

Aroha:

Love, empathy, compassion.

Showing aroha means facing toward whānau and sharing breath. This can be understood by looking at the two parts of the kupu (word) aroha:

Aro: focus, face towards.

To be known.

Violence within *whānau Māori*¹ is complex. Getting help is not easy. To be supported well, whānau need respect, to be accepted for who they are, listened to, and understood.

Hā: breath, the essence of life.

Whānau should be approached with open hearts and a willingness to share. This happens when whānau are given time, energy, and emotion.

Te Kore, *Te Pō*, and *Te Ao Marama* are included in *pūrākau tawhito* (ancient stories) about the world's creation from a Māori worldview.

Te Kore is the realm of nothingness, a void of energy and potential. *Te Pō* is the realm of darkness. *Te Ao Marama* is the world of understanding and hope.²

Supporting whānau Māori with aroha helps them move from *Te Kore* and *Te Pō* towards *Te Ao Marama*.

¹The use of whānau extends beyond wāhine Māori and their tamariki to include their partners, often tāne, and their wider extended family network. Whānau may also include kaupapa whānau - whānau created through shared kaupapa and not just whakapapa or genealogical ties.

²See *Te Hurihangai o Whakaaro me te Mahi: Transforming thinking and doing*, in Wilson, D., Mikahere-Hall, A., Sherwood, J., Cootes, K., & Jackson, D. (2019). *E Tū Wāhine, E Tū Whānau: Wāhine Māori keeping safe in unsafe relationships*. AUT Taupua Waiora Māori Research Centre. <https://openrepository.aut.ac.nz/handle/10292/13068>



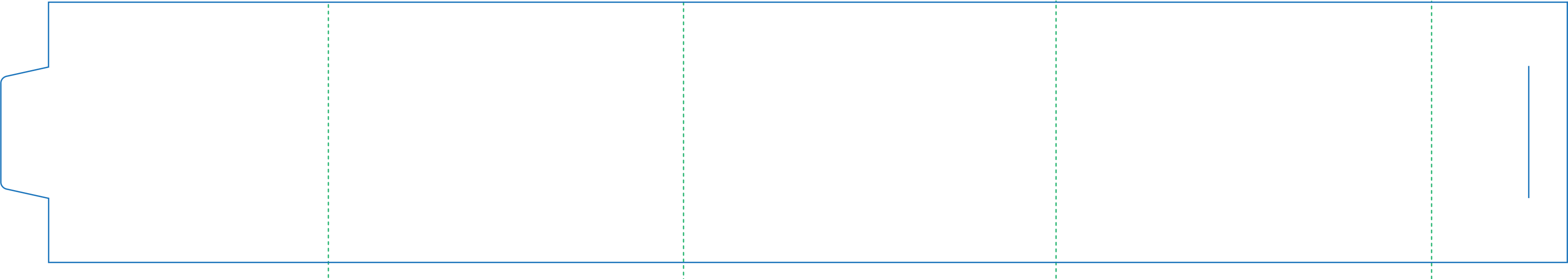
How to use this resource:

This taonga (treasure), unpacks the complex and diverse stories of wāhine Māori living in unsafe relationships. It is designed to help people to better understand violence and support whānau.

The taonga consists of layers: two ‘boxes’ and an inner kete. These help to travel through the stages of Te Kore, Te Pō, and Te Ao Mārama. This framework helps to better understand wāhine Māori, by shifting thinking and doing (interactions and practices) about whānau affected by violence and unsafe relationships.

The following pages contain instructions on how to build the taonga. While building, read slowly through the content. This will help in understanding the taonga and the stories of wāhine Māori. The completed taonga could be a learning/healing/counselling resource for whānau.

Slip Sleeve



Building the taonga:

This page contains all the instructions on how to build the taonga.

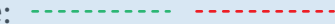
Pieces of the taonga:

- Slip sleeve
- 3 info cards
- 2 boxes
- 3 pieces of fabric
- 1 kete
- 6 illustrated cards

Tools needed:

- Scissors and/or a craft knife
- A blunt, pointy object and a ruler to help with folding
- A glue stick

Key

1. Cut line: 
Cut out the box along this line.
2. Score line: 
Trace along these lines with a blunt, pointy object and a ruler to help fold the box correctly. The blunt side of a butter knife could work for this.

Slip Sleeve (pg. 1)

1. Cut, score and fold the sleeve according to the above lines so that the coloured side faces outwards, forming a square shape.
2. Insert the tab through the cut line and fold back to secure the shape of the slip sleeve, or glue down the tab.

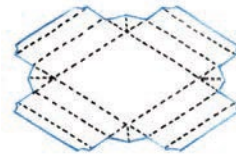
Te Kore Info Card (pg. 3)

1. Cut out this card along the cut lines.
2. This info card sits separately, so leave to the side for now.

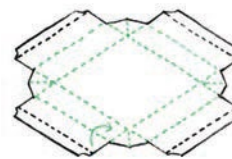
First Box

Box Lid 1 (pg. 3)

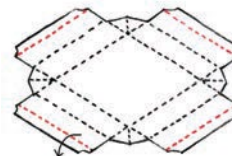
1. Cut out this piece along the cut lines.



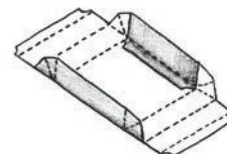
2. With the printed side face down, score and then fold inwards along the green crease lines, then unfold.



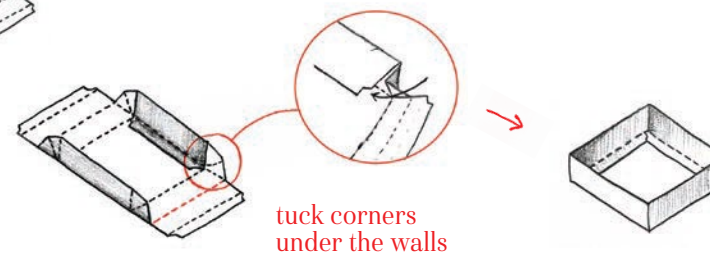
3. Score and then fold outwards along the red crease lines, then unfold.



