



# ARO KI TE HĀ

REFLECTIVE JOURNAL

E iti noa ana nā  
te aroha

*A small thing  
given with love*

# ARO KI TE HĀ

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# ARO KI TE HĀ: RESPECTFUL RELATIONSHIPS FOR RANGATAHI

## *Introduction*

What is the Reflective Journal?

This reflective journal is an opportunity for you to explore your own ideas and learnings about key aspects of respectful relationships. For many of us, real learning happens when we are alone; when we have time and space to reflect and explore in our own time. Having time to think and feel, listen to music, talk to friends and chew over what we've learned is an important part of the process. We've learned that we tend to remember information and integrate knowledge better when we're using it.

We wanted to make a small taonga that you can hold onto. A small reminder of what you think, feel, learn and unlearn about relationships to take with you into your relationships; whether it be with your wider communities, in friendships, whānau and families, workplaces, in dating relationships and more. We invite you to engage authentically with the ideas and information in this journal.

No one else has to see it, no one else has to know what you're thinking; this is a treat for you. This is not homework. There is no pass or fail, no obligation, no punishment or consequence. There is only the freedom to delve into yourself and the world around you, deepening your learning. This is an invitation to meet yourself intentionally.





# REFLECTIVE JOURNAL: HOW TO USE THIS TAONGA

This journal is broken down into 6 key sections:

- A broad overview of Aro ki te Hā
- Connection
- Consent
- Communication
- Conflict
- Community Care

Within each section is a variety of exercises and each section tends to follow a similar format. We introduce ideas and then utilise different activities to get you thinking about each idea. There is no right or wrong way to engage with each section. We invite you to explore your current thoughts about each kaupapa, and any new learnings you might have after engaging with the workshops.

As with everything about Aro ki te Hā, these are only invitations. If certain information or activities don't sit well on your heart, leave them behind. The same goes for any things about yourself that are revealed to you during this kaupapa: come without shame, and leave behind the pieces that do not rest easily on our heart. No one is here to judge you, and there is nothing shameful about learning new ways of being in relationships - whether with others or with ourselves.

# THE WHAKAPAPA OF ARO KI TE HĀ

Aro ki te Hā was born out of a desire to see rangatahi takatāpui, QTBIPOC, and all youth thrive in safe and empowering relationships free from violence. This kaupapa is built upon a foundation of research, pūrākau, ideas, and histories shared with our communities by activists from Aotearoa and beyond.

Throughout 2022, a small team of three passionate queer violence prevention advocates spent a year engaging with communities across the motu to identify what people wanted and needed from their relationships. We also looked at the root causes of violence, and how to disrupt them.

From these conversations, we heard that connection is key. Fostering community and a sense of belonging helped to prevent harm from occurring. In light of these learnings, we wanted to encourage and nurture connection throughout our violence prevention programme.

We recognise that systemic forms of violence (i.e. racism, punishment, policing, anti-queerness, patriarchy and more) encourage us to be violent to one another. They normalise the use of violence by teaching us that it's okay for people who have power to use violence against people who do not.

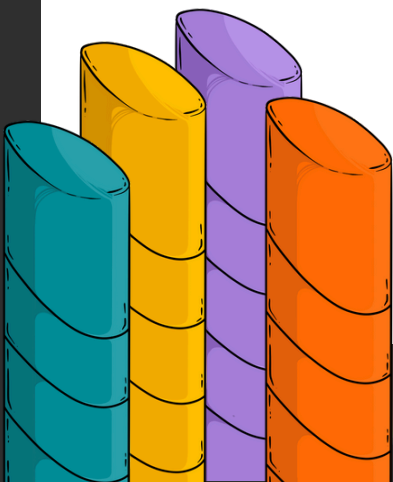
The promise of this kaupapa is that we can draw on its learnings to push back against systemic violence and choose instead to pour love into our relationships. We can work to unlearn racist ways of thinking and behaving, we can focus on uplifting other peoples' voices and standing beside people while they fight for change.

Importantly, we hope that in your journey with this taonga, you come to believe that you are worthy of the relationships you dream of. Like this journal, you are a taonga and you are deserving of love, kindness, and inclusion. Just as you are deserving of these things, you are capable of extending these things to others. Sometimes, we just need a little extra help knowing how to make the magic happen. Hopefully this taonga will help you.



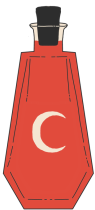
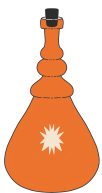
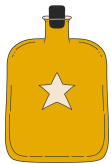
# KO WAI AU? WHO AM I?

Draw a picture of yourself. It doesn't have to look like you do today. See yourself as a superhero? A drag star? A cat? After top surgery? Whatever makes you feel good; like yourself. Think of the things that are unique to you, and that make you who you are. You don't have to share this with anyone, but you can if you want to.



# WHAT ARE MY RELATIONSHIP ASPIRATIONS?

Write down some things you'd like to grow and nurture. What do you hope to get from these conversations about respectful relationships?



---





# THE FOUR POU OF RESPECTFUL RELATIONSHIPS



## **MANAAKITANGA**

Caring for one another, holding space, and sharing our knowledge and ideas.



## **RANGATIRATANGA**

Our right to make decisions for ourselves. Autonomy, mana motuhake, leadership.



## **MANA AKE**

The unique identities of rainbow people. The right to be yourself.



## **AROHA**

Coming into the space with a warm heart and desire to connect with oneself and others.

# NGĀ KETE MĀTAURANGA: WHAT KNOWLEDGE AM I BRINGING?

To my relationships and to this kaupapa?



**TE KETE ARONUI**

Knowledge that can help all of humankind.

What knowledge do you hold that can inspire positivity in relationships? What do you want to be and do in this world and in our communities? What do you wish to add to this kete?



**TE KETE TUAURI**

Knowledge of spiritual things, things that are ā wairua, and prayer.

What things do you do to help you feel more tau? To feel relaxed and connected with the world around you? What tools help to clear your soul?



