



#### LIST OF MODELS

Azusa Koide	Keiko
Te Uarangi Teepa	Te Uarangi
Kieran Hewitson	Aroha Kohu
Hannah Wynn	Windmill Way
Jackie Kuka	Wetifaye
Linda Munn	Te Kiwi Harinui
Shona Tawhia	Tawhiao i Murupara
Jo Torr	Te Dudley
Tania Mullane	Kulanikoro Makatalana
Nanny Katie Powhiri	Nannie Katie
Melody Basham	Tracy Rose
Haley Rina Dinsdale	Te Rina Puke
Jo Page	Margaret Jean
Angela McKenzie	Pirongia Herbert

#### ACKNOWLEDGEMENTS

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##### CATALOGUE DESIGN

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Open: Friday 6<sup>th</sup> July - Friday 13<sup>th</sup> July 2018



# Aroha Atū Aotearoa

*Exhibition Catalogue*

the essence of our wahine

Donna Dinsdale



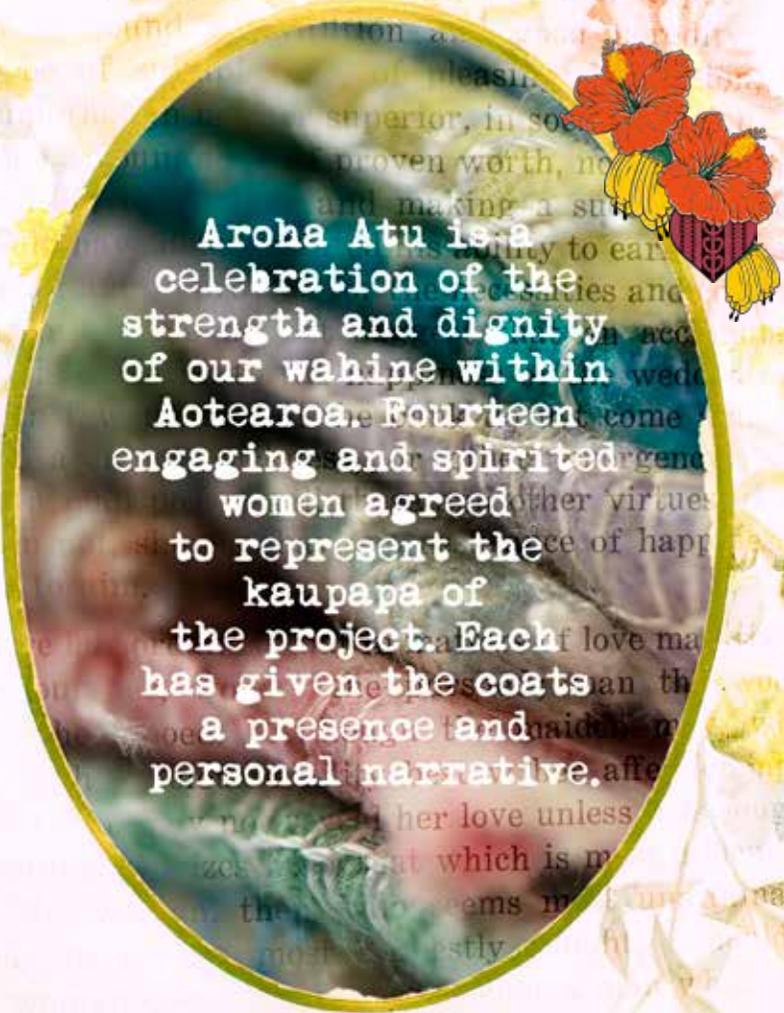
THIS BODY OF WORK IS BASED AROUND THE PRE LOVED WOOLLEN BLANKET AS AN ICONIC LINK BETWEEN CULTURES IN AOTEAROA, THIS SERIES OF CUSTOM COATS PRESENTED, COMMUNICATES SYMBOLISM DRAWN FROM AOTEAROA'S RICH HERITAGE. THE NOTION OF THE TRADITIONAL MAORI KOROWAI, JAPANESE KIMONO AND 1950'S SWING COAT IS UTILISED AS A FOUNDATION SILHOUETTE TO PRESENT POST-COLONIAL NEW ZEALAND THROUGH VIBRANT MULTICULTURAL INFLUENCES IN CONTEMPORARY SOCIETY. EACH INDIVIDUAL CUSTOM MADE COAT IS UNIQUE, TELLING ITS OWN PERSONAL NARRATIVE BY BOTH USING AND CREATING ITS OWN CULTURAL ARTIFACTS: ENCAPSULATING A MOMENT IN HISTORY THROUGH THE WAIRUA (SPIRIT) OF THE PROJECT.

