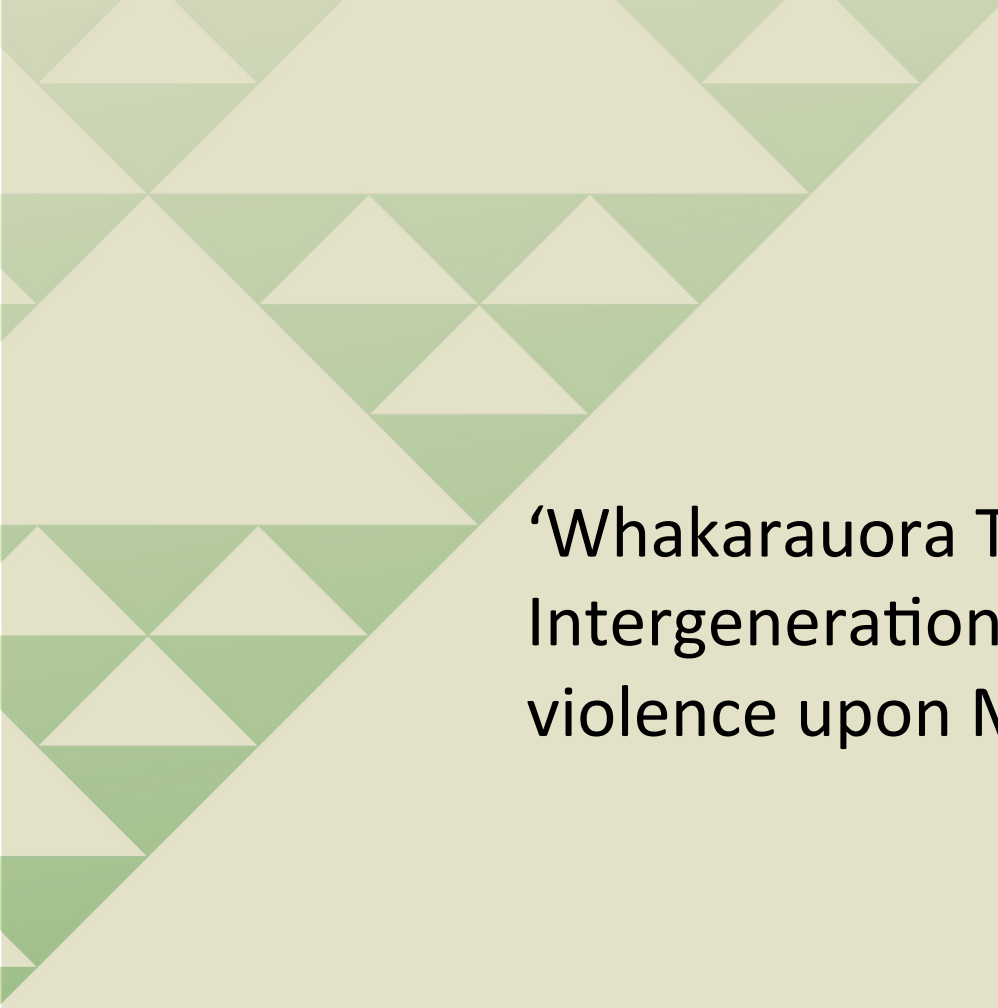


WHAKARAUORA TANGATA

UNDERSTANDING AND HEALING THE IMPACT OF SEXUAL VIOLENCE FOR MĀORI





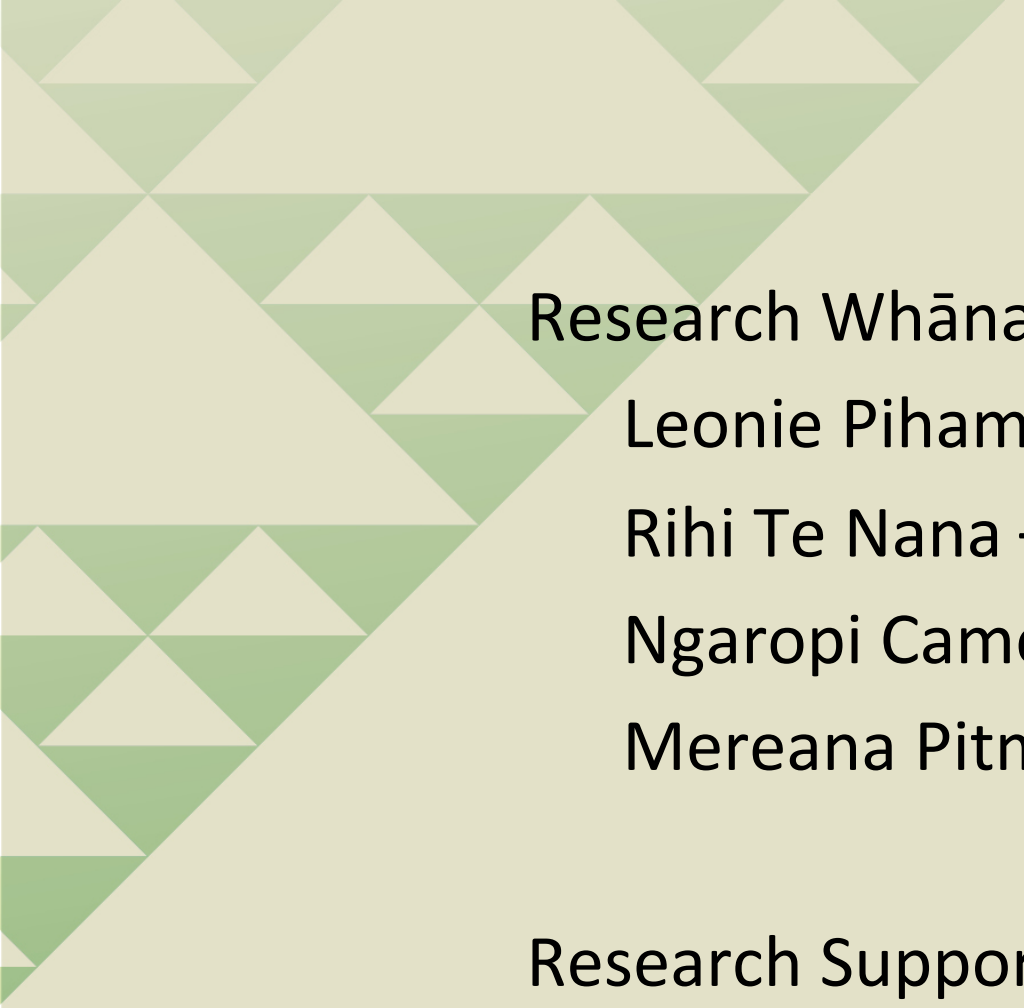
‘Whakarauora Tangata’ explores Historical and Intergenerational trauma and the impact of sexual violence upon Māori whānau, hapū and iwi.

Kaupapa Māori Methodology

Kaupapa Māori assumes Māori knowledge, culture and language is a core component of the research methodology and methodological principles are, therefore, derived from Māori knowledge such as the principle of tikanga Māori, the principle of rangatiratanga and the principle of whānau

Tikanga Rangahau : Methods

- Whanaungatanga
- Whakawhiti kōrero
- Hui



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Focus Areas

- Tikanga in regards to healthy relationships
- How relationships within and amongst Māori have changed/ What disruptions happened.
- How acts of sexual violence entered into our communities and the impact
- Cultural elements or concepts that are essential to healing from sexual violence.
- Strategies for intervention, values, practices to enable healing.

Defining Sexual Violence For Māori

Māori saw rape and especially incest as transgressing the mana, the status, the dignity and the future birth right of not only the victim but also the abuser and his people. Shame was seen, lain, address, actioned and put in its place. (Pitman 1996, p. 45)

Defining Sexual Violence For Māori

“Sexual Violence is not only about being a crime against the individual person but is an attack on the persons entire being and mana” (Sykes 1996)

“Instances of abuse against women and children were regarded as whānau concerns and action would inevitably be taken against the perpetrator” (Mikaere 1994)

