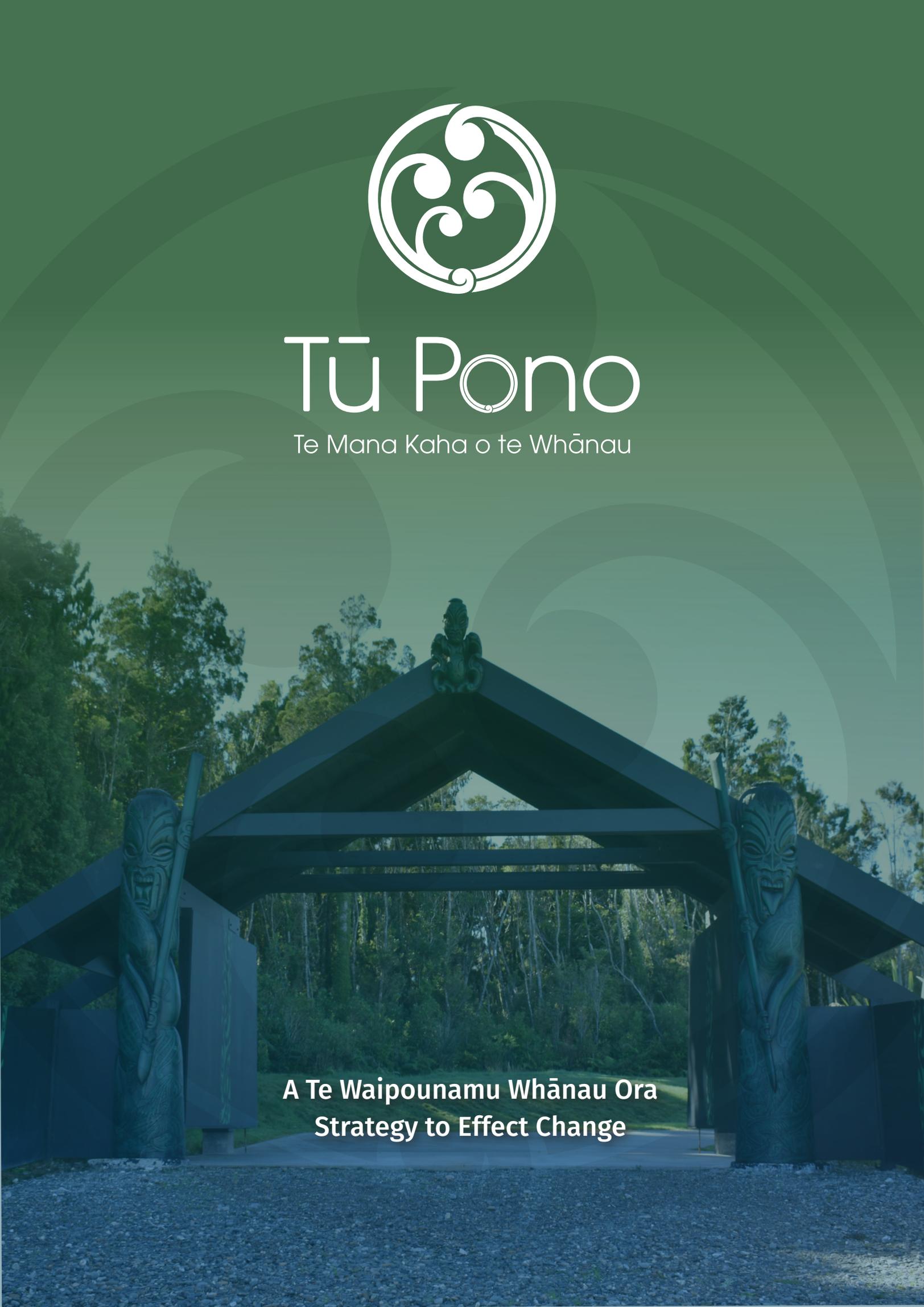




# Tū Pono

Te Mana Kaha o te Whānau



**A Te Waipounamu Whānau Ora  
Strategy to Effect Change**

# Karakia

Kia tau hā whakatau hā  
Kia tau Rangí whakatau Rangí  
Kia tau Papa whakatau Papa  
Kia tau Io Matangaro  
Kei runga ko te runga  
Kei raro ko te raro  
Kei roto ko te Kore  
Ka Puta Te Aomārama  
Me te mahi Tohunga  
Horahia kī ngā hau e wha  
Tíheí, Tíheí Mauri Ora

## Background

Tū Pono: Te Mana Kaha o te Whānau engaged with whānau through a series of twelve regional hui across Te Waipounamu. This strategy, to build a stronger Māori response to end the impact of violence, has been created and designed by the whānau of Te Waipounamu for the whānau of Te Waipounamu. The document is underpinned by values immersed in te ao Māori which are woven intrinsically throughout the poutama model and Tū Pono: Te Mana Kaha o te Whānau tikanga.

