

# Cronecle

Newsletter of the Lower Hutt Women's Centre

Vol. 33 | No. 4 | Hakihea 2023



## Summer Break Dates

The Women's Centre will have its summer break between end of December/early January

Closing Friday, 22 December 2023 and opening Tuesday, 23 January 2024

## Viewpoint

By Gina T Solomon

**K**ia ora Wāhine ma,  
Back in the June edition of *The Cronecle* we were talking about the magic of Matariki. At the end of my "Viewpoint" article, I mentioned that I was planning on revealing my moko Kauae (sacred chin tattoo), and I've been asked to share my experience with you here.

Back in 2021, not long after my beautiful daughter Miriama's second son, my mokopuna, Ahurangi Raukawa Dion, passed away unexpectedly at only 7 weeks old, I spoke with my Dad, Nelson, about wanting to reveal my moko Kauae as a way to help with the pain of my grief.

At the time we spoke, we had just found out that Dad was really unwell and facing his last days here in the land of the living. Dad asked me to wait until he passed away to get my moko revealed, as he liked my face the way it was, but... if I did really want to go through with it, that only the renowned Ta Moko Artist Heemi Te Peeti

was allowed near my face with anything sharp and I must get it done the old tūturu (traditional way)



with an ūhi (chisel).

Not long after my Dad passed away, I decided it was time to reveal my moko Kauae and I definitely wanted to undergo the ūhi. It just felt like the process of lying there and my face being carved, just like the pou ki roto I te wharehau (carvings in the meeting house) would be a perfect way to release my sadness.

I was envisioning that by going through such a painful process I would be able to use the actual physical pain of my face being tapped by the ūhi to release some of the internal heartbreak to begin healing my poor broken heart.

So back in February of this year, as any good modern Māori woman does, I looked for Heemi on Facebook and sent him a message explaining who my Dad was, what we had discussed, and what I could offer as a way of suitable koha.

A couple of minutes later and I Continued on next page



Gina's moko Kauae  
(sacred chin tattoo)

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## Women's Centre opening hours

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

## Contact us

186 Knights Road, Waterloo

Lower Hutt 5011

Phone: 04 920 1009

Email: [info@lhwc.org.nz](mailto:info@lhwc.org.nz)

Web: [www.lhwc.org.nz](http://www.lhwc.org.nz)

## Viewpoint: The experience of revealing my moko Kauae

Continued from previous page

was all booked in for a traditional moko Kauae on 3 July 2023, which also happened to be a full moon and the day after my Dad's birthday.

I didn't actually tell anyone that I had made the booking as I knew that not everyone in my life would have agreed with my decision, and I didn't want to have any raruraru (conflict) leading up to the revelation of my moko Kauae. I was just

going to go boost up, have Heemi reveal my moko Kauae, and come home. But about a fortnight before my

appointment, I told my whanau what I had planned and I had six wāhine accompany me.

My mum Mandy, my only sister Tammy, my Dad's youngest living sister Waikuharu, my eldest niece Tiana, my oldest granddaughter Amaia and my youngest first cousin Te Raukura all ended up making a day of it and joined me in Foxton, the Harakeke (flax) capital of Aotearoa, for the revelation.

Now, you may be wondering why I keep using the terms reveal and revelation in terms of my moko Kauae. This is because I was taught that every Wāhine Māori wears their moko under their skin and the Ta Moko artist simply reveals what has always been there.

Another part of the tūturu process is that there isn't any design kōrero; it's simply a matter of trusting the Tōhunga Ta Moko and their process and lying back for the ūhi to reveal what lays beneath.

On the morning of my appointment, my sister had organised a van for us all to travel together in and we set off on our merry way.

The journey was lovely with lots of kōrero (talking) and katakata (laughing). I, however, was having a completely different internal monologue with myself.

*"What if you're making a mistake?"*

*"What if it's too sore and you don't complete it?"*

*"What if it turns out ugly?"*

*"People are going to tell you that you shouldn't have it because you can't korero fluently".....*

But the closer we got to Foxton, the calmer I became. Everything just felt right.

We arrived at Heemi's studio and had a quick mihi whakatau (informal greeting), and then it was time to lay down on the table and

*"I was taught that every Wāhine Māori wears their moko under their skin and the Ta Moko artist simply reveals what has always been there."*

—Gina T

begin. I closed my eyes and my mind's eye opened. I could feel as Heemi and his beloved wāhine moved my face this way and that, tightening the wrinkles upon my face as he drew the design straight upon my skin.

After a short pause, it began.

Tap, tap, tap, tap..... tap, tap, tap, tap..... tap, tap, tap, tap..... tap, tap, tap, tap.....

Then, nothing.

Way sooner than I had expected, Heemi stopped. I asked him "Is it going to start to hurt now?" After all, we'd only been

going for just over an hour.

"Kao. Ka mutu koe/ No. You're finished".

And just like that, my moko Kauae was complete.

I opened my eyes to see my little sister looking down at me.

Tammy: "Oh sister!"

Me: "What?"

Tammy: "You know how you hate people looking at you?"

Me: "Yes"

Tammy: "It's gonna get worse. It looks like it's always been there."

I rose from the table to see my new face, and I burst into tears seeing the new me, and I already felt different, too. There was a new sense of calm and just a knowing that everything will be alright.

Rough days will happen, but I have the strength to get through them so that I can enjoy the good days as well.

Heemi revealed a Rūrū/ Morepork/Owl upon my chin. I am a Kairāra/FLAX weaver, and the Rūru is one of the animals that Niwareka brought with her from Rarohenga when she and Uetonga returned with the knowledge of Whakairo/Carving and Rāra/Flax Weaving, so she is my kaitiaki/guardian.

Rarohenga is the subterranean realm where spirits of the deceased dwell after death, according to Māori oral tradition.

Nga mihi  
Gina T

## Hakihea December 2023

Also known as Akaaka nui (Ngati Kahungunu)

Southern hemisphere: December to January, Solstice around 21 December.

Northern hemisphere: June to July, Solstice around 21 June.

Maruaroa o Raumati is the Summer Solstice, named for the Goddess of Summer—Hine Raumati. At the solstice, she sends her husband, Te Ra, on a journey back to his winter bride, Hine Takurua. Flowers are abundant, the Pohutukawa is spectacular, and some crops become ready for harvesting. The Kamokamo should be ready about now.

