the changes of life and grow.



I work in the creche to provide tamariki with a place to play while the wāhine engage in their journey of learning and growth in the Centre.

As children, we love to play make-believe. We pretend to be a fireman, a doctor, or a ballerina. We fantasize about becoming a movie star, a star football player, and of course, a superhero. We love playing grown-up and imagining what we'll be when we do grow up. (Are you seeing yourself in this picture?) What did you want to be when you grew up?

As we enter adulthood, our ambitions take on a more serious tone as we contemplate our chosen career — what we want to do and how we want to live our life.

Continued on page 3

At level 2+ (delta) the Centre is open by appointment only.

Our self esteem and the wellbeing workshops are running online. Drop-in, computer lessons, clothing donations and library services are not available due to physical distancing requirements.

If you need information do email info@lhwc.org.nz or call 04 920 1009.

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Women's Centre opening hours

Mon & Tues 10am-2pm
Wed - Fri 9.30am-3.30pm

Contact us

186 Knights Road, Waterloo
Lower Hutt 5011

Phone: 04 920 1009

Email: info@lhwc.org.nz

Web: www.lhwc.org.nz

Proverbs

"Just as plants soak up water, your children need your loving words, and with them they will thrive." - Judy Ford

"Life is not about waiting for the storm to pass. It's about learning how to dance in the rain." - unknown

"Growth is never by mere chance; it is the result of forces working together." - JC Penney

"Growth is a spiral process, doubling back on itself, reassessing and regrouping." - Julia Margaret Cameron

"If we're growing, we're always going to be out of our comfort zone." John C Maxwell

"[S]He who conquers others is strong; [S]He who conquers (her) himself is mighty." - Lao Tzu

source : Google



Free Legal Advice

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

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

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

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

When:

First week of the month

How to book: *Please do not contact the lawyers without first booking with the Women's Centre.*

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

Where:

Thomas Dewar Sziranyi Letts

Level 6, Queensgate Tower, 45 Knights Road, Lower Hutt

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As we go through life's journey things change as do our priorities and dreams.

What changes have happened lately for you that have created the opportunity for your growth? Apparently, growth is not only good it is necessary and the most powerful growth is caused by us experiencing new things, or learning new ideas, reaching beyond ourselves and our default settings.

Deliberate practice is a technique used to achieve optimal performance. It was popularized by K. Anders Ericson who showed that what makes someone great, or an expert, is not talent, but rather expert-level practice — deliberate practice.

Deliberate practice involves gaining new skills and expertise by focusing on tasks beyond your current level of competence and comfort.

What I have discovered through my journey of growth is if you're feeling anxious about growth, remember: every person is completely unique. Someone else's life path cannot be your benchmark of success, since they have different dreams, passions and skills.

There is also no roadmap or ideal outcome in life, because everyone's path is theirs and theirs alone. It takes courage and tenacity to grow. Firstly, I had to turn away from distracting false beliefs that cloud or distort my ideas of who I am and what I can do. It requires taking baby steps and continuously repeating them until they become second nature. And it relies on lots and lots of practice.

It's hard sometimes, who am I kidding? It's hard a lot of the time and I'm still practicing.
I wish you well on your growth journey.

Kia Kaha, Be Strong

Kia Mia, Be Steadfast

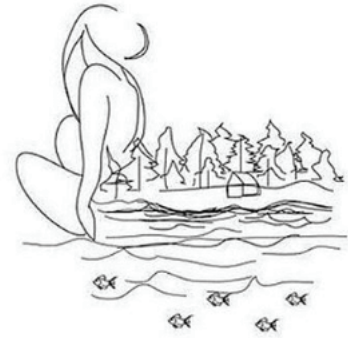
Kia Manawanui, Be Willing and patient

Arohanui Debbie Kelly

what's the greatest lesson a woman should learn?

that since day one. she's already had everything she needs within herself. it's the world that convinced her she did not.

- rupi kaur



Annual General Meeting 26 September 2021

All Welcome

With the uncertainty around levels and requirements around physical distancing our AGM will be held online this year. Although a ritual cannot be held as we would have liked. We will be meeting online at 9am to have sometime for sharing and reflection followed by the meeting at 10am. You can attend some or both parts of the meeting.

Please get in touch by email to let us know if you will be attending and the link can be shared with you.

Date, time, and location

26 September 2021

On Zoom - email us for the link info@lhwc.org.nz

Schedule

Sharing/reflection 9am • Meeting 10am

Community Assistance

We're looking for new volunteers to help create and maintain our sacred space to support the growth/tupu of the amazing wāhine toa in our communities.

We are a community resource Centre for Women, Teenage Girls and Children, working towards and with, education, empowerment, the promotion of mental health, healing and recovery for all women and families in the community.