THE AIM WITHIN MY PRACTICE IS TO CREATE FRESH PERSPECTIVES ON SELF IDENTITY THROUGH CULTURAL NARRATIVES. I AM NOT INTERESTED IN REPLICATING ANY CONVENTIONAL IDEOLOGIES THAT COMPARTMENTALISE WOMEN WITHIN A CULTURAL CONTEXT. I HOPE THAT THE CROSS POLLINATION OF TRADITIONAL COSTUME, CONTEMPORARY FASHION AND CULTURAL REFERENCE BRINGS AN EXCITING BUT CHALLENGING EXPERIENCE FOR THE VIEWER.



Tatohiao i Murupara  
NZ Woollen Swing Coat 2018





Aroha Atu is a celebration of the strength and dignity of our wahine within Aotearoa. Fourteen engaging and spirited genealogy women agreed to represent the kaupapa of the project. Each has given the coats a presence and personal narrative, affecting her love unless that which is most

**Kulanikoro Makatalana**  
NZ Woollen Swing Coat 2018





Shall I set you on the  
mantelpiece between the  
china kittens and the glass  
lamps, right under the sharp  
nose of my grand old clock,  
where her great solemn eye will  
keep you in view, till all  
those delectable odours come?  
Are you a walking satchet?

### Te Harangi

NZ Woollen Swing Coat 2018





Te Kīwi Harinui  
NZ Woollen Swing Coat 2018





**Margaret Jean**  
NZ Woollen Swing Coat 2018





**Keiko**

NZ Woollen Swing Coat 2018



AROHĀ ATU  
AOTEAROA



CHAPTER II

### Making Marriage a Success

MARRIAGE is a dual life; and life, we rightly know, is what we make it. How can this double life be made successful? How may this blending of two lives be made a blessing to both, and through them a blessing to others? How highly important it is that married life be well begun! The first year is the golden opportunity to sow the seeds of usefulness, of happiness and health, for the habits formed and followed then exert a moulding influence throughout after years.

One thing the young husband will discover after the honeymoon is that his wife is not an angel. For this fact he should be thankful. Since the day she promised to be his, he has lived with an imaginary wife, and now he finds he has a real one. To his wife it has likewise been revealed that she has wed a mortal man, who, like all other men, eats and drinks despite prenuptial declarations that he could "live on love and kisses." Both have their weaknesses and faults—blest imperfections! Were it not so, the perfect one would have good reason to complain. Both also have before them years of time, which day by day it is their privilege to weave into a harmonious life-pattern. This can be accomplished through the exercise of mutual love and forbearance, the sharing of joys and sorrows, and the reciprocal support. One is prone to call one's "rights." The poet of the married has been well set forth by a poet:—

Tracey Rose

NZ Woollen Swing Coat 2018



## AROHA ATU DESIGNER STATEMENT

DONNA DINDALE IS AN EDUCATOR AND PRACTITIONER SPECIALISING IN FASHION DESIGN, AND IN PARTICULAR, TEXTILES AND FREE FORM DRAPE. HER PRACTICE IS DRIVEN BY AN INTEREST IN EXPLORING HOW A PERSONAL BI-CULTURAL VIEWPOINT CAN BE EXPRESSED THROUGH TEXTILES AS CULTURAL ARTEFACTS.

"I DEFINE MYSELF AS A FEMALE OF PAKEHA ANCESTRY WHO HAS MARRIED A MAORI MALE AND MOTHERED TWO BI-CULTURAL CHILDREN, AND THUS BY MARRIAGE HAVE BEEN INTEGRATED INTO AN EXTENDED WHANAU THAT CONTINUOUSLY AND GENEROUSLY WRAP ME IN THEIR WORLD. I AM CONFIDENT IN THE SKIN I SIT IN EVERYDAY — THE CHALLENGE COMES FROM SHARING MY LIFE WITH A HUSBAND WHO HAS DIFFERENT VALUES, BELIEFS AND BEHAVIOURS TO MINE"