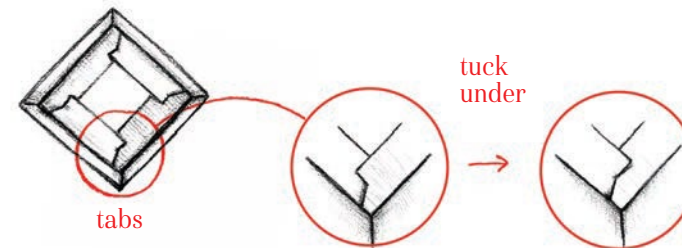
4. Refold two opposite sides inwards as shown.



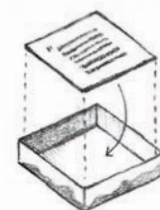
5. Tuck the corners in while folding the remaining two sides over.



6. There are small tabs in each corner of the box. Tuck these tabs into each other, locking the walls in place.



7. Glue the 'Box Lid 1 Inner' to the inside of the lid. Put the finished lid aside.



Spacers (pg. 4)

1. Cut out all of these pieces. Separate into white and blue cards.
2. Leave these spacer cards to the side until next instructions.

Layer 1 (pg. 5)

1. Cut and score this piece.
2. Collect the white Layer 2 Spacer cards.
3. Glue the white Layer 2 Spacers to the back of this piece, matching the correct edges as labelled on the pieces. Don't forget to leave a gap at the bottom.

Layer 2 (pg. 6)

1. Cut out these pieces along the cut lines.
2. Glue these pieces on top of the white Layer 2 Spacers, matching the correct edges as labelled on the pieces. Don't forget to leave a gap at the bottom.
3. Put the completed walls for box 1 to the side until the end.

Second Box

Box Lid 2 (pg. 7)

1. Refer to instructions for Box Lid 1.

Layer 3 (pg. 8)

1. Cut and score this piece.
2. Collect the blue Layer 4 Spacer cards.
3. Glue the blue Layer 4 Spacers to the back of this piece, matching the correct edges as labelled on the pieces. Don't forget to leave a gap at the bottom.

Layer 4 (pg. 9)

1. Cut out these pieces along the cut lines.
2. Glue these pieces on top of the blue Layer 4 Spacers, matching the correct edges as labelled on the pieces. Don't forget to leave a gap at the bottom.

Te Pō Info Card (pg. 9)

1. Cut out this card along the cut lines.
2. This info card sits separately, so leave to the side for now.

Fabric

1. Collect the 3 pieces of fabric that were included in the package.
2. Wrinkle the fabric by rolling it between your hands. Fray the edges by pulling out some of the outer threads.

Te Ao Mārama Info Card (pg. 10)

1. Cut out this card along the cut lines.
2. This info card sits separately, so leave to the side for now.

Layer 5 (pg. 10)

1. Cut out all these pieces along the cut lines.
2. The pieces are now ready to be put together.

Putting the layers together

1. Place all of the Te Ao Mārama cards inside the kete.



2. Place the Te Ao Mārama Info card on top of the kete.



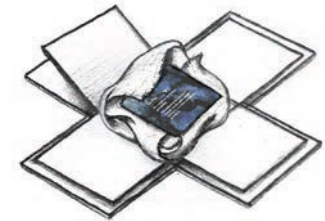
3. Wrap the kete up in the layers of fabric, moving from lightest inside to darkest outside.



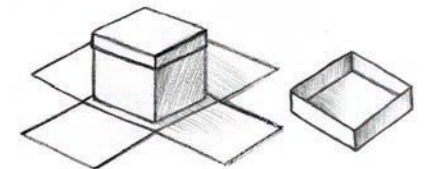
4. Place the Te Pō Info card on top of the fabric.



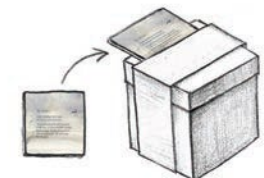
5. Place this package inside the smaller box, and put on the lid.



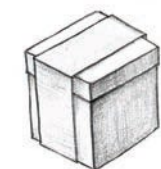
6. Place the smaller box into the bigger box, and put on the lid.



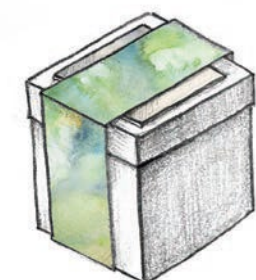
7. Slide the slip sleeve over the box.



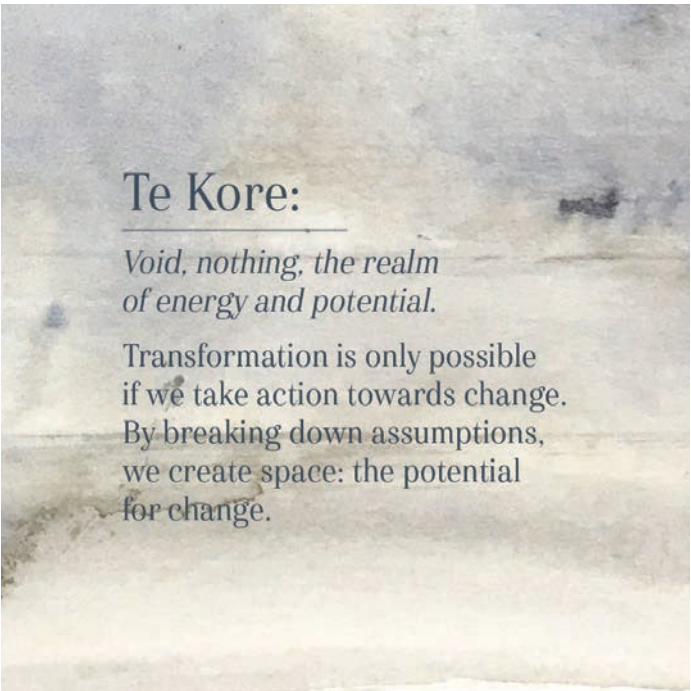
8. Insert the Te Kore Info card under the slip sleeve.



