



Cronecle

Newsletter of the Lower Hutt Women's Centre

Vol. 34 | No. 4 | Hakihea 2024

Summer Break Dates

The Lower Hutt Women's Centre will have its summer break between the end of December and early January.

Closing Friday, 20 December 2024 and opening Tuesday, 21 January 2025

Viewpoint

Rejoice and give thanks for earthworms

By **Stephanie Drake-Brockman**



I have recently followed the court case in France with Gisele Pelicot, as her experience of mass rape went undetected for years.

I'm not surprised it happened, but I'm surprised at how most of the men accused of rape are denying it was rape, even when there are videos of them having sex with an unconscious woman and they found out how to be part of this through a website "having sex without them knowing".

I admire Gisele Pelicot's courage to have the trial as an open trial, so people can see what actually happened. She's not taking on the shame of the abuse, which so often happens, but is rather using her courage to allow the world to see where the shame belongs—which is to the rapists.

Gisele Pelicot, over that 10-year period of mass rape, was drugged constantly by her husband. Doctors saw her for her deteriorating health, but kept prescribing anti-anxiety medication. Family members saw her deteriorating health and kept away by suggestion of her husband. It was mass rape in plain sight and no one saw.

What they saw was a "sick woman that had anxiety and depression issues, whose husband kept others away to look after her".

In writing this article, I begin

to wonder why I'm writing about Gisele Pelicot. What's making me take so much notice, and why do I want to write about it and add to the material written about it.

I think it's because I thank Gisele Pelicot for wanting an open court so it can be made public. So there's a chance for other women or children caught in the same or similar situations that people will notice and see. I suppose I also want to say this is a part of the real world out there and not a one-off case or isolated case.

Most people don't want to think about this stuff or take on board how common it is. We would rather see women as anxious or depressed, or having bad imaginations or weak, neurotic and make-up stories. That's the other side to the reality of rape and abuse.

Finding gratitude and beauty

I also know the world is full of wonderful and beautiful things, and wonderful and lovely amazing people. Vitally, we need to find the gratitude for all what we have in the world, the abundances, the beauty, the love, the human connections.

I also think we need to be more open about the stuff that's not Continued on next page

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Women's Centre opening hours

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

Contact us

186 Knights Road, Waterloo

Lower Hutt 5011

Phone: 04 920 1009

Email: info.lhwc@gmail.com

Web: www.lhwc.org.nz

Viewpoint: Go back to basics

Continued from previous page

lovely.

When the world seems crazy,
I think about what can I do. What's
in my power to do to contribute to
making the world a better place.
Sometimes what I do is take my
power and go back to the basics;
grassroots, dirt in the hands,
growing my own potatoes. That at
times is the only thing that makes
sense to me.

And sometimes this blessing
gives me an answer:
*We rejoice and give thanks for
earthworms,*

*Bees, ladybirds and broody hens;
for*

*humans attending their gardens,
talking to*

*animals, cleaning their homes, and
singing to themselves;*

*for the rising of the sap, the
fragrance of growth, the invention*

*of the wheelbarrow, and the
existence of the teapot, we give
thanks.*

We celebrate and give thanks.

Poem

I Am My Ancestors' Dream

Your ancestors did not survive
everything that nearly ended
them

for you to shrink yourself
to make someone else
comfortable.

This sacrifice is your war cry,
Be loud,
Be everything
And make them proud.

Nikita Gill



Hakiheia December 2024

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-calendar>

SAVE THE DATE!

LOWER HUTT WOMEN'S CENTRE INVITES YOU TO
OUR ANNUAL
WOMEN'S DANCE

JOIN US TO CELEBRATE INTERNATIONAL WOMEN'S DAY
SATURDAY 8TH MARCH 2025
7PM-11PM
NAENAE COLLEGE HALL

TICKETS AVAILABLE FROM
JANUARY 21ST

Whakataukī

He aroha whakatō, he aroha puta mai
If kindness is shown then kindness you shall receive.

He orange ngākau, he pikinga waiora
Positive feelings in your heart will enhance your sense of self worth.

Hurihia to aroaro ki te ratukuna to atarangi kia takaki muri ia koe
Turn your face to the sun and the shadows fall behind you.