**TE KETE TUATEA**

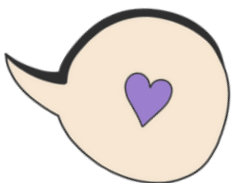
Knowledge which is harmful to all people.

We all come baring knowledge of hurt and suffering. Holding this knowledge sacred while seeking positive solutions is important.

*Write your thoughts below: What knowledge or behaviours rest within each of your kete?:*

# REFLECTION:

Write down any reflections, questions or thoughts you have after exploring these last few pages.



# CONNECTION

In order to know how to navigate our connections in ways that empower them, we first have to understand what they are, and what we want from them.

This section helps us shine a light on how we connect with others, why our connections are important to us, and what kind of connections we want to bring into (or remove from) our lives.

The relationships we have are often informed by our values. In this section, we're going to explore what connections we have and how to maintain them. We're also going to look at our values, and how they inform the relationships we have.

When we are intentional about our connections, we are more likely to only invest energy and time into relationships that bring us joy! Let's get into it.



# RELATIONSHIP MAPPING

Let's think about the relationships you have, and what levels of joy they bring you. Take some time to draw a picture that represents the different relationships you have in your life, or aspire to have. This exercise is about recognising what we've got, and working out what we want!

# MAKING MOVES TOWARDS THE RELATIONSHIPS WE WANT TO HAVE

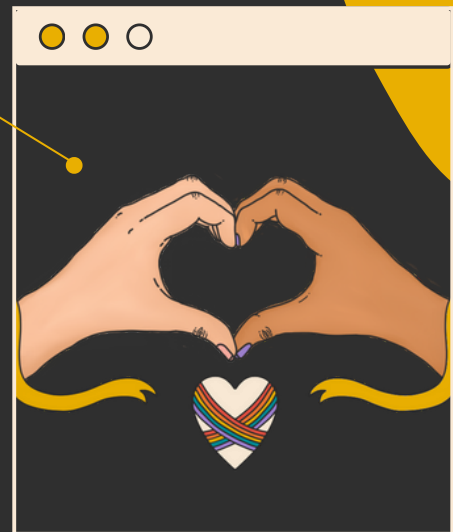
**WHAT BRINGS ME JOY IN  
MY RELATIONSHIPS?**

**WHAT CHANGES MIGHT I  
WANT TO BRING TO THE  
RELATIONSHIPS I HAVE?**

## ACTUALISING OUR POU TO CREATE AND MAINTAIN CONNECTIONS

We can't "teach" people how to have connection, but we can bring critical thinking and awareness to the connections we have.

Let's have a look at ways we can create and maintain relationships, through our four pou!



## LOOKING AT OUR FOUR POU, WHAT ARE WAYS WE CAN CREATE AND MAINTAIN CONNECTED RELATIONSHIPS?

*For example, through practising consent? Sharing? Empowering uniqueness and difference?*

**MANAAKITANGA**

**RANGATIRATANGA**

**MANA AKE**

**AROHA**

# REFLECTION:

Celebrate yourself! How do you embody these four pou in your relationships?





# VALUES AND THEIR ROLE IN RELATIONSHIPS

Values can be defined as: “Principles or standards of behaviour; one’s judgement of what is important in life.” Brainstorm the various ways that your values might affect how you behave in relationships. What values do you seek in others you have relationships with? This can be friendship or whānau relationships and more!

# WAKA HOURUA

## *What values are in your waka?*

Using these questions as inspiration, add the values that you want/have into your waka.

*Where do your values come from?*

*What are your values?*

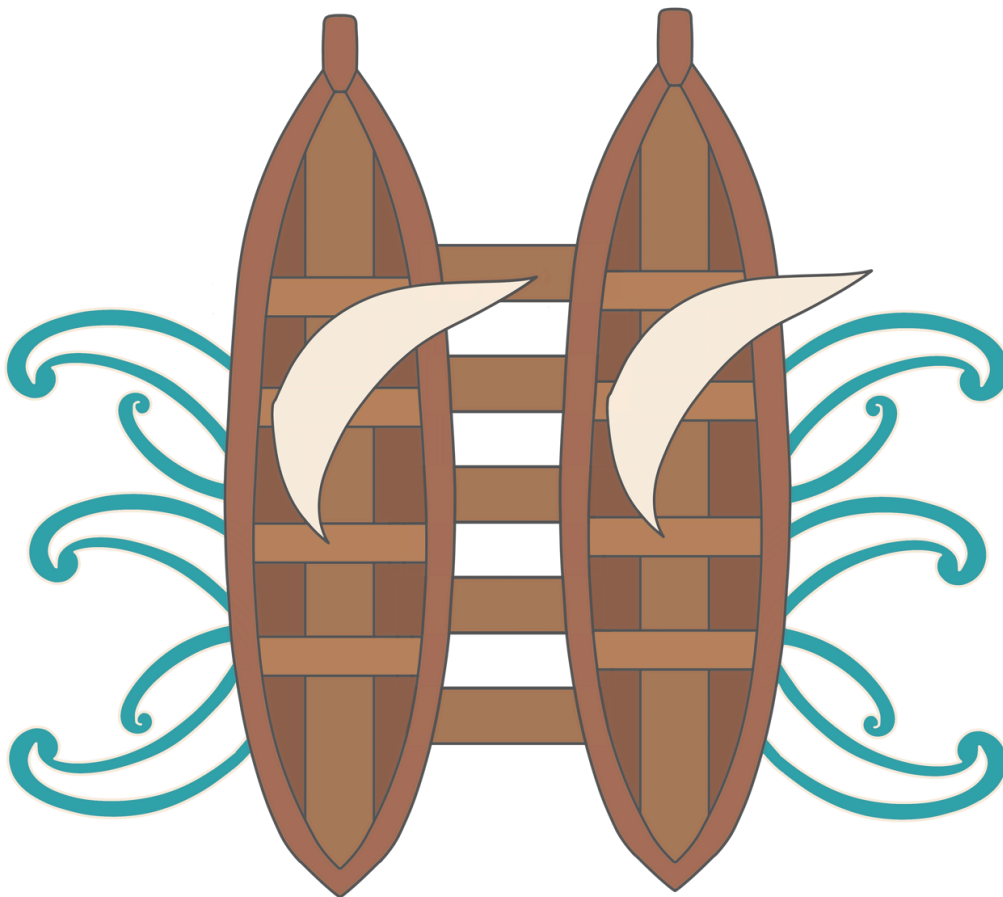
*How do you know if you're honoring your values?*