We seek to empower, support, educate and resource women to lead full and meaningful lives and to work toward social justice and equity.

If our goals resonate with you and you would like to volunteer then get in touch on 04 920 1009 or email info@lhwc.org.nz to make a time to come in to see us.

If you need food, there's a place near you that can help.

Orongomai Marae 04-528 9639
Upper Hutt

Stokes Valley Food Bank 027 557 0248
Stokes Valley

Te Aroha Kai 04-939 8347
Taitā & Pōmare

Kōkiri Marae 04-939 7906
Wainuiōmata

Hutt City Salvation Army 04-570 0273
Central and South Lower Hutt



**HUTT VALLEY
EMERGENCY KAI COLLECTIVE**

Little Darling
it's been a
LONG COLD LONELY
WINTER
LITTLE DARLING
it feels like
YEARS *since*
it's been here
HERE COMES THE
HERE COMES Sun
and I say
IT'S ALL RIGHT



Ākenehi Tōmoana

(died 1908)

Ngāi Te Rangitā, Ngāti Papa-tua-marō, Ngāti Ngarengare, Ngāti Turahi.

Ākenehi was a prominent Māori woman leader of chiefly status. Well-educated and a landowner, she was married to the Heretaunga rangatira Hēnare Tōmoana. She was a strong advocate for women and worked towards women's rights from multiple angles.

At the heart of the Māori women's movement were concerns about the well-being of Māori, the loss of land, and restrictions on Māori women's rights to own land imposed by European laws. 'Wāhine rangatira' (women of chiefly status) were used to having decision-making power, but the new European system forced them to find new ways to assert their authority. The Kotahitanga Māori parliament and the Women's Christian Temperance Union were two new forums in which grievances could be addressed.

In 1893 Ākenehi accompanied Meri Te Tai Mangakāhia when she presented a motion at the Kotahitanga Māori parliament calling for Māori women to be able to vote and stand for parliamentary seats. She argued that as landowners they were entitled to political representation. However, in the afternoon session Ākenehi appears to have suggested delaying consideration of the women's suffrage petition until more pressing issues had been resolved.

By 1895 Ākenehi was more forcefully advocating for women's rights. She was part of a group of high-status women, the 'First Wives of Heretaunga', who established the Komiti Wahine o Heretaunga. They organised 'Te Hui Wahine' at Te Haukē Marae – a forum to discuss women's suffrage, equal rights for women, prohibition and temperance, and the need to stop selling land.

In her inaugural address at the hui Ākenehi inspired the attending women by saying:

"For many years the men, the chiefs, the Members of Parliament, the Kingitanga, have been searching for answers to our issues regarding land and the betterment of our people ... they even went to England. ... All of this was done without us; the women ... and no benefit has come back to our people. ... We women have not yet tried!"

Ākenehi continued to be politically active as secretary of both Ngā Komiti Wāhine and Te Kotahitanga, in which she worked alongside her husband Hēnare.

Source: <https://nzhistory.govt.nz/media/photo/akenehi-tomoana-maori-womens-advocate>

Womens Suffrage



Kate Sheppard

Womens suffrage

In the late 19th century women suffragists fought for the right to vote, and on 19 September 1893 a new Electoral Act was passed into law. New Zealand became the first self-governing country in the world in which all women had the right to vote in parliamentary elections.

Kate Sheppard is New Zealand's most celebrated suffragist, but there were many people working tirelessly throughout New Zealand. These women are some of the lesser-known women activists of this era. Their stories illustrate key tactics and differing priorities as they fought for the vote and equality in both Māori and Pākehā realms.

Women's liberation

Women's liberation burst onto the New Zealand scene in 1970, when women began to demand equality in a much more confrontational way than ever before. Women marched, shouted through megaphones, brandished placards and waved banners. They invaded traditionally male spaces such as public bars, disrupted beauty contests, performed street theatre and vociferously argued the case for equality. Women's conventions were another hallmark of the era. Women's Studies became an academic subject and specialist feminist publications emerged.

Founded on the achievements of the suffragists – the first wave of feminism – and drawing inspiration from the American civil rights movement, women's liberationists around the world rallied to fight for women's rights on a more diverse range of issues than in previous decades. In New Zealand they sought equality in pay, employment and education. They challenged gender norms and the gendered division of labour. Demands for free contraception, abortion on demand and round-the-clock childcare were also at

the core of the movement, along with revealing and opposing all forms of violence against women.

The women's liberation movement forced immense social change and set in motion processes which led to a dramatic improvement in the status of women within New Zealand society

Women activists today

In 2018, 125 years after women won the right to vote, gender-based inequality continues to exist in New Zealand. Women have held some of the most powerful and high-profile public offices, including prime minister, governor-general, attorney-general and chief justice. Yet women continue to be paid less than men, are more likely to be unemployed or in unpaid work, and experience high rates of violence and abuse.