Source: The Māori Oracle

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



## Fighting the tyranny of 'niceness': Why we need difficult women

By Helen Lewis

**D**ifficult. It's a word that rests on a knife-edge: When applied to a woman, it can be admiring, fearful, insulting, and dismissive, all at once.

In 2016, it was used of Theresa May (she was "a bloody difficult woman," Ken Clarke said, when she ran for Tory leader). A year later, it gave the US author Roxane Gay the title for her short story collection. The late Elizabeth Wurtzel took "in praise of difficult women" as the strapline for her feminist manifesto in 1998. The book's main title was, simply, *Bitch*.

The word is particularly pointed since it recurs so often when women talk about the consequences of challenging sexism. The TV presenter Helen Skelton once described being groped on air by an interviewee while pregnant. She did not complain, she said, because "that's just the culture that television breeds. No one wants to be difficult."

The actor Jennifer Lawrence told the Hollywood Reporter that she had once stood up to a rude director. The reaction to the incident left her worried that she would be punished by the industry. "Yeah," chipped in fellow actor Emma Stone, "You were 'difficult'."

All this is edging towards the same idea, an idea that is



Photo Credit: Paul Faith/AFP/Getty Images

Campaigners wait for the result in the Irish abortion referendum vote at Dublin Castle in May 2018.

imprinted on us from birth: that women are called unreasonable, selfish, and unfeminine when they stand up for themselves. "I myself have never been able to find out precisely what feminism is," wrote Rebecca West in 1913. "I only know that people call me a feminist whenever I express sentiments that differentiate me from a doormat, or a prostitute."

### What is a difficult woman?

So what does it mean to be a difficult woman? I'm not talking about being rude, thoughtless, obnoxious, or a diva.

First of all, difficult means complicated. A thumbs-up, thumbs-down approach to historical figures is boring and reductive. Most of us are more

than one thing; no one is pure; everyone is "problematic".

Look back at early feminists and you will find women with views that are unpalatable to their modern sisters. You will find women with views that were unpalatable to their contemporaries. They were awkward and wrong-headed and obstinate and sometimes downright odd—and that helped them to defy the expectations placed on them. "The reasonable man adapts himself to the world: The unreasonable one persists in trying to adapt the world to himself," wrote George Bernard Shaw in 1903. "Therefore all progress depends on the unreasonable man." (Or, as I always catch myself adding,

*Continued on page 13*

### Whakatauki

Tama tu, tama ora; tama noho, tama mate kai.  
He who stands lives; he who sits, perishes.

He aha te kai o te rangatira? He Kōrero, he kōrero, he kōrero.  
What is the food of the leader. It is knowledge. It is communication.

Kia mate ururoa, kei mate wheke.  
Fight like a shark, don't give in like an octopus.

Source: <https://www.maorilanguage.net>



## Support at LHWC

### A & D Wellbeing Support Group

**Facilitator:** Janet Matehe  
**Enrolment:** Not necessary, you can just turn up  
**Cost:** No Charge  
**Day:** Friday afternoons every week. First session in 2024 is on 26 January.  
**Time:** 1pm–2:30pm

**Crèche:** Is available at no charge. Please make enquiries about babies because they need more attention and we have a limited number of crèche workers.

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 at

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's 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.

## Register for Workshops and Other Activities Through the LHWC Website

**You can register for workshops, activities, or courses online using the LHWC website.**

To register for a workshop through the website, follow these steps:

1. First go to the LHWC's homepage: <http://lhwc.org.nz/>.
2. Next, click on the “Workshops/Groups” tab at the top of the page.
3. When you click on the “Workshops/Groups” tab, select “Workshops/Activities/Courses” from the small drop-down menu. A page listing upcoming dates will appear.
4. When you find the Workshop/Activity/Course you'd like to attend, click on the purple “Enrol and Pay” button on the lower left-hand side of each workshop listing.
5. That will take you to the enrolment form.



## 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.

### Tuesday

6:30–8:30pm	Self Esteem
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### Wednesday

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

9:45am–12pm	Self Esteem
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1–2:30pm	A & D Wellbeing Group
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## 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 04 920 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 04 920 1009 to book your time. You can book up to two hours for each session.



# Self Esteem for Women

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

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

Women will be given the opportunity to:

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

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

## Tuesday evening workshops

Time: 6:30–8:30pm

Cost: \$5

Facilitator: Diana Rickman

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

## Friday morning workshops

Time: 9:45am–12 noon

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

Cost: \$2

Facilitator: Naomi Millane

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 2024

19 Dec.	Anger as a strength
HOLIDAY BREAK	NO SESSION
23 Jan.	Developing self knowledge
30 Jan.	Self love
6 Feb.	Acknowledging self
13 Feb.	Enhancing self in terms of awareness
20 Feb.	Acceptance and use of strengths
27 Feb.	Positive self and talk
5 March	Messages about self
12 March	Accepting responsibility for self
19 March	Coming to grips with feelings
26 March	Talking about ourselves
2 April	Beliefs about self
9 April	Expressing pride in self
16 April	Letting go of the past
23 April	Respecting self and others
30 April	Striving for pure motives
7 May	Putting yourself in neutral
14 May	Having the courage to be imperfect
21 May	Developing courage

### Friday afternoons in 2024

22 Dec.	Messages about self
HOLIDAY BREAK	NO SESSION
26 Jan.	Accepting responsibility for self
2 Feb.	Coming to grips with feelings
9 Feb.	Talking about ourselves
16 Feb.	Beliefs about self
23 Feb.	Expressing pride in self
1 March	Letting go of the past
8 March	Respecting self and others
15 March	Striving for pure motives
22 March	Putting yourself in neutral
29 March	Having the courage to be imperfect
5 April	Developing courage
12 April	Willpower
19 April	Anger as a strength
26 April	Developing self knowledge
3 May	Self love
10 May	Acknowledging self
17 May	Enhancing self in terms of awareness
24 May	Acceptance and use of strengths

## About our workshops

The following workshops are designed around the group process where in the making and functioning of a group the participants learn from each other, from the group activities, and from the facilitator.

All group participants learn different things, depending on their own life journey and what they are needing at the time.

We welcome you to experience something new in yourself.

All courses are held at the Lower Hutt Women's Centre: 186 Knights Road, Waterloo, Lower Hutt. Courses must be paid in full to confirm your enrolment.

