

Te Ara Kōkōrangi, He Ara Toiora -
Kaupapa Māori Good Practice Principles
for Responding to, and Preventing Mahi
Tūkino



TOAH-NNEST

Te Ohaakii a Hine - National Network Ending Sexual Violence Together

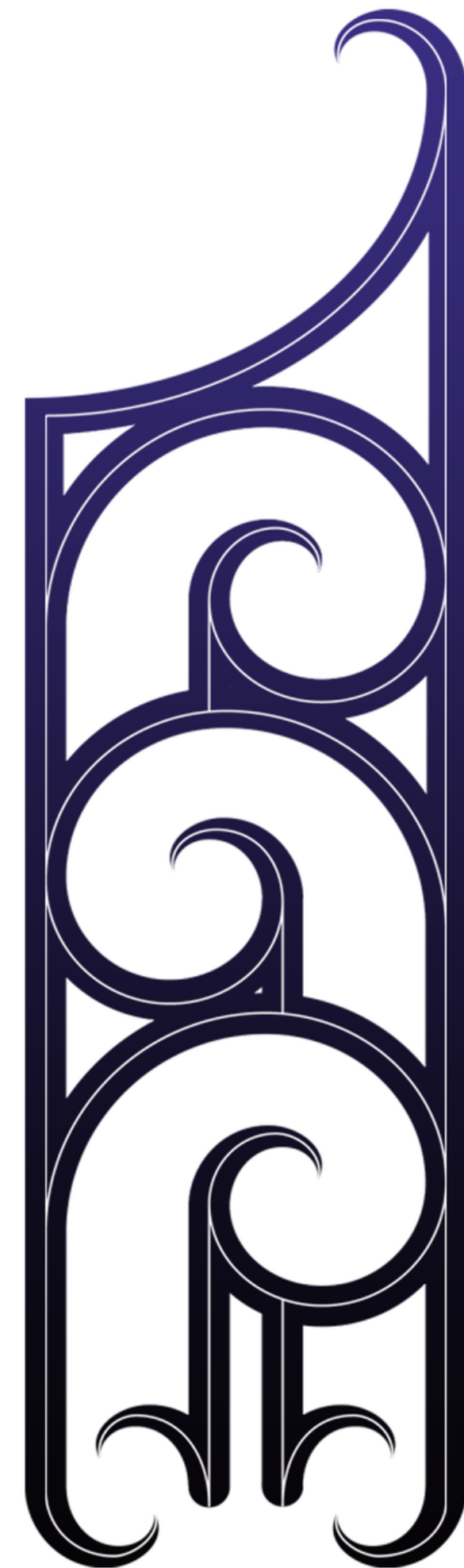
Kaupapa Māori Specific Guidelines

- Importance of carving out space for Kaupapa Māori specific knowledges, instead of broader "mainstream" or tauwiwi guidelines
- Challenges in creating these guidelines, navigating funding, kaitiakitanga of intellectual property, and COVID related delays
- Representing and acknowledging the NKM Pae Takawaenga

