

NGĀ KAITIAKI MAURI STRATEGIC PLAN

FOREWARD

In developing the strategic plan for Ngā Kaitiaki Mauri particular consideration was given to the time frames. Overall the aim of the strategic plan is to fulfil our vision which we believe will be reflected within through the elimination of Sexual Violence from our communities.

Vision statement

KUA EA TE ŌHĀKĪ A HINE¹

Mission statement

RESTORATION AND MAINTENANCE OF MANA WITHIN WHANAU



TE ŌHĀKĪ A HINE - 9 GUIDING KAUPAPA

Pathways to upholding our vision and achieving the mission statements are underpinned through Te Ōhāki a Hine as is represented in the following kaupapa. These kaupapa have emerged through initial wānanga relating to the pūrākau of Tane and Hine Titama. Ngā Kaitiaki recognise that pūrākau have many depths and that kaupapa will continue to emerge throughout the process of wānanga which we envision as spanning generations. Growth of further kaupapa and tikanga to support Te Ōhāki a Hine is an inevitable direction. How they will be incorporated within future work is for Nga Kaitiaki Mauri as a whole to decide.



Mātauranga Māori A principle or value which arises to acknowledge the type of knowledge that has been utilised in order to provide a distinctly Māori World View or ūronga Māori.



Wairuatanga Reference to the spiritual development of humanity and refers to the realm in which this puuraakau finds its origin. The pūrākau refers to the spiritual development of humanity through the actions of the Atua in creating the first human essence.



Hauoratanga Is in reference to the passing of breath between Tane and Hine Ahuone and the emergence of the human essence into form, whereby human life was conceived.

¹ In November of 2008 a hui was held at Waipapa Marae, Auckland University to discuss sexual violence. Māori participants were asked to formulate a vision statement for the sector based on ūronga Māori. The vision statement agreed to by the hui emerged directly from Te Ōhāki a Hine and sets a vision that encapsulates the notion of fulfilment to Te Ōhāki a Hine. The vision statement agreed to is, 'Kua Ea Te Ōhāki a Hine'.



Whanaungatanga Is in reference to the relationships between Tane and Hine Ahuone and Tane and Hine Titama. There is an emphasis on the importance to know the connections of those of whom you interact with.



Pūkengatanga Is in reference to the transmission of knowledge from Tane to Hine Titama around her parenthood. When Tane referred Hine to the pou he became the pukenga in the relationship or the knowledgeable one. Once Hine understood the relationship between herself and Tane her pukengatanga developed.



Manaakiitanga Refers to the implications of the roles which Tane and Hine took. The role of Tane was to be the kaimanaaki of their descendants in life and Hine took the role of being the kaimanaaki in death.



Rangatiratanga This value refers to the concept that once each person was clear about their position of kaimanaaki they both took responsibility for actions and consequences which had placed them there.



Ūkaipotanga This value emerges from the sense that both Tane and Hine had to acknowledge where their place of sustenance was in order for them to heal.



Kaitiakitanga The value of kaitiakitanga emerges from the concept that the descendants of Tane was appointed the kaitiaki mauri or the guardian of the life force within all things.

MĀTAURANGA MĀORI

Maintenance and acknowledgement of Māori knowledge

A principle or value which arises to acknowledge the type of knowledge that has been utilised in order to provide a distinctly Māori World View or Aronga Māori.

SUPPORTING STATEMENT FOR THE VISION

Mātauranga Māori provides the basis for explaining Aronga Maori and is integral to supporting capacity building opportunities.

Current Situation

There are currently no dedicated Aronga Māori research strategies or units established to eliminate or address the issue of Sexual Violence. This gap has contributed towards a lack of funded training programmes and other educational support documents and activities.

What has been produced over the last 40 years however have been several research outcomes some of which are listed below.

- Research Produced by Te Kōkano o Te Whānau
- 1992 Māori Competency Guidelines
- Pūao Te Atatu – Pokowatea
- Task Force for Action on Sexual Violence and Supporting Documents
- *National Stocktake of Kaupapa and Tikanga Māori in Crisis, Intervention, Long Term Recovery and Care for Sexual Violence*
- *Te Puawaitanga o Te Kakano*
- *Tiaki Tinana Report*
- Ministry of Womens Affairs Research 2008-2009

Overarching Priority

Increased capacity building opportunities developed through Aronga Māori directly related to sexual violence as is understood by Māori.