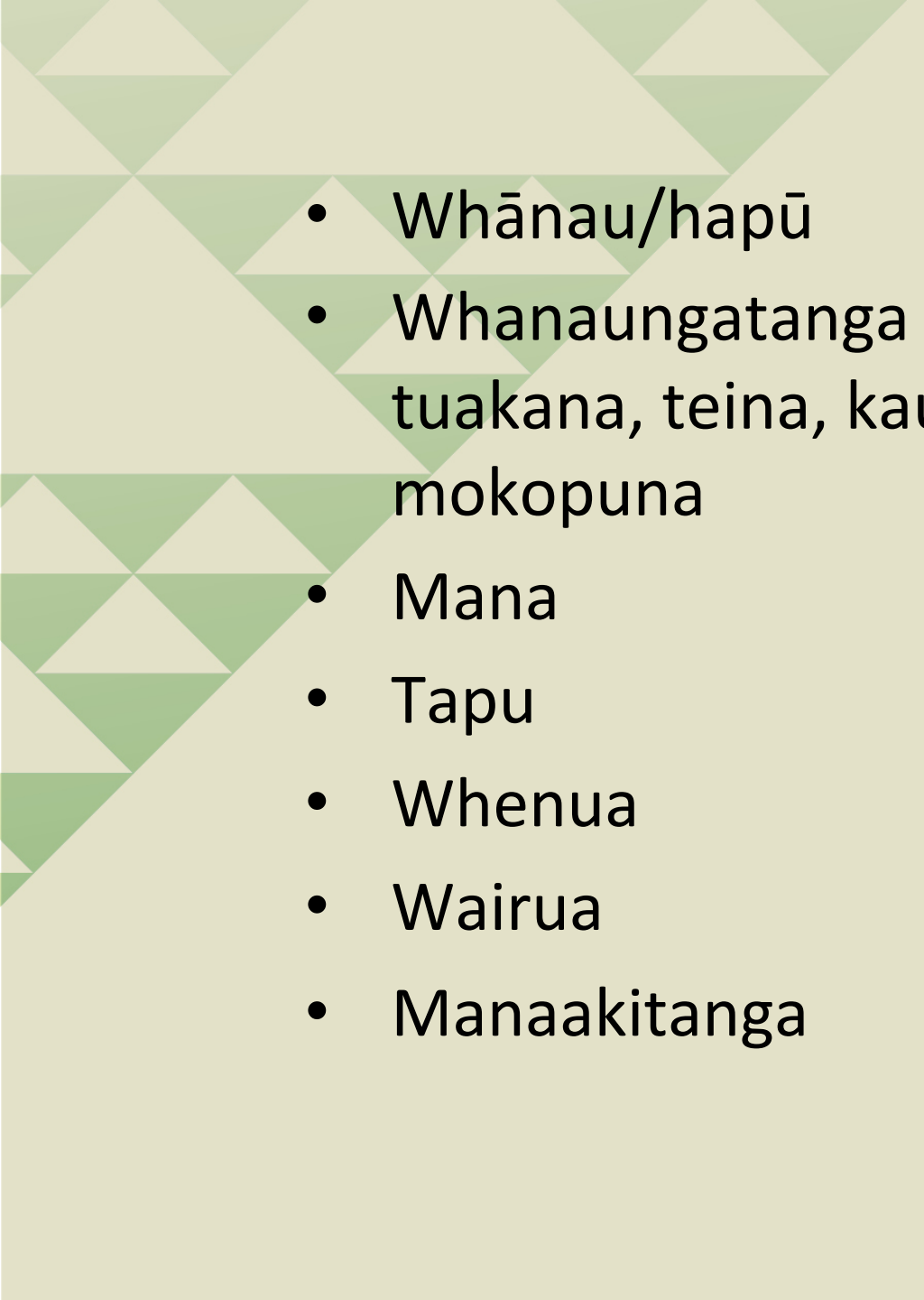
Defining Sexual Violence For Māori

A person was not believed to exist as an individual, but was linked through their whakapapa to their whānau, hapū, iwi and ecosystem. A slight or attack on one member of a hapū could therefore be considered an attack on the whole hapū and collective retaliation might be considered warranted. On other occasions the whānau or hapū of the offender might be expected to impose sanctions of their own in order to save face with the offended group overriding all this. (Participant Interview)