9. The taonga is complete!



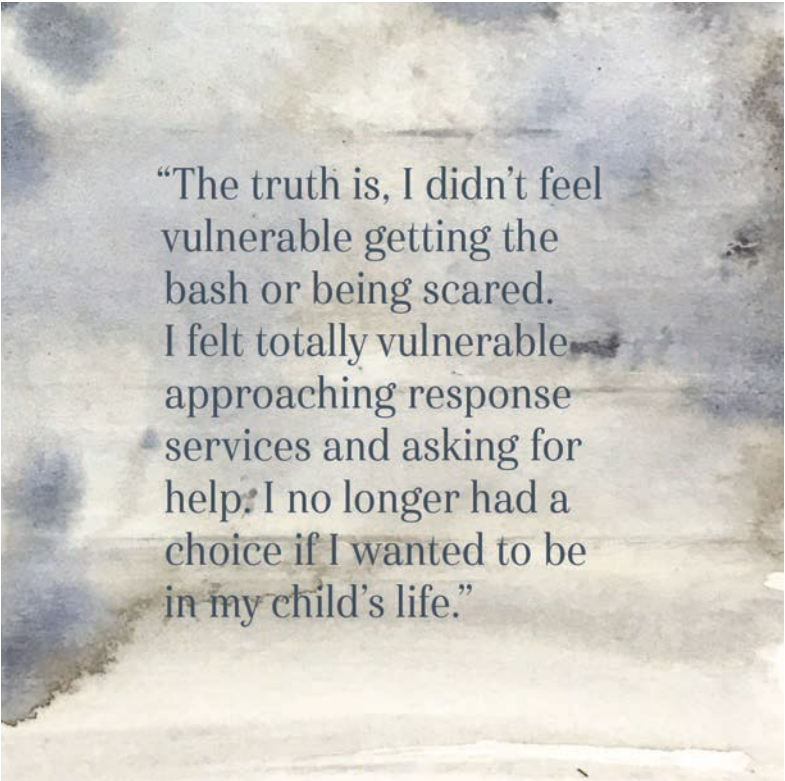
Te Kore Info Card



Te Kore is the realm of nothingness and potential that existed before this world. Te Kore is the first stage of this taonga. This stage breaks down the complicated and diverse situations that entrap wāhine Māori in unsafe relationships. This creates the potential for shifting perspectives on whānau experiencing violence.

Often, people ask why wāhine Māori do not leave unsafe relationships and better protect their tamariki. Research shows that wāhine Māori are resilient and resourceful, using many strategies to keep them and their tamariki safe amid violence. Walking away from an unsafe relationship is not simple. Wāhine are often entrapped by their partner. They are also entrapped by unhelpful or harmful responses when they do ask for help. These responses come from the family violence system, whānau, friends and neighbours.

Box Lid 1 Inner



This wahine talks about the fears that she faces as she approaches response services to get support.

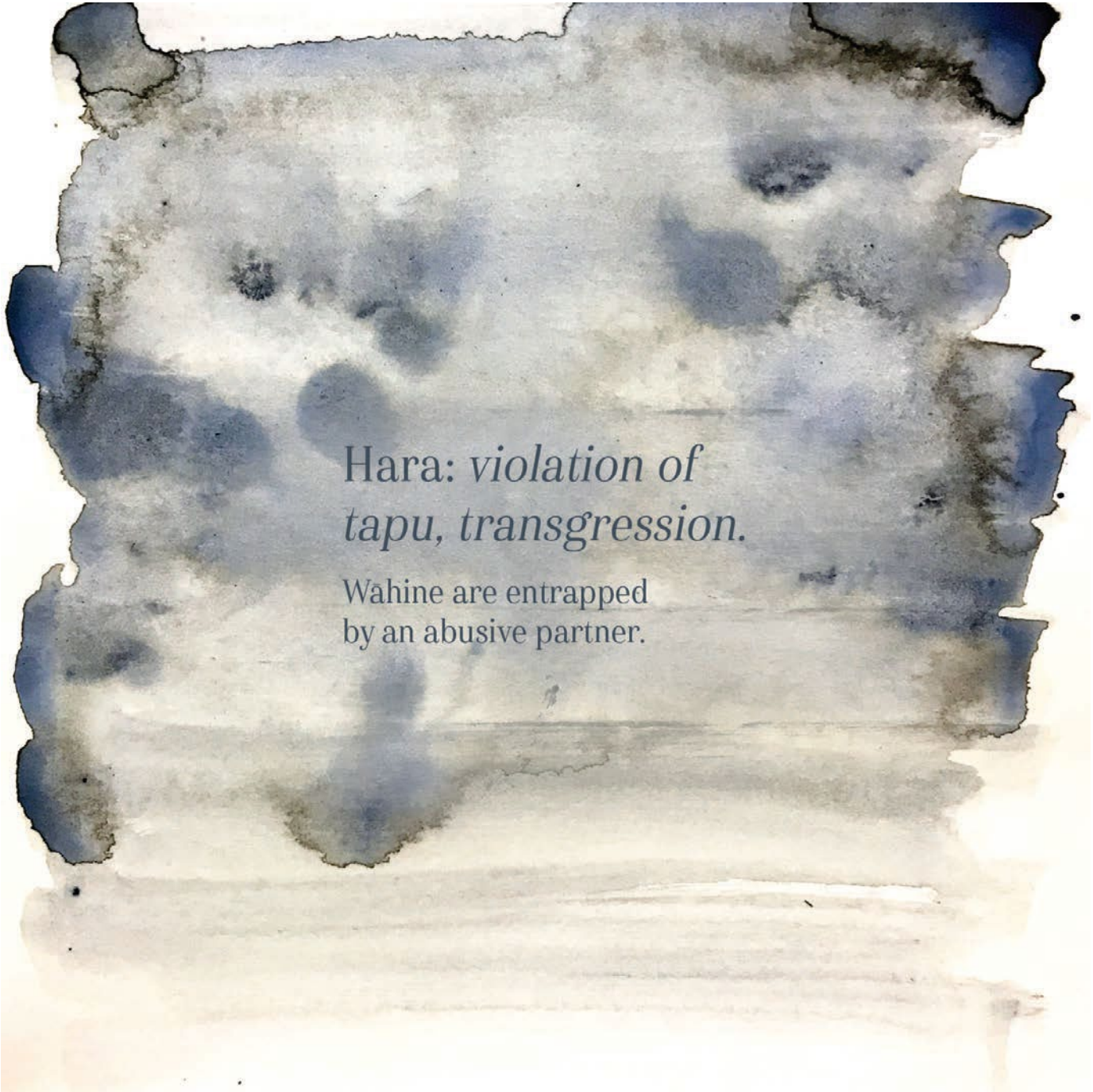
The first layer of the box shows how wāhine are entrapped in unsafe relationships. A partner often uses many forms of violence.³ The lid on the box represents *hara* (violation and transgression of tapu) that keeps the walls around them. These walls keep them trapped in their relationship.