He hono tangata e kore e motu; ka pa he taura waka e motu
Unlike a canoe rope, a human bond cannot be severed.

I orea te tuatara ka patu ki waho
A problem is solved by continuing to find solutions.

He taonga rongonui te aroha ki te tangata
Goodwill towards others is a precious treasure.

Ahakoia he iti he pounamu
Although it is small it is a treasure.

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

Meet LHWC Board Member Winnie Nadi



Kia ora! I'm Winnie Nadi. I recently moved to Lower Hutt and have enjoyed exploring this part of Wellington's region and discovering all the great walks around. I joined the Lower Hutt Women's Centre Board so I can get to know the community more and learn about the people who live here. I enjoy reading, working with technology, and domestic travel. I'm passionate about helping others and volunteering.

Te Rā o Te Raukura

We will be at Te Rā o Te Raukura at Te Whiti Park on 1 February 2025. Come along and have your say through our survey. We'd love to see you! The day runs from 10am – 4pm.

Atiawa Toa FM

TE RŪNANGANUI O TE ĀTIAWA

Te Rā o Te Raukura

SATURDAY 01 FEB 2025
10AM - 4PM

WHĀNAU ENTERTAINMENT

Kapa Haka & Live Performances	FREE Hauora Health Checks	Hauora & Mātauranga Expo	Kai & Art Vendors
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TE WHITI PARK, WAIWHETŪ,
LOWER HUTT

info@teraoteraukura.com

Te Ra o Te Raukura

Support at LHWC

Support Group For Women Who Have Experienced Rape or Sexual Abuse

Note: To respect the privacy of its members, this is a closed group with a threshold on the number of participants. To register for the group, please contact Leah.

This is a monthly three-hour support group for those who identify as women and who have experienced sexual abuse or rape at any stage of their life. The group is facilitated by an ACC-accredited counsellor who is skilled in therapeutic group work.

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

The purpose of this group is to offer an opportunity for women to not only survive, but thrive after experiencing trauma. The group experience promotes this by assisting its members to develop self-awareness and self-reflection at their own pace and in their own style.

It's an opportunity to reclaim and retrieve split-off hurt parts of yourself and allow yourself to heal.

“If we climb high enough, we will reach a height from which tragedy ceases to look tragic.” –Irvin Yalom

Day: The first Sunday of every month

Dates for first half of 2025::

Sunday 12 January

Sunday, 2 February

Sunday, 2 March

Sunday, 6 April

Sunday, 4 May

Sunday, 1 June

Time: 1–4pm

Facilitators: Leah Foxcroft | Taiwi Pākehā; phone 920 1009

Enrollment: Enrolment is necessary due to limited participant numbers. To register for the group, please phone Leah at the number below.

If you're interested, please phone or come along.

Enquiries: Phone Leah on 0225368337

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 2025 is Friday, 24 January.

Time: 1–2:30pm

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.

If you have experienced difficulties in the past or present with alcohol and drug misuse and would like some support, then this group is for you.

The aim of the group is to promote wellbeing at whatever stage an individual may be.

Wellbeing can be achieved by education and therapy, along with going out to the community and enjoying experiences without the use of alcohol and

drugs.

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

This is a weekly open group available to all women.

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

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

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.

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 Wellbeing Workshops

Wednesday

9am–3pm Computer lessons (by appointment)

Friday

9:45am–12pm Wellbeing Workshops

1–2:30pm A & D Wellbeing Support Group

Sunday

1–4pm 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 2019. One is a standard desktop and the other is touch-screen.

Day: Wednesdays.

Computer lessons start again on Wednesday 12 February 2025.

Time: 9am–3pm

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 three sessions at a time (usually two or three 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.



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 kona.

Bring food to share for lunch.

Enrol in each workshop separately. Five participants maximum per workshop.



Dates: All dates on Sundays in 2025

- 30 March Konae (two-cornered basket)
- 11 May Kono (four-cornered basket)
- 14 September Konae (two-cornered basket)
- 9 November Kono (four-cornered basket)

Times: 10am–4pm

Cost: \$10. Phone to register interest.