Tikanga

- Research be conducted into matauranga Maori, which will reflect the diversity of whanau / hapu and iwi Aronga Maori.
- The development of appropriate training packages originating from that research to assist in growing and supporting capacity within this field.

Short Term Goal

- Training Development - 2011
- Kaupapa Māori Programmes – 2012

Operational

- Identify Research Priorities from completed research
- Development of a research plan
- Identify and develop relationships with existing research centres

5 year Goal

- Research plan underway with 3 research projects completed
- Development of Curriculum – through kaupapa Māori training institutes i.e Te Korowai Aroha
- Research Unit Established

10 Year Goal

- Research Institute established
- Curriculum running within wānanga / kura
- 5 NKM Research units



WAIRUATANGA

Acknowledgement of the spirituality

Reference to the spiritual development of humanity and refers to the realm in which this puuraakau finds its origin. The puuraakau refers to the spiritual development of humanity through the actions of the Atua in creating the first human essence.

SUPPORTING STATEMENT FOR THE VISION

Acknowledgement of wairuatanga will assist in the development of cultural competencies and sensitivity nation wide.

Current Situation

Research has shown that kaupapa and tikanga Māori approaches to addressing the impact and elimination of Sexual Violence are not widely accepted, this has contributed towards the lack of acceptance and implementation of cultural competencies across the sexual violence sector. In addition education related to working with whānau members whom have been Sexually Violated, in a culturally sensitive way have neither been developed nor implemented within agencies both at community and Government level.

The recent proposal of a 'whānau ora' funding strategy may assist in raising the level of resourcing within whānau, hapū and Iwi. Utilising Te ūhūkū a Hine as an interchangeable paradigm to developing targeted approaches within and by Mana whenua is an approach that Ngā Kaitiaki Mauri believe will be of significant importance towards the elimination and future prevention of Sexual Violence.

As Te ūhūkū a Hine is a developing paradigm there is need to ensure that the wairua, mauri, tapu, mana and noa of the pūrūkau through which it is informed is protected. The development of culturally appropriate mechanisms which protect Te ūhūkū a Hine is held within this kaupapa.

Priority Outcome

Appropriate mechanisms which assist in developing cultural competencies and sensitivity nation wide

TIKANGA

NKM STRATEGIC PLAN

- Te ūhūkū a Hine approach recognised and safe guarded

Short Term Goal

- Development of culturally appropriate protection mechanisms for Te ūhūkū a Hine which include addressing issues surrounding access and utilisation
- Development of Presentations to wider audiences
- Ongoing development to provide kaupapa(ethical) foundation for Ngā Kaitiaki Mauri

Operational

- Development of code of conduct
- Paramountcy Statement

5 year Plan

TBC



HAUORATANGA

Well-being

Is in reference to the passing of breath between Tane and Hine Ahuone and the emergence of the human essence into form, whereby human life was conceived.

SUPPORTING STATEMENT FOR THE VISION

Collective understanding of Maori perspectives for well-being are integral to the fulfilment of the vision statement.

Current Situation

A particular challenge which currently exists within this area is the lack of understanding within communities about the impact of sexual violence. Also there is a definite lack of any prevention plan that is targeted towards the elimination of sexual violence within our communities. In order to address the lack of awareness within community Ngā Kaitiaki Mauri are focused on raising a profile which ensures that people can participate at all levels.

Kaupapa and tikanga Māori seeks ways of re-aligning and re-balancing aspects of a persons life which are seen as contributing to a persons sense of wellness. At the core of these approaches is the confirmation of beliefs which are intrinsic to a persons understanding and relationship with who they are as a member of a collective social structure. In essence they seek confirmation of a state of wellness which can be prescribed as centred on concepts derived from the whānau Māori. That of collective responsibility, belief in a spiritual element, connectedness to atua and tupuna and movement from Kahupo to Mauri Ora, which is likened to that of the movement from Te Po to Te Ao Marama.

Particular significance is placed on understanding the impact of inter-generational issues around sexual violence, which may have facilitated contemporary unhealthy situations. This can be particularly evident in rural areas where there was a significant lack of support. Therefore contributing to the need and recognition of diversities within approaches and the need to ensure that service approach is locally led.