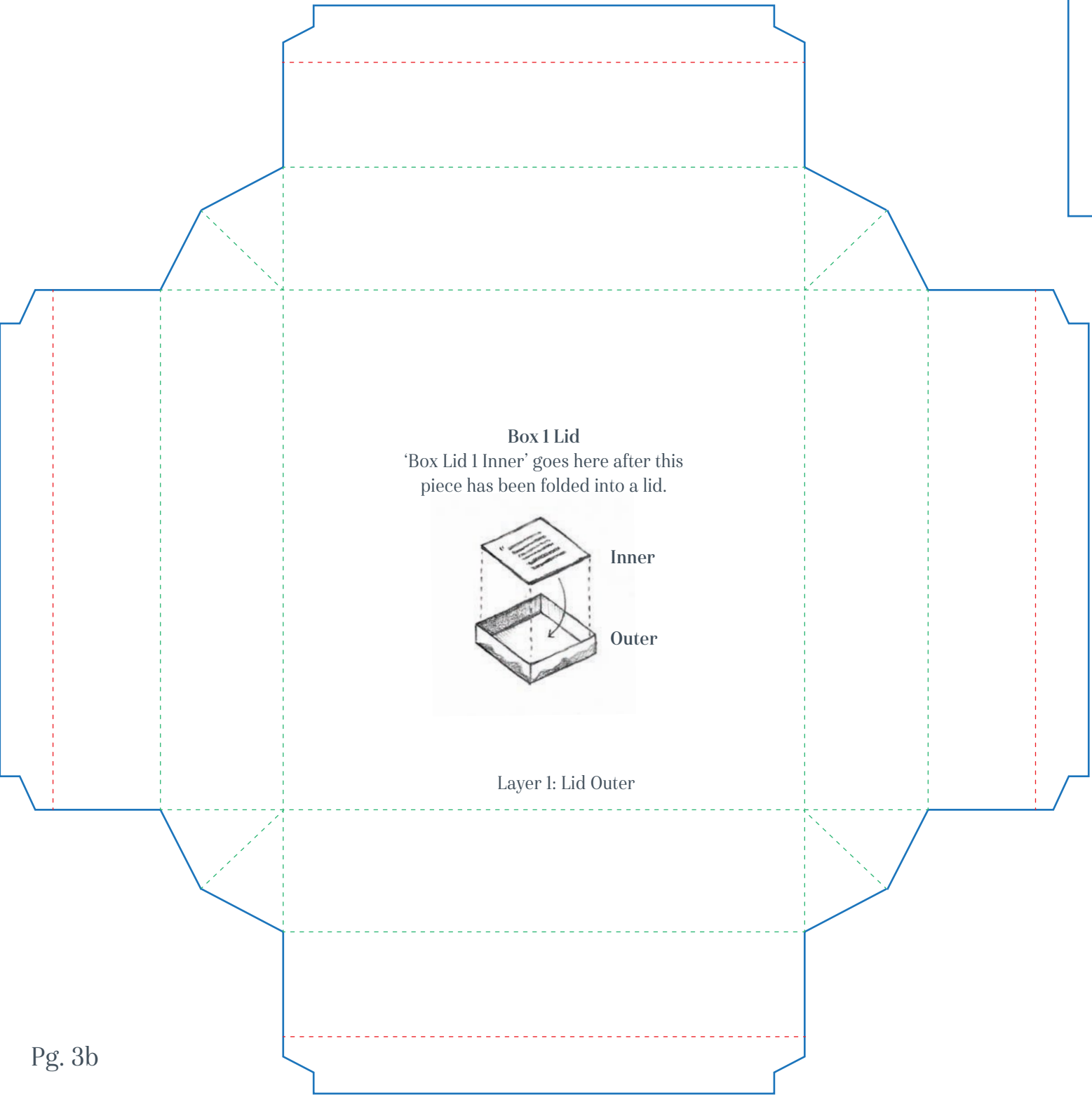
³ When a partner or whānau member uses violence, it often involves more than physical violence - in some instances, the violence does not include physical forms of violence. Violence within whānau occurs in many ways - physical, psychological, sexual, emotional, financial, spiritual, etc.

Te Kore

Box Lid 1

Cut marks on flip side of page.