A hallmark of the contemporary women's movement is its multifaceted nature and the interconnected diversity of the issues being fought for. Its strategy recognises that women are confronted by multiple layers of discrimination around class, ethnicity, disability, religion and gender. This style of feminism aims to be more inclusive than the unilateral approach of previous waves of feminism.

Women activists are working on many fronts. Recent high-profile out-on-the-street protests have raised public awareness, while online activism is rousing consciousness in a targeted way via social media. Institutionally based approaches involve making changes within well-established structures. Do-it-yourself women activists are making effective use of low-budget methods such as zines, or get their message across through art and music.

source: <https://nzhistory.govt.nz/culture/suffrage125/three-waves-of-womens-activism#suffrage>

Te Wiki o Te Reo Māori - Māori Language Week

A language revives

Every year since 1975 New Zealand has marked Māori Language Week. This is a time for all New Zealanders to celebrate te reo Māori (the Māori language) and to use more Māori phrases in everyday life. In 2020 Māori Language Week runs from 14-20 September.

Te reo Māori is undergoing a resurgence and more people speak the language. There are Māori-language schools, Māori radio stations and a Māori television channel. There was a time when some people objected to hearing Māori greetings such as 'Kia ora'. The campaign to revive the language has been a long one.

The future of te reo Māori was the subject of a claim before the Waitangi Tribunal in 1985. The tribunal's recommendations were far-reaching. Māori became an official language of New Zealand in 1987. Te Taura Whiri i te Reo Māori was established in the same year to promote te reo. Along with the Human Rights Commission and Te Puni Kōkiri, it plays a key role in the annual Māori Language Week.

Decline and revival

In the last 200 years the history of the Māori language (te reo Māori) has been one of ups and downs. At the beginning of the 19th century it was the predominant language spoken in Aotearoa/New Zealand. As more English speakers arrived in New Zealand, the Māori language was increasingly confined to Māori communities. By the mid-20th century there were concerns that the language was dying out.

Major initiatives launched from the 1980s have brought about a revival of te reo. In the early 21st century, about 125,000 people of Māori ethnicity could speak and understand te reo, which was an official language alongside New Zealand Sign Language.

One land, many dialects

The Māori language evolved in Aotearoa over several hundred years. There were regional variations that probably widened because local populations were relatively isolated. These variations had their origins in the fact that the ancestors of modern Māori came by canoe from different villages and islands in eastern Polynesia. Māori had no written language, but the symbolic meanings embodied in carving, knots and weaving were widely understood.

Māori: a common means of communication

For the first half-century or so of European settlement, the Māori language was a common way of communicating. Early settlers were dependent on Māori for many things and had to learn to speak the language if they wished to trade with them.

Language figures in 2006:

131,613 (23.7 per cent) of Māori could hold a conversation about everyday things in te reo
One-quarter of Māori aged 15 to 64 could hold a conversation in te reo
Just under half (48.7 per cent) of Māori aged 65 years and over could hold a conversation in te reo
More than one in six Māori (35,148 people) aged under 15 could hold a conversation in te reo.
Source: Statistics New Zealand 2006 Census

Kōrero Pākehā

Pākehā were in the majority by the early 1860s and English became the dominant language of New Zealand. Increasingly, te reo was confined to Māori communities that lived separately from Pākehā.

Most Pākehā did not understand that the Māori language was an essential expression and envelope of Māori culture, important for Māori in maintaining their pride and identity as a people. Speaking Māori was now officially discouraged, and many Māori themselves questioned its relevance in a Pākehā-dominated world where the most important goal seemed to be to get ahead as an individual.

The Māori language was suppressed in schools, either formally or informally, to ensure that Māori youngsters assimilated with the wider community. Some older Māori still recall being punished for speaking their language. In the mid-1980s Sir James Henare recalled being sent into the bush to cut a piece of pirita (supplejack vine) with which he was struck for speaking te reo in the school grounds. One teacher told him that 'if you want to earn your bread and butter you must speak English.'

By the 1920s only a few private schools still taught Māori grammar. Many Māori parents encouraged their children to learn English and even to turn away from other aspects of Māori custom. Increasing numbers of Māori people learnt English because they needed it in the workplace or on the sportsfield. 'Kōrero Pākehā' (Speak English) was seen as essential for Māori people.

A language lives

Despite the emphasis on speaking English, the Māori language survived. Until the Second World War most Māori spoke te reo as their first language. They worshipped in Māori, and Māori was the language of the marae. More importantly, it was still the language of the home, where parents passed it on to their children. Political meetings, such as those of the Kotahitanga parliament in the 1890s, were conducted in Māori; there were Māori newspapers; and literature such as Apirana Ngata's waiata collection, Ngā mōteatea, was published in Māori with English translations.