For enquiries or to book, call us on 04 920 1009

### Workshop Topics for September–December 2023

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

## BEing Well (with anxiety & depression)

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. Free creche available.

**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 break the cycle.

### The topics we may cover are:

- positivity
- sleep
- respecting your body
- being friendly with feelings
- making a plan for healing
- relaxation
- assertiveness and relationships.

**Please note:** Four minimum for course to commence and 10 maximum

**Facilitator Bio:** Kay Riddler is a registered social worker, mother, and nanny. She is passionate about working with women and has been involved with Women's Centre and with groups for more than 15 years, as both a participant and facilitator. Kay's approach is gentle and inclusive. It's important to her that learning is relatable to our real-life worlds.

### Daytime Course

**Dates:** Six-week course on Wednesdays, 21 February–27 March 2024

**Times:** 12:30–2:30pm

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

**Enrolment:**  
Enrol by payment or deposit to Lower Hutt Women's Centre.  
Phone 04 920 1009 for deposit details.

**Facilitator:** Kay Riddler

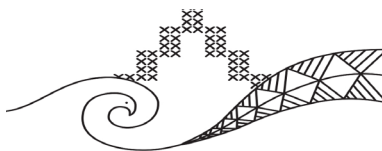
## Assertiveness for Women



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

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

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



### Two Courses in 2024

#### Course 1 (Night):

Dates: Six weeks on Mondays, 4 March–15 April (with a break for Easter Monday on 1 April)

Time: 7–9pm

#### Course 2 (Day):

Dates: Six weeks on Thursdays, 8 August–19 September (with a break on 22 August)

Time: 10am–12pm (noon)

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

#### Enrolment:

Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 04 920 1009 for deposit details.

Facilitator: Stephanie Brockman

## Self Defence for Women and Girls Including Gender Diverse People (who feel comfortable in women-centric spaces)

This is a strength-and-empowerment-based workshop for tamariki (8+) and the women (16+) in their lives to learn together how to defend themselves with physical and mental skills and have fun!

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

You must be available for both workshops as the workshops build on each other. Please bring kai to share for lunch.

**Facilitator:** Naomi Millane is a qualified counsellor and addictions practitioner, experienced self-defence teacher, and a Mum. She has been involved with the Centre for 7 years and has a passion for working with women and girls. In her spare time she loves to play music and paint.

### Two Courses in 2024

#### Course 1:

Sundays, on 14 April and 28 April, 10am–4pm

#### Course 2:

Sundays, on 2 November and 16 November, 10am–4pm

Cost: \$40 waged/\$20 unwaged (this covers both workshops in each course)

Minimum: 6 participants

Phone to register interest

#### Enrolment:

Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 04 920 1009 for deposit details.

Facilitator: Naomi Millane



## Painting Workshops



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

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

### Dates for 2024 (all workshops are on Saturdays):

Workshop 1: 9 March

Workshop 2: 11 May

Workshop 3: 10 August

Workshop 4: 14 September

Workshop 5: 9 November



**Time:** 10am–4pm

**Cost:** \$10 low or unwaged/\$20 waged. Phone to register interest.

**Enrolment:** Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 920 1009 for deposit details.

**Facilitator:** Linda Tilyard

**Please bring a contribution for a shared lunch**

## Weaving with Harakeke



We provide all materials including harakeke (flax).

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

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

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

Bring food to share for lunch.



**Dates:** All dates on Sundays in 2024

21 April

9 June

8 September

10 November

**Times:** 10am–4pm

**Cost:** \$10. Phone to register interest.

**Enrolment:**

Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 569 2711 for deposit details

**Tutor:** Michelle Barrett

## Anger as a Strength



Anger is a misunderstood emotion and energy. This training is skill based on providing opportunities and techniques to express anger using tools of assertiveness. Anger is necessary for survival, but through the ways many women have learned to express anger or not express anger issues have been created.

Through these unhelpful learned methods of handling anger personal and relationship, issues have been created. When problems arise around how to deal with conflict, or times when you want to speak up about a problem—people haven't learned constructive or helpful ways of dealing with these issues.

This course will be an opportunity to explore the use and misuse of anger, and explore ways to express anger in constructive ways.

**Facilitator Bio:** Kay Riddler is a registered social worker, mother, and nanny. She is passionate about working with women and has been involved with Women's Centre and with groups for more than 15 years as both a participant and facilitator.

Kay's approach is gentle and inclusive. It's important to her that learning is relatable to our real-life worlds.

### Two Courses in 2024

**Course (Day):**  
Dates: Six weeks on Wednesdays, 1 May–5 June  
Time: 12:30–2:30pm

**Course (Night):**  
Dates: Six weeks on Wednesdays, 16 October–27 November (with a break on 6 November)  
Time: 7–9pm

Cost and enrolment: \$40 waged/\$20 low or unwaged.

Phone to register interest. Enrol by payment or deposit to Lower Hutt Women's Centre.

Facilitator: Kay Riddler

## Self Esteem for Teens



A eight-week self-esteem course for girls aged 13 to 17 years.

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?

We're 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 its gifts.

**Facilitator's Bio:** Naomi Millane is a qualified counsellor and addictions practitioner, experienced self-defence teacher, and a Mum. She has been involved with the Centre for 7 years and has a passion for working with women and girls. In her spare time she loves to play music and paint.

### Two Courses in 2024

**Course 1:**  
Dates: Eight weeks on Thursdays, 2 May–20 June  
Times: 4–6pm

**Course 2:**  
Dates: Eight weeks on Thursdays, 1 August–19 September  
Times: 4–6pm  
Cost: \$20  
Phone to register interest

**Enrolment:**  
Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 04 920 1009 for deposit details.

Facilitator: Naomi Millane

# Resilience: The Identification and Use of Resilience in Everyday Life



Resilience is the ability to have difficult feelings, experiences, mistakes, disappointments or loss, and to be able to move through them in constructive ways that allows us to maintain our authenticity and grow from the experience.

Resilience is a crucial ingredient in what determines how high we rise above what threatens to wear us down, from battling an illness, to relationship breakup, to carrying on after a national crisis. Resilience can be defined as the capacity to cope and bounce back. In this course participants will identify strategies and techniques to recognise unhelpful ways of being and replace them with a mindset that enhances resilience.

We are all resilient in many ways, and this course will assist in participants connecting with their capacity for resilience. A person connected to their capacity for resilience will return to equilibrium after a disturbance.