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

Tutor: Michelle Barrett

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. Please include which date you'd like to attend when you enrol. Please bring a contribution for a shared lunch.

Dates for 2025 (all workshops are on Saturdays):

15 March
17 May
19 July
20 September
8 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.



If I didn't define myself for myself, I would be crunched into other people's fantasies for me and eaten alive.

Audre Lorde

Yin Yoga



Yin Yoga is rooted in Eastern (Chinese and Indian) philosophy focussed on energy systems within the body.

The practice is suitable for people of all abilities, even those who have never tried yoga before.

Yin poses are calm and deep and held for longer (two to seven minutes) than more common yoga styles. They work with the energy meridians in the body to increase flexibility, improve joint mobility, and connect with your body's wisdom.

About the instructor: Jazz is a recently qualified Yin Yoga teacher who has worked as a social worker in the past.

Jazz lives locally with her family and is offering these sessions to the Lower Hutt Women's Centre community for free.

When: All dates on Monday afternoons. Yoga starts again on Monday, 27 January in 2025.

(No sessions on public holidays)

Where: Lower Hutt Women's Centre, 186 Knights Road, Waterloo, Lower Hutt

Times: 1-2pm

Enrolments essential call 04 920 1009 to book.



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 2024

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BEing Well (with anxiety & depression)	p 11
Assertiveness for Women	p 12
Wellbeing for Teens	p 12
Circle of Security® Parenting™ Course	p 13

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

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 issues have been created through the ways many women have learned to express anger or not express anger.

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.

Course Dates for 2025

Dates: Six weeks, beginning 4 March

Times: 10am-12pm

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

Wellbeing Workshops

(previously called Self Esteem workshops)

These workshops aim to help participants build a sense of wellbeing and confidence through group work, psychoeducation, mindfulness, and arts-based activities.

Women will be given the opportunity to:

- Recognise their strengths
- Reflect on how their lives have taken shape
- Meet and connect with others
- Develop self-awareness
- Build emotional intelligence
- Learn tools to promote wellbeing
- Feel a sense of personal power and belonging
- Celebrate positive aspects of being a woman.

Wellbeing workshops are run on a 21-topic basis. When the topics have been completed, the cycle begins again.

Each workshop is separate. You may attend one or as many as you like.

Tuesday evening workshops

Time: 6:30–8:30pm

Cost: \$5

Facilitator: Diana Rickman (she/her)

Bookings are essential. Four minimum for the session to go ahead.

These workshops may run under a different structure in 2025

Friday morning workshops

Time: 9:45am–12 noon

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

Cost: \$2

Facilitator: Naomi Millane (she/her)

Bookings not needed 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.

If you arrive after the workshop has started at 10am, you can't join the group. Thank you for this consideration.



Tuesday evenings in 2025

3 Dec.	Accepting and use of strengths
10 Dec.	Positive thought and talk
17 Dec.	Messages about self
SUMMER HOLIDAYS/2025 DATES	
21 January	Self responsibility
28 January	Emotional intelligence
4 February	Expressing ourselves
11 February	Beliefs about self
18 February	Celebrating yourself
25 February	Letting go of the past
4 March	Self respect
11 March	Boundaries
18 March	Authenticity
25 March	Mindfulness and meditation
1 April	Responding vs reacting
8 April	Facing perfectionism
15 April	Developing courage
22 April	Willpower
29 April	Anger as a strength
6 May	Te Whare Tapa Wha
13 May	Self-care and compassion
20 May	Acknowledging self
27 May	Self awareness
3 June	Exploring strengths

Friday mornings in 2025

6 Dec.	Beliefs about self
13 Dec.	Expressing pride in self
20 Dec.	Letting go of the past
SUMMER HOLIDAYS/2025 DATES	
24 January	Self respect
31 January	Boundaries
7 February	Authenticity
14 Feb.	Mindfulness and meditation
21 Feb.	Responding vs Reacting
28 Feb.	Facing perfectionism
7 March	Developing courage
14 March	Willpower
21 March	Anger as a strength
28 March	Te Whare Tapa Wha
4 April	Self-care and compassion
11 April	Acknowledging self
18 April	GOOD FRIDAY—NO WORKSHOP
25 April	ANZAC DAY—NO WORKSHOP
2 May	Self awareness
9 May	Exploring strengths
16 May	Self-talk and thoughts
23 May	Self responsibility
30 May	Emotional intelligence
6 June	Expressing ourselves