It is envisioned that by holding hui within communities which raised awareness of wairua, mauri, tapu, mana, noa and the sacredness of relationships would contribute towards lessening the prevalence of sexual violence.

Priority Outcome

That when hui are called people come to promote awareness and safety through the Vision

TIKANGA

- That Marae, hapu and iwi development is supported to provide response to specific needs.

Short Term Goal

- Regional hui to discuss Te Whānau a Hine
- Development of a workforce capacity development strategy which ranges from prevention / disclosure / crisis response / long term recovery and care and offender treatment



WHANAUNGATANGA

Whakapapa Ties

Is in reference to the relationships between Tane and Hine Ahuone and Tane and Hine Titama. There is an emphasis on the importance to know the connections of those of whom you interact with.

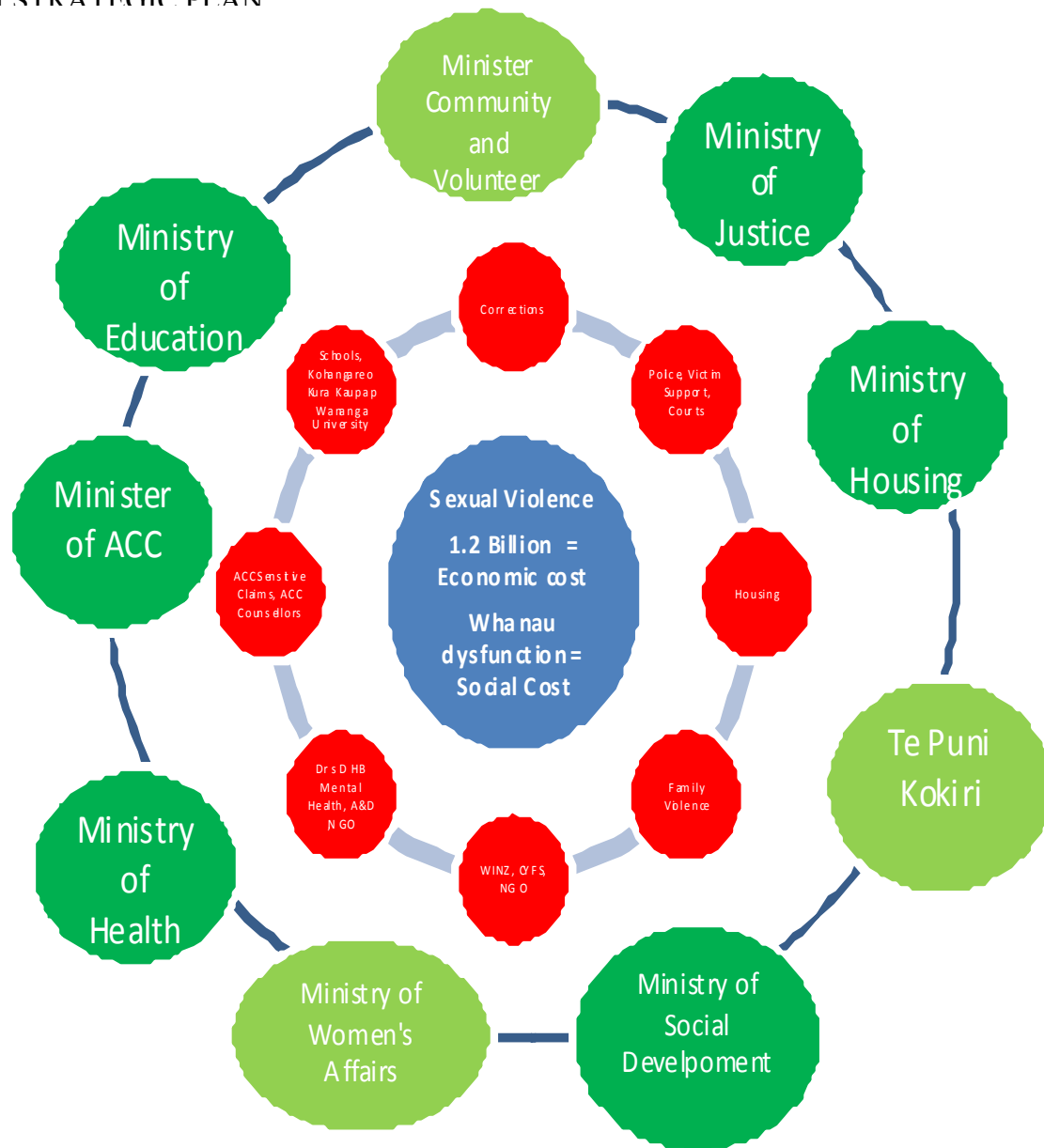
SUPPORTING STATEMENT FOR THE VISION

Collective responsibilities and obligations towards the elimination of sexual violence are shared between Te Tiriti partner representatives.

Current Situation

Through Ngā Kaitiaki Mauri, Tangata Whenua representatives are currently in the process of developing a Te Tiriti o Waitangi relationship, which is identified through Te ōhūā Hine – National Network Ending Sexual Violence Together. Furthering our relationship NKM take opportunities to raise the need for specialist kaupapa and tikanga Māori approaches to Sexual Violence with other community service providers. Maintaining our community relationship is a priority for Ngā Kaitiaki Mauri who see that greater understanding and support across communities who currently provide services to deal with the impact of sexual violence will facilitate an informed and conscious push from the ground up.

To further assist in raising awareness and developing a coordinated approach to eliminating opportunities for re-victimisation and re-traumatisation through current systems, NKM identify the need to develop functional relationships across sectors in addition to maintaining current relationships with Government Agencies. Relative Government Ministries and funded sectors required to be involved in the successful coordination of approaches are outlined below.



**Sexual Violence a Complex Issue Realising Whānau Ora as a solution
Needs: Leadership One Ministry One Funding Source to partner with TOAH NNEST**

Ngā Kaitiaki Mauri believe that a multi-faceted approach is the best way to manage the complex nature of relationships that are required. This is to include various levels of education and promotion to maintain and ensure viability of our vision.