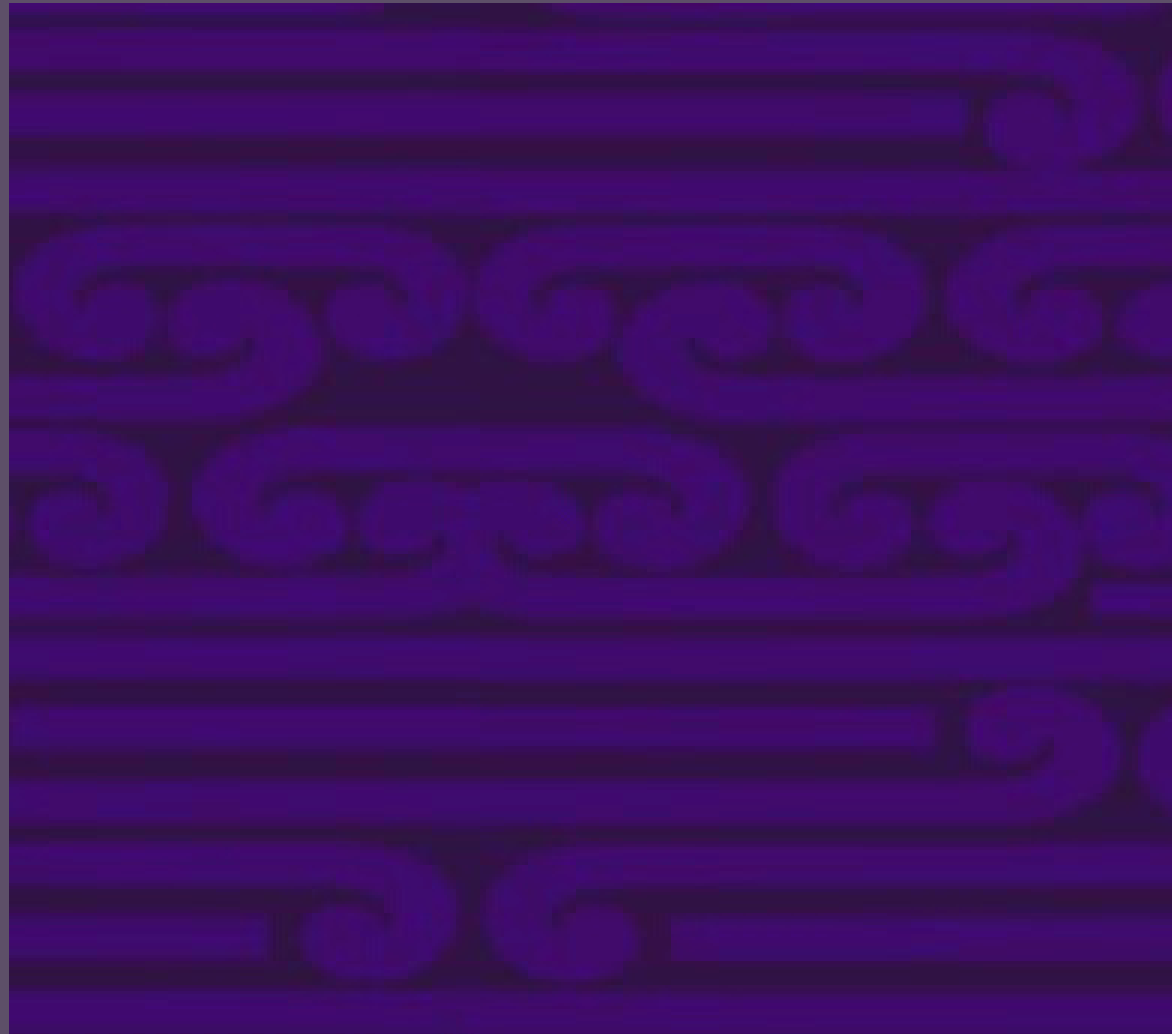


Key Considerations of Literature Review

- Māori cultural safeguards against mahi tūkino
- The impact of colonisation and intergenerational trauma on Māori contemporary realities (including Māori systems of gender and sexuality)
- Current barriers and aspirations of Kaupapa Māori Mahi Tūkino Service Provision



Method



- **Project aims and objectives** - develop good practice guidelines to enhance the knowledge and skills of Kaupapa Māori practitioners working in mahi tūkino prevention and response delivery.
- **Participant recruitment** - 85 practitioners from 11 Kaupapa Māori sexual violence specialist organisations, 10 independent Kaupapa Māori practitioners/early career researchers.
- **Hui** involved discussions about wairuatanga, manaakitanga, whanaungatanga, kaitiakitanga, rangatiratanga, ūkaipōtanga, mātauranga, hauoratanga, and pūkengatanga.

Overview of findings

- Practitioners must be situated within Kaupapa Māori services where they can adhere to Kaupapa Māori practice, unhindered by dominating Western practice.
- Practitioners must be resourced and supported in building communities of practice

Practice must be able to incorporate ALL of these elements:

- Whānau-Centred Practice
- Wairuatanga
- Promoting Connectedness
- Hohou Rongo
- Safety and Protection
- Tuakiritanga
- Manaakitanga and Taputanga
- Te Reo me ōna Tikanga
- Toiora

Whānau-Centred Practice

"I do whānau-centred practice, and the practice is really at first working at individual levels and then connecting to whānau goals they may have. Individually we have our own wants and needs, but also some of those can transition into whānau goals. Some of those goals can be around communication, how can I communicate safely? Everybody is at different levels, so practice wise it is working in those individual spaces to meet the greater goal as a whānau. That could be somebody that has no voice, recognising where they sit in the whānau, who's the pou, who's the leader, who's the rangatira in the whānau, who's the tuākana. Recognising those spaces and being able to continue to act on whatever strengths they have, but also help build up some of those strengths that they want to have but can't find at that current time."