Edge A

Layer 4 Spacer

 GLUE OTHER SIDE

Edge B

Layer 4 Spacer

 GLUE OTHER SIDE

Edge C

Layer 4 Spacer

 GLUE OTHER SIDE

Edge D

Layer 4 Spacer

 GLUE OTHER SIDE

Edge A

Layer 2 Spacer

 GLUE OTHER SIDE

Edge B

Layer 2 Spacer

 GLUE OTHER SIDE

Edge C

Layer 2 Spacer

 GLUE OTHER SIDE

Edge D

Layer 2 Spacer

 GLUE OTHER SIDE

Spacers

Layer 4 Base Spacer

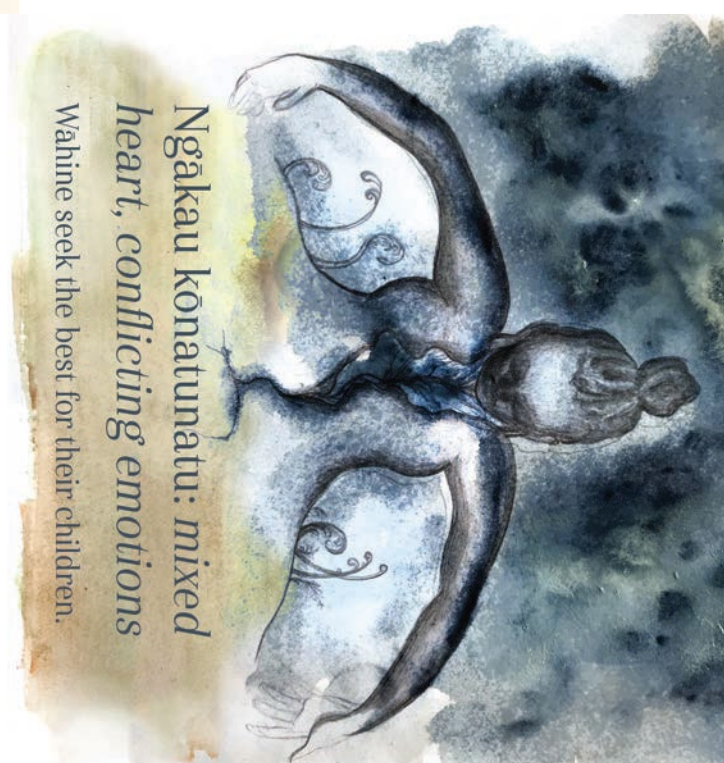
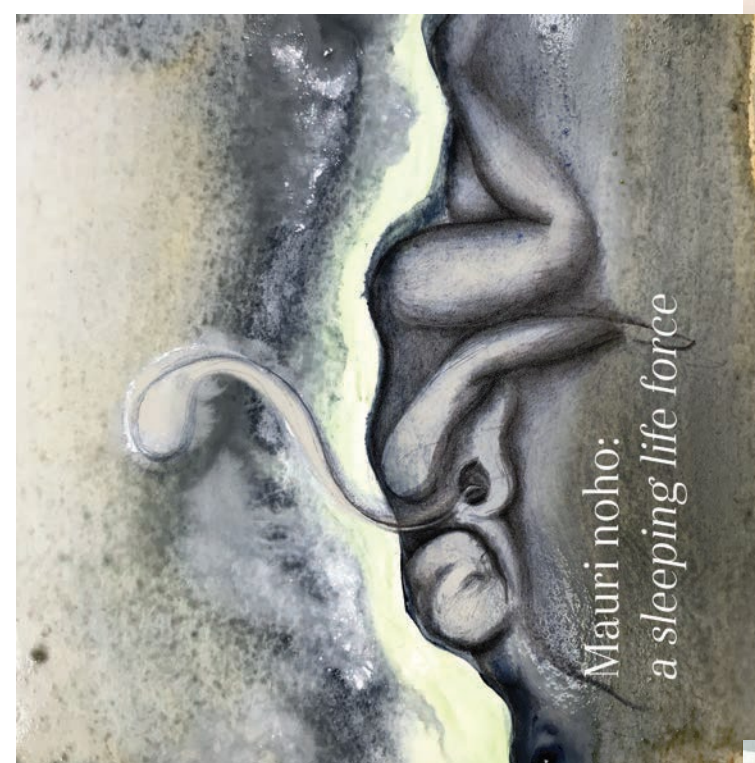
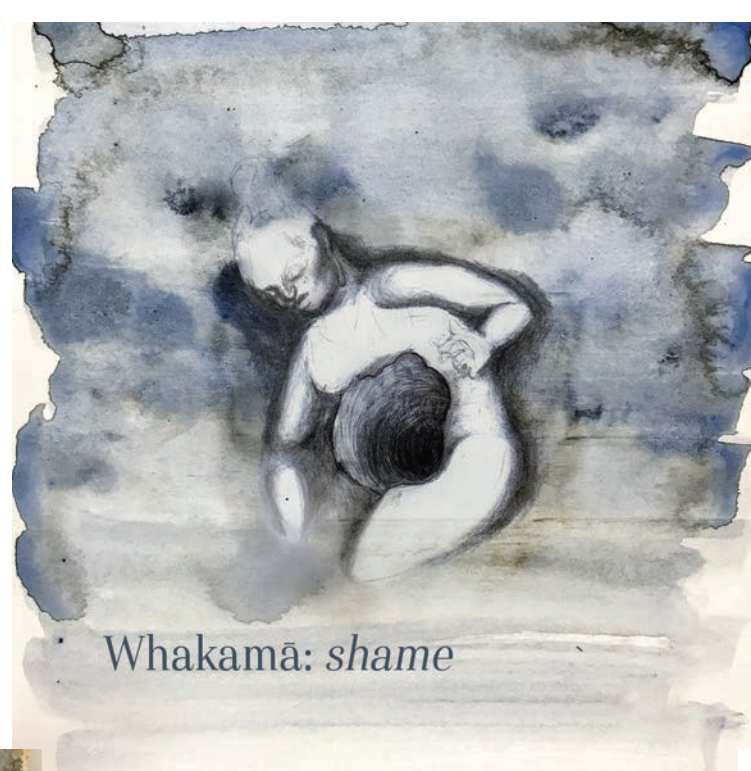
 GLUE OTHER SIDE

Layer 2 Base Spacer

 GLUE OTHER SIDE

Layer 1

Each wall of the box represents a factor keeping wāhine Māori in unsafe relationships. These are the challenges that wāhine must overcome to take the first step toward asking for help.