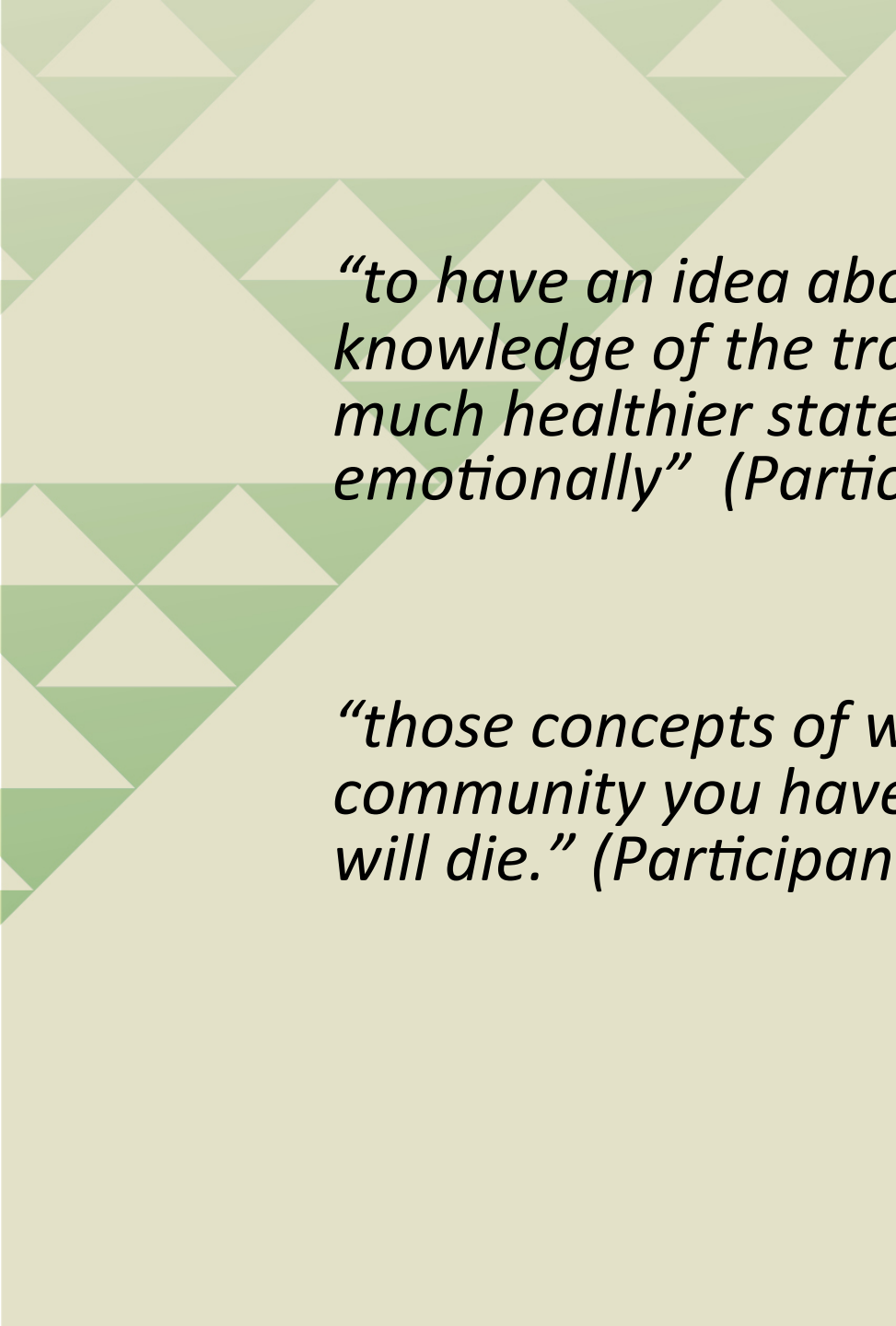


Tikanga

Mikaere (1994) highlights the importance of understanding the traditional Māori worldview with regard to the balanced and complementary roles of women and men in traditional Māori society. At the basis of that worldview is the concept of whanaungatanga, the interrelatedness of all living things, to each other and to the natural environment.

