



# TOAH-NNEST

Te Ohaakii a Hine - National Network Ending Sexual Violence Together

**NGĀ KAITIAKI MAURI**

## **Supplementary Submission to Social Service Select Committee Kaupapa Maori Specialised Sexual Violence Services**

### **Introduction**

The Social Service Select committee for the enquiry into the 'funding of specialist sexual violence social services' is currently reviewing all the submissions received by the wider public.

Nga Kaitiaki Mauri submitted their submission and highlighted the need for more consultation with kaupapa Maori social services on this important topic. The Select Committee supported the recommendation to organise two Hui, both held in June 2014. This supplementary submission is to be read in conjunction with the Nga Kaitiaki Mauri submission (see Appendix One).

The first hui was held in Hamilton on the 4 June, and hosted by Ngati Haua at Te Iti o Ngati Haua marae. The second hui was held in Christchurch on the 11 June, and hosted by Te Puna Oranga organisation at a community hall in New Brighton (see Appendix Two for attendance list of both hui).

The process of consultation through the Hui involved focus groups (conducted by facilitators and scribes to write up the key points on flip boards) and open forum discussions facilitated by the Nga Kaitiaki Mauri Kai Takawaenga. An additional focus group was held with Maori workers at Te Puna Oranga (13 June) who were not able to attend the hui (see Appendix Three for summary of notes).

The Hui focussed on four questions:

- What is kaupapa/ tikanga Maori?
- What is sexual violence?
- What are the gaps?
- What is your vision for kaupapa Maori specialist sexual violence services?

This supplementary submission provides a summary of the key priorities identified by Hui participants and recommendations to be considered by the Select Committee.

- **What is Kaupapa/ Tikanga Maori?**

The concept of kaupapa Maori takes for granted the legitimacy and validity of being Maori. It acknowledges Maori philosophy and principles: of tikanga Maori and of revitalizing the retention of Maori language, and culture. It ensures cultural integrity is maintained when analysing Maori issues. Kaupapa Maori approach aligns to notions of *mana*, *tapu*, *aroha*, *tika*, *pono*, *manaakitanga* – and the many concepts within tikanga as described by hui participants which all connect Maori through whakapapa: *Nga Atua* - the spiritual realm; *Whenua* - physical world and, *Te Tangata* - people.

Within *Te Ao Maori* – kaupapa Maori world views, tikanga provided the checks and balances. For example, hui participants referred to the invaluable insights we can learn from pūrākau, korero tawhito (ie, creation stories, traditional knowledge), that gives meaning to how relationships were created by Atua; their behaviours and consequences. The notion of *kohuru*, act of cruelty or transgression was committed in the separation of the Primordial parents *Ranginui* and *Papatuanuku*. The concept of tapu has its origins in Nga Atua the source of all spiritual potency and life force. Mana is perceived as the spiritual authority that is closely linked with the tapu and mana of a person. When tapu is acknowledged, enhanced and restored, so is mana. If tapu is violated, mana is diminished and loses its spiritual potency or influence. The instigation of war by *Tawhirimatea* against his siblings was in retaliation for their act of transgression in separating the parents. It introduced the concept of *utu* and *hohourongo* - to restoring the balance, tapu and mana state through actions of retribution and reconciliation.

In the context of Te Ao Maori kaupapa and tikanga, hui participants were adamant that sexual violence was not a common term used within traditional times, before colonisation. This was particularly so in their understanding of the concept of *Te Whare Tangata* – the sacredness, tapu and mana of wahine Maori.

Within more contemporary times, there are multiple complexities (ie, inter-generational impacts and transgressions, acts of violences) and diverse realities within the whanau. Hui participants identified the importance and relevance of tikanga principles - *whakapapa*, *whanaungatanga*, *utu*, *hohourongo*, *manaakitanga*, *wairuatanga*, *mana wahine*, *mana tane*, *mana tamariki* - and other kaupapa/ tikanga concepts and practices that are critical in the healing process and to restoring mana and tapu of the individual and wider whanau, marae, hapu iwi and community.