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

Course Dates in 2025

Course 2 (Night):

Dates: Six weeks on Thursdays, 6 March–10 April

Times: 10am–12pm

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 Drake-Brockman

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

Course Dates for 2025

Dates: Six weeks, 29 April–3 June

Times: 10am–12pm

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

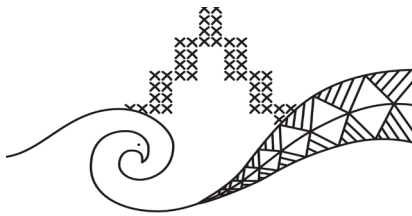


Assertiveness is the ability to express yourself and your rights without violating the rights of others.

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 in everyday situations.



Course Dates in 2025

Dates: 5 May–16 June (with a break for King's Birthday holiday on 2 June)

Time: Mondays, 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 Drake-Brockman

Wellbeing for Teens



An eight-week wellbeing course for girls (including gender-diverse young people who feel comfortable in a women-centric space) 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 compassion?
- 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 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 (she/her) 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.

Course Dates in 2025

Dates: 7 May–25 June

Times: Wednesdays, 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.

Minimum 5 participants (course will be postponed if less)

Facilitator: Naomi Millane (she/her)

Circle of Security® Parenting™ Course

For Mothers of Pre-School Children

Course Duration: 8 weeks, Tuesdays on 15 July–2 September

Time: 10am–12pm

Facilitators: Kay Riddler and Lynda Ure

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

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 Bio:

Kay Riddler is a certified Circle of Security® Parenting™ program facilitator and is a mellow parenting practitioner with more than 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.

Saturday Coffee Group at LHWC

The Saturday Coffee Group is the fourth Saturday of each month from 10am–12pm (noon) at the Lower Hutt Women's Centre.

The group is facilitated by Susan Bailey and is free. This is a space for women to meet and connect over coffee in a safe and comfortable environment.



We look forward to seeing you there!

Majority of NZ researchers see Māori Indigenous knowledge as relevant to their work—but there's a gender divide

By Katharina Ruckstuhl,
Madeline Judge & Urs
Daellenbach

While the New Zealand government plans to review 28 pieces of legislation with a view to changing or repealing references to the Treaty of Waitangi, the science sector is embracing engagement with Māori and leading the way in linking science and Indigenous knowledge at a national scale.

We surveyed 316 researchers from research organisations across New Zealand on their engagement with Māori and their attitudes towards mātauranga Māori (Indigenous knowledge system). We found the majority agree engagement is important and mātauranga Māori is relevant to their research.

Our preliminary findings show most of the surveyed researchers engaged with Māori to some degree in the past and expect to keep doing so in the future. A majority agreed mātauranga Māori should be valued on par with Western science.

New Zealand is not alone in seeing Indigenous knowledge as complementary. Over the past few decades, several international projects engaged Indigenous knowledge systems to help solve pressing local and global problems. This includes traditional Aboriginal burning the reduces the risk of wildfires and sustainable water management.

But New Zealand has been at the forefront of developing a nationwide approach through the 2007 Vision Mātauranga policy. This science-mātauranga connection has given New Zealand a global lead in how to meaningfully and practically mobilise science and Indigenous knowledge at a national scale.

In contrast, the US only recently developed its national Indigenous science policy.

Merging knowledge systems

The merging of Indigenous and Western knowledge is particularly important in the high-tech innovation field. Here, New Zealand's approach is starting to have real impacts, including supporting innovations and capabilities that would not have



Photo Credit: Kura Paul-Burke, CC BY-SA

Mātauranga Māori has been key to restoring green-lipped mussels at Ōhiwa Harbour in the Eastern Bay of Plenty.

happened otherwise.

Through years of engagement with the research and innovation sector, Māori are increasingly expecting the sector to work differently.