The language that Māori spoke was changing. All living

Te Wiki o Te Reo Māori - Māori Language Week

Languages are influenced by the other languages their speakers hear. English became the major source of borrowed words, which were altered by Māori usage to fit euphonically and grammatically.

Loan words such as *teihana* (station) and *hōiho* (horse) are called transliterations. Some transliterations were unnecessary. Māori had perfectly good names for places like Napier (*Ahuriri*), but sometimes transliterations of the European names, such as *Nepia* (Napier) and *Karauripe* (Cloudy Bay), were used. The English language in New Zealand was also changing and borrowing words from Māori or Polynesian languages, such as *taboo* (*tapu*), *kit* (*kete*) and *Kiwi* (a New Zealander).

The lure of the city

The Second World War brought about momentous changes for Māori society. With plenty of work available in towns and cities, Māori moved into urban areas in greater numbers. Before the war, about 75% of Māori lived in rural areas. Two decades later, approximately 60% lived in urban centres.

English was the language of urban New Zealand – at work, in school and in leisure activities. Māori children went to city schools where Māori was unknown to teachers. Enforced contact between large numbers of Māori and Pākehā caused much strain and stress, and *te reo* was one of the things to suffer.

The number of Māori speakers began to decline rapidly. By the 1980s fewer than 20% of Māori knew enough *te reo* to be regarded as native speakers. Even for those people, Māori was ceasing to be the everyday language in the home. Some urbanised Māori people became alienated from their language and culture. Others maintained contact with their original communities, returning for important *hui* (meetings) and *tangihanga* (funerals), or allowing the *kaumatua* at home to adopt or care for their children.

Seeds of change

From the 1970s many Māori people reasserted their identity as Māori. An emphasis on the language as an integral part of Māori culture was central to this identity. Māori leaders were increasingly recognising the danger that the Māori language would be lost. New groups with a commitment to strengthening Māori culture and language emerged in the cities.

Māori language petition, 1972

In 1972, three of these groups, Auckland-based *Ngā Tamatoa* (The Young Warriors), Victoria University's Te Reo Māori Society, and Te Huinga Rangatahi (the New Zealand Māori Students' Association) petitioned Parliament to promote the language. A Māori language day introduced that year became Māori language week

in 1975. Three years later, New Zealand's first officially bilingual school opened at Rūātoki in the Urewera. The first Māori-owned Māori-language radio station (Te Reo-o-Pōneke) went on air in 1983.

Major Māori-language recovery programmes began in the 1980s. Many were targeted at young people and the education system. The *kōhanga reo* movement, which immersed Māori pre-schoolers in the Māori language, began in 1982, when the first *kōhanga reo* opened in Lower Hutt. Other programmes followed, such as *kura kaupapa*, a system of primary schooling in a Māori-language environment.

The 'Kia ora' controversy

Increasingly, Māori words were heard on radio and television, and read in newspapers. The first Māori television programme, *Koha*, was broadcasting from 1980. Some announcers began radio shows or news bulletins by saying, 'Kia ora'.

But there was some controversy. In 1984 national telephone tolls operator Naida Glavish (of Ngāti Whātua) began greeting callers with 'Kia ora'. When her supervisor insisted that she use only formal English greetings, Glavish refused and was demoted.

The issue sparked widespread public debate. Not everyone was keen to hear 'kia ora' used commonly, but many others came out in support of Māori greetings. People called the tolls exchange to speak to 'the kia ora lady', and airline pilots began to use the term to greet passengers. After Prime Minister Robert Muldoon intervened, Glavish returned to her old job. Eventually, she was promoted to the international tolls exchange, where she greeted New Zealand and overseas callers alike with 'Kia ora'.

Legislating for change

Efforts to secure the survival of the Māori language stepped up a gear in 1985. In that year the Waitangi Tribunal heard the Te Reo Māori claim, which asserted that *te reo* was a *taonga* (treasure) that the Crown (government) was obliged to protect under the Treaty of Waitangi. The Waitangi Tribunal found in favour of the claimants and recommended a number of legislative and policy remedies. Māori was made an official language of New Zealand under the Māori Language Act 1987.

There are now many institutions, most set up since the 1980s, working to recover *te reo*. Even so, the decline of the Māori language has only just been arrested. There is a resurgence of *te reo*, but to remain viable as a language, Māori needs a critical mass of fluent speakers of all ages, and it needs the respect and support of the wider English-speaking and multi-ethnic New Zealand community.

source:<https://nzhistory.govt.nz/culture/maori-language-week>

Support at LHWC

A & D Wellbeing Support Group

Facilitator: Janet Matehe
Enrolment: Enrolment not necessary, you can just turn up
Cost: No Charge
Under Level 2 the support group is online
Day: Friday afternoons every week in 2021
Time: 1pm–2:30pm
Enrolment: You do not need to book; you can just turn up.
Creche: Creche provided

This is a weekly support group for Women that want ongoing support with drug and alcohol misuse.