**“It does not matter how strong your gravity is, we were always meant to fly.” —Sarah Kay**

**“Through suffering, comes wisdom. Through surrender, comes strength. Through resilience, comes hope. Keep going.” —Rita Said**

## Two Courses in 2024

### Course 1 (Day):

Dates: Six weeks on Thursdays, 16 May–20 June

Times: 10am–12pm (noon)

### Course 2 (Night):

Dates: Six weeks on Mondays, 14 October–18 November

Times: 7–9pm

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

### Enrolment:

Enrol by payment or deposit to Lower Hutt Women's Centre. Phone 04 920 1009 for deposit details.

Facilitator: Stephanie Brockman

## Free Legal Advice

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

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

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

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

**When:** First week of the month

**How to book:** 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'll phone you at the beginning of the month to check if you still require an appointment, and if you do, we'll give you the phone number to make an appointment directly with the lawyers.

### Where:

Thomas Dewar Sziranyi Letts

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



# Circle of Security® Parenting™ Course

## For Mothers of Pre-School Children

**Course 1 Duration (Daytime Course):** 8 weeks on Thursdays, 8 February–28 March

**Time:** 12 noon–2pm

**Facilitator:** Lynda Ure

**Course 2 Duration (Daytime Course):** 8 weeks on Wednesdays, 24 July–18 September (with a break on 4 September)

**Time:** 12:30–2:30pm

**Facilitator:** Kay Riddler

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

**Creche:** We provide creche, but you'll need to register that with us on enrolment.

### About the Course:

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](http://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.

Circle of Security® PDF: <https://lhwc.org.nz/wp-content/uploads/2018/03/full-circle-new-small.pdf>

### Facilitator Bios:

**Lynda Ure (Course 1)** is a certified Circle of Security® Parenting™ program facilitator and has run programmes in the Hutt Valley for the past 12 years. She has 18 years experience working as a social worker with families and is a registered social worker. She is a mother and grandmother and is passionate about helping parents build strong loving relationships with their children.

**Kay Riddler (Course 2)** 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.

## Let's acknowledge the complicated history of feminists

*Continued from page 3*

the unreasonable woman.)

A history of feminism should not try to sand off the sharp corners of the movement's pioneers—or write them out of the story entirely, if their sins are deemed too great. It must allow them to be just as flawed—just as human—as men. Women are people, and people are more interesting than clichés. We don't have to be perfect to deserve equal rights.

### Distorting historical women

The idea of role models is not necessarily a bad one, but the way they are used in feminism can dilute a radical political movement into feelgood inspiration porn.

Holding up a few exceptions is no substitute for questioning the rules themselves, and in our rush to champion historical women, we are distorting the past. Take the wildly successful children's book *Good Night Stories for Rebel Girls*, which has sold more than a million copies. It tells 100 “empowering, moving and inspirational” stories, promising that “these are true fairytales for heroines who definitely don't need rescuing”.

Its entry for the fashion designer Coco Chanel mentions that she wanted to start a business, and a “wealthy friend of hers lent her enough money to make her dream come true”. It doesn't mention that Chanel was the lover of a Nazi officer and very probably a spy for Hitler's Germany. In the 1930s, she tried to remove that “wealthy

friend” from the company under racist laws that forbade Jews to own businesses.

In the name of inspiring little girls living in a male-dominated world, the book doesn't so much airbrush Chanel's story as sandblast it. Do you find her wartime collaboration with the Nazis “empowering”? I don't, although admittedly she does sound like a woman who “didn't need rescuing”.

The real Coco Chanel was clever, prejudiced, talented, cynical—and interesting.

The pale version of her boiled down to a feminist saint is not.

I can excuse that approach in a children's book, but it's alarming to see the same urge in adults. We cannot celebrate women's history by stripping politics—and therefore conflict—from the narrative.

Unfurl the bunting, and don't ask too many questions! It creates a story of feminism where all the opponents are either cartoon baddies or mysteriously absent, where no hard compromises have to be made and internal disagreements are kicked under the carpet. Feminists are on the right side of history, and we just have to wait for the world to catch up.

Life does not work like that. It would be much easier if feminist

triumphs relied on defeating a few bogeymen, but grotesque sexists such as Donald Trump only have power because otherwise decent people voted for them. There were women who opposed female suffrage; women are the biggest consumers of magazines and websites that point out other women's physical flaws.

People are complicated, and making progress is complicated, too. If modern feminism feels toothless, it is because it has retreated into two modes: empty celebration or shadow-boxing with outright bastards. Neither deals with difficulty,

and so neither can make a difference.

Women's history shouldn't be a shallow hunt for heroines. Too often, I see feminists castigating each other for admiring the Pankhursts (autocrats), Andrea Dworkin (too aggressive), Jane Austen (too middle-class), Margaret Atwood (worried about due process in claims of sexual harassment), and Germaine Greer (where do I start?).

### Complex feminist politics

I recently read a piece about how I was “problematic” for having expressed sympathy for the Supreme Court nominee Brett Kavanaugh. My crime was to say that his confirmation hearings had been turned into a media circus—and that even those accused of sexual assault deserved better.

The criticism reflects a desperate desire to pretend that thorny issues are straightforward. No more flawed humans struggling inside vast, complicated systems: There are good guys and bad guys, and it's easy to tell them apart. We must restore the complexity to feminist pioneers. Their legacies might be contested, they might have made terrible strategic choices, and they might have not have lived according to the ideals they preached. But they mattered. Their difficulty is part of

**“We cannot celebrate women's history by stripping politics—and therefore conflict—from the narrative.”**

**—Helen Lewis**



Photo Credit: Granger/Rex/Shutterstock

The real Coco Chanel was clever, prejudiced, talented, cynical—and interesting.

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## Understanding the complex history and definitions of feminism

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the story.

### Second meaning of 'difficult'

Then there's the second meaning of "difficult". Any demand for greater rights faces opponents, and any advance creates a backlash. Changing the world is always difficult.

At Dublin Castle in May 2018, waiting for the results of the Irish referendum on abortion law, I saw a banner that read: "If there is no struggle, there is no progress." Those words come from a speech by Frederick Douglass, who campaigned for the end of the slave trade in the US. He wanted to make clear that "power concedes nothing without a demand".