WHĀNAU / HAPŪ AND IWI NETWORKS

Priorities

- Raising Awareness through Te ōhūka a Hine
- Maintaining work with whānau/hapū and iwi
- Providing Advocacy on their behalf with other agencies
- Facilitating hui to discuss and raise awareness

ACROSS SECTOR RELATIONSHIPS i.e MāORI MENTAL HEALTH / FAMILY VIOLENCE

Priorities

- Creating training opportunities to deal with disclosure
- Providing Databases for referrals to appropriate people / organisations
- Facilitating hui to discuss and raise awareness

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TAUIWI CAUCUS

Priorities

- Maintaining our role within TOAH-NNEST to continue to inform
- Identifying opportunities for collaborative approaches
- Facilitating hui to discuss and raise awareness
- Developing visibility through logo / website

GOVERNMENT MINISTRIES

Priorities

- To inform Māori Ministers of the issues which impacting on specialist kaupapa and tikanga Māori service provision and to provide solutions
- To advocate for a Government Leadership group which includes Māori Ministers representation
- Developing strategies to respond to Government and raise awareness for the development / maintenance and ongoing support for specialist kaupapa and tikanga Māori service provision

Priority Outcome

That there is a coordinated approach between all agencies involved which reduce opportunities for re-victimisation and traumatisation to whānau members

TIKANGA

That a coordinated approach between service providers consistent with practise of cultural sensitivity is developed.



PUKENGATANGA

Knowledge development and retention

Is in reference to the transmission of knowledge from Tane to Hine Titama around her parenthood. When Tane referred Hine to the pou he became the pukenga in the relationship or the knowledgeable one. Once Hine understood the relationship between herself and Tane her pukengatanga developed.

SUPPORTING STATEMENT FOR THE VISION

Expertise of kaupapa and tikanga Maori practitioners are integral to the elimination of sexual violence

Current Situation

An over arching priority for Ngā Kaitiaki is the need for Tangata Whenua to have access to culturally appropriate training programme for kaimahi working within this field. The lack of specialist training within this area was acknowledged as impacting on the capacity of culturally appropriate service provision. Further more this is seen as attributing to the lack of an culturally appropriate evaluation process through which kaimahi are able to evaluate how successful their approach with whanau members are.