This weekly group is open to all Women.

If you have experienced difficulties in the past or present with alcohol and drug misuse and would like some support then this may be the group for you. The aim of the group is to promote well-being whatever stage an individual may be. Well-being can be achieved with education, therapy, along with going

out into the community and enjoying experiences without the use of drugs and alcohol.

“If you want something different you need to do something different.”

“To understand a woman you must understand where she comes from.”

Facilitator: Janet Matehe is a DAPAANZ Registered Alcohol and Drug Practitioner and NZAC Generic Counsellor and currently studying psychotherapy. She has completed Te Reo Māori me tikanga courses and has a Certificate in Supervision.

Janet comes from a recovery background and she has been in recovery for 16 years. She is passionate about her work and she lives and breathes recovery in her personal life. The underlying principles she works with are Tika (correct), Pono (honest), and Aroha (love). She practices these principles on a daily basis, both professionally and personally.

Other Groups meeting at LHWC

Continued Recovery is a support group for women living in recovery from disordered eating. We welcome women of all ages with a history of anorexia, bulimia, binge eating, or any other form of disordered eating who are looking to continue strengthening their recovery journey.

We meet monthly to celebrate our successes, discuss challenges/on-going issues in our recovery, and gain support from others with their own experiences of both illness and recovery. Please note: To ensure everyone's safety and wellbeing we require participants to be committed to their own recovery. If you're unsure if Continued Recovery is right for you, or if you have any questions, please contact us.

When:

Second Monday of each month

Meeting time: 6–7:30pm

Dates for 2021:

Monday June 14th

Monday July 12th

Monday August 9th

Monday September 13th

Monday October 11th

Monday November 8th

Monday December 13th

Facilitator:

Tamsyn

Cost: FREE

Enrolment not necessary; just turn up

Contact:

Tamsyn

021 022 69262 or

Tamsyn@flowlifecoaching.co.nz

Support at LHWC

Self Esteem for Women

Under level two these workshops are run online

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

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

Women will be given the opportunity to:

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

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

Tuesday evening workshops

Time: 6:30pm–8:30pm

Cost: \$5

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

Friday morning workshops

Time: 9:45am–12 noon

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

Cost: \$2

Facilitator: Stephanie Brockman

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

Creche: creche is provided for pre-school children only without extra charge only on friday morning.

If you want to bring your children please turn up earlier, with time to settle your children in and bring some food for their morning tea.

Please make enquiries about babies because they need a lot of attention and we only have one creche worker.

Tuesday evenings in 2021

9 Aug	Positive Thought and Talk
16 Aug	Messages about Self
23 Aug	Accepting Responsibility for Self
30 Aug	Coming to Grips with feelings
07 Sep	Talking about Ourselves
14 Sep	Beliefs about Self
21 Sep	Expressing Pride in Self
28 Sep	Letting go of the Past
5 Oct	Respecting Self and Others
12 Oct	Striving for Pure Motives
19 Oct	Putting yourself in neutral
26 Oct	Having the Courage to be Imperfect
2 Nov	Developing Courage
9 Nov	Willpower
16 Nov	Anger as a Strength
23 Nov	Developing self Knowledge
30 Nov	Self Love
7 Dec	Acknowledging Self
14 Dec	Enhancing Self in Terms of Awareness
21 Dec	Acceptance and use of Strengths

Friday mornings in 2021

6 Aug	Beliefs about Self
13 Aug	Expressing Pride in Self
20 Aug	Letting go of the Past
27 Aug	Respecting self and others
3 Sep	Striving for Pure Motives
10 Sep	Putting yourself in Neutral
17 Sep	The Courage to be Imperfect
24 Sep	Developing Courage
01 Oct	Willpower
8 Oct	Anger as a Strength
15 Oct	Developing Self Knowledge
22 Oct	Self Love
29 Oct	Acknowledging Self
5 Nov	Enhancing Self in Terms of Awareness
12 Nov	Acceptance and Use of Strengths
19 Nov	Positive Thought and Talk
26 Nov	Messages about Self
3 Dec	Accepting Responsibility for Self
10 Dec	Coming to grips with Feelings
17 Dec	Talking about Ourselves

Ongoing Events

About our ongoing events

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

All courses are held at the Women's Centre.

