

Nga Kaitiaki Mauri

- **Primary Prevention Programme for whanau to address sexual violence within whanau**

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- Primary Prevention Programme
- Whanau Ora
- Pathway Programme
- Mauri Ora training programme

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- The Transforming Whānau Violence Taskforce understands whānau violence as the compromise of Te Ao Māori values. Whānau violence can be understood as an absence or a disturbance in tikanga. Tikanga is defined by this Taskforce as the process of practising Māori values. The Taskforce believes that transgressing whakapapa is a violent act and that Māori have a right to protect (rather than defend) their whakapapa from violence and abuse.” (p.10)
- Kruger, T., Pitman, M., Grennell, D., McDonald, T., Mariu, D., Pomare, A.,(2004).p. 10

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- (A) Māori definition of sexual abuse based on cultural values is defined as the trampling of a person's mana or personal power and identity by others' sexual comments or behaviours. This definition is grounded in the Māori value of relationships, which Māori view as important and sacred engagements.

- Ngā Kaitiaki Mauri National Stocktake of Kaupapa and Tikanga Māori services (2009), p. 19.

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- **Sexual Violence** is Rape, forcing someone to have sex, sexual harassment, unwanted sexual touching, forcing someone to watch pornography, forcing a person to become pregnant, not using contraception, and not allowing wahine to take contraception, forced abortion or not letting the person have an abortion

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- Adding to those definitions is 'Intimate Partner Violence' also involves children witnessing violence in whānau in some form
- Intimate Partner Violence involves a range of behaviours directed towards a partner in the form of
 - coercion, threats, intimidation, emotional, mental abuse, using strategies of isolating their partner, minimising, denying, blaming, manipulation, harassing, stalking, forced marriage, marital rape, male privilege and economic abuse.

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- Any violation of Te Whare Tapu o te Tangata (that is the house of the people), such as abuse of the genital area and rape, has the potential to create distress amongst Māori women and their whanau
- This distress is not only physical or psychological in origin, but also spiritual and has multiple dimensions to it. Not only is this a violation of the woman herself, but also a violation of her tipuna and her future generations.
- Spiritual distress is often a dimension that is neither recognised nor acknowledged, but one that hinders recovery and healing.

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- As stated in Transforming Violence report by the Māori Taskforce on Whānau Violence they created a conceptual framework that assumes the impacts of colonisation as central to the normalisation of violence in whānau. (Mauri Ora). They go on to say that the results from the destruction and distortion of whanau violence is on whakapapa tikanga, wairua, tapu, mauri and mana, is one consequence of colonisation.
- Kruger, T., Pitman, M., Grennell, D., McDonald, T., Mariu, D., Pomare, A.,(2004).p.7

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- Transforming Whānau Violence taskforce discusses the issues of legitimacy when referring to raupatu and theft, this can be similarly applied to the intentional harm against another people, in terms of the deliberate colonising strategies employed by the settler government.
- Kruger, T., Pitman, M., Grennell, D., McDonald, T., Mariu, D., Pomare, A.,(2004).p.13

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- *Whakapapa describes the relationships between Te Aō Kikokiko (the physical world) Te Aō wairua (the spiritual world). The reciprocity and obligatory nature of whakapapa means that it can be used to create productive and enduring relationships to support change. Whakapapa establishes and maintains connections and relationships and brings responsibility, reciprocity and obligation to those relationships.*
- Kruger, T., Pitman, M., Grennell, D., McDonald, T., Mariu, D., Pomare, A.,(2004). P. 18
- Ibid: p. 18

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- “Violence is a global phenomenon”. Violence has a sequence of events, starting with an **intention** to commit violence on another person, then **acted** upon, creating an **impact** on individuals, whānau, hapū and ultimately their communities. New Zealand’s definition of violence, places less importance on the notion of intentionality, and rather more on the harm caused.
- Doolan, (2004). Violence in Society. P.1.
- Doolan, (2004) cites Ritchie & Ritchie (2002), p. 8.

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- The focus of primary prevention of sexual violence and all other forms of violence needs to be placed on the '**intention**' of sexual violence and other forms of violence, as opposed to the end result of harm that sexual violence has. This is a responsibility for everyone to intervene in the 'intention'.

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- Moana Jackson (1988) states in pre-European times, Māori had clear processes that defined ways of interacting and provided norms of control. He notes “**a complex set of customs and lore**” existed that provided the mechanism for regulating behaviour. These were both preventative and intervention mechanisms and provided systems of social control and resolution processes.

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- Essentially, an investment in culturally relevant monitoring and evaluation of all government programmes created and delivered to Māori is fundamental to all programmes being delivered.
- Such investments are critical for Māori to maintain their own processes retaining the cultural imperatives for health, wellbeing, based on the complex set of customs and lore that Jackson discusses. Te Puawaitanga o te Kāhano, p. 99

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- What is required to move forward is for people, groups and government to acknowledge and commit to the involvement of tangata whenua in developing and delivering solutions by Māori for Māori.
- Tangata whenua structures of leadership require engagement that is inclusive of whānau, hapū and iwi particularly where there is a need to respond to sexual violence within a Māori community.
- Ibid:p. 73

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- Ngā Kaitiaki Mauri has identified their goal of creating and developing a Primary Prevention Programme of sexual violence within whānau, utilising the Whānau Ora programme, whose outcomes are:
 - Whānau are self-managing
 - Whānau are living healthy lifestyles
 - Whānau are cohesive, resilient and nurturing
 - Whānau are participating fully in society
 - Whānau are confidently participating in Te Ao Māori
 - Whānau are economically secure and successful
 - The whānau approach is central to long term wellbeing.
 - Our strength and power comes from whānau – whānau is the key to eliminating violence. (E Tu hui participant).

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- An essential element of Whānau Ora is to build on the existing skills while realising the skill base in whānau to manage all situations.
- Building the capacity in whānau, hapū and iwi as a priority, offers effective prevention, responsibility, while restoring respect, trust, effecting whānau ora..

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- Primary prevention of the intention of any form of violence within whanau and community is everyone's responsibility.
- Whanau having regular whanau hui can be the start for all whanau to take responsibility for all whanau members and encourage mana enhancing practices of respect and dignity for each other.