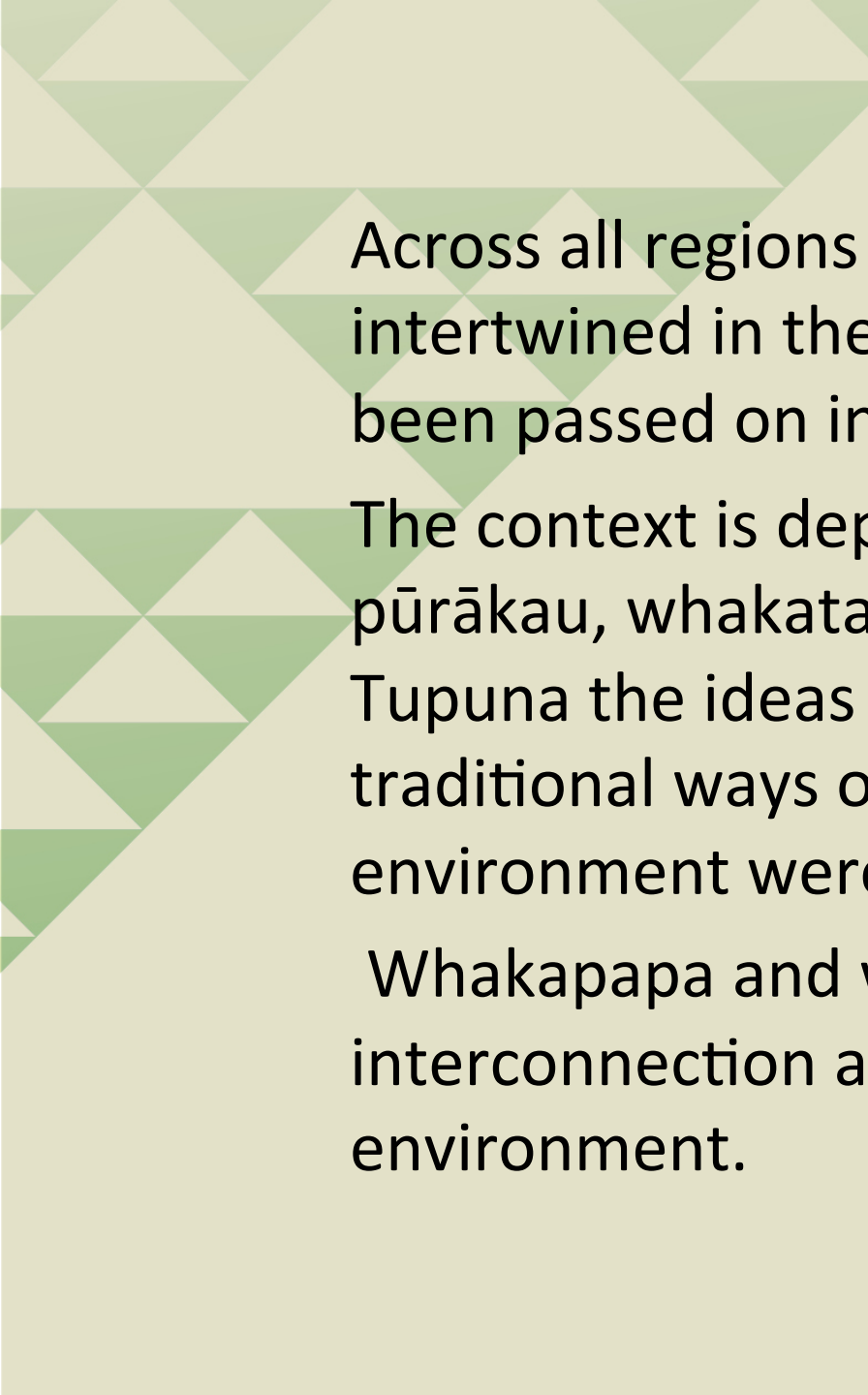
- 
- Whānau/hapū
 - Whanaungatanga – tuakana, teina, kaumātua, mokopuna
 - Mana
 - Tapu
 - Whenua
 - Wairua
 - Manaakitanga

- Taiao
- Mātauranga – pūrākau/oriori/whakataukī
- Taonga tuku iho – knowledge transmission
- Balance
- Connectedness
- Collective obligations/responsibilities



“to have an idea about healthiest relationships is to have knowledge of the traditional ways of being because they were in a much healthier state, much healthier mentally, physically, emotionally” (Participant Interview)

“those concepts of whānau, hapū and you know living within community you have to have a strong community otherwise you will die.” (Participant Interview)



Across all regions historical tikanga practises were viewed as intertwined in the purakau, whakatauki and waiata that have been passed on intergenerationally through whakapapa.