Māori together can create bold innovation. Examples include supporting Māori businesses to create research and development opportunities in high-value nutrition, or using mātauranga to halt the decline of green-lipped mussels in the Eastern Bay of Plenty.

Some media reports give the impression of a divided research community when it comes to mātauranga Māori.

There have also been anecdotal reports suggesting scientists feel "pressured" to include "irrelevant" mātauranga Māori in science applications to win funding.

We questioned whether this divide was real and as widespread as was being reported. We investigated how non-Māori researchers view engagement and collaboration, in particular the role of mātauranga Māori within that engagement.

We examined the responses of the 295 non-Māori scientists in our survey and found 56% agreed mātauranga Māori should be valued on par with Western science. Only 25% disagreed. Moreover, 83% agreed that

scientists had a duty to consult with Māori if the research had impacts on them.

However, there was a significant gender difference: 75% of men agreed mātauranga Māori should be valued on par with science. Only 8% of women disagreed with that statement compared to 34% of men.

Gender differences

As social scientists researching New Zealand's innovation system, these results quantified our earlier observations in two important respects.

First, it seems that exposing researchers to engagement with Māori communities may create a more open attitude to mātauranga Māori. A key aspect of the past few years has been to broaden the science sector's engagement with various communities, including Māori.

The Vision Mātauranga policy has been explicit about this in the innovation sector and research and development areas.

It appears likely this approach has, at least for some non-Māori researchers, created an openness to consider mātauranga Māori as an equivalent, although different, knowledge framework.

This policy push and Māori
Continued on next page

Engagement between Māori and the science sector crucial

Continued from previous page

community pull has seen scientists in this survey overwhelmingly agree that Māori should be consulted about the impacts research may have on their communities.

Second, while we disagree with the anecdotal evidence that the science community as a whole is split when it comes to mātauranga and engagement with Māori, our results suggest there is a difference between genders.

Women researchers in this survey are very positive when it comes to valuing mātauranga Māori, whereas men are relatively less so. We need to study this more deeply to find out why this might be the case.

Shifts in how researchers work

New Zealand's science, research and innovation sector is in the middle of a structural transition with reviews of its priorities, policy, funding, and organisational arrangements.

While central government re-arrangements can happen relatively quickly, the interface between the laboratory, community, and industry can take years to adjust. Embedding new practices is complex and not easily done.

The 2007 Vision Mātauranga policy was initially slow, uneven, and bumpy in its implementation. But our results suggest its impact has accelerated over

the past few years. This includes recognising that working alongside different knowledge systems is valuable for innovation.

Whatever New Zealand's current restructure of the science sector prioritises, the way researchers work has changed.

New Zealand is now at the forefront of global shifts when it comes to links between Indigenous knowledge and science.

Anecdotes aside, accelerating the engagement between Māori and the science sector will be key to delivering the impact Māori and wider New Zealand expect.

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Reprinted from The Conversation: <https://theconversation.com/majority-of-nz-researchers-see-maori-indigenous-knowledge-as-relevant-to-their-work-but-there-is-a-gender-divide-241239>

Looking at age and agency in era of feminism

By Megan Whelan

What happened to grey hair? Why are women over 60 only ever seen in erectile dysfunction commercials? In the final of a series of discussions about contemporary feminism, held at Wellington's City Gallery, Kim Hill talks with four women about "Ageing and Agency."

Massey University Professor of Communication Design Claire Robinson points to the appearance industry—which she says makes billions of dollars by feeding women's insecurity about not being able to be taken seriously.

"As a consequence, women over 40 all have coloured hair. Nobody would know what an older woman looks like," Robinson said.

The marketing tells women, she said, that they shouldn't look as if they're over 60, but with cosmetics, you can look younger.

Ella Henry, a lecturer in Māori Media and Development at AUT, points out that there's a power to ageing. "I spent probably the first 30 years of my life feeling that I had lost the lottery because I was born a Māori and a woman. Because that was all of the disadvantages rolled into one.

"I have realised in the past 10 years I actually won the lottery. Because it's a great culture to



Photo Credit: "Grey hair of waterfalls" by Tatters is licensed under CC BY-SA 2.0.

grow old in. I have so much more personal and political power. The older you get, the more mana you have."