WEEKLY SCHEDULE

Tuesday

6:30 pm - 8:30pm
Self Esteem

Wednesday

9:30am- 3:30 pm
*Computer lessons
(by appointment)*

Friday

9:45am- 12pm
Self Esteem

1-2:30pm
*A & D Wellbeing
Support Group*

First Sunday of the month

1pm- 4pm
*Support group for
women who have
experienced rape
or sexual abuse*

Computer Lessons

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

Want to learn how to:

- Surf the net?
- Find useful websites for news, shopping, books, timetables, health info, maps, online travel sites, social media, online radio
- Use your laptop? (bring it along to your lesson)
- Use your phone — android
- Use your tablet or ipad
- Use email and/or set up an email account?
- Become proficient in Microsoft Word, Excel or Powerpoint?
- Use Facebook, Skype, TradeMe, DropBox, or YouTube?
- Scan documents and photos?
- Manage and edit your photos
- Upgrading or downloading apps

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

Day: Wednesdays

Time: 9:30am-3:30pm

Appointments with our tutor Gina Solomon are 30 or 60 minutes

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

Call 920 1009 to make an appointment

Free computer access

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

Our computers

Both computers run on Windows 10 and one is touchscreen

Other facilities

Printing 20¢ per black and white page (*free during lessons*)

Scanner

Free Internet Access

Booking

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

Workshops

About our Workshops

Under Covid levels some courses maybe postponed or run online.

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

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

Courses must be paid in full to confirm your enrolment. For enquiries or to book, call us on 920 1009

Self Defence for Women

Facilitator: Naomi Millane

Date: To be confirmed, please contact us if you are interested

Cost: \$15 for both workshops

Minimum: 10 participants

This is a strength and empowerment based workshop to learn how to defend yourself with physical and mental skills.

It includes a mix of action, discussion and practice. It is suitable for women of all abilities.

Please be available for both workshops as the workshops build on each other.

Facilitator: Naomi Millane is an experienced self defence teacher and a Mum. She has a passion for working with women and girls and in her spare time loves to play music and paint.

Assertiveness for Women

Facilitator: Stephanie Brockman

Course Duration: 6 Weeks on Thursdays

Dates: 21 October - 25 November 2021

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

Time: 7-9pm

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

It is appropriately direct, open, and honest communication that is self-enhancing and expressive.

Acting assertively will give you the opportunity to feel self-confident and will generally gain you the respect of yourself and your peers and friends.

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

Workshops

Painting Workshops

Facilitators: Linda Wood
Cost: \$10 Unwaged/Low waged \$20 Waged per workshop

Dates:
Workshop Four: Saturday 9th October 2021 (fully booked)
Workshop Five: Saturday 13th November 2021 (fully booked)

Time: 10am - 4pm
Maximum 8 participants

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

Come along and have a creative and relaxing time in a supportive environment. You can work on new projects each workshop or carry on with your work from the previous workshop. Linda is an experienced art tutor who will guide you as you want.

You can attend as many of these workshops as you like. All equipment is supplied.

Raranga - Flax Weaving

Tutor: Michelle Barre
Cost: \$10
Dates: Workshop Three Sunday 10th October 2021
Workshop Four Sunday 14th November 2021
Time: 10am – 4pm

Two workshops in 2021 enrol in each separately
Maximum 5 participants for each workshop

We provide all materials including harakeke (flax).
Learn the correct kawa (protocols) of cutting harakeke, preparing, weaving and leave with a finished product.

Come along and experience making something from natural fibres in a supportive and fun environment.
Attend one or as many as you like.

If you attend more than one workshop you can begin to learn the skills so you can remember when you are by yourself at home – and independently make a kono or konae.
Bring food to share for lunch.

Courses

Understanding the Blues

Facilitator: Diana Rickman

break the cycle.

Course Duration: 6 weeks on Wednesday
Dates: 20 October - 24 November 2021
Time: 7 - 9pm
Cost: Waged \$40/low or unwaged \$20

The topics we may cover are;

- Positivity
- Sleep
- Respecting your body
- Being friendly with feelings
- Making a plan for healing
- Relaxation
- Assertiveness and relationships.

This six week course is about finding new skills to move through Depression and Anxiety. With connection, support and gentle encouragement you can find a way out of Depression and Anxiety. This group is a structured educational group.

Please note: Six minimum for course to commence and 10 maximum.

Is the group for me?

If you have felt hopeless, panicky, tired, fearful or stuck this group may support you to see new possibilities. This group may also be for you if you have experienced depression and anxiety in your life and you want to

Facilitator Bio: Diana is known for her gentle and supportive approach. Her teaching is based on her own experiences of stress and anxiety and she enjoys sharing simple practises and techniques that don't require lots of time and effort to be effective.

Self Esteem for Teens

Self esteem course for girls aged 13 to 17 years.

Facilitators: Scarlett Jones and Naomi Millane

Course Duration: 8 Weeks on Tuesdays
Date: 19 October 2021
Time: 4-6pm
Cost: \$20

We are all different... Who we are, what we like and don't like, our cultures and our backgrounds. There is no one else quite like you.