The lack of accreditation bodies, which acknowledge and assist Maori to develop kaupapa and tikanga Maori orientated approaches is acknowledged as impeding on work force capacity and is seen as problematic particularly as there is a lack of provision to Tangata whenua to set guidelines, which are nationally recognised. Many kaimahi feel that a more strategic national focus was required which would also provide opportunities for further networking and expansion on necessary support systems.

Current Tauwi processes which required registration or accreditation were also seen as being particularly frustrating and cumbersome for kaimahi as they did not directly relate to the entirety of kaupapa and tikanga service provision. In particular the ACC process was mentioned as abusive and lacking in cultural integrity.

Recognition is sought for the particular skill set that kaimahi develop in order to facilitate a positive healing journey for whanau members who have sexually violated or abused. The development of a culturally appropriate accreditation process which supports kaupapa and tikanga Maori training programmes is seen as an opportunity for kaimahi to further develop their skills in a way which is appropriate to their approaches.

Priority Outcome

A wānanga process which acknowledges the attainment of relevant expertise to work with whanau within this mahi, which is recognised and implemented at the same level as current accreditation processes.

TIKANGA

- That wānanga processes are developed to support the vision and mission statement



MANAAKITANGA

Mana enhancing behaviour

Refers to the implications of the roles which Tane and Hine took. The role of Tane was to be the kaimanaaki of their descendants in life and Hine took the role of being the kaimanaaki in death.

SUPPORTING STATEMENT FOR THE VISION

Expressions of mana enhancing behaviour are required by both Te Tiriti partner representatives

Current Situation

Manaakiitanga involves the activities which enhance the, 'mana' of the situation and or individual to whom the behaviour is being expressed too. It is a main feature of the work that kaimahi participate in through the restoration to the sense of loss that a whanau member presents with. In essence the expression of manaakiitanga is impeded by external organisations lack of acknowledgement for the importance of culturally appropriate support. Which has resulted in kaupapa and tikanga organizations not featuring as appropriate referral options.

The negative impacts on the whanau member are,

1. Whanau members are not given appropriate options of healing available to them
2. Less opportunity for whanau members requiring support and or counselling access to kaupapa / tikanga Maori services
3. When alternative support i.e. Tauwiwi support, is referred and cultural practises are not respected this in most cases leads to re-victimisation

In response to these assertions is the recognition that all agencies involved in the referral processes required further understanding about the cultural issues that a whanau member may be experiencing. It is understood that these additional issues, discussed in the previous section on pukengatanga, may compound the effects of the sexual abuse experienced by the whanau member.

Referrals are made from time to time by external agencies however in some cases those referrals did not come with any financial support. Therefore putting unnecessary stress on kaimahi and whanau members alike. Negating for some organizations the ability to fully offer services to the capacity at which satisfies the full implementation of kaupapa and tikanga Maori.

Kaimahi see this as particularly problematic as based on their experience they believed that whanau members required a continuity of support which is interrupted when kaupapa and tikanga Māori approaches are not implemented through from the beginning.

As an expression of manaakiitanga kaimahi seek ways of working with external referral agencies as a way of increasing opportunities for first referrals.

Priority Outcome

That Tauwiwi services are educated about where and who appropriate kaupapa Māori services are for referrals

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TIKANGA

- That whanau members Maori are referred to kaupapa and tikanga Maori services



RANGATIRATANGA

Attributes of leadership

This value refers to the concept that once each person was clear about their position of kaimanaaki they both took responsibility for actions and consequences which had placed them there.

SUPPORTING STATEMENT FOR THE VISION

Successful leadership responds to the specific needs of the people

Current Situation

As an expression of rangatiratanga there is an acknowledgement that whānau / hapu and iwi are ideally the most appropriate places for whānau members to access support. It was anticipated that at some stage whānau / hapu and iwi capacity to address the issue of sexual violence would be increased and that 'organisational' service provision that currently exists would no longer be relevant, this was seen as part of the long term vision for the sector.

The priority for kaimahi is to ensure that together with whānau / hapu and iwi that they can work together to develop awareness and approaches which ensure that whānau members are supported through the healing process. In addition to work through the development of approaches will support preventative activities through kaupapa and tikanga Māori approaches.