Wairuatanga

“Each individual experiences wairuatanga in their own unique way and that’s where I personally believe that all those things we talk about: waiata and karakia, it includes whakapapa, ātua, Papatūānuku - it’s encouraging us to stand barefoot on her and to just listen to her breathe - listen to that, as opposed to the different concepts that Tauīwi use. We are so connected to those things and those are the elements that guide our wairuatanga. In addition, it also encompasses our hauora, that is both physically and spiritually.”

Promoting Connectedness

“In my professional practice, I support whānau members in being able to connect to their own whanau, hapū and iwi spaces, supporting them to find their own kaitiakitanga in their own lives and that of their whanau. Such connection offers the opportunity for whānau members to have a whānau and hapū centric view of their world, where they identify the resources of whanau, whakapapa, tikanga, kawa[1] practices that support their identity, and share common knowledge, skills, abilities, and resources with their whānau and hapū.”

Hōhou Rongo

“Whole whānau dynamics are impacted. Tamariki especially, friends, whānau, and a lot of those doing the harm are the ones you love. Those trusted people, Papa, Brother, Uncle, Auntie, Cousin. So, I think all along we have to always be mindful of restoring relationships. If not with that person, many of our whānau want to maintain some relationships or togetherness, it’s just aroha really. Aroha for our whānau who have had to uproot their whole lives and everything.”

Safety and Protection

"Some of the outcomes from the wānanga, we've had some disclosures come out of that. So, I've been able to help the whānau with the process of how that will look for them, and mirimiri them through that process. Just be that support for the rangatahi to be able to report and through the evidential process. This will also include a plan for before, during, and after which we create together. Including our karakia, waiata, the people they want to be their support, and listening to them when they're ready. We've had some referrals to counsellors but some of them weren't open to doing counselling because they had a different idea of what it was going to look like. But since having one of our counsellors involved with wānanga, she was able to help with some of the activities, do whakawhanaungatanga, and they were able to get to know her and then felt comfortable to do counselling."

Tuakiritanga

“How do you undo some of that stuff? For example, we’ve had whānau say, ‘I can't trust Māori, I got raped by a Māori.’ And I say ‘oh ok do you say that about Pākehā? If it was a Pākehā that raped you is every Pākehā a perpetrator?’ How do you unthread that? Because some of that is distortion. Exploring whanaungatanga, we might know that there’s a whakapapa, a history of abuse and trauma, but how do you bring in this other whakapapa of mana and tapu?”

Manaakitanga and Taputanga

“I think some people become very uncomfortable. Within the term mana-aki, (is) to probe. So, some of the practices around manaakitanga. We’re going to have this journey, right? These are the men we work with and their families. And what we say is - ‘because there is no growth without this stop, without clearing’, and the way that we use manaakitanga is not the way that some people understand what manaakitanga is. Quite often, to prod and to probe is quite intrusive at times. But we look at the mana, you’re intruding with integrity with mana. You’re bringing (forward) things that need attention so that you can bring them back. Basically, we encourage them to go home in themselves, back to their whakapapa. Go and stand in who you are.”

Te Reo me ona Tikanga

“We had a master carver, who was a master in bone carving, but he was absolutely abusive to his family. You give him whalebone, oh my god it was like Jesus had arrived. He spoke about how he would feel the bone carving, he would mihi and karakia over it. Simply put what we said is, ‘your whānau are your bones. They are your kōiwi¹⁸⁹’. And within a moment of time, he shifted from this abusive behaviour, (to) understanding what his role was to his whānau. He was the master carver, they are kōiwi - what is it you need to do from your practice and overlay it over your family?”

Toiora

“Moving them out of that whakaiti space. And seeing them in that mana enhancing space when they’re leading themselves. Even just telling us, verbalising it, ‘Hey I’m allgoods, this week I'm fine’. And every other week before that there’s been issues. Or even telling us how they’ve worked through an issue and being proud of it. Instead of waiting. Just that action stuff. Out there doing. Doing it by themselves”

Where to from here?

- Training wānanga
- Website - webinars, resources, support
- Translating Te Ara Kōkōrangī, He Ara Toiora into te reo Māori

Discussion questions

- Who are these guidelines for?
- How do you start a Kaupapa Māori service?
- What support do you need to be able to use these guidelines in your rohe?
- How do we build communities of practice?
- What is the interest like for training wānanga around the country, and how can these best fulfil your needs?