Hui participants raised some general comments on a broader understanding of kaupapa/ tikanga:

*Accountability - whanau taking responsibility to put things right; cultural sanctions; danger zones; with Maori, for Maori, by Maori; open door policies; safe environment/ safe, honest and true to yourself and your whanau; non-competitive Maori services not competing against each other – away from government driven values; a service where Maori don't have to leave their values at the gate; be specific about tikanga Maori - what is the tikanga for that situation; tikanga never changes, the modern world might and we need to adapt but our values are constant; if it works for Maori then all people will benefit; within Te Ao Maori are the solutions, strategies and answers we don't have to look to other cultures it requires us to be creative and to work together, be united.*

## Recommendation

1. The affirmation, validation, restoration and reclamation of kaupapa/ tikanga principles, concepts, approaches and practises

### ➤ What is Sexual Violence?

Maori understanding and definition of sexual violence was viewed broadly as:

*Non-consensual sex, sexual contact; harming physically, emotionally, or sexually; inappropriate touching, fondling, incest, rape, sodomy; exposure to sexually explicit material through the social media – ie, pornography; any forced or coerced sexual behaviour imposed; unwanted sexual comments or advances; forcing you to have sex and other terms used to describe unwanted sex.*

Within the context of kaupapa/ tikanga:

*Sexual violence of te whare tangata; violence to whakapapa, future generations, mana and tapu is diminished; disruption and breakdown of whanau relationships; physical, emotional, social and spiritual wellbeing - mauri-ora is diminished.*

The devastating impacts and negative effects of sexual violence were considered within the historical cause and effects of colonisation which many hui participants believed, are still being felt in more contemporary times.

Maori worldviews have come into conflict with the dominant Western culture. Hui participants discussed the impact of the early explorers, traders, missionaries and colonial settlers who brought many changes. There was historical exploitation of land resources which devastated Maori traditional lifestyles through land dispossession, cultural and physical genocide (ie, through warfare and disease) and other atrocities. The Tohunga suppression act and other legislations were intent on alienating Maori from their kaupapa/ tikanga cultural values, Maori language, traditional knowledge, ways of being and identity.

Hui participants linked the effects of colonisation to sexual violence where Maori were oppressed through western domination and patriarchy; treated as second class citizens. Within more contemporary times the effects of colonisation continue to be reinforced by racist assimilation policies, state paternalism and control. The devastating effects of industrialization and development; globalization, capitalism and the market economy have all caused depressing socio-economic inequalities and disparities at all levels – social, economic, political, environmental and cultural.

The impacts on the mana and tapu of whanau from sexual violence are described by hui participants:

*Causes shame and humiliation, low self-esteem, disempowerment, isolation; suicide and self-harm; Cycle (abuser, victim) is played out where the child victim becomes the adult abuser; acting out to sibling/ parents hence dysfunctional whanau; anger, shutting down and disconnecting from your body, mind and spirit, emotions; inter-generational impacts, violence to the whakapapa with the takahi carried forward; power and control over the victim; the*

*'problem' (of sexual abuse) becomes the issue and the person (impacts on their mana, tapu) becomes very small; demystifying the notion that women/ children 'asked for it'; sexual manipulation, grooming, isolating the child; Influence of social media, TV, music videos etc, that desensitise and normalise sexual attitudes.*

## **Recommendations**

1. There is more research undertaken on Maori understanding and definition of sexual violences.
2. There is more evidence based research on the impacts of sexual violences within Maori whanau in more contemporary times.

### **➤ What Are The Gaps?**

This question was explored within the context of existing kaupapa/ tikanga social services specialising in sexual violences.

NGO's, Maori services operating within mainstream, Kaupapa Maori Providers, Stakeholders, service end users, Maori Community, marae, hapu and iwi members, MPs and Party members were all represented at both hui held.

Within the North Island, there are only a small number of Kaupapa Maori Provider services currently offering specialised sexual violence services (less than 5). and in the South Island there is only one Kaupapa Maori Provider whose core work is to offer specialised sexual violence services

All the Maori hui participants acknowledge the importance of kaupapa/ tikanga principles and practices operating and reflected in service provision/ or engagement with Maori whanau end users/ Maori Providers. A range of kaupapa Maori approaches are utilised in service provision including: whakapapa, powhiri model, te whare tangata, te reo me nga tikanga Maori, poutama, tapa wha, te wheke and other healing processes. Stakeholders, attending MPs and Party representatives acknowledge the importance of kaupapa/ tikanga in working with Maori whanau and to maintaining strong links and networks to Maori community, whanau, marae, hapu and iwi.