Featuring within these discussions is the need to acknowledge the impact of colonisation on whānau members in general and the need to ensure that the process that are implemented do not perpetuate whānau member's dis-association from their cultural roots. This included acknowledging the impact of colonisation that whānau members experience in general and then moving to specific issues relating to the nature of sexual violence.

Priority Outcome

That whānau / hapu and iwi are able to support their own by telling their own stories and in their own ways

TIKANGA

- That a long term strategy is developed which supports the development of marae, hapu and iwi services
- That research be implemented to support specific whānau/ hapu and iwi stories towards prevention, long term recovery and care and offender/perpetrator treatment



UKAIPOTANGA

Place of sustenance

This value emerges from the sense that both Tane and Hine had to acknowledge where their place of sustenance was in order for them to heal.

SUPPORTING STATEMENT FOR THE VISION

Recognised places of sustenance provide the best environment for positive change

Current situation

The kaupapa 'Ukaipotanga' relates to the place of sustenance and is can be in reference to the turangawaewae or standing place. As part of the vision for the sector the establishment of hapu organisations which have structural support was seen as a future priority.

While acknowledging the long term vision for the sector, the organisational environment from which kaupapa and tikanga Maori approaches are being provided are identified as describing the 'ukaipotanga' of service provision which currently exists. It is envisioned that these organisations as mentioned earlier will be maintained however within the structure of whānau / hapū and iwi to better ensure the relationships between whānau and their places of sustenance.

Priority Outcome

Hapū based organizations that have structural support

TIKANGA

- That pathways are provided to implement marae, hapu and iwi service provision.



KAITIAKITANGA

Guardianship of Well-being

The value of kaitiakitanga emerges from the concept that the descendants of Tane was appointed the kaitiaki mauri or the guardian of the life force within all things.

SUPPORTING STATEMENT FOR THE VISION

The pathway to healing incorporates the application of and respect for taonga Maori

Current Situation

A feature of kaitiakitanga is the preservation of resources. Therefore the issue of funding and the current challenges that kaimahi face in relation to funding and resource allocation to support and develop service provision is identified as an area of high priority.

In general Government funding is not targeted towards assisting kaupapa and tikanga Maori approaches to sexual violence. The 'Whānau Ora, strategy while identifying increased resources for whānau / hapū and iwi will not meet the development or work force capacity needs within the sector. Consistently kaimahi are forced to provide support in this sector through mahi aroha, while this may be balanced with the introduction of contracts into whānau the lack of support through appropriate training/ evaluations and accreditation bodies will continue to disadvantage the sector.

Current funding pools such as ACC, which has historically provided funding for sexual violence provision and CYFS, which looks at working with family breakdown, while available continue to undervalue kaupapa and tikanga Māori approaches. Funders are required to ensure that they are catering for diverse and innovative approaches to dealing with sexual violence at the coal face. Within kaupapa and tikanga Maori services this could mean providing educative services to also work with extended whanau to inform them of the impact of sexual violence and the historical context of sexual violence within whanau / hapu and iwi. This includes the breakdown in knowledge regime which currently mis-inform whanau / hapu and iwi about purakau such as Tane and Hine – Titama, the impact of colonisation, and development of kaupapa and tikanga Maori to deal with sexual violence.

Priority Outcome

That definitions for service provision encompass the Māori World View i.e. kaupapa Māori practises for funding and ongoing acknowledgement

TIKANGA

- Access to equitable funding



INTRINSIC

TO ALL ARE

MANA MAURI TAPU NOA AND WAIRUA

STRATEGIC PRIORITIES TOAH-NNEST	
NGA KAITIAKI MAURI	
NKM SHORT TERM STRAT OBJECTIVES	TIMELINES
Communication TOAH-NNEST policies and procedures around public interface and visibility discussed and implemented	
Structure development	March 2010
Resourcing	March 2010
Maimoa	March 2010
Branding/Logo Draft	April 2010
Forecasted budget	May every year
Membership Outline	June 2010
NKM Financial systems running	June 2010 (Draft)
National Gathering	September 2010
Policy documentation	December 2010
Website	2010
Rangatahi recruitment onto Pae	1 year 2011
Training Strategy	1 year 2011
NKM 5 year Plan (2015)	
NKM 10 year Plan (2020)	
Political parties to (incl Maori Party) to have SV established in charter	
Increased rates of disclosure	
Resourced SV budget	