Once you accept yourself there is no reason to hold anything back. This is your world, honour it as your own and enjoy it's gifts.

Do you want:

- To learn more about yourself?
- To have fun?
- To be more confident?
- To grow in self respect?
- To grow in self worth?
- To grow in self esteem?
- To accept yourself as you are?
- To develop an understanding and respect of yourself and others?

Facilitator Bios

Naomi is a second year counselling student, experienced self defence teacher and a Mum. She has a passion for working with woman and girls and in her spare time loves to play music and paint.

Scarlett is a counsellor who loves working with women and girls, and celebrating their learning and growth with them. When Scarlett isn't counselling, she likes walking in nature, craft and listening to podcasts

Courses

Circle of Security® Parenting™

For Mothers of Pre-School Children

Facilitator: Kay Riddler
Course Duration: 8 weeks on Wednesdays
Dates: 27 October - 8 December 2021
Time: 2:30-2:30pm
Cost: Waged \$40/low or unwaged \$20

Over the course of eight sessions the focus moves from discussing secure attachment and children's needs to reflecting on self and developing new skills and resources for relating to your children. Video clips of parents and children are used to introduce you to attachment theory in an accessible manner – while enhancing observational skills, and engaging in reflective dialogue regarding your strengths and struggles in parenting.

“We spoke about filling her child's cup, finding multiple times every day to snuggle her, cuddle her, talk with her, hold your arms open, make eye contact, delight in her, hug her, protect her. To consistently be available to her. Because in filling your child's cup, it just may be that her forever empty will also feel a little less lonely.”
www.circleofsecurity.com

At times we all feel lost about what our child might need from us. Imagine what it might feel like if you were able to make sense of what your child was really asking from you.

This course emphasises the importance for parents in maintaining a balance between being “wise and kind”, able to follow the child's needs whenever possible and being “bigger and stronger” than the child – able to take charge when necessary.

Facilitator Bio: Kay is a certified Circle of Security® Parenting™ program facilitator and is a mellow parenting practitioner with over 15 years social work experience working with parents/families and individuals. She is a mother, grandmother and registered social worker. Kay is passionate about minimising the blame and shame game while supporting parents to build strengths without ignoring their struggles.

A creche will be available for the duration of the course, please let us know how many children attending and their ages.

Anger as a Strength

Facilitator: Kay Riddler
Course Duration: 6 weeks on Wednesdays
Dates: 2022 TBC
Time: 7-9pm
Cost: \$40 waged/\$20 low or unwaged

Anger is necessary for survival, but it is a misunderstood emotion and energy. The ways we have learned to express or not express our anger can leave us challenged and feeling helpless.

These unhelpful methods of managing anger make it hard to speak up when problems arise in our lives and relationships.

By learning helpful ways of dealing with our frustrations, we can confidently deal with conflict and express our thoughts effectively.

This training is skill-based and uses assertiveness tools to teach you how to explore the use and misuse of anger. You will leave with techniques that you can use to express your anger in constructive ways.

Courses

Meditation for Women

Facilitator: Ruth Pink
Date: 2022
Cost: Waged \$40/low or unwaged \$20

Meditation is a simple technique for relaxing and refreshing the mind and body. It empowers us to establish a sense of grounded-ness and peace in the midst of change and the difficulties of life.

Research has shown that meditation can bring about relief for a number of ailments like stress, pain, anxiety and depression. It can also help us to develop mindfulness which supports us to live fuller, more vibrant lives.

The course will be tailored to the needs and aspirations of the women who attend, but a primary focus will be on discovering and strengthening a feeling of home within ourselves.

During the six weeks we will:

Learn some basic meditation techniques

Explore ways to manage our thoughts and feelings (instead of letting them manage us!)

Discuss ways of living more easefully and more mindfully

Explore some basic Buddhist principles that support

meditation.

The course will include meditation practice, art work, gentle body movements, discussion and sharing. It is suitable for people who are new to meditation and those who are looking to revitalize their practice.

Please wear warm loose clothing.

Facilitator bio: Ruth Pink currently works in the area of workplace mental health. In the past, she has worked as a policy analysis, health and safety advisor, writer, counsellor and a celebrant. She has been meditating and studying meditation for more than 28 years. A stressful job brought her to meditation and a serious illness helped her really practice it. Ruth has been connected to the Wangapeka Study and Retreat Centre in Nelson, and has studied with the Venerable Tarchin Hearn, the Venerable Namgyal Rinpoche, Judy Satori, Annwyn Hanham, Francine Commeignes, and many other teachers whose wisdom has enriched her life. Ruth weaves together teachings from the Buddha and other spiritual traditions with art, science, and poetry. While seeking to inspire others to change their lives and change their minds, she is also open-hearted, and down to earth.