In other words, campaigners have to be disruptive. They cannot take no for an answer. "Those who profess to favour freedom and yet deprecate agitation are men who want crops without ploughing up the ground," said Douglass. "They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters."

Changing the world won't make people like you. It will cause you pain. It will be difficult. It will feel like a struggle. You must accept the size of the mountain ahead of you, and start climbing it anyway.

Then there is the difficulty of womanhood itself. In a world built for men, women will always struggle to fit in. We are what Simone de Beauvoir called "the second sex".

Our bodies are different from the standard (male) human. Our sexual desires have traditionally been depicted as fluid, hard to read, unpredictable. Our life experiences are mysterious and unknowable; our minds are Freud's "dark continent". We are imagined to be on the wrong side of a world divided in two. Men are serious, women are silly. Men are rational, women are emotional. Men are strong, women are weak. Men are steadfast, women are fickle. Men are objective, women are subjective. Men are humanity, women are a subset of it. Men want sex and women grant or

withhold it. Women are looked at, men do the looking. When we are victims, it is hard to believe us. "At the heart of the struggle of feminism to give rape, date rape, marital rape, domestic violence, and workplace sexual harassment legal standing as crimes has been the necessity of making women credible and audible," wrote Rebecca Solnit in *Men Explain Things to Me*.

My favourite definition of feminism comes from the Nigerian author Chimamanda Ngozi Adichie. A feminist, she said, is someone who believes in "the social, economic and political equality of the sexes".

That sounds straightforward, but feminism is endlessly difficult. The last 10 years have been praised for "changing the culture", but led only to a few concrete victories. The #MeToo movement turned into a conversation about borderline cases and has not led to any substantial legal reforms. Abortion rights came under threat in eastern Europe and the Southern United States. Gang-rape cases convulsed India and Spain. Free universal childcare was as much a dream as it had been in the 1970s. And the backlash has been brutal. Across the world, from Vladimir Putin in Russia to Narendra Modi in India to Jair Bolsonaro in Brazil, populists and nationalists are pushing a return to traditional gender roles, while the US president boasted of grabbing women "by the pussy".

### Fractured feminist movement

Today's feminist movement might be louder than previous generations, but is also more fractured, making it harder to achieve progress on any individual issue. "Cancel culture" ensures that any feminist icon's reputation feels fragile and provisional. We barely anoint a new heroine before we tear her down again.

Feminism often feels mired in petty arguments, with younger women casually denigrating the achievements of their predecessors. "Cancel the second wave," read one headline.

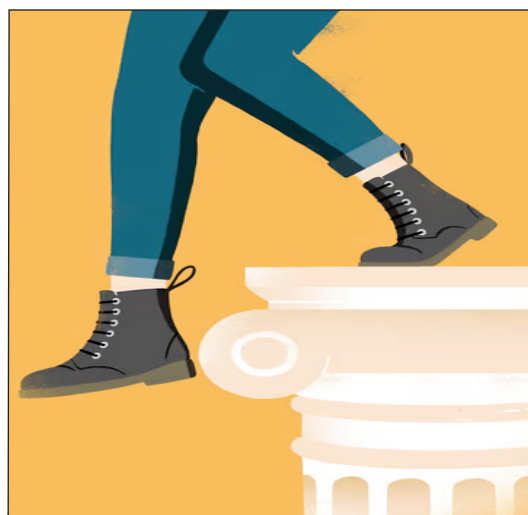


Illustration: Sébastien Thibault/The Guardian

'Cancel culture' ensures that any feminist icon's reputation feels fragile and provisional.

When I talked at an event about the fights for equal pay and domestic violence shelters, one twentysomething woman casually replied: "Yeah, but all that stuff is sorted."

Feminism will always be difficult because it tries to represent half of humanity: 3.5 billion people (and counting) drawn from every race, class, country, and religion. It is revolutionary, challenging the most fundamental structures of our society. It is deeply personal, illuminating our most intimate experiences and personal relationships. It rejects the division between the public and private spheres. It gets everywhere, from boardrooms to bedrooms. It leaves no part of our lives untouched.

### What is expected of feminists?

There is another problem, unique to feminism. It is a movement run by women, for women. And what do we expect from women? Perfection. Selflessness. Care. Girls are instructed to be "ladylike" to keep them quiet and docile. Motherhood is championed as a journey of endless self-sacrifice. Random men tell us to "cheer up" in the street, because God forbid our own emotions should impinge on anyone else's day. If we raise our voices, we are "shrill". Our ambition is suspicious. Our anger is portrayed as unnatural, horrifying, disfiguring: Who needs to listen to the "nag", the "hysteric" or the "angry black woman"?

All this is extremely unhelpful if you want to go out and cause  
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## Despite differences, let's look at what feminists can do together

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trouble—the kind of trouble that leads to legal and cultural change. We pick apart feminism to see its failings, as if to reassure ourselves that women aren't getting above their station. We describe women who challenge authority or seek power as unladylike, talkative, insistent, self-obsessed.

Feminism has a duty to fight “the tyranny of niceness,” which has always been one of the most potent forces holding women back.

Feminism is not a self-help movement, dedicated to making everyone feel better about their lives. It is a radical demand to overturn the status quo. It sometimes has to cause upset.

In the early 20th century, the contraception pioneer Marie Stopes showed thousands of women how to enjoy sex, and how to stop risking their lives through endless pregnancies. She was also a domineering, self-mythologising eugenicist.

The suffragettes helped to secure the vote for women, but the cost was bombings, arson, criminal damage and, in one case, throwing a hatchet at the prime minister.

Today, we would call them terrorists. Jayaben Desai—who led the strikes at Grunwick in the 1970s, and showed Britain that “working class” was not synonymous with white and male—ultimately failed, and her protest contributed to the Thatcherite backlash against trade unions.

The woman who founded the first domestic violence refuge in Britain, Erin Pizzey, is now a men's rights activist who says feminism is destroying the family. Selma James preached the gospel of universal basic income: only she called it “wages for housework” and wanted it to go to women, so she was ignored. Caroline Norton, who fought so hard to reform Britain's child custody laws, relied on her own middle-class respectability to make her arguments.

All of these women belong in

the history of feminism, not in spite of their flaws, but because we are all flawed. We have to resist the modern impulse to pick one of two settings: airbrush or discard.