Hui participants identified gaps more broadly applied across local, regional and national levels of social services:

*Targeted funding through ACC is not enough especially when there are few Maori counsellors accredited; service gaps – rehab, funding, training, counselling, prevention, lack of tane in the field, lack of parenting skills programmes; lack of Maori tane and wahine specialists able to provide rehabilitation services for perpetrators of harmful sexual behaviour, lack of kaupapa maori or any resources in early prevention education around sexual violence as a component in any parenting 0-5. The impacts of colonisation and institutional racism continue to impact on whanau who have to access mainstream services (ie, Courts, Police) which are likely to "re-victimise and add to their reluctance to speak out; mainstream services do not understand the multiple layers of historical abuse and how it has influenced the how they feel disempowered*

*and oppressed; specialised Maori supervisors and Maori trainers to develop a robust workforce in the sector are needed in the community and agencies, mainstream.*

*Maori whanau and practitioner's have knowledge of the individual multiple layers of historical abuse and how it has influenced whanau how whanau often present feeling disempowered and oppressed; There is no approved Maori access supervisors in the southern region in general a lack of any specialists supervisors with backgrounds or training in sexual offending.*

*Our Maori kids won't disclose to CYFS and other services because they are too scared they will not be believed and be punished and disowned from their whanau and end up in a foster home; "when I went to a Pakeha counsellor they didn't listen and just made me feel worse so I stopped going, I didn't want to talk about it anymore." Tamariki disbelieved and disowned from their whanau or key caregivers are the most vulnerable a protective factor is children that come from a whanau who are connected in their culture and are strong in their identity would always be supported and believed as sexual violence within Te Ao Maori is a violence of tapu and the worst crime against a loved one.*

*A skilled and experienced practitioner would be able to break down barriers of denial, blame and shame focus on the offending behaviour addressing making offender accountable behaviours ownership would also be through consequences e.g reporting police , courts they would engage whanau to be more responsive and support best outcomes for child, in their journey of recovery. Kaupapa Maori services have a high percentage of self-referrals where whanau, individuals prefer the holistic approach work with the individual work with the whanau, Hapu, Iwi Marae where the need is.*

*It makes sense whanau ora we have always worked this way, what it does highlight is that whanau can reduce their own disparities from the impact of sexual violence with the right support and intervention everyone's mana intact.*

## **Recommendations**

Providers, stakeholders, service users, whanau, hapu, Kaumatua, MP's and Party members all agree that there needs to be increased funding and resources allocated to specialised sexual violence services. A stages approach is recommended to:

1. Sustain and strengthen existing kaupapa Maori services specialising in sexual violence.
2. Build the capability and capacity of kaupapa Maori Provider services across all the sectors (ie, education, health, social, Justice, Government agencies, NGOS, voluntary sector etc) to better understand, be educated and have specialised training in sexual violence in all its forms.

Other recommendations include:

3. Raising the awareness, educating and strengthening the advocacy of sexual violence from a Kaupapa/ tikanga Maori world view and perspective within mainstream services.
4. Increasing a national representation/ or voice advocating for Maori to influence policies, decision-making and implementation of kaupapa/ tikanga Maori services specialising in sexual violence.
5. Development of appropriate training programmes in kaupapa/ tikanga Maori specialised sexual violence; setting high quality assurance measures, monitoring and evaluating their responsiveness to meeting the needs of whanau in the elimination of sexual violence.

## ➤ What is your Vision for Kaupapa Maori Specialist Sexual Violence Services?

Hui participants expressed their vision within the context of kaupapa/ tikanga Maori concepts, principles and practices as the foundation for solutions explored to eliminate sexual violence within the whanau and wider community.