Dr Henry said she can perform a karanga now. "The whole point of karanga is we call the dead ... When you call the dead, every now and again they come. When they come, your reproductive organs are vulnerable to the spirits that are in the house.

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Wellington talk: Ageism is a social justice and feminist issue

Continued from previous page

“That’s why karanaga was traditionally only done by post-menopausal women. There’s a power that comes with that role...We’ve changed all that. Now the receptionist does the karanga because she’s the only Māori in the office.”

“[Feminism] is a matter of simple justice,” said artist and writer Jacqueline Fahey. “You can’t take it out of context and just say, ‘I’m a feminist.’”

“You have to also be concerned about all the other issues that are involved...the sort of colonial oppression crap that has been going on for so long.”

Prof Robinson said men “mature” but women “age”. Women often talk about becoming invisible as they age, but not Ms Fahey. “I’ve come to the realisation that my role in life is to have a big vocabulary and a bad attitude,” said Dr Henry. “Occasionally, I make men cry.”

Most media images of women over 60, said Prof Robinson, are for retirement villages, male sexual dysfunction, and death packages.

But ageing can be seen as a privilege, too, said Ms Harcourt, especially when you consider that living to old ages is a relatively new thing. “I’m lucky to be the age I am now and still be able to work, and do the things that I want to do, and have my family, and have a lot of choice in the way that I live my life.”

Not for everyone, though, said Dr Henry. “If we were to go to the toilets in this very building, we would see the people who are least changed by feminist struggle. The women who are cleaning

the toilets here are all brown. And they’re all, if they’re really lucky, earning \$15 an hour.

“They don’t have time for the bourgeois aspirations of feminism. They have to feed their kids.”

Dr Henry points to how Māori women lived in pre-colonial society. She says women would leave a village when they were menstruating. “Stop and think. For four days a month, you down tools, you bugger off down to the river, and leave the boys to look after the kids.

“No cooking. ‘Sorry, too sacred.’”

But, she said, that ended with the arrival of the colonists. “And [suddenly] everything to do with biology is awful, and they ate the apple and the snake came, and it’s all just ghastly. That conflict has, I think, actually undermined mana wahine. So I think we should re-institute blood houses.”

“I am reminded of the very wise words of an old, old friend of mine,” said Dr Henry. “I’d rather have a fat arse than a wrinkly face.”

This conversation was recorded at Wellington’s City Gallery in association with the major exhibition of work by the American artist Cindy Sherman confronting the vexed issue of ageing. It is the fourth in a multi-platform RNZ series on Contemporary Women.

This article is reprinted from:

<https://www.rnz.co.nz/programmes/contemporary-feminism/story/201834851/age-and-agency-in-an-era-of-feminism>



Sandra Torrijos/ Isis International Manila

“To be passive is to let others decide for you.

To be aggressive is to decide for others.

To be assertive is to decide for yourself.

And to trust that there is enough, that you are enough.”

Edith Eva Eger, *The Choice: Embrace the Possible*

The impact of trauma on learning and colonialism's role

The concept of historical trauma can be applied to the effects of colonisation on Māori in New Zealand.

By Jennifer Leahy, Sector Services Manager Southern, Ako Aotearoa

Traumatic events take a serious emotional toll on anyone involved.

These events can have a profound impact on an individual's identity and are beyond a person's control. The effects of being traumatised are very distinct, and people who have experienced trauma are impacted physically, emotionally, behaviourally, cognitively, spiritually, neurobiologically, and relationally.

Regardless of its source, trauma contains three common elements: it was unexpected; the person was unprepared; and there was nothing the person could do to stop it from happening.

In New Zealand, many services have worked towards a trauma-informed practice beginning with rape crisis and domestic violence groups in the 1970s as well as child abuse teams and the mental health community in the 1980s.

A trauma-informed practice means that everyone understands the barriers created by a traumatic experience, so the result is better for everyone.

We realise the impact of trauma; we recognise the signs and symptoms of trauma in staff and learners; we respond by integrating knowledge about trauma into policies, procedures, practices, and settings; and we create a culture that promotes safety, trust and compassion (Te Pou o te Whakaaro Nui – Trauma-Informed Care Information and Training Resources, 2018).