*How do you know when you might have strayed?*

*We know that our values guide our relationships, in the same way that the wind guides the waka that carry us through the seas. Let's think about which values guide you and your waka.*

*Explore the answers to the questions on the left below! You could write them on, or around your waka hourua - kei a koe, up to you!*

This exercise is from *Wayfinding Leadership*, a kaupapa Māori approach to developing leadership skills. This was developed by Hellie Spiller, Hoturoa Barclay-Kerr & John Panoho.



# REFLECTION:

Write a love letter to yourself. How we speak about ourselves affects the connection we have with ourselves. Shine some light on yourself here!



For example, maybe you are really kind, or funny. Maybe you love the way you hold space for others, or listen. Maybe you are calm in crisis. Maybe you're an amazing cook! Write it down!

# CONSENT

We understand that talking about consent can be challenging at times, but it is also an essential topic that needs to be discussed.

We want to create a safe and comfortable space for you to engage in these discussions openly and without judgement. Throughout this section, we will be exploring the different aspects of consent, including what it means to give and receive consent, and we'll critically reflect on our own boundaries, and those of others.

We will also look at consent within the context of te Tiriti o Waitangi, and examine how the crown/settlers relentless breaches of te Tiriti teach us about consent.

Our goal is not only to educate young people on the importance of consent, but also to empower you to make informed choices that align with your values and beliefs. If at any stage you need support, you can reach out to your facilitators or the support services listed at the end of this chapter.



# HE PĀTAI!

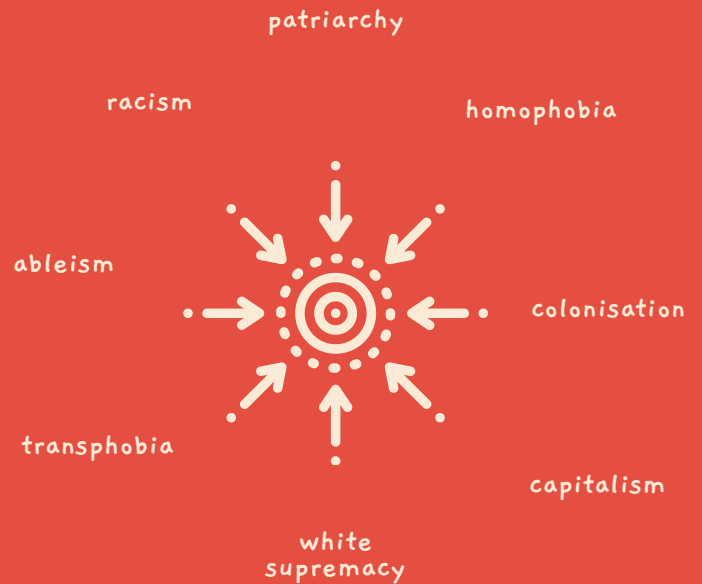
What does consent mean to you?

*How does it look, sound, feel?*



# THE CONTEXT

Harm that happens in relationships is not typically an isolated event. It occurs within environments of systems and beliefs that make harm possible and, at times, encourage harm-doing. We have to change the environments, systems, and contexts in which harm occurs. When we disrupt the social attitudes that encourage us to hurt one another, we create safer, more inclusive spaces for everyone.



**WE RECOGNISE THAT VIOLENCE IS LEARNED.  
WHEN WE CAN IDENTIFY WHERE WE ARE  
TAUGHT VIOLENCE, WE CAN UNLEARN IT.**



## **WE ARE “RECRUITED” INTO WAYS OF BEING THAT ARE VIOLENT.**

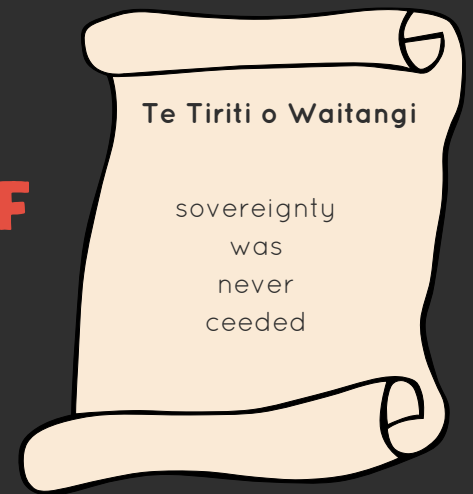
We grow up hearing people say racist things, see anti-queer behaviour in our communities, and see spaces that aren't accessible to disabled folk. The normalisation of this kind of exclusionary behaviour teaches us that it's okay to behave in this way. We are encouraged to behave this way.

Just because we are recruited into violence it does not mean we have to be violent too - we can choose to stop perpetuating violence.

**The big question is:  
HOW?**



# TE TIRITI O WAITANGI PROVIDES A CLEAR EXAMPLE OF WHAT CONSENT IS NOT AND WE SHOULD LEARN FROM IT.



Simply speaking, Te Tiriti o Waitangi is an agreement between Pākehā monarchs (the Crown) and some rangatira from iwi across the North Island that allowed Pākehā to live on Māori land. The original document was written in te reo Māori, which meant that tāngata whenua had a comprehensive understanding of what they were being asked to agree to - there was a presence of informed consent. At the last minute, an English version was written. Some settlers raised concerns to the Crown's treaty writers that they were concerned some rangatira did not share the Crown's understanding of the English text, and that to ask iwi Māori to sign this English text was coercive; they were ignored, because that was the point. In the years following the signing of both documents, the Crown weaponised their misleading English document, and ever since have taken actions that tāngata whenua have never consented to. This is the foundation upon which our society, and in turn, our understandings of consent are constructed.