*Reduce child abuse, sexual abuse; stop the re-victimisation of whanau and victims (ie, Courts, Police), protect the more vulnerable whanau members (ie, disabled, special needs, tamariki); education within the home, public, community; form collaborations with other services, stakeholders, marae, hapu and iwi; strengthen, enhance and increase wairua, mana, tapu, potency and vitality of the whanau; affirming cultural identity; revival and reclaiming traditional knowledge – pūrākau, moteatea, korero tawhito, whakapapa; development of specialised services such as mana tane, mana wahine, mana tamariki and mana rangatahi; reducing addictions, suicides and other mental health illness, domestic violence and all forms of abuse; increasing wellness; national campaigning and other solutions; need a crisis line for whanau to talk and get help immediately before they close down; increase in KM services in specialist sexual violence out to isolated rural communities (ie, mobile services); KM services with the capacity to deliver 'wrap around' services to whanau in crisis through sexual violence and abuse; support the implementation of the recommendations made in the Taskforce for action on sexual violence report.*

### **Recommendations**

1. Elimination of sexual violence occurring within the whanau in the first instance.
2. Kaupapa/ tikanga Maori concepts, principles and practices are integrated into all specialised sexual violence prevention, intervention, rehabilitation, restoration and reclamation programmes; advocacy, policies and decision-making at national, regional and local levels.
3. Marae, hapu and iwi are supported to increase their awareness of sexual violence and to develop policies, protocols and tikanga based processes, approaches and practices utilising local traditional knowledge authentic to the hapu.

## Appendix One

### **KEY POINTS FROM NGA KAITIKI MAURI SUBMISSION**

#### **Priorities**

- Increased access to services to tangata whenua
- Increased opportunity for engagement with tangata whenua.
- Development and recognition services being delivered from Te Ao Maori (Maori World view)

#### **Key issues**

- Maori Wahine and Tane twice as likely to experience sexual violence
- Re-victimisation
- Specific services to meet needs of Tangata whenua
- Impact of Colonisation and Assimilation
- Rates of disclosure
- Gaps in services across the board

#### **Solutions though Kaupapa Maori service provision**

- Increased engagement in service
- Increased understanding of the issue specific to tangata whenua
- Better outcomes with wider impact (survivor, whanau, hapu and iwi)
- Increased choices for all

#### **Nga Kaitiaki Mauri recommends the following:**

- Specialist Sexual Violence service be adequately resourced.
- Nga Kaitiaki Mauri be supported to access Tangata Whenua, whanau and hapu to identify how best to increase access to services within local communities.
- That a pathway of kaupapa Maori development be support and adequately resourced by government.
- That the opportunity for all people to access specialist services across all the country be supported by government.
- Continued engagement between Government and the Sector be maintained and strengthened.
- We request that the Select Committee take opportunity to hear submissions orally
- NKM will be hosting at least 2 Hui one in the south island and another in the north, the purpose of the Hui will be to wananga the discussion around Specialist Kaupapa Maori Sexual Violence service Provision. NKM Invite the Select Committee to attend these Hui and listen to the discussion that occurs.

## Appendix Two

### Attendance Sheet of Participants from the Kaupapa Maori Sexual Violence Hui held in Hamilton (4 June) and in Christchurch (11 June)

#### Kirikiroa – Hamilton (4 June 2014)



#	Ingoa	Kaupapa
1.	Joy Te Wiata	Korowai Tumanako
2.	Te Owai Gemmell	Kite Rapu I te ora Trust
3.	Te Awhina Heke-Gemmell	Kite Rapu I te ora Trust
4.	Leonie Black	Tu Wahine Trust
5.	Ngarino Jerry-Stowers	Tu Wahine Trust
6.	Echo Shortland-Tucker	Tu Wahine Trust
7.	Stella Gukibau	Tu Wahine Trust
8.	Lannell Wharekura	Te Whakaruruhau Maori Women's Refuge
9.	David Bennett	MP Hamilton East
10.	Alfred Ngaro	MP National
11.	Eddie Ihaia	
12.	Irimana Gemmell	Kite Rapu I te ora Trust
13.	Anaru Thompson	Te Hamana o Ngati Haua
14.	Rewi Rapana	Te Hamana o Ngati Haua
15.	Sue Moroney	MP Labour
16.	Carol Beaumont	MP Labour
17.	Jan Logie	MP Green
18.	Melissa Lee	MP National Party
19.	Gaylene Hepetema	Student
20.	Davina Rimene	Student
21.	Stevie Hamiora	Student
22.	Ana Pierce	Student
23.	Sharlene Ranui	Student
24.	Tammy Hutchings	Student
25.	Tarore Emson	Kaumatua