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Partners can entrap wāhine by:

Uruhi (coercive control and force). This includes actions like threats against tamariki, whānau and themselves, manipulation, isolation, surveillance and stalking, and restrictions on wāhine's lives.

Whakamā (shame and embarrassment).

Mauri noho (a state of being physically, mentally, and spiritually inactive).

Ngākau kōnatunatu (mixed emotions) when making decisions about what might be best for tamariki.

A lack of trust makes it difficult for wāhine to leave an unsafe relationship.



Layer 2

As the first walls are broken down, the strengths of wāhine Māori are revealed. It takes great strength to work toward overcoming these challenges. The first set of walls related to partners have broken down. However, wāhine are now faced with more challenges.

The inner walls (layer 2) represent the fears that wāhine face when they approach response services.

It is difficult for wāhine Māori experiencing violence in their whānau to get help. For wāhine, entrapment by the system involves four factors: *Ngākau kino*, *Whakatoihara*, *Pare-ā-waha*, and *Whati*.

Layer 2 Wall D



Layer 2 Wall B



Layer 2 Base



Layer 2 Wall A



Layer 2 Wall C



Layer 2 Wall
Edge B



Layer 2 Wall
Edge C



Layer 2 Wall
Edge D



Layer 2 Wall
Edge A

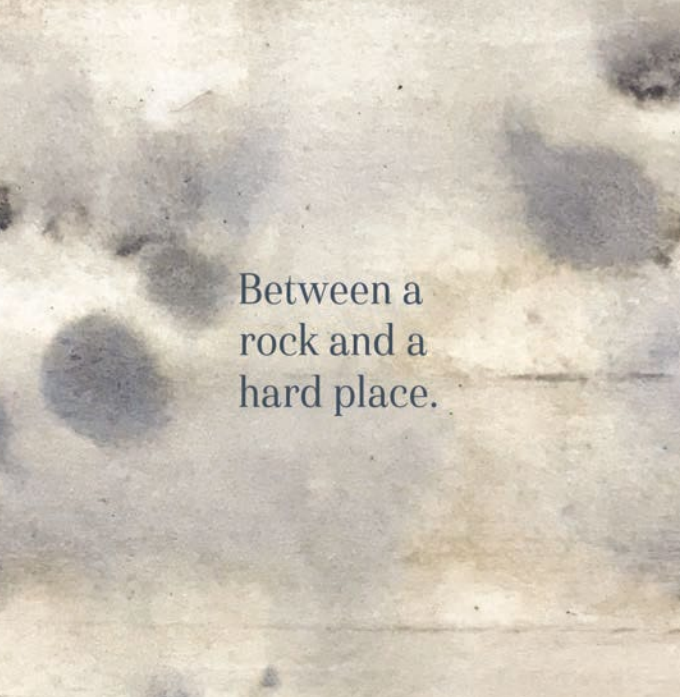


Layer 2 Base
This piece goes on top of
the Layer 2 Base Spacer



Cut marks on flip side of page.

Box Lid 2 Inner



For some wāhine, asking for help doesn't feel like a way out. Instead, it can be another trap.

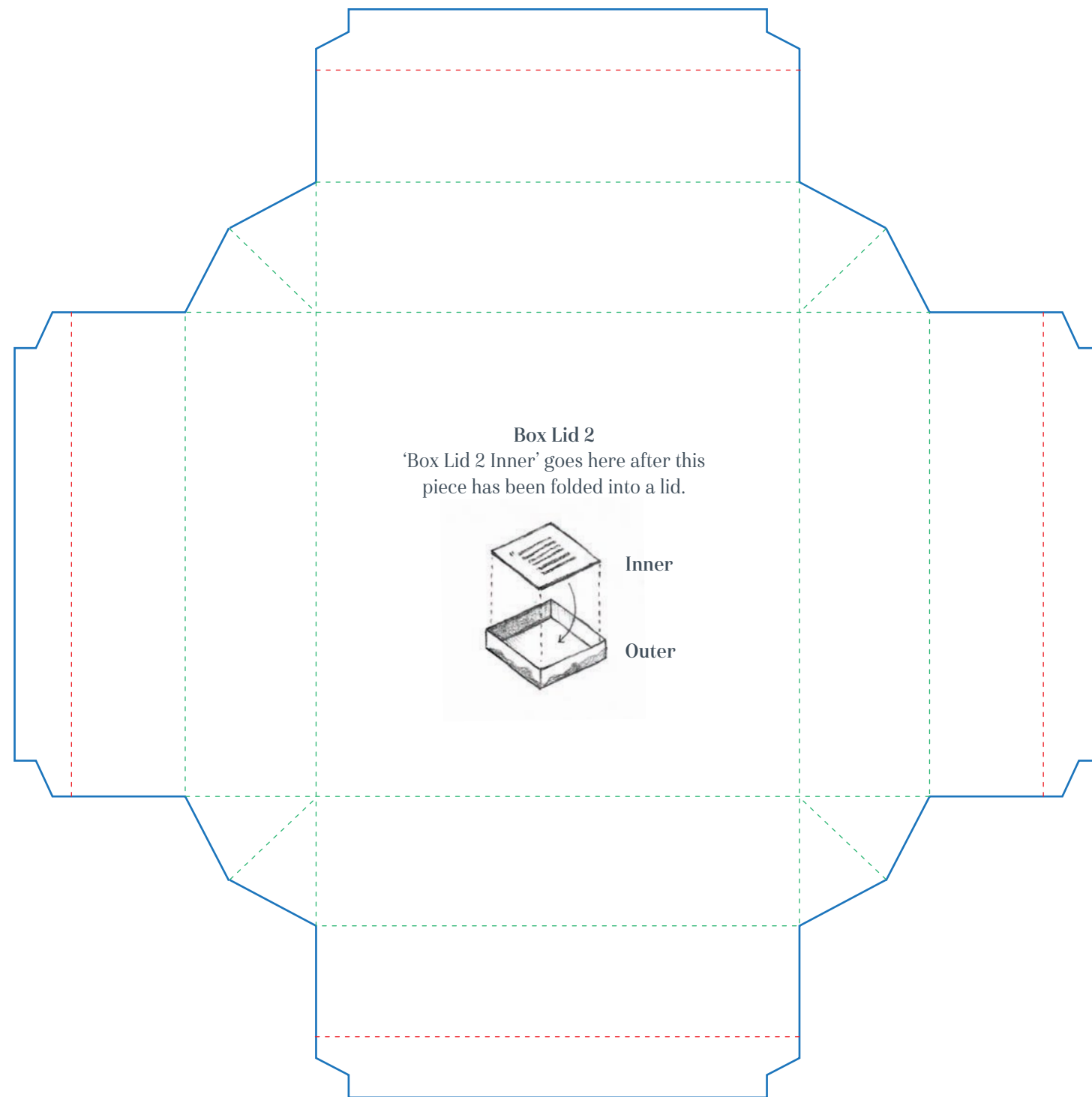
When wāhine are no longer able to be safe and protect their tamariki, they need to push past their fears and ask services for help. Research has shown that negative and unhelpful services create another set of barriers for wāhine.⁴ This next box represents the system's actions that entrap wāhine.