The poutama, pouhine is a traditional concept of Māori and it is a powerful metaphor adopted by Tū Pono: Te Mana Kaha o te Whānau. Our whānau whakapapa to greatness – working hard, striving for excellence and achieving transformation. The words contained within the poutama are a koha from the whānau of Te Waipounamu.

Tū Pono: Te Mana Kaha o te Whānau provides the foundation to apply a Māori approach to whakatika te tapu me te mana restoring the sacredness.

## Aunty Kiwa



He mihi tēnei mō te mahi nui e mahia.

He mihi nui ki te whanau ki te iwi kei a tātou te huarahi ki a tātou. It's about finding our own solutions. He mihi ana ki a Tā Mark for starting the korero. Aroha Crofts e mihi ana. Kei a tātou. Nana nei e mea korero whakapakari te whānau. We have a lot of the answers in our own hands.

My korero is simple. Know you and your whānau are taonga like the sacred seed from Rangiatea that has survived the long difficult journey, full of potential to plant and then grow into a beautiful ngahere of life. Love one another, and don't waste a day. Don't go to bed angry; settle the take and sleep well as you never know when your time is up. Love your whānau unconditionally as you never know when it will be your last moment with them.

Live your life to the fullest and don't be afraid to 'deal with the issues' by doing nothing and saying nothing is just as bad as actually being part of the take. We no longer can accept this low level way of communicating within our whānau or to each other as we come from rangatira and are a noble people, we have rich solutions within our culture, our reo, our waiata, our whakataukī. We are the living breath of our tūpuna, they died fighting for us not only to live but to live our lives filled with mana and always striving for a better tomorrow for our mokopuna. We can no longer look for solutions around us, but instead we must be the solutions. Tū Pono: Te Mana Kaha o te Whānau is us and our collective knowledge, strength and power. Together we create the wave of change.

Mereana Moki Kiwa Hutchen  
(Aunty Kiwa)

## Tā Mark



Kei ngā manawa tītī o te motu, nā a Aoraki e mihi ana.

E tangi kau tou ana ki a rātou ngā kuku o te manawa kua mene atu rā ki tua o te tatau pounamu. Koutou ngā mate, haere, haere, e oki e. Rātou ki a rātou, tātou te hunga ora ki a tātou, tēnā rā tātou katoa.

Welcome to Tū Pono: Te Mana Kaha o te Whānau, the first Te Waipounamu strategy to effect change by embedding a Māori response to end the impact of violence within the lives of whānau. I am pleased to introduce this strategy, which details a collaboration of thoughts, provocation and aspirations expressed by whānau across the motu of Te Waipounamu.

To end the violence, we need to break the silence, to speak out, to eliminate opportunities for violence to occur, to create situations for liberation – try new approaches and build sustainable and mana-enhancing relationships. If the answers to the seemingly intractable problems of violence lie in our own hands, then it was imperative that Tū Pono: Te Mana Kaha o te Whānau went to the whānau to hear their solutions.

Between May 2016 – May 2017, Tū Pono: Te Mana Kaha o te Whānau engaged with whānau living in Te Waipounamu through a series of regional hui to hear their thoughts and solutions on what it would take to reduce and eliminate harm. The regional hui provided an opportunity for whānau to explore and establish the foundations for a sustainable Whānau Ora approach to address family violence. The discussions were centred on promoting whānau empowerment and action as a platform for change via partnerships between whānau, hapū and iwi, kaupapa Māori providers and Whānau Ora Navigators.

Whānau Ora is the ultimate outcome for Tū Pono: Te Mana Kaha o te Whānau which will be achieved when whānau feel empowered, are self-determining and active in achieving their own solutions.

Tā Mark Solomon  
(Ngāi Tahu, Ngāti Kuri)

# WHAKAPAPA

Establishing and maintaining connections to each other and to our land

# TIKANGA MĀORI

Upholding our customs, cultural practices and doing what is right

# MANAAKITANGA

Expressing aroha, being caring and helpful to one another

# WHANAUNGATANGA

Maintaining and nurturing positive relationships

# TOHUNGATANGA

Supporting and growing our whānau to enable them to be their best

# RANGATIRATANGA

Upholding the mana of people in all that we do, empowering ourselves and those around us and leading by example

# KAITIAKITANGA

Providing protection and safe environments

# WAIRUATANGA

Acknowledging our Māori worldview and nurturing those beliefs

# KOTAHITANGA

Moving as one collective