26.	Te Pora Thompson Evans	Tuakana Teina Consulting
27.	Hariata Riwhi Te Pahi	Nga Whitiki Whanau ahuru mowai o Whangarei
28.	Rosanna Shortcliffe	Nga Whitiki Whanau ahuru mowai o Whangarei
29.	Te Hamana o Ngati Haua	Numbers who did not sign the register due to participation in facilitating hui, total 9)
30.	Kelvin Davis	MP Labour
31.	Benita Wakefield	Maiora Wekepiri Consultancy
32.	Sandz Peipi	Nga Kaitiaki Mauri Kaitakawaenga
33.	Janine Davis	Nga Kaitiaki Mauri Kaitakawaenga

**Otautahi – Christchurch  
(11 June 2014)**



#	Ingoa	Kaupapa
34.	Lisia Livesley	HWT
35.	Rubi Lagatule	Waipuna
36.	Ariana Wilson	Otautahi Wonebs Refuge
37.	Helene Hakaraia	Te Puna Oranga
38.	Daniel Mataki	Te Puna Oranga
39.	Evan MacDonald	Kaumatua
40.	Brenda Lowe-Johnson	
41.	Sally Pitama	Nurse
42.	Raine Clark	Victim Support
43.	Riki Clark	Te Puna Oranga
44.	Malvine Inckau	Otautahi Womens Refuge
45.	Sheryle Horomona-Gardyne	Te Puna Oranga
46.	Jan Logie	MP Green
47.	Riwia Apanui	
48.	Joanne Hayes	MP National Party
49.	Kelvin Davis	MP National Party
50.	Poto Williams	MP Labour Party
51.	Melissa Lee	MP National Party

52.	Benita Wakefield	Maiora Wekepiri Consultancy
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## Appendix Three

### Summary of Notes Recorded from the Kaupapa Maori Sexual Violence Hui held in Hamilton (4 June) and in Christchurch (11 June)

#### What is Tikanga/ Kaupapa Maori?

- Cultural values, protocols
- Tane focussed services
- Whanau centred services
- Non-clinical approach
- Location/ environment
- Restorative practices
- Mana enhancing
- Accountability - whanau taking responsibility to put things right
- Preventative methods reconnecting with Maori tikanga (ie, mana wahine, mana tane)
- Cultural sanctions
- Danger zones
- People specialised in the area of sexual violences
- Hear things, how they are (ie, journey, language)
- With Maori, for Maori, by Maori
- Underpinned by principles
- Way of being and belonging
- Research is available around kaupapa
- Maori service, integral is values
- Whanaungatanga
- Manaakitanga - that these values are actioned which makes us unique
- Whanau/ wahine
- A place of belonging
- Tikanga based/ understanding/ process/ approach
- Whakapapa/ making connections, finding yourself
- An understanding of other cultures
- A level of professionalism and structure
- Open door policies
- Safe environment/ safe, honest and true to yourself and your whanau
- Working with rongoa
- Mihi, karakia, coffee/tea – powhiri model of engagement and for whanau to feel comfortable to discuss the purpose of their visit
- Staff members discuss collectively their approach
- Working with the wairua
- Working in a wellness model and not a deficit focus
- Pūrākau, moteatea, korero tawhito
- Te whare tangata – sacredness, status and position of wahine Maori in Te Ao Maori
- Acts of koharu required utu and hohourongo to restore mana and tapu
- Working inside out
- Te Ao Maori is the reality – tohunga, matakite, rongoa, whenua, karakia
- Funding model to reflect how we work
- Non-competitive Maori services not competing against each other – away from government driven values
- We follow good/ traditional processes based on powhiri model
- Manaakitanga, wairuatanga, whanaungatanga, Kaitiakitanga, ahuatanga,