### Recent waves of feminism

In the past decade, the internet—and particularly social media—has prompted a flowering of feminist activism. The Everyday Sexism project website, #MeToo, and the Caitlin Moran-inspired publishing boom awakened a new generation. Their anger, their creativity, and the power of their voices renewed feminism, creating its fourth wave.

Underneath all the energy, though, a split could be observed. Some young activists saw the older generation as conservatives, wedded to fixed ideas of what men and women could be, whereas they felt gender was more fluid and playful.

Feminism must contain all these contradictions, the differing priorities of difficult women. But one thing should unite us: We should still try to turn our outrage into political power.

The fourth wave was beautifully noisy and attention-grabbing, but now we need concrete victories that will last in a way hashtag campaigns cannot. The #MeToo movement is a dead-end without structural change, such as ensuring full and free access to employment tribunals.

The fifth wave, if there is to be one, should look again at the seven demands of the first Women's Liberation Movement conference in Oxford 50 years ago this month. Equal pay. Equal educational and job opportunities. Free contraception and abortion on demand. Free 24-hour childcare. Legal and financial independence for all women. The right to a self-defined sexuality. Freedom from intimidation and violence.

These are a reminder of how long the struggle has been, and

how much there is left to do. Single parents (who are overwhelmingly female) still face a high risk of poverty. Social media and smartphones have created new expressions of misogyny, such as “revenge porn”, which rely on the same old mechanisms of intimidation and shame.

### Focus on collective activism

You might notice that I haven't said much about some of the hardy perennials of feminist commentary: leg-shaving, bra-burning. It's not because I don't care about them or haven't thought about them. I didn't take my husband's surname. I don't watch pornography.

But all of these are ultimately personal decisions, rather than collective actions. Because we live in a deeply individualist society, debates over women's choices on these topics will never struggle to get airtime.

In this climate, the most radical thing we can do is resist treating everything as a personal choice, and resist turning feminism into a referendum on those choices. Let's swim against the tide by talking instead about what we can do together.

Change requires us to put aside our egos and differences, and focus on our shared goals. The suffragettes saw themselves as an army. Jayaben Desai didn't strike alone. Erin Pizzey and her “battered wives” made sure the government couldn't ignore them with a sit-in at Downing Street.

Feminism will never be free of infighting, of personality clashes, and contests over priorities. It will never be perfect, or nice. But no wonder sexists and reactionaries are scared of it, because—by God, can it get things done.

**Article Source:** <https://www.theguardian.com/books/2020/feb/15/feminism-feminists-tyranny-niceness-complexity?ref=refind>

**“In this [current] climate, the most radical thing we can do is resist treating everything as a personal choice, and resist turning feminism into a referendum on those choices.”**

**—Helen Lewis**



## Milestones in NZ history: Wāhine and Te Tiriti o Waitangi

Article Source: The Circular of the National Council of Women Te Kauhinerā o Wāhine Aotearoa: [https://www.ncwnz.org.nz/milestones\\_wahine\\_and\\_te\\_tiriti\\_o\\_waitangi](https://www.ncwnz.org.nz/milestones_wahine_and_te_tiriti_o_waitangi)

Posted by Randolph Hollingsworth on 23 August 2023

**T**e Tiriti o Waitangi has served as an important defining document in New Zealand history, making it unique in the British Empire—then in 1840, and continues in its impact today. Māori women signed Te Tiriti. So far, up to 18 possible names have been identified, and more are being discovered by researchers every day.

Unlike the women among the white settlers coming to New Zealand then, wāhine Māori traditionally had a say in important matters of their people, especially in matters regarding authority over their lands.

This tradition of leadership continues to fuel the activism to rectify systemic discrimination and end the misogyny that causes a range of socio-economic disparities, especially for Māori, Pacifica, and immigrant women in New Zealand. More importantly, the historical events and laws that breach Te Tiriti have and continue to impact all New Zealand women today.

Below are some milestones in New Zealand's history, adapted and excerpted from "Historical events and laws which breach Te Tiriti o Waitangi," pp. 58-68 in *Treaty of Waitangi, questions and answers* (Network Waitangi, 2018).

**1840** Te Tiriti o Waitangi is signed over seven months. The treaty written in Māori was signed by 512 Māori (including Topeora of Raukawa on behalf of her hapū) and by the British Governor on behalf of the Queen. Recognised in international law, this treaty maintains Māori authority in Aotearoa New Zealand. The Treaty written in English was signed by 39 Māori and is recognised by the New Zealand Parliament. The treaty gives Māori the same rights as British people, though the Queen guarantees all Māori rights to their land, forests and foreshore, and seabed. It gives overall though limited control to the Crown. At this time, the Māori population is about 150,000 and the Pākehā population about 2,000.

**1845** Advocacy by Māori leaders to fulfil the Crown's legal obligations to the customary owners in Te Tau Ihu (top of the South Island) to protect 15,100 acres of land—and in particular by the 1870s Nelson and Motueka reserves (*aka* Tenths)—takes shape and continues today in on-going court proceedings. One of the leaders in the 1870s-80s for petitions to the

government is Mere Noko, whose precious hei-tiki seen in her portrait is worn by her descendant as he attends Court proceedings today.

**1846** Governor George Grey abolished the position of Protector of Aborigines, which was to advocate to the Crown for Māori interests.

**1852** The British government creates the New Zealand Parliament and suffrage is granted expressly only to males, aged 21 years or older, landownership of the name of male voters. Ignoring the Constitution, Governor Grey did not declare any Native districts that would recognise Māori authority (including women leaders) over their own affairs. Nearly all of the South Island and about one-fifth of the North Island had passed into Crown ownership by 1865.

**1860s** The Pākehā population is booming, and the government creates the Native Land Courts in 1865. A Native Land Court could exclude Māori from holding shares in whenua on the basis of being identified as a rebel.

Wāhine Māori spend lengthy hours in court pursuing their land interests (unlike their British counterparts, they were acknowledged as landowners under Māori law and custom). Rural women make a concerted effort to learn how to read and write to support their claims in court to certify land they already own. However, the Land Courts allow land transfer to Pākehā settlers to become much easier, and approximately 2 million hectares changed hands between 1870 and 1892.

**1867** Four seats in Parliament are reserved for Māori representatives—men only. The New Zealand government creates Native Schools, which teach British laws, culture, agricultural and domestic sciences—disallowing any use of Māori traditions, including farming knowledge.