THIS MARRIAGE AND ALL ITS ASSOCIATED EXPERIENCES HAVE BROUGHT CULTURAL VALUES, HERITAGE AND A WORLD VIEW TO THE FOREFRONT FOR DONNA, ENRICHING BOTH HOW AND WHAT SHE CREATES. THERE ARE MANY LAYERS OF EXPLORATION WITHIN HER PRACTICE WHICH QUESTION PERSONAL IDENTITY AND ARTISTIC AUTHENTICITY. SELECTING IDEAS DRAWN FROM DIFFERENT CULTURAL PERSPECTIVES, INTEGRATING SUSTAINABILITY INTO CREATIVE PRACTICE AND WORKING COLLABORATIVELY, DONNA CREATES WITH A COMMON THREAD OF A PERSONAL, BI-CULTURAL SENSIBILITY GUIDING THE RESEARCH AND 'MAKING' AT ALL TIMES.

"I AM NOT TRYING TO CHANGE THE WAY PEOPLE THINK OF NEW ZEALAND IDENTITY, ALL I AM DOING, THROUGH MY CHOICE OF MEDIUM, IS PRODUCING ONE VIEWPOINT ABOUT A WAY TO EXPLORE, REFERENCE AND CELEBRATE OTHER CULTURES THAT ARE NOT MY OWN".



**Te Dudley**

NZ Woollen Swing Coat 2018





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**Te Kina Duke**  
NZ Woollen Swing Coat 2018



SUFFRAGE  
125  
WHAKATU  
WAHINE



"Please let me come in and help you."  
Regina knocked timidly at the door of the best bedroom,  
and Mrs. Livesey from within.  
"Come in? Of course you may,  
but what help do you imagine you can render,  
you useless piece of prettiness?"

**Pirongia Herbert**  
NZ Woollen Swing Coat 2018



methodically at the hanging sundry garments and in the task, looked over her shoulder at the girl who stood near, holding her hand and head her.  
"I am sure I could help you, if you were only allowed to try. I am quite a large girl now, but I was much smaller than when I came here, and Donna has to do ever so many things

MILFORD SOUND



Aroha Kahu

NZ Woollen Swing Coat 2018





What an ambitious bit of majesty you are! You wish to reign in the kitchen, rule in the poultry yard, and now presume to invade my province

kindness that  
show to any fel  
nature, let me do i  
let me not defer o  
neglect it; for I sh  
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Windmill Way  
NZ Woollen Swing Coat 2018





Arnold had thrown his arm around Gertrude for the dance just beginning, when she suddenly freed herself, grasped his arm, and whispered softly, "Come!" Arnold had no time to ask where, she urged him so hurriedly and secretly to the door of the hall.