## SO WHAT DOES THIS MEAN FOR OUR RELATIONSHIPS NOW?

To unlearn violent and harmful ways of being, we must also dismantle our internal oppressors.

One of the many powerful ways that we can dismantle our internal oppressor is by practicing consent in our relationships. This means we encourage boundaries within all of our connections, we encourage asking explicit questions and making space to be told 'no', even if we will feel disappointed.

Making consent a principle to live by makes our relationships better for everyone.

# REFLECTION:

Reflect on consent within the context of te Tiriti - was this example confronting? Are you reconsidering what consent means? How do you think big systems like colonisation might influence our behaviours and relationships?



A large, empty white rounded rectangle with a drop shadow, intended for writing reflections.





# CHECKING IN WITH OURSELVES

We're all a bit like plants; in order to thrive, to be happy, we need the right nourishment. Consent is a little bit like that too - the conditions need to be right for us to feel like we want to consent to something.



You're invited to really focus in on what you expect from your relationships. This is a space to explore the things you need to see, feel, hear, or otherwise, to want to consent to things. These don't have to be sexual things; it can be sharing clothing, going to hang out, a hug, etc.

# HOW TO COMMUNICATE ABOUT CONSENT

## SAYING NO

It can be hard to say no to people. Think about the following examples and consider how you could respectfully, but assertively, say “no”:

- Someone wants you to go drinking, but you don't feel up to it. You're worried that they will be upset with you.
- You've got a friend who loves holding hands, but it makes you uncomfortable. They don't ask first.
- A partner wants you to go watch their favourite movie, but it's a horror and you're not built for jumpscares.
- A sibling keeps asking you for money, but you're saving for a holiday. You know they won't pay you back.

## RESPONDING TO PRESSURE

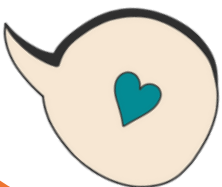
Sometimes people make us feel like we cannot tell them 'no', or that if we do, something bad will happen. Our wellbeing matters, and people who pressure us are showing us they care more about getting their needs met than they do our wellbeing and boundaries. It's okay to say:

- No, I don't want to do that.
- I've already said no, please don't ask me again.
- Please respect my boundaries, I don't want to talk about this again.
- If you ask me about this again I'm going to need to take a break from this connection.

**Note:** Our boundaries should not impede upon someone else's right to just exist. We cannot weaponise our “boundaries” as a way of controlling other people.

# REFLECTION:

Write down any reflections, questions or thoughts you have after doing these last few pages.



## SUPPORT SERVICES

Sometimes we all need extra support. If anything has come to the surface for you in this session, or in the programme you can find support here:



**OutLine Aotearoa - Mental Health Line for rainbow folk**  
Call: 0800 688 5463  
Web chat: <https://outline.org.nz/chat/>  
Available 6pm - 9pm



**Need to Talk: National Mental Health Line for Youth**  
1737: Text or Call  
Available any time



**Safe2Talk: National Sexual Violence Support**  
Text: 4334  
Call: 0800 044 334  
Web chat: <http://www.safetotalk.nz/contact-us/>  
Available any time



**Lifeline: National Suicide Prevention and Crisis Support**  
Text: 4357 or call: 0800 543 354  
Crisis helpline: 0800 044 334  
Web chat: <http://www.safetotalk.nz/contact-us/>  
Available any time



**Gender Minorities Aotearoa:**  
**Peer Support for trans people**  
Call: 04 385 0611  
Email: [support@genderminorities.com](mailto:support@genderminorities.com)

# COMMUNICATION

Have you ever had a miscommunication with a friend that led to a big fight? Or felt uncomfortable when someone criticised you?

It's common for misunderstandings and criticism to cause communication break downs. But it's important to know that criticism can actually help all of us to grow when given with love and kindness!

When you communicate with others in a respectful and constructive way, it can help build trust and make your relationships stronger. We know that so often we're not taught how to communicate well. We often grow up seeing unhelpful and harmful ways of communicating.

In this section, we're going to unpack some of that, and look instead for respectful ways to communicate our feelings and needs.



# REFLECTION:

What's your love language? How do you like to show yourself love? How do you like others to show you love? Is how you want to be shown love different to how you show others love?



# DIFFERENT WAYS OF COMMUNICATING

## NON/VERBAL

The use of words or sounds to express a thought, feeling, idea, experience etc. Some people don't use words to communicate.

## PHYSICAL

Body language, eye contact, sign language, hand gestures or actions. This can include waiata a ringa, dance, and more.

## DIGITAL

Social media, texting, sending memes, pictures and videos. This can include phone calls.

## WAIRUA

Sensing things, connecting a wairua, through vibes. This could also be through spiritual practices like prayer or ritual.

# NGĀ KETE MĀTAURANGA: WHAT DO I HOLD IN EACH KETE?

Specifically relating to communication



**TE KETE ARONU**

Knowledge that can help all of humankind.

This kete might hold strategies for communicating well. You might identify ways of expressing your feelings or thoughts that help for yourself and others to connect or resolve conflict.



**TE KETE  
TUAURI**

Knowledge of spiritual things, things that are a wairua, and prayer.

In this kete you might find practices that help you to stay calm when in conflict, or that you employ to show people you are listening to them. This kete might hold your intuition.



**TE KETE TUATEA**

Knowledge which is harmful to all people.

This kete might hold knowledge related to arguments. You might identify ways that you communicate that are unkind, that you find unhelpful, or that you want to change.

*Write your thoughts below: What knowledge or behaviours rest within each of your kete?*

Blank white box for writing thoughts related to Te Kete Aronui.

Blank white box for writing thoughts related to Te Kete Tuauri.

Blank white box for writing thoughts related to Te Kete Tuatea.