By 1880, all teaching must now be in English. By 1907, use of Māori medicines and healing practices are made illegal.

While this mainly affected the work of male experts (*tohunga*), elderly women and female healers were also targeted.

**1879–83** NZ government passes a series of acts to imprison without trial those who conducted the non-violent resistance to surveying Māori land, including Parihaka women and children. The Native



Photo Source: [https://www.ncwnz.org.nz/milestones\\_wahine\\_and\\_te\\_tiriti\\_o\\_waitangi](https://www.ncwnz.org.nz/milestones_wahine_and_te_tiriti_o_waitangi)  
Land rights activist Mere Noko of Motueka.

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Photo Source: <https://www.rnz.co.nz/news/te-manu-korihi/286832/fifty-years-since-land-march-at-parliament>

Five thousand people blocked the motorway into Wellington in October 1975 in what were the final steps of the North Island march for Māori land rights. They brought the phrase 'Not One More Acre' down with them from the Far North to call for an end to the loss of Māori land. The movement was led by the late Dame Whina Cooper, who was 79 years old. A petition of support with 60,000 signatures was presented to Parliament after the march.

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Reserves Act of 1881 gives control of Māori reserves to a Public Trustee. Native Land Acts throughout the 1880s-'90s allow for further sales, including land formerly designated as reserves.

**1890s** The Advances to Settlers Act of 1894 gives low interest loans to Pākehā only, and the Old Age Pensions Act of 1898 automatically disqualifies those with shares in tribal land. Between 1890 and 1930, approximately seventy percent of the remaining 10 million acres of Māori land had been lost. Much of the land that remained (3.6 million acres) was useless for commercial farming.

Māori were rendered economically and culturally impoverished. Led by their rangatira Mere Rangingainga, the Wanganui women's committee presented their opposition in the courts and before government planning to open the Wanganui River for trade.

In 1895, Makere Mihi led a well-attended meeting at Te Aute Hawke's Bay at which she formed a committee of women to invoke mana tikanga to organise an embargo of the Land Court and convince Māori to cease selling land.

**1909** Native Health Act

restricts Māori from adopting children within extended families. It also prevented wāhine Māori from breastfeeding, supporters stated it was supposedly to prevent the spread of disease.

**1918** NZ soldiers returning from active duty in World War I are given land to farm, but not to Māori soldiers (nor to any women nurses or volunteers).

**1928** NZ government was authorised to take land for forestry, airports, roads, land development, and subdivision. It was legal to avoid telling Māori owners of pending confiscation.

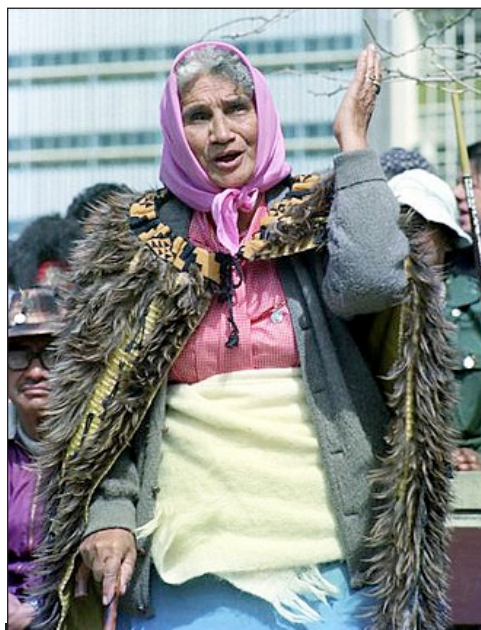


Photo Source: [https://www.ncwnz.org.nz/milestones\\_wahine\\_and\\_te\\_tiriti\\_o\\_waitangi](https://www.ncwnz.org.nz/milestones_wahine_and_te_tiriti_o_waitangi)  
Land rights activist Mere Nako of Motueka.

**1930s** NZ government provides subsidies to help unemployed during the Great Depression. Māori receive one-half of the regular amount given to Pākehā.

**1953** Māori Affairs Act allowed for Māori land deemed to be uneconomic by the Māori Trustee (a Pākehā male) could be sold without the owners' consent. Much of this was then leased to forestry companies to use for monoculture and without oversight so to attain maximum profit. The Town and Country Planning Act prevented rural Māori from building on their land—60% of Māori shifted to towns and cities between 1950 and 1980.

**1967** Rating Act enabled local  
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## A historical overview: Wāhine and Te Tiriti o Waitangi

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governments to lease or sell Māori land where rates were outstanding, even if the land was not producing any income for its owners.

**1975** Dame Whina Cooper from Cape Reinga launched the Te Rōpū Matakite o Aotearoa ('Those with Foresight') group and led the Māori Land March to Parliament: "Not one more acre." The Treaty of Waitangi Act 1975 established the Waitangi Tribunal as a permanent commission of inquiry to make recommendations on claims relating to Crown actions which breach the promises made in the Treaty of Waitangi. In 1986, the Act was amended to allow claims to the Tribunal dating back to 1840.

The State Owned Enterprises Act provided for the transfer of Crown land to state owned corporations—a step toward the privatisation of Crown assets, reducing the possibility of the return of publicly-owned resources to settle Treaty claims.

Māori disproportionately are affected by the redundancies caused by the Act (up to 80% of the jobs lost), and with the high unemployment levels came a sharp decrease in health outcomes compared to Pākehā.

The Ports Reform Act 1988 allowed privatisation of Harbour Boards and the right to sell assets, including Crown land and foreshore, putting them outside the jurisdiction of the Waitangi Tribunal. Both Acts include sets of "Principles" for Crown action on the Treaty of Waitangi despite the rejections by Māori.

**1995** Te Arikiniui, Dame Te Atairangikaahu, signed as the Māori Queen the Waikato Raupatu Deed of Settlement with the NZ Prime Minister. Queen Elizabeth II, with Dame Te Atairangikaahu present, gave royal assent to the new legislation that provided inflation-adjusted Crown payments to the people whose lands had been confiscated in the 1860s, as well as the return of some lands. This was



Photo Source: <https://teara.govt.nz/en/te-tai-waikato-tainui-raupatu-i>

The historic signing of New Zealand's first modern-day Treaty of Waitangi Settlement in 1995. Pictured: Te Arikiniui Dame Te Atairangikaahu, head of the Kīngitanga movement, and Prime Minister Jim Bolger.