Trauma causes changes to the brain; compromised immune systems; increased physical and mental stress; decreased trust; attachment difficulties and conflictual relationships; hyper-arousal and hyper-vigilance; and rigid or chaotic behaviour.

There are different types of trauma: interpersonal trauma (childhood abuse, sexual assault); external trauma (war, victim of crime); developmental trauma (witnessing violence in the home, child neglect); and historical trauma (disconnection from families and cultural practices).

Much of the research on historical trauma is from Native Americans and Holocaust survivors and the impact of these experiences on following generations.

The concept of historical trauma can be applied to

the effects of colonisation on Māori in New Zealand. Historical and intergenerational colonisation impact whānau and communities by contributing to negative disparities in poor health, education and housing, and low incomes culminating in severe social and economic disadvantage.

Many Māori describe colonisation and its impact on them as an overwhelming trauma: a denial of voice, opportunity and potential on an intergenerational scale—a loss of rangatiratanga, mana and dignity, stolen identity, culture and language, stolen land and dispossession, a loss of place, and for many, disconnection from whakapapa (Moana Jackson, TVNZ 1, 2018).

Colonisation consists of the three M's: the missionaries, to pacify the people; the Military, to keep the people pacified, and then the Masses, to overpopulate the people. Decolonisation is about reclaiming the three Ms: the Marae, the home of the people; the Mauri, the life essence of the people; and the Mana, the power and authority of the people.

Historically, the approach to addressing trauma was to provide people with fragmented services that didn't consider the person as a whole. There was a separation between emotional, physical, and spiritual well-being.

As trauma affects the whole person, recovery also has to take into consideration the whole person. Through the nurturing of healthy relationships, attending to basic physical needs (i.e. sleep and nutrition), having adequate housing and food and security, people have a greater opportunity to engage in trauma recovery.

The mind, body, and spirit can then respond to these positive factors and therefore provide the potential for healing.

Sir Mason Durie's model (1982) of Te Whare Tapa Wha (a model that offers Māori views of health as a four-sided concept representing the four basic tenets of life—spiritual, mental and emotional, physical and family component)—is a helpful model to consider in managing trauma.

Tiaki koe I a koe ano.

Reprinted from Adult and Community Education (ACE Aotearoa): <https://www.aceaotearoa.org.nz/news-and-resources/news/impact-trauma-learning>



Jennifer Leahy

Māori describe colonisation and its impact on them as an overwhelming trauma.

Tips for managing trauma

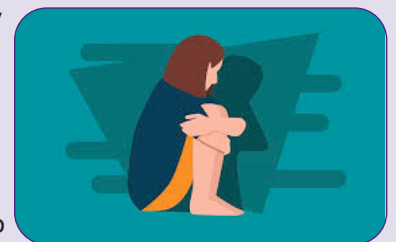
- If the traumatic situation is ongoing, get some help to make yourself safe.
- Talk with someone you trust about what happened.
- Know that how you are feeling is very normal for someone who has been through a traumatic event.
- Be kind to yourself. Accept that it might take a bit of time to adjust.
- Spend time doing nice things—relaxing, going for walks, visiting beautiful places, seeing friends. Do nice things each day.
- Gradually confront situations associated with the

traumatic event. You may decide to go back to work, but go just for a few hours at first and then build it up slowly.

- Don't use drugs and alcohol to cope. They will only make it worse. Try to find other ways to relax.

- Finally, remember that 'It's not what's wrong, it's what's happened'.

Source: Reprinted from Adult and Community Education (ACE Aotearoa)



Support Services over the Summer

Need help now?

If you or anyone is in danger, call 111. Or call one of the free helplines & services.