# COMMUNICATION SCENARIOS

We're going to look at these scenarios where there's been a communication breakdown and then explore strategies and solutions to help you develop new ways of navigating conflict. For this exercise we invite you to:

- 1) *Identify the current feelings/ needs of each character in the scenario.*
- 2) *What does current communication look like?*
- 3) *How can they communicate in safe and respectful ways to resolve the situation?*

## ALIX AND ZED

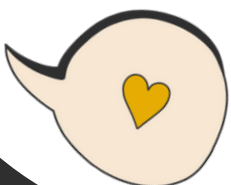
Alix (ze/zir) and Zed (they/them) have been dating for a few years. Alix has been talking about going overseas to travel lately. Alix has asked Zed a few times what they would like to do. Zed has become withdrawn and keeps telling Alix that they don't want to talk about it. Alix keeps asking Zed to talk to them and has started yelling at them.

## SOMEH AND RUBY

Someh uses xe/xem/xyr pronouns. Most of Someh's friends are really supportive and use xyr pronouns correctly, but one friend, Ruby (she/her), often misgenders xem. Ruby is supportive in other ways of Someh's transition, but Ruby continuously doesn't bother to correct herself and keeps dismissing Someh and other friends when they correct her.

# ROLEPLAY

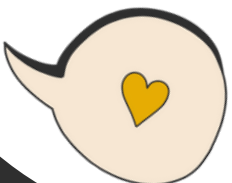
Brainstorm some possible responses to the pātai about the scenarios





# ROLEPLAY

Brainstorm some possible responses to the pātai about the scenarios



# EXAMPLES OF RESPECTFUL COMMUNICATION

## SCENARIOS

### ALIX AND ZED

- Instead of yelling, Alix could use “I feel...” statements to express zir feelings:
  - e.g. “I’m feeling frustrated that we aren’t having this conversation, could we please make time to talk about this?”
- Zed does not want to travel, and is scared that being honest might make Alix end the relationship.
  - Zed could say: “I don’t want our relationship to end, but I don’t want to travel right now either, how can we make this work for both of us?”
- Alix could ask Zed how they feel, and why they are shutting down when the topic arises:
  - e.g. “I am sensing that this topic is making you uncomfortable. Would you be comfortable sharing your feelings with me so I can understand, and then we can find a way to make this conversation comfortable for us both?”

### SOMEH AND RUBY

- Someh’s friends can interject and then explain privately why misgendering Someh is not okay.
  - Someh might wish to do this xemself too. They might simply say, “My pronouns are xe/xem and it makes me feel X, Y, Z way when you don’t use them.”
- Someh could say: “Ruby, I really like being your friend, but my pronouns are non-negotiable and if you won’t respect me enough to use them correctly, I’ll need to take some space from this friendship.”
- Someh or xyr friends could ask Ruby why she does this when she is supportive in other ways.
  - Xyr friends could support Ruby by offering to practice getting Someh’s pronouns correct.

# EXAMPLES OF NON-RESPECTFUL COMMUNICATION

## SCENARIOS

### ALIX AND ZED

- **Aggressive communication:**
  - e.g. Alix yelling at Zed.
  - Teasing Zed about their disengagement in front of their friends to try and force them to talk.
- **Coercive communication:**
  - e.g. Alix threatening to leave Zed if they don't talk about it.
- **Passive-aggressive communication:**
  - e.g. Either party using tactics like the silent treatment, cold shoulder, or saying petty things about the other because they're angry.
- **Non-communication:**
  - e.g. Zed shutting down and refusing to have an important conversation about Alix's desire to travel at all.

### SOMEH AND RUBY

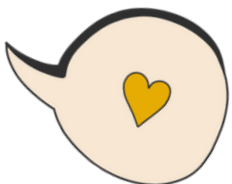
- **Aggressive communication:**
  - e.g. Threatening Ruby physically, emotionally, or socially due to her behaviour.
- **Coercive communication:**
  - e.g. Threatening to tell people Ruby is a bigot if she doesn't make the effort to get Someh's pronouns right.
  - Implying Ruby will be excluded from the group - not as a genuine warning, but to manipulate her behaviour.
- **Passive-aggressive communication**
  - e.g. Excluding Ruby from group activities to "teach her a lesson".
  - Ghosting Ruby instead of telling her directly that they won't be her friend.

**Note:** It is okay to end friendships with people who harm you, and sometimes, ghosting someone is the only way to keep yourself safe. That's okay too.



# REFLECTION:

Reflect on how you found exploring communication in this way. Was it un/comfortable? Did you learn anything new?



Please note we all can communicate in unsafe ways. If this activity illuminated to you that you'd like to change how you communicate, that's awesome! You can learn new ways!

# CONFLICT

Conflict is a natural byproduct of being in relationship with anyone: friends, whānau, peers, colleagues, and even different parts of ourselves.

We aren't taught how to communicate, and we're definitely not taught how to navigate through conflict. Often, we learn harmful ways of navigating conflict, if we're "taught" how to do it at all.

That said, we can learn. Conflict isn't scary. Conflict is not abuse: these are two very different things. Conflict can be repaired and is the result of a clash of values or perspectives. Abuse is often part of a pattern of ongoing violent behaviour and is much harder to repair.

We're going to explore safe and respectful ways of navigating conflict. Let's take a look!



# BOUNDARIES

We talk about boundaries so that we can learn the importance of respecting other people's boundaries, and so that we can engage with other people in consensual, respectful ways. We're often told that boundaries are needed only to "keep ourselves safe", but this isn't realistic. That said, when we talk about boundaries, it's about making sure we are safe with and for others.

**BOUNDARIES CAN FEEL SCARY, BUT THAT DOESN'T MEAN WE SHOULD AVOID THEM!**

Boundaries are an opportunity to develop a shared tikanga for how we want to be in relationship with one another. They keep us safe, establish expectations, and build trust and security.

"Boundaries are the distance at which I can love you and me simultaneously."

- Prentis Hemphil

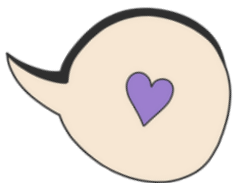


# WHAT ARE SOME OF YOUR BOUNDARIES?

Boundaries can be defined as: “The limits and rules we set for ourselves within relationships.” Brainstorm the boundaries you have; they can be with partners, friends, whānau, community, online, in-person or otherwise. You might have soft boundaries that are flexible and context-dependent, and you might have firm boundaries that are non-negotiable.