This brief recounting serves as a tribute to the women, both Māori and Pākehā, who advanced the struggle for social justice and economic equality in New Zealand.

the first historical Waitangi Tribunal settlement relating to grievances about the loss of land.

**2004** The Foreshore and Seabed Act extinguished Māori customary rights and title. Tariana Turia and Nanaia Mahuta vote against the Bill; a special envoy from the UN came the next year and wrote a report protesting the Act, but was ignored.

As a part of the anniversary commemorations of the Declaration of Independence of New Zealand, the Peace Movement Aotearoa launched in 2003 the "No raupatu in our time!" campaign in a collaborative protest by Pākehā opposed to the government's foreshore and seabed proposals. The government's claim had been steadily built up by the Māori Fisheries Act 1989 and the Treaty of Waitangi (Fisheries Claim) Settlement Act 1992.

**2007** New Zealand is one of only four countries to vote against the UN Declaration on the Rights of Indigenous Peoples. There was no consultation with hapū or iwi about the government's position. NZ police conduct dawn raids around the country and Māori families and communities are treated very differently from others.

**2011** Māori adolescent mothers were found to be approximately half the total number in NZ. However, research has shown that with Māori adolescent mothers in teen parent organisations, the "integration of Indigenous knowledge opens up new avenues for a more sophisticated understanding of organisational practices" (Pio & Graham p. 1) and positively intertwine with their life journeys.

**2018** Child Poverty Reduction Act shows significant improvement over time for New Zealanders, despite that median incomes of households with children of predominantly Māori and Pacific peoples still lag below those households in New Zealand who identify themselves as European. However, the 2022 surveys are missing data on children living in transient housing.

**2020** UN Special Rapporteur on the Right to Adequate Housing in NZ, Leilani Farha, urged the nation to consider its roots in the Treaty (Te Tiriti) as a source of rights and expectations for all New Zealanders.

This brief recounting serves as a tribute to both Māori and Pākehā women who advanced the struggle for social justice and economic equality in New Zealand. The source document for this article ([https://www.ncwnz.org.nz/milestones\\_wahine\\_and\\_te\\_tiriti\\_o\\_waitangi](https://www.ncwnz.org.nz/milestones_wahine_and_te_tiriti_o_waitangi)) also includes references.

You can download "Treaty of Waitangi: Questions and Answers," (Network Waitangi, 2018) or email a purchase order for hard copies from the Peace Movement Aotearoa webpage: <http://www.apc.org.nz/pma/treatyqa.htm>.

# Treaty of Waitangi: Questions and Answers

Why are UN human rights bodies interested in the Treaty?

The UN Charter is based on “respect for the principle of equal rights and self-determination of peoples”. This is further elaborated in the shared Article 1 of the two International human rights Covenants, which begins: All peoples have the right of self-determination. By virtue of that right, they freely determine their political status and freely pursue their economic, social, and cultural development.

The right of self-determination in international law can be seen as reinforcing the Treaty. There is an obvious link between the right of self-determination and tino rangatiratanga, which was exercised by Māori prior to the arrival of non-Māori. This was proclaimed internationally in the 1835 Declaration of Independence, and which the Treaty guaranteed would continue.

Allied to the right of self-determination is the right of indigenous peoples to own, develop, control, and use their lands, territories and resources, as indicated by the shared Article 1 above and articulated in the UN Declaration on the Rights of Indigenous Peoples.

In the years since the establishment of the UN, indigenous peoples' rights have received increasing attention from the international human rights treaty monitoring bodies, elsewhere in the UN system, and in regional human rights bodies such as the Inter-American Court of Human Rights. This has come about in large part because indigenous peoples, historically and in the present day, are particularly vulnerable to prejudice, discrimination, and gross human rights violations including genocide, as well as the taking of their lands and resources by commercial enterprises, colonists, and states, which puts their very survival at risk.

Until the adoption of the UN Declaration on the Rights of Indigenous Peoples in 2007, the most specific recommendations regarding indigenous peoples' rights were in CERD's (Committee on the Elimination of Racial Discrimination) General Recommendation 23: Indigenous Peoples. The General Recommendation outlines CERD's expectations of how states are to meet their obligations towards indigenous peoples so as not to breach ICERD.



In its 2007 and 2013 Concluding Observations on New Zealand, the status of the Treaty was a particular cause of concern for CERD, and the Committee noted with regret that the Treaty is not a formal part of domestic law even though the government claims to consider it the founding document of the nation.

CERD has also expressed concern about the government categorising settlements for historical breaches of the Treaty as ‘special measures’, and has pointed out the distinction between special and temporary measures

for the advancement of ethnic groups, and the inalienable and permanent rights of indigenous peoples. Among other things, the Committee has also recommended that the government intensify its efforts to address structural discrimination.

In 2013, CERD reiterated the importance of the government obtaining the free, prior, and informed consent of Māori regarding activities affecting their rights to land and resources owned or traditionally used, as recognised in the UN Declaration on the Rights of Indigenous People; and urged the government to enhance appropriate mechanisms for effective consultation with Māori around all policies affecting their ways of living and resources.

In addition, CERD specifically urged the government to ensure that any privatisation of energy companies is pursued in a manner that fully respects the rights of Māori communities to freshwater and geothermal resources, as protected by the Treaty of Waitangi.

In 2012, the Committee on Economic, Social and Cultural Rights (CESCR), which monitors state party implementation of the International Covenant on Economic, Social and Cultural Rights, specifically referred to Article 1 (the right of self-determination) when calling on the government: “to ensure that the inalienable rights of Māori to their lands, territories, waters and marine areas, and other resources, as well as the respect of the free, prior, and informed consent of Māori on any decisions affecting their use are firmly incorporated in the state party's

legislation and duly implemented.” The CESCR also urged the government “to take the necessary measures to guarantee Māori right to redress for violations of these rights, including through the implementation of the recommendations of Waitangi Tribunal's proceedings, and to ensure that Māori receive proper compensation and enjoy tangible benefits from the exploitation of their resources.”

Source: Network Waitangi (2016). Treaty of Waitangi: Questions and Answers. Christchurch: Network Waitangi. Web: <http://nwo.org.nz/files/QandA.pdf>



A 2012 project encouraged Tauiwi organisations to discuss constitutional change.

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

## LHWC givealittle page

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 Women's 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 March 2024.

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