- A service where Maori don't have to leave their values at the gate
- Whanau structure, hapu, iwi whanau connected to tangata whenua relationships
- Being tika, aroha, pono
- Te korero o te pūrākau
- Hinenuitepo – hinetitama – hineahuone nga korero o whakapapa
- Be specific about tikanga Maori - what is the tikanga for that situation
- Healing for whanau, hapu, iwi within Te Ao Maori
- KM – different ways of doing things and being, expressions of Maori
- Wairuatanga, knowing who you are, whakapapa
- Having an awareness, tikanga never leaves you
- Te Reo me na tikanga Maori
- Kuia/ Kaumatua. Pakeke/ - role models and leaders
- Wairuatanga – connections to the whenua – we are the water, the water is us
- Elements of faith, karakia
- Change our thoughts, change our practices
- Te Ira atua, te ira tangata, te ira whenua – we are inter-connected to the spiritual heavens, to the physical world and to each other through whakapapa
- Tikanga never changes, the modern world might and we need to adapt but our values are constant
- If it works for Maori then all people will benefit
- Acknowledging diversity within Maori whanau
- Within Te Ao Maori are the solutions, strategies and answers we don't have to look to other cultures it requires us to be creative and to work together, be united
- Our kura teach rangatahi how to respect themselves and each other whereas the boys in mainstream have such negative attitudes and rubbish themselves and treat the girls badly
- Kaupapa Maori and tikanga are one and the same – mana enhancing of wahine, tane, tamariki, whanau

### **What is sexual violence?**

- Giving a voice to child abuse – that its Ok to talk about it, history, understanding and perception – (ie, what it means, attention), listening
- Anything sexual that is not consented
- Causes shame and humiliation, low self-esteem, disempowerment, isolation
- Suicide and self-harm
- Cycle (abuser, victim) is played out where the child victim becomes the adult abuser
- Acting out to sibling/ parents hence dysfunctional whanau
- Anger, shutting down and disconnecting from your body, mind and spirit, emotions
- Violences to the tapu and mana, mauri-ora
- Inter-generational impacts, violences to the whakapapa with the takahi carried forward
- Destruction of whare tangata
- Unwanted touching, violating the rights of child, partner
- Power and control over the victim
- All babies are registered through births/ deaths etc in order that whanau can receive their entitlements (ie, child support, medical care etc)
- The 'problem' (of sexual abuse) becomes the issue and the person (impacts on their mana, tapu) becomes very small...
- Demystifying the notion that women/ children 'asked for it'
- Any sex that is non-consensual
- Sexual manipulation, grooming, isolating the child
- Inappropriate touching, korero, whakaro, behaviour
- Influence of social media, TV, music videos etc, that desensitise and normalise sexual attitudes

- Language – call it rape not sexual intercourse, myths and beliefs are reinforced through language normalising sexual attitudes
- Effects on the wider whanau, hapu, marae, community (ie, disruption to relationships)
- Sexual activities with minors – under the age of 16 years
- Impact on a child's innocence, behaviour, view of the world as unsafe, scary, full of fear; adults can't be trusted, effects relationship with the parent abuser
- Invites all the addictions (ie, drugs, alcohol, gambling, food, obsessive behaviour around cleaning)
- Disconnecting from your Maori culture – distorts your view of culture and the values
- Power and controlling behaviour that does not honour or value mana tangata, wahine, tane, tamariki
- The importance of 'getting graphic' and specific on the impacts of sexual violence to our rangatahi so they can understand the full impacts
- People are not 'asking for it' to happen
- Negative stereotyping of male and female roles which perpetuate negative behaviour, disrespect and domination
- Distortion of intimacy – it is irrelevant and undermined and the focus is more on the physical act of sex and away from the emotional aspects of the relationship
- Easy access through the internet on pornography, sexually explicit negative behaviour, attitudes which normalise negative images of men, women - desensitising