# REFLECTION:

Reflect on the last few pages: were you surprised by any of this? Did you already know lots of this stuff?



# CONFLICT AND THE CONNECTION TO COMMUNICATION

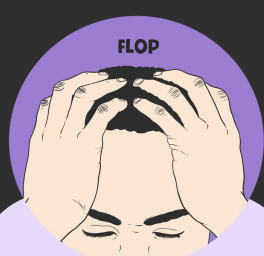
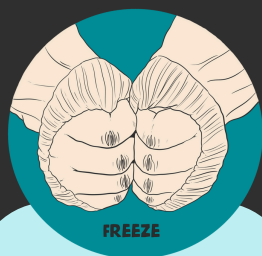
Conflict and communication are intrinsically linked. We talk about conflict as “ruptures” in our relationships. These ruptures often happen because of mis/communications between us and those around us. Communication is also the solution to conflict.

**NOTE: CONFLICT IS NOT THE SAME AS ABUSE. CONFLICT IS UNCOMFORTABLE, BUT IT'S SAFE. ABUSE IS NEVER SAFE.**

Conflict = Disagreements or arguments, ruptures that can be repaired. We can have big conflict, but it doesn't involve violence or aggression even though we might be angry.

Abuse = Violent or aggressive, intentionally hurting others, being unkind to make someone feel bad. These ruptures often can't be repaired.

Communicating through conflict can be difficult. Not only does it feel yuck to be in conflict with others, lots of us don't know how to navigate conflict, or have had experiences where the line between conflict and abuse has been blurred. This can mean that when we experience conflict, our flight/fight response kicks in. See some examples of these responses below:



Anger

- Urge to hit/kick
- Heart racing
- Jaw clenching
- Yelling/swearing
- Breathing quickly

Trying to please

- Over apologising
- No boundaries
- Guessing mood
- Flattering
- Breathing quickly

Leaving/hiding

- Hanging up
- Procrastinating
- Anxiety
- Avoidance
- Heart racing

Can't move

- Overwhelmed
- Shutdown
- Zone out
- Stop breathing
- Feel helpless

Need to sleep

- Disociate
- Disengage
- Feel floppy
- Nausea
- Fainting

# REFLECTION:

Let's look at what responses we have to conflict, and what we need to do to soothe our nervous systems so that we can be present and repair our ruptures!



**WHICH STRESS RESPONSES DO YOU EXPERIENCE? HOW DO YOU KNOW?**

**WHAT HELPS TO SOOTHE YOU WHEN ACTIVATED?**

# WAYS TO SAFELY NAVIGATE CONFLICT

## EXAMPLES

### COMMUNICATING YOUR STRESS RESPONSE

- Communicate your physical experience:
  - “I can tell that I want to run away, but I want to stay, and I notice I am uncomfortable.”
  - “My heart is racing because I feel angry. Can we sit quietly for 2 minutes so I can calm down?”
- Express how you feel:
  - “I feel anxious that you will end our friendship.”
  - “I got such a big fright when that happened and now I feel sleepy and nauseous.”
- Acknowledge the situation and communicate your needs:
  - “I hear that I have made you angry. Can we pause for 5 minutes so I can be present?”
  - “I want to talk to you, but I find it hard to convey my feelings over text. Can we meet?”

### HOW TO SOOTHE WHEN ACTIVATED

- Physically:
  - Take some deep breaths and think about bringing calmness to your heart
  - Step outside for 5 minutes, or let off steam on a run/at the gym for a longer break
  - Ask for a hug or to hold hands (with consent)
- Emotionally:
  - Run hands under cold water if feeling dissociated
  - Drink lemon juice if feeling angry
- Spiritually:
  - Meditate, play with a dog/cat, touch your feet to grass
  - Pray, waiata, play an instrument, create art

It's common and normal to feel anger. Sometimes we raise our voices or say and do things that hurt others. While these behaviours might happen as the result of a stress response, that doesn't excuse the harm the behaviours can cause. Just because we are sorry for hurting someone doesn't mean they have to forgive us. It's important to take accountability for any harm we cause, without making excuses for our behaviour.

It's never okay to hit someone. If you struggle to regulate your anger, reach out to OutLine (0800 688 5463) for support.

# COMMUNITY CARE

If systemic oppression is the cause of harm, then community care is the antidote!

When we say community care, we mean interdependence, and coming together to care for one another; we mean kotahitanga, whanaungatanga. Individualism is the idea that we are all single people, individually responsible for our health and wellbeing, and this idea is the byproduct of colonialism and capitalism.

Collectivism is the idea that we are stronger and safer together, because we all rely on connection and belonging for survival deep down.

In this section we're going to explore our dream communities, big hopes for our relationship futures, and more!



# COMMUNITY JUICE

Envision that each positive thing we do for others adds an ingredient to our community juice. Everyone contributes something different, but everyone contributes something special. It's the combination of flavours that makes juice delicious! What do you bring to the community juice?



**COMPASSION**



**GOOD HUMOUR**



**COOKS MEAN KAI**



**HONEST AND LOYAL**

## HOW DO OUR FOUR POU CONNECT TO COMMUNITY CARE?

*(For example, how does manaakitanga relate to community care? What might mana ake mean in the context of community care?)*





# REFLECTION:

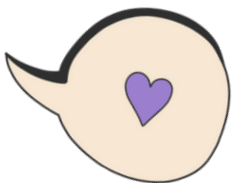
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# REFLECTION:

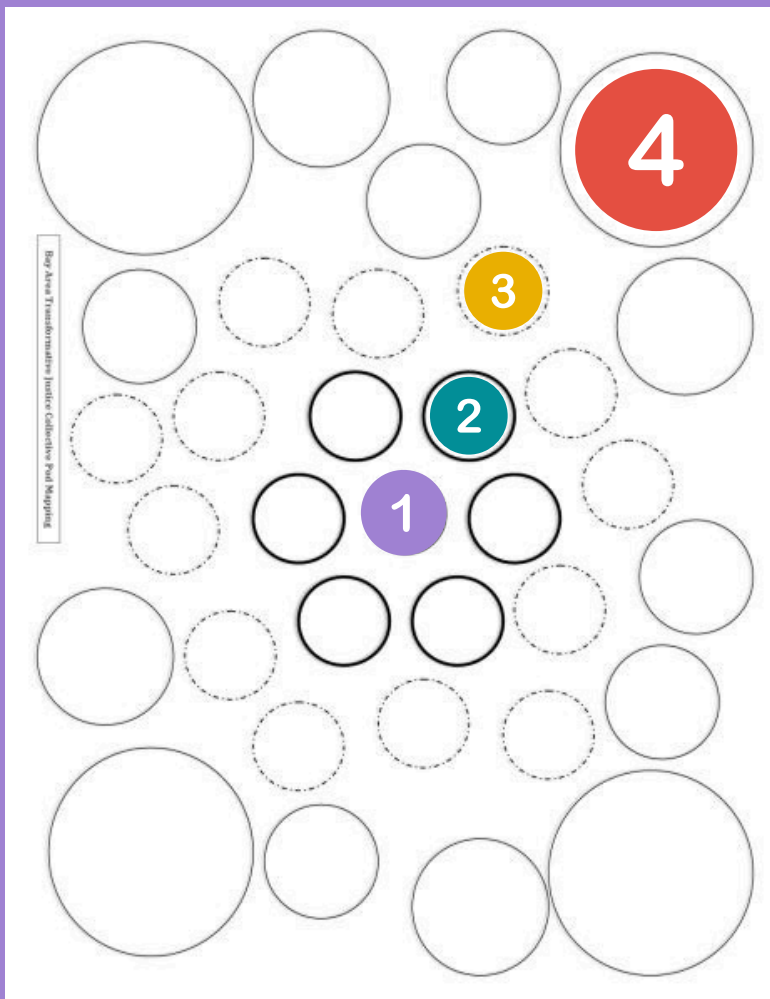
Reflect on the last few pages: were you surprised by any of this? Did you already know lots of this stuff?



# PODMAPPING: IDENTIFYING OUR COMMUNITY

Podmapping is a tool that allows us to identify the people within our communities upon whom we might call in a time of need. The time of need can be when we're struggling with our feelings, during a breakdown in communication, when we've experienced harm and need support, or when we've done harm and want help to make it right! This tool was developed by the Bay Area Transformative Justice Collective.

**THIS IS AN OPPORTUNITY FOR YOU TO IDENTIFY THE PEOPLE THAT YOU WOULD CALL IF YOU WANTED HELP AFTER EXPERIENCING HARM, OR TO MAKE AMENDS IF YOU HAD DONE HARM.**



Ring 1: You!

Ring 2: Solid back lines, people you'd call on if you needed support or help.

Ring 3: Dotted lines, people you might call on, depending on the situation.

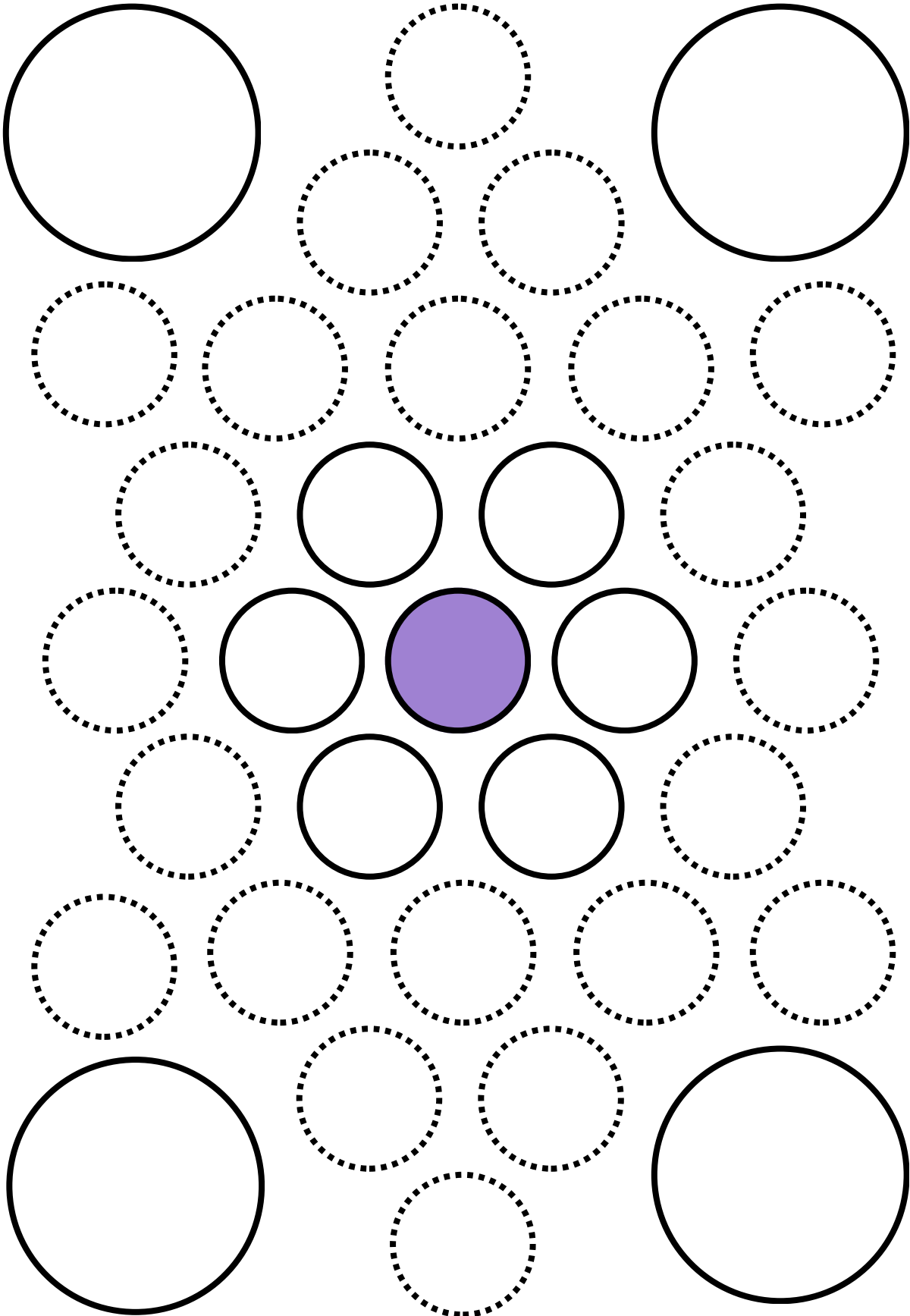
Ring 4: The organisations, communities, networks and groups you might call for support.

Some people might have few people/groups to place here, that's okay! This indicates an opportunity for growing our support networks.

The people you would call if you had been hurt, might be different to the people you might call if you had hurt someone else, and wanted help making it right.

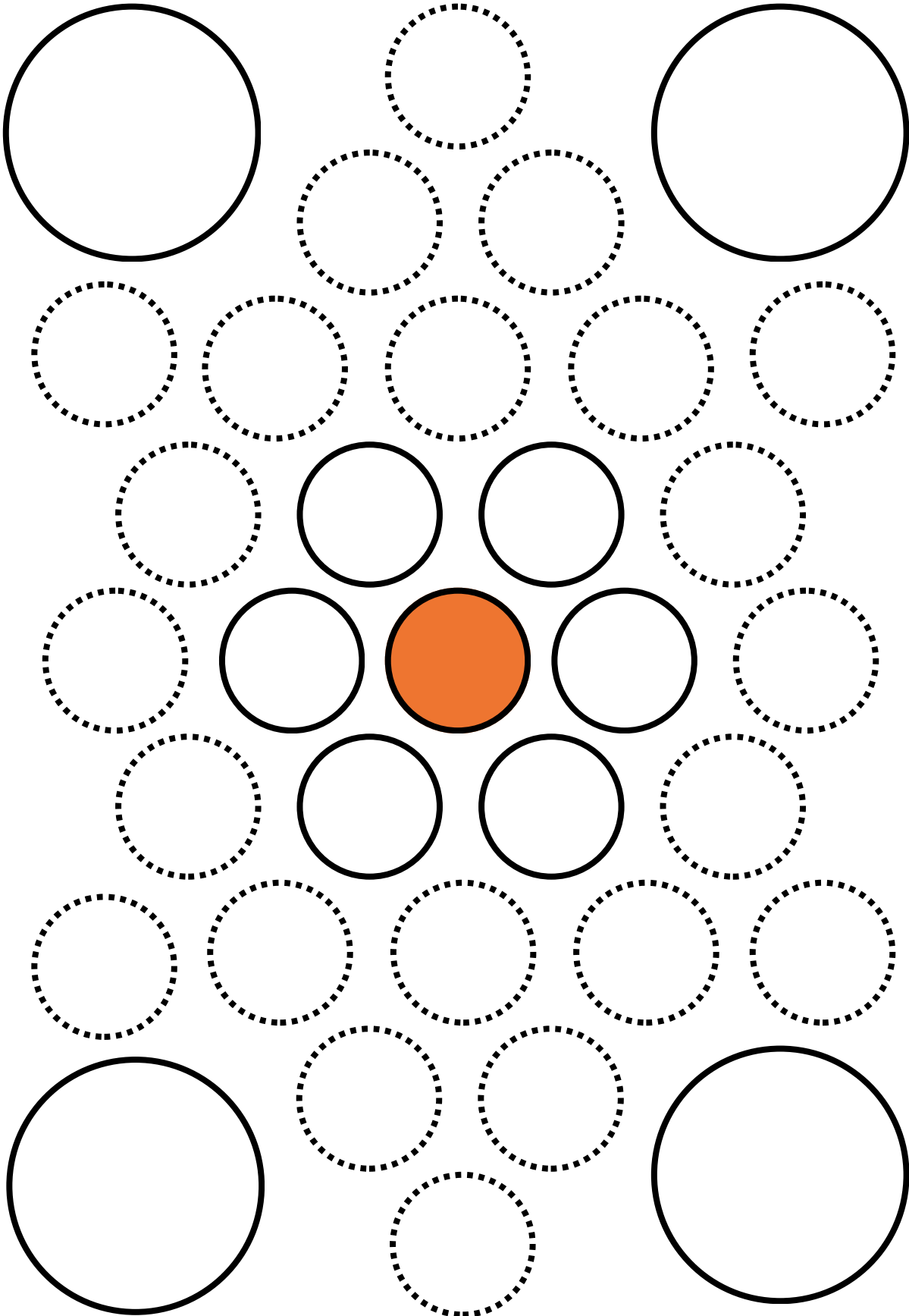
# MY PODMAP:

*If I was to do harm*



# MY PODMAP:

*If I was to experience harm*



# MY DREAM COMMUNITY

If you could bring to life your dream community, how would it look? Would you have a big whare for everyone? Lots of small homes? Community garden? A hospital? A place for birthing and a place for dying?

Use this page to draw, write, brainstorm; kei a koe te tikanga (do what you want)! This is your space to visualise what your dream community would look like if resources and reality weren't barriers.

# REFLECTION:

Let's look at what barriers might prevent your dream community from manifesting, and what things you can realistically bring to life from your dream community. This might mean problem solving, or if you already live in your dream community, reflect on how you sustain it.



**WHAT BARRIERS TO YOUR DREAM COMMUNITY EXIST?**

**WHAT PARTS OF YOUR DREAM COMMUNITY COULD YOU REALISTICALLY BRING TO LIFE?**

ARO KI TE HĀ:  
RESPECTFUL  
RELATIONSHIPS FOR  
RANGATAHI

CONTACT US:

Inside  UT