⁴ See Wilson, D., Mikahere-Hall, A., Sherwood, J., Cootes, K., & Jackson, D. (2019). E Tū Wāhine, E Tū Whanau: Wāhine Māori keeping safe in unsafe relationships. AUT Taupua Waiora Māori Research Centre. <https://openrepository.aut.ac.nz/handle/10292/13068> | Wilson, D., Mikahere-Hall, A., Jackson, D., Cootes, K., & Sherwood, J. (2019). Aroha and manaakitanga—That's what it is about: Indigenous women, "love," and interpersonal violence. Journal of Interpersonal Violence, 1-30. <https://doi.org/10.1177/0886260519872298>



Box Lid 2

Cut marks on flip side of page.



Layer 3

The sides of the box represent the difficulties wāhine face:

‘*Nāwai i hē ka hē kē atu*’ (where the family violence systems and services can make things worse).

‘*Matapō*’ (a form of blindness when there is a lack of support and guidance).

‘*Mahue*’ (due to past experiences, wāhine are scared to engage with systems and services).

These are all compounded by ‘*tāmitanga*’ (histories of colonisation and trauma).



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on the other side of this page.



Te Pō follows Te Kore. There are many shades of Te Pō. It is the realm of darkness, where things grow, move, and change: from the darkest of dark to the lightest of dark. This is like coming from the darkness of *te whero* (the lunar dark) to just before the break of day - *te whaiao*. The darkness of the night is a place of change, where understanding begins to grow.

The pieces of fabric included in the package represent this journey through the shades of the darkness towards the dawn. The softness of the fabric creates a quiet pause within the layers of information, a space to reflect and question.

This stage of Te Pō helps with thinking about how whānau living in unsafe relationships may be better supported.

Facing these many challenges calls for incredible strength. Te Kore and Te Pō are spaces to learn and shift perspectives when supporting whānau Māori living with violence.

Te Pō Info Card

Te Pō:

The realm of darkness, possibility.

The unknown is a place of change. In the quiet of this darkness, a moment may be taken to reflect.