Te Haika (mental health, addiction, crisis) 0800 745 477

Suicide Crisis Helpline 0508 828 865, 24/7

Lifeline 0800 543 354 or text 4357, 24/7

1737 (call or text for counselling), 24/7

Youthline 0800 376 633 or text 234, 24/7

Safe to talk (sexual harm support) 0800 044 334 or text 4334, 24/7

Alcohol and Drug Helpline 0800 787 797, 24/7

OutLine (Rainbow) 0800 688 5463, 6 pm-9 pm

Women's Refuge 0800 733 843, 24/7

Shakti 0800 742 584, 24/7

Healthline 0800 611 116, 24/7

Parent Helpline 0800 568 856, 9 am- 9 pm 7 days

Kōkiri Marae Kaupapa Māori support (04) 9394630, M-F working hours

Good Shepherd NZ financial support (0800) 466 370, M-F working hours

WINZ (emergency housing) 65 & up call 0800 552 002,
M-F working hours under 65 call 0800 559 009,

Hutt Valley Benefit Education Service HVBEST 04 5298108, M-F working hours

Food Bank Services

Stokes Valley - 162 Stokes Valley Road, 027 557 0248 (contact before 12pm for same

Te Aroha Kai and Clothing - 30 Tocker St, 04 939 8347 day support)

Salvation Army - Corner Kings Cres and Cornwall St 04 570 0273 (phone to make a time)

Lower Hutt - 134 High Street (04) 568 7392 (9-11:30am except Thursday)

Kōkiri Marae Pātaka Kai 31 Wise St Wainuiomata 0800 926 257 (delivery may be available)

Treaty of Waitangi: Questions and Answers

What have Tauwi done to change the situation?

Throughout our history, from the earliest Pākehā (known as “Pākehā Māori”) who fought against the British constabulary, ordinary Tauwi have supported Māori rights and become whistle-blowers in the face of government breaches of the Treaty.

In modern times Tauwi have provided education on the issues, attempted Treaty-based ways of living and working, and peacefully protested injustice.

These actions include participating in marches, creating petitions, submissions on legislation, artworks, supporting occupations, writing letters, books, songs, poems and newsletters, working for change in political parties and NGOs, changing constitutions, fundraising for resources and publications, providing information on Waitangi Day, creating street theatre, banners and posters,



Unique provisions of the Ngāi Tūhoe settlement that officially return the tribe’s mana motuhake, will give the mana whenua of Te Urewera significant authority over the area.

educating and challenging ourselves and each other, and researching statistics. The actions also include working for Māori organisations, participating in Treaty workers’ gatherings, educating new migrants and refugees, holding public meetings, debates, historic tours, and other local events to commemorate the

- Time For Change: A Framework for Community Discussion on Values-Based and Treaty-Based Constitutional Arrangements, a resource providing a framework for Pākehā/Tauwi organisations to use for discussion within their organisations, as well as for wider community discussions, on moving towards Treaty-based and values-based constitutional arrangements was published by Peace Movement Aotearoa (in association with the Quaker Treaty Relationships Group and the Rowan Partnership) in 2012.

The New Zealand Federation of Multicultural Councils, with support from Network Waitangi Otautahi, developed a new resource A Treaty-Based Multicultural Society, which describes its understanding and practice of the Treaty in 2013.

- A series of talks and essays by Pākehā from 2006 to 2015 called The State of the Pākehā Nation, organised by Network Waitangi Whangarei with Te Taumata Kaumatua o Ngapuhi Nui Tonu. A collection of 21 of these commentaries were published in 2015.
- Massey University’s Kupu Taea: Media and te Tiriti Project has published several reports on mainstream

news media reporting of Maori and te Tiriti (see www.trc.org.nz/research-about-media-and-te-tiriti).

- Peace Movement Aotearoa (working in parallel with the Aotearoa Indigenous Rights Trust) regularly provides information to UN human rights bodies on current constitutional, legislative, and policy breaches of the Treaty by the government of the day.

The educational processes that have evolved over 40 years in Treaty workshops have attracted international interest, with educators in Canada and Australia adopting elements for their own decolonisation work.

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

signing of the Treaty in their area, and supporting Māori initiatives.

Recent examples of Tauwi initiatives
Some recent examples of Tauwi initiatives are:

- A large Tauwi Treaty conference was organised in Tamaki Makaurau (Auckland) in 2000, and the papers presented were published.



Photo Credit: Monique Ford/The Post

Susan da Silva and Kathryn McKenzie of Network Waitangi Whangarei being interviewed at an information stall at Waitangi, 2009.

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 2025.

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!