#### **What are the gaps?**

- Traditional practices undervalued
- Education training by Maori for Maori lacking
- Targeted funding through ACC is not enough especially when there are few Maori counsellors accredited
- Service gaps – rehab, funding, training, counselling, prevention, lack of tane in the field, lack of parenting skills programmes
- Not a one size fits all melting pot
- The impacts of colonisation and institutional racism continue to impact on whanau who have to access mainstream services (ie, Courts, Police) which are likely to "re-victimise and add to their reluctance to speak out.
- We always have to keep our eye on within our whanau, hapu, iwi, communities
- Education is not just the school's responsibility
- Access to putea, to enable access to the resources needed
- Access to traditional resources – Kuia, Kaumatua, rongoa practitioners etc
- Tane Atawhai – finding the right people who can move in the work -te korero o nga tamariki, rangatahi is often not heard or listened to.
- Break down of Maori tikanga through systematic values
- Limited KM services
- Leadership gap – Mātauranga
- Mainstream services do not understand the multiple layers of historical abuse and how it has influenced the how they feel disempowered and oppressed
- Intergenerational abuse needs to heal and stop
- Education in kura on sexual violence is lacking
- Sharing the stories and values and positive role modelling is lacking in our communities
- Tane-wahine balance, roles/responsibilities have been undervalued and needs to be promoted
- Working with whanau in a holistic approach within mainstream does not happen
- The approved mainstream services are not providing healing through rongoa, wairua
- Restorative justice facilities/ mediators/ family court supervision is controlled and undermines Maori values and ways of doing things holistically
- Specialised Maori supervisors are needed in the community and agencies, mainstream

- Prevention services that have strong education messages and tips on stopping sexual violence in the first place is not available
- Cultures for cultures – more workers with specialised training needed
- Mainstream will only work with the one person – not whole whanau
- How to keep them safe is not a message promoted enough in schools, community
- Plunket Services – tamariki ora workers need training in understanding sexual violences
- Be able to access services, local wrap around services follow through more this doesn't happen really
- Traditional values undervalued by western values which tend to take priority
- Training the trainers – no training on sexual violence within a Kaupapa Maori way
- Mana wahine/ tangata romantic/ idealistic
- Needing tikanga with a modern interpretation
- No explanation of certain practices and its relevance to tikanga
- Keeping our rangatahi safe in school needs more programmes
- Racist stereotyping of our rangatahi just puts more pressure on them and shuts them down to talk
- Gaps in the system – too reactive to their mistakes (Justice)
- tailored kaupapa Maori programmes lacking
- isolation in rural communities – responses not understood by mainstream
- Our Maori kids won't disclose to CYPs and other services because they are too scared they will not be believed and be punished and disowned from their whanau and end up in a foster home
- "When I went to a Pakeha counsellor they didn't listen and just made me feel worse so I stopped going, I didn't want to talk about it anymore"
- "I blamed myself and felt ashamed and yeah turned to alcohol but that didn't help and then when I did go through AA my sponsor kept pressuring me to deal with my abuse issues but I wasn't ready
- Having a national voice for Maori thru Nga Kaitiaki Mauri is vital and they need more funding – all their workers are part time
- Now when I think about it talking just made me more suicidal....social worker wasn't trained and should have left it to a professional"
- There is a shortage of specialist Maori working in sexual violences who work in kura kaupapa which need to get some training
- There is a lack of adequate funding, resources and commitment to supporting Kaupapa Maori services specialising in sexual violences

### **What is your vision for KM sexual violence services?**

- Reduce child abuse
- Reduce sexual abuse
- Education within the home – self discovery
- Workshops/ public events
- Collaborative iwi voice
- Spiritual wairuatanga
- Educating parents awareness around sexual abuse and keeping our tamariki safe
- Self-discovery 100% wellness for our people
- Free of sexual violences
- Ko koe te kakano
- To be healed
- Revival of traditional practices
- Specialised tane services
- Specialised training
- Development and support of existing kaupapa/ tikanga Maori services