The context is dependent on understanding traditional stories, pūrākau, whakataukī, waiata; these carry the wisdom of our Tupuna the ideas and the depth of thought our Tupuna had about traditional ways of being, relationships and relationships with the environment were carried within stories.

Whakapapa and whakataukī demonstrate this knowledge the interconnection and the interdependence of humans and the environment.

Colonial Trauma

In the case of indigenous peoples, trauma is cumulative, with simultaneous or continuous damages to their psyches. The first was physical trauma, by mass murder and infectious diseases. The second one was economic, by the violation of their stewardship of the land, and forced removal from their natural habitat. The third one was cultural, by the compulsive Christianization and the prohibition of local belief systems. The fourth one was social, by the displacement of tribes during colonial expansion, which damaged families, altered gender roles, and diminished cultural values. (Fenabed 2009; 83)

Disruptions to Tikanga

- Invasion
- Alcohol
- Muskets
- Christianity
- Civilising
- Assimilation
- Raupatu
- Denial of Tikanga
- Denial of Te Reo
- Degradation of whānau, hapū, iwi structures
- Individualisation
- Imposition of Nuclear family
- Colonial Ideologies of Gender
- Urbanisation

Healing

- Whānau/ Whanaungatanga
- Whakapapa
- Mātauranga
- Tikanga
- Reo
- Mana wahine, Mana tane
- Papakainga
- Whenua
- Rongoā
- Karakia
- Wairuatanga


Healing – Whānau

'I always think back to the te pā harakeke (metaphor) you know and how the harakeke actually resemble or depict the whānau and its not just a whānau but its on the wider whakapapa and how they are nurtured and how the children are protected...

Also he tangata ,he tangata now that's all people and that is our principle...Is caring for each other and if we remember that, its about all people and all people are those that are close to us we are to value all people - we don't abuse them. The other one is that tou rourou taku rourou, about together we will carry the baskets to the people and its not just about food it is about our skills and our resources, about sharing what we have and looking after each other so I actually think they go hand in hand.' (Participant Interview)