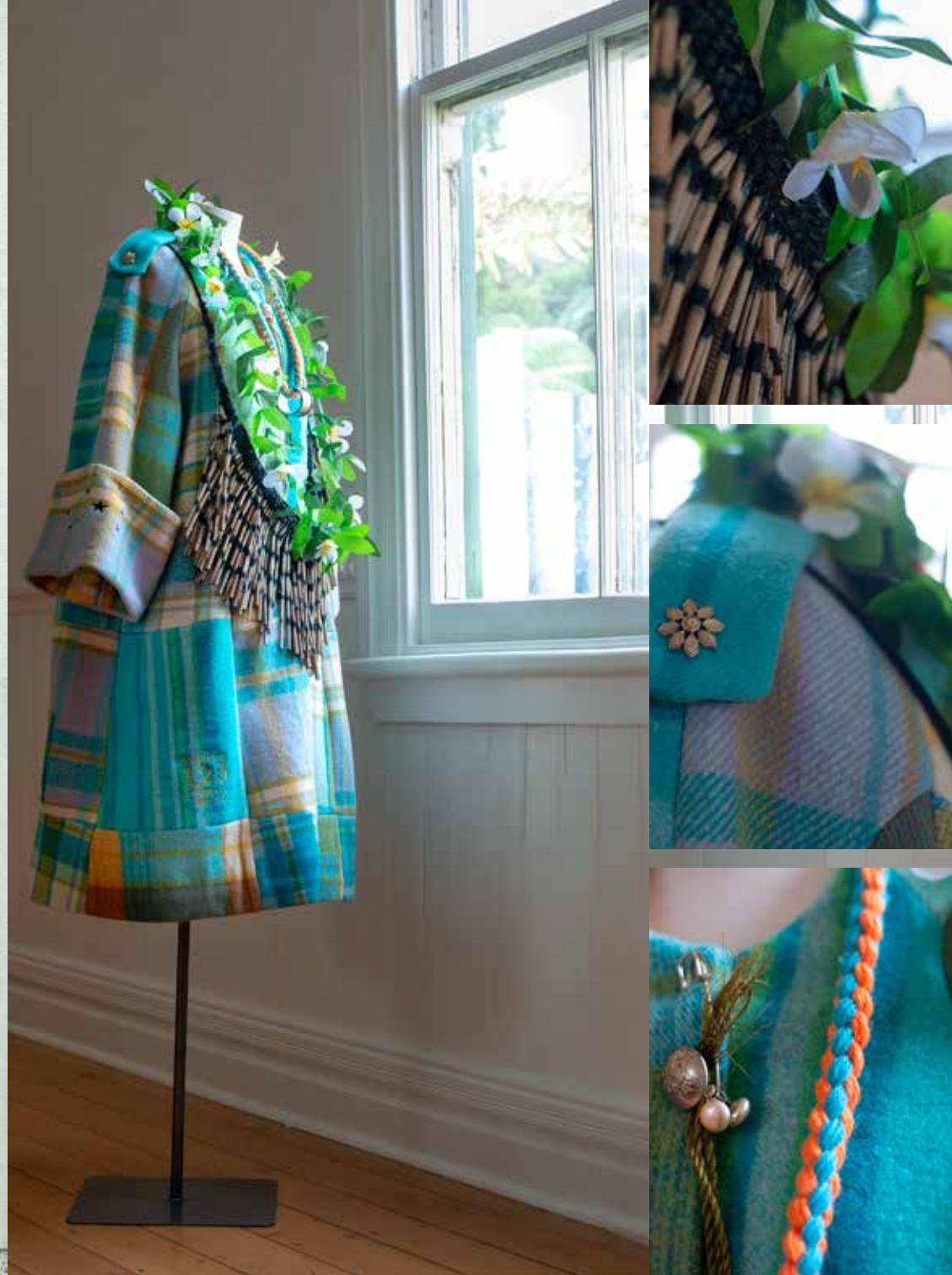
**Nannie Katie**  
New Woollen Swing Coat 2018





Wetifaye

NZ Woolen Swing Coat 2018





THE AROHA ATU IMAGERY HAS BEEN DESIGNED SPECIFICALLY FOR THIS EXHIBITION BY GRAPHIC DESIGNER ISAAC CROWE. THE ARTWORKS AIM WAS TO ENCOMPASSES A BI-CULTURAL VIEWPOINT THROUGH THE USE AND DEVELOPMENT OF A MULTICULTURAL DESIGN.

- AROHA ATU NAME — TO GIVE AND RECEIVE LOVE
- THE CROWN — REPRESENTS POST-COLONIAL / MONARCHY- QUEEN / STRENGTH OF WOMAN AS A QUEEN
- CROSS ON CROWN — REPRESENTS POST-COLONIAL INFLUENCES THROUGH WESTERN RELIGIOUS BELIEFS
- KOWHAI FLOWERS — NZ NATIVE FLOWER
- HIBISCUS FLOWER — WORN OFTEN BY POLYNESIAN WOMAN IN THEIR FLOWER LEI HEADPIECES
- HEART — REFERENCE TO LOVE / AROHA
- MAORI DESIGN MEANING — MANGOPARE (PROTECTION, GUARDIANSHIP). HAEHAE / PAKATI (WHAKAPAPA,CULTURE).

EMBEDDED WITHIN EACH CUSTOM COAT ARE CULTURAL REFERENCES THAT SUPPORT THE AROHA ATU WAIRUA.

- THE SEVEN STARS OF MATARIKI.
- ACKNOWLEDGMENT TO THE SUFFRAGETTES 125 YEAR CELEBRATION
- THE WOMEN'S STUDIES ASSOCIATION OF NEW ZEALAND (WSA) IS INITIATING DISCUSSIONS,
- HEART FOR AROHA
- CREST— USED AS A SYMBOL OF IDENTITY WITHIN THE AROHA ATU GROUP / COLLECTIVE OF WAHINE.