- More tane involved in the kaupapa
- National campaigns are needed
- Changing stinking attitudes and behaviours
- It has worked in past alcohol/ breast screening/ drunk driving campaigns
- Community development working in local communities supporting natural campaign
- Collaborations/ partnership suicide prevention
- database = tracking wellness within whanau
- Education within the kura
- Honouring and affirming the role of mothers
- Mike kings 'nutter club' similar get whanau/ individuals and safe space to talk, support etc
- Collective unified approach
- Can't do it alone
- Valuing connections and relationships
- Taua/Poua maintaining that knowledge
- Acknowledges and recognition of Maori practices
- Fully funded services and resourced
- Training for the trainers
- Building kaimahi and whanau capacity enable service capacity to work in the whole whanau
- Early intervention, build capacity for early prevention
- Whanau and hapu are actively restoring justice and monitoring healing processes
- In the post Treaty settlement era there needs to be more conversations held with marae, hapu and Iwi to support the elimination of sexual violence
- Stronger national voice is needed to represent Maori specifically in the kaupapa of sexual violence
- Each Party within Parliament needs to include in their manifesto – priority in the elimination of sexual violence
- Social justice solutions come from within the community
- Sexual abuse is no longer existent
- Whanau and hapu are part of mending the hara
- Facilitate whanau
- End of discrimination, gender stereotyping and oppression
- Sex education – how sex happens – more importance on emotions and relationships
- Capacity building
- Whanau centred solutions
- Traditional abuse was everyone knew it now mainstream keeps it all secret
- Public need to know who the abusers are
- Marae based services all have specialised training in sexual violence
- Maori law and philosophy is reclaimed
- Restoration of perpetration of sexual abuse, hapu to hapu
- Restorative justice systems
- We have a dream and a responsibility, an obligation and right
- To restore Te Ao Maori, Tino rangatiratanga, mana motuhake, the integrity of our language, whanau, whenua
- Balance – roles and responsibilities
- Lessons of the past to be revisited
- Whanau education
- Equity of resources in collaborations formed with KM services and agencies
- Government needs to allow this to happen
- Manifest and express Te Tiriti – Maori world views
- Reclaiming tikanga
- Able to connect back to my whakapapa

- Safety created
- Mobile visits
- Building and strengthening relationships in whanau, hapu, iwi, community
- Access to high quality training

**Summary of notes from the focus group held in Christchurch (13 June) held with Maori working in sexual violence not able to attend the Hui (ie, Tipu Ora Training)**

- Building sexual violence workforce with high bench marks set on competencies that includes an understanding of KM processes
- Existing KM services in sexual violence are struggling and require sufficient resources and funding to be sustainable
- The Maori workforce in KM services (ie, health, education, social, Justice, voluntary sector, community, marae, hapu etc) need specialised training in sexual violence
- Mainstream services working with Maori whanau need to increase the Maori workforce who are adequately trained in sexual violence
- There needs to be more KM based prevention programmes in sexual violence
- Maori survivors of sexual abuse – their stories and healing journey needs to be recorded and published to encourage whanau that there is hope and that the next generation can live a life free and thrive
- It is through our tikanga cultural values that the solutions to heal and to restore tapu, mana will heal a whole whakapapa and to keep our moko safe
- Too many of our whanau have suffered and been hurt, the kaupapa of sexual violence must be brought out into the open so that whanau can talk about it and heal
- Tikanga reclaimed in social justice processes to hold abusers accountable and to start the healing for the whole whanau
- Understanding the impacts of sexual violence linking to suicide rates, self-harming, addictions, domestic violence
- Need a crisis line for whanau to talk and get help immediately before they close down
- Increase in KM services in specialist sexual violence out to isolated rural communities (ie, mobile services)
- KM services with the capacity to deliver ‘wrap around’ services to whanau in crisis through sexual violence and abuse
- Specialist training to work with tane, wahine, tamariki, rangatahi recovering and healing from sexual abuse
- Raising the bar on competencies and quality assurance to make sure specialised sexual violence training responds effectively and is of high quality – NZQA accredited
- National body could potentially monitor and set the bench mark on training in km like Nga Kaitiaki Mauri who can utilise their networks to evaluate effectiveness of the training programme
- More research needed to build evidence, understanding and effectiveness of km sexual violence programmes
- National policies and legislation needs to be incorporated within the justice system to work alongside in supporting KM services
- Increase the level of funding and resources at all levels from front-line crisis, prevention, intervention, rehabilitation and healing models
- Support the implementation of the recommendations made in the Taskforce for action on sexual violence report.