"If all you can do is crawl, start crawling."

Rumi

"Don't be afraid to fail, be afraid not to try."

Anonymous

"When it all looks like an uphill struggle, visualise the view from the top."

Anonymous

"Nothing is impossible, the word itself says 'I'm Possible!'"

Audrey Hepburn

Register Online

Register for Workshops Online through the LHWC Website



Now, you can register for workshops online using the LHWC website.

To register for a workshop through the website, first go to the LHWC's homepage: <http://lhwc.org.nz/>. Next, click on the "Workshops/Groups" tab at the top of the page.

You can then register in one of two ways:

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

"No-one can ever take your memories from you - each day is a new beginning, make good memories everyday."

Catherine Pulsifer

"Making the beginning is one third of the work."

Irish Proverb

"What you're supposed to do when you don't like a thing is to change it. If you can't change it, change the way you think about it. Don't complain."

Maya Angelou

Treaty of Waitangi: Questions and Answers

Question 39 –

“Māori are only 15% of the population - why continue the Treaty?”

When the Treaty was originally signed, Māori outnumbered settlers by at least 100 to one, but today Māori are the numerical minority. With future demographic changes it may be that Pākehā will again become the minority – but our Treaty rights and responsibilities would remain the same.

The Treaty is based on reciprocal rights and responsibilities. It establishes that two decision-making systems can co-exist, that this agreement over-rides the tenet of majority rule, and it ensures that “the tyranny of the majority” is overcome by guaranteeing each party’s rights regardless of numerical distribution.

Today, honouring that relationship between the parties has implications for all levels of society government departments, parliamentary systems, voluntary and community organisations, families, businesses and individuals. Many non-government organisations, including many churches, have changed their decision-making processes to reflect a Treaty-based arrangement.

There is a growing understanding that real equity means successful outcomes for different groups in society, with success being defined by the group concerned, rather than equity meaning just equal opportunities for individuals to participate in the “mainstream”.

Question 40 –

“What does the Waitangi Tribunal do?”

The Tribunal was set up in 1975 to investigate claims of breaches of the Treaty from 1975 onwards. In 1985 the Act was amended so that claims back to 1840 could be examined. The government appoints members of the Tribunal.

In most cases, the Tribunal has the authority only to make recommendations to parliament; it has no power

to enforce settlements or decide on the amounts of settlements. In some limited instances, the Tribunal has the power to make “binding recommendations” for the return of certain lands to Māori ownership, but it has only done this once - in 1998 in relation to the Tūrangi township claim. Claimants can bypass the Tribunal and negotiate directly with the government’s Office of Treaty Settlements.

Parliament has the final approval when passing legislation to enact a settlement. The Tribunal must take into account both the English and Māori language texts of the Treaty in its deliberations, and must not “create a further grievance in its attempts to right others”.

It can also hear urgent current claims - for example, the Tribunal made recommendations on the foreshore and seabed proposals before the legislation was introduced, and on Māori rights to offshore minerals. The government ignored the Tribunal’s recommendations in both instances. The controversial “fiscal envelope” policy of 1994 meant that an arbitrary limit of \$1 billion was put on the total of all settlements - even before the evidence was heard. Consequently, most settlements amount to less than 2 per cent of the value of the assets taken. At the same time, claimants must agree to the terms as a full and final settlement.

Settlements described as “full and final” in earlier times, most notably during the 1930s and 1940s, have been renegotiated in more recent years because they were unfair and could not be considered as achieving any finality. It is unlikely that future generations will feel realistic redress and reconciliation have been achieved by the current settlement process, or feel bound not to relitigate.

Since 1999, government policy has been to negotiate settlements only with iwi, which excludes specific hapū and whānau claims; Policies based on government definitions of who it will negotiate with, rather than seeking Māori input into the most appropriate social structures for resolving historical Treaty breaches, have been criticised and challenged

source: <https://nwo.org.nz/wp-content/uploads/2018/06/QandA.pdf>

Join Us

givealittle

We have a page where you can make a donation to the Lower Hutt Womens Centre.

Please help us to help women

To find us go to the givealittle website and search for Lower Hutt Womens Centre

Donations

We welcome donations of:

Clean women's and children's clothes

Books and toys

Small household items

Drop off items to the Women's Centre.

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

Lower Hutt Women's Centre Philosophy

The Women's Centre:

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

Contribute to Cronecle

We welcome your input into the next edition of Cronecle—due out in December 2021.

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

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

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

Become a Member

Benefits

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

Annual cost

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

Payment

Cash: Pay at the Women's Centre

Online banking: Account number 03 0531 0528525 03

Reference: your name and 'join'.

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

We thank you for your support. Join us!