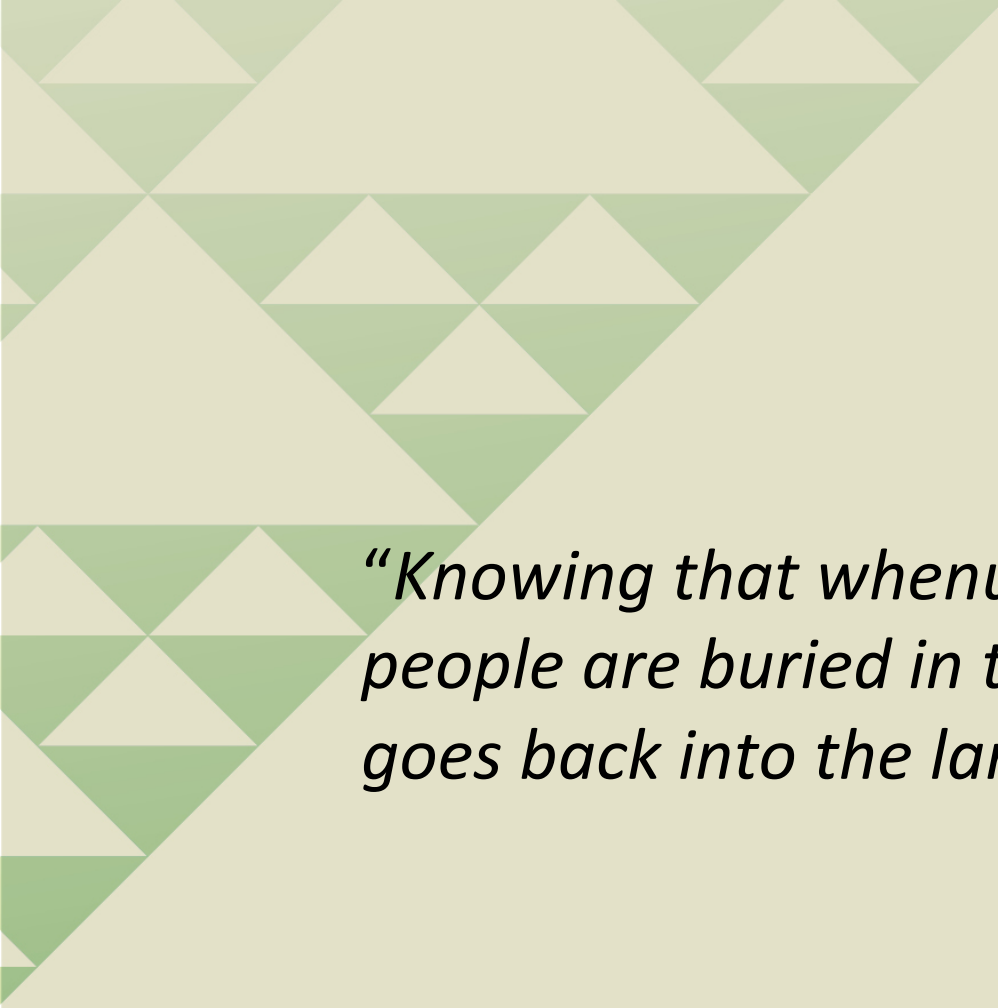
Healing - Whakapapa

“If we think back to our ancestral roots and our connection and our knowingness and our spiritual connection back to the land so of course when we talk about Papatūānuku we talk about ourselves. We are one and the same and through colonisation to have become detached or dislocated or ripped away from that spiritual connection has totally unbalanced us and in this case as Māori people we carry that... there is kind of unbalance.” (Participant Interview)



Healing – Papakainga

“we were cohabitating on a papakainga somewhere or pre urbanisation, we’d know each other – I would know my community more intimately.” (Participant Interview)



Healing – Whenua

“Knowing that whenua means a whole lot. Knowing that our people are buried in the land; and that the whenua from birth goes back into the land.” (Participant Interview)

Healing – Whakapapa/Karakia/Wairua

“Our original instructions were explicitly laid out in whakapapa and have been codified for us in a form of karakia ... I believe it’s based on traditional Māori ways of looking at the world. ... that sort of knowledge, whether it was Tohunga, class, the learned people, male and female of the community. And those rules tapu, and noa, as guidelines and Tikanga let’s call it, of that collective.” (Participant Interview)

Healing : Tikanga

“ Messages of hope such as ‘Nāu te pāhua tuatahi kaore ake nei kei au te pāhua whakamutunga’ have been repeated throughout the generations since first uttered by Te Whiti o Rongomai via whaikōrero, waiata, pao, whakataukī, short stories, key note speeches as a reminder to us all about the endurance of our Tupuna and as an encouragement and wero to ngā uri whakatipu to hang in there and not give up. It’s not over until we say it’s over.” (Participant Interview)

Healing – Mātauranga/Reo

“Through mātauranga Māori through reo through tikanga you know for me that is the way, maybe there are other ways but that’s what I have pushed because I have seen such benefits ... and I can talk like that from personal experience ... the stuff I have done really helped me cope with the sort of crap I have had to deal with.” (Participant Interview)

Healing – Mātauranga/Reo

“Practitioners have to learn conceptually what those things mean, and then they have to learn from the concept into what does that mean they do with it, with the whānau, mokopuna Māori . . . This is an Aotearoa tool. It has been really aligned to what’s in the other clinical assessment tools... We don’t even use [their] language. So we don’t say ‘strength based practice’. We don’t use that term. We say ‘mana enhancing’, ‘whakamana’, ‘whakamārama’. Just constantly keep using the reo.” (Participant Interview)

Healing - Rongo

“Huirangi where he talks about Marae Atea the importance of venting, and of resolving conflict, you need to bring conflict out into the open. Resolve conflict otherwise you just suppress it and you don't have tranquillity.... a state of rongo, or inherent, or ideas of rongo, striving towards rongo, achieving some type of rongo or tau, is wellbeing for me. Balance”. (Participant Interview)