Te Pō

Layer 4

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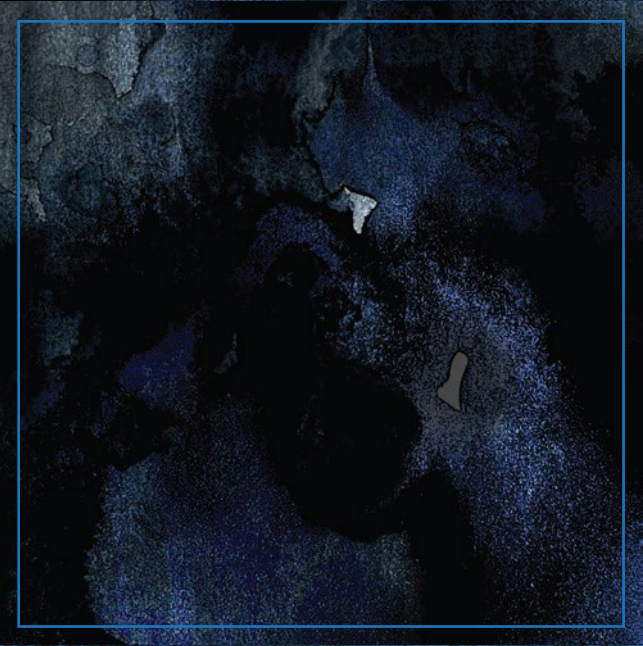
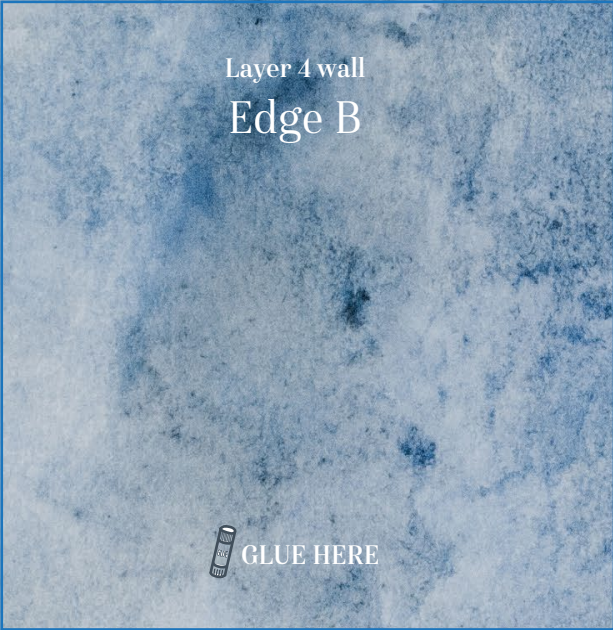
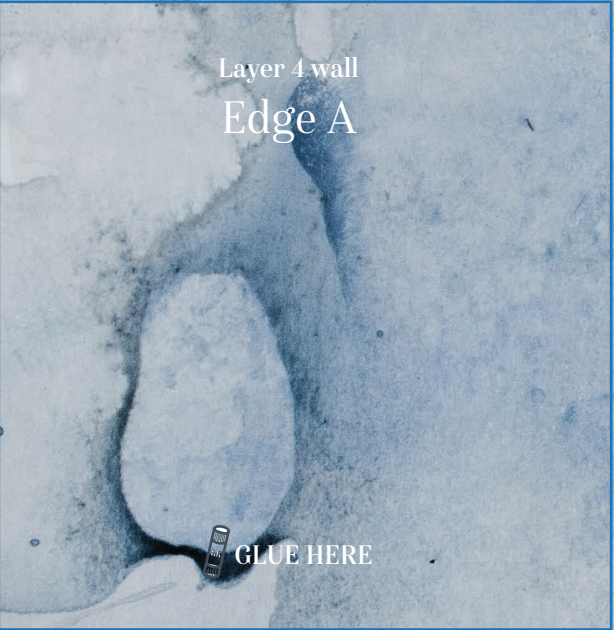
Layer 4 Base



Layer 4 walls (4 pieces)



Layer 4



Te Ao Mārama

Layer 5

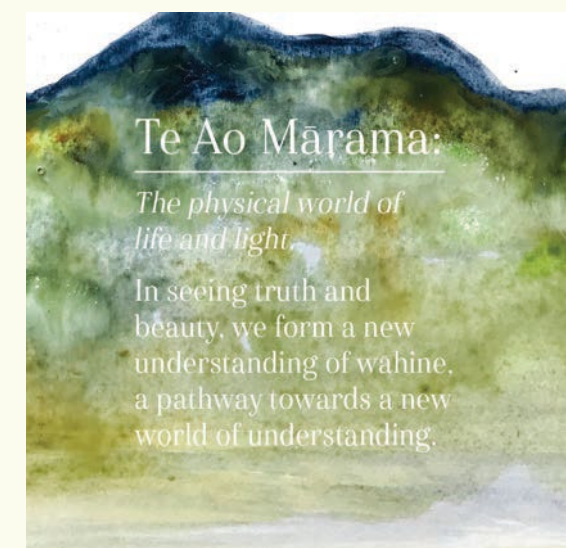
Travelling from Te Kore to Te Pō opens up a new way of seeing wāhine Māori. The darkness of Te Pō breaks through to Te Ao Mārama, the physical world of life and light. Light allows understanding and helps approach the realities of wāhine Māori and their whānau.

The realm of Te Ao Mārama explores the strengths and attributes of who wāhine Māori genuinely are.

The cards within this kete represent the ngākau (the heart of wāhine Māori). This ngākau exists underneath the layers of judgement, fear, and complexity. Each of these cards refers to the mana and tapu of who wāhine Māori are – amidst and despite many challenges.

Unravelling these complex layers shows how wāhine are often unfairly seen as tough and hopeless. However, wāhine and their whānau are taonga with strengths and aspirations, and want the best for their tamariki. They must be protected. They need genuine, kind and caring people to help them on this journey.

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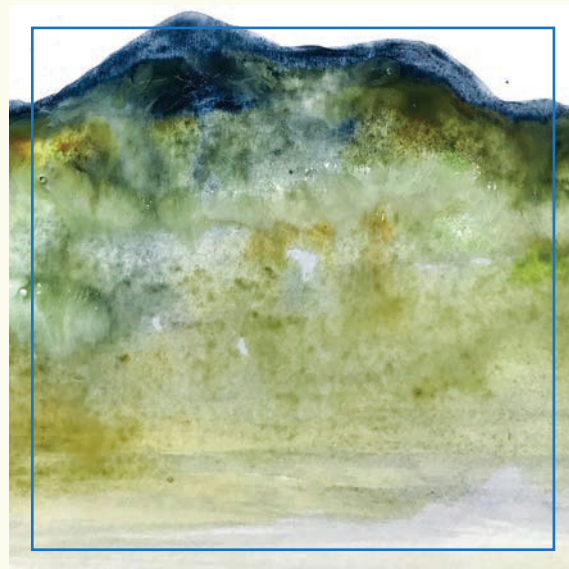


Te Ao Mārama Info Card

Layer 5 Illustrated Cards (6 pieces)

Maia te pounamu pīata ana

Polish the gem until brilliance shines through.



Whakapapa: genealogy

Wahine have rich identities,
rooted in a network of
connection to land and people.

Te Whare Tangata: house of mankind

Wahine are the precious
bearers of past, present,
and future generations.

Manaakitanga: care, generosity, kindness

Wahine nurture relationships
and care for those around them.

Aroha: to turn towards, share breath

Wahine love with depth,
the sharing of life.

Mana: authority, status, prestige

Wahine have inherent
strength amidst great
adversity.

Tamariki: children

Wahine give of themselves to
love and protect their children.