Healing – Mana Wahine/Mana Tane

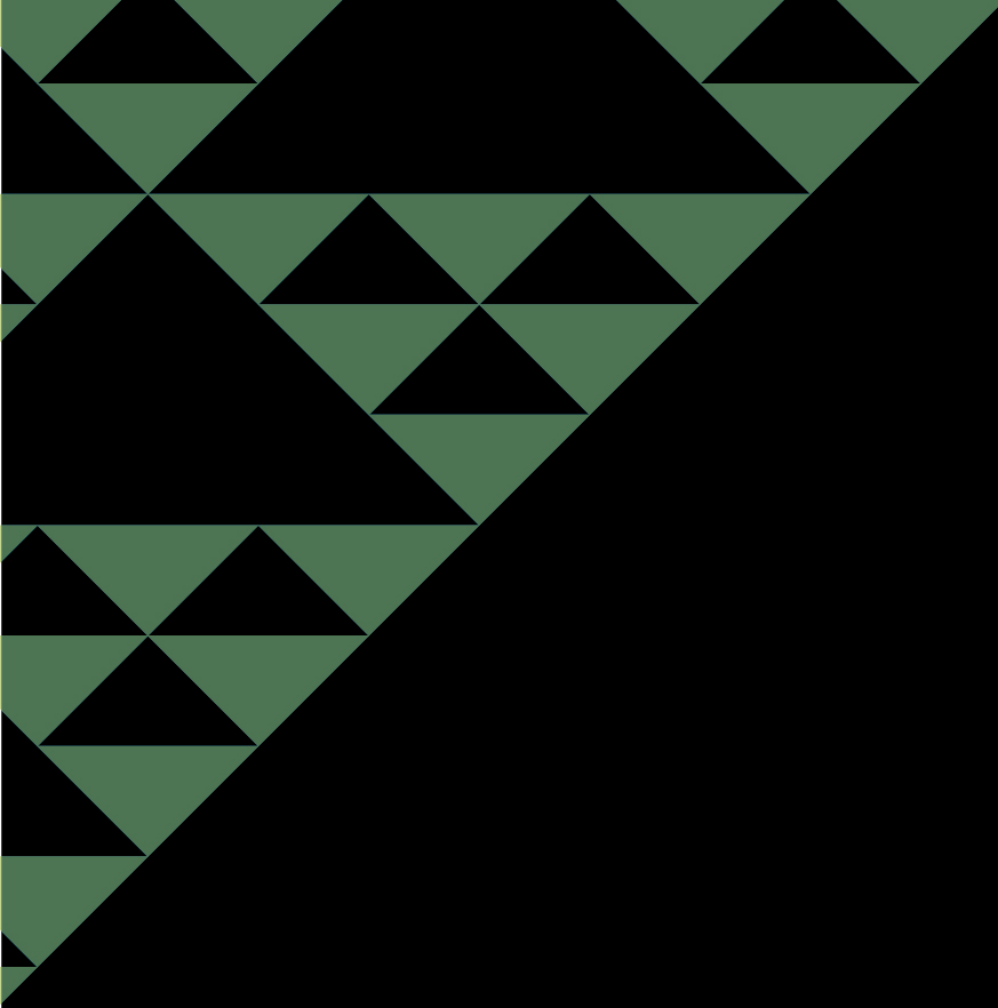
“As a child you think of them as relationships Papatūānuku and Rangi. We think of Rangi and Papa as parents in relationships and acting respectfully...the role of women and how we think about Papatūānuku as mother earth and so there is a level of respect around women, around children and thinking also of our whakapapa and what our birth right gives us. That birth right as Māori links us to where we are going but also to where we have come from.” (Participant Interview)

Healing - Rongoā

“Karakia, Wai, Rongoā you know Rongoā Māori or even just Wai Kawakawa those sorts of things mirimiri and you know Karakia like ‘Kawa ora ‘ “tupua te kawa ora, te kawa o te rangi’ those sorts of things talk about wellness from water from the environment those sorts of things help healing.” (Participant Interview)

Healing - Karakia

“I think there’s real potential for the use of karakia, well actually the use for some karakia. I think there’s a real need for composition of new karakia, waiata – that have utility in today’s world, based firmly on Māori way of the world, and for us the Taranaki view of the world, which remains unarticulated, or hasn’t been re-articulated for a long time in a formal way. And I think there is a need for that within our Taranaki Māori community. But composition of new karakia that can help us through the processes of today’s world. I think there is a need for that.” (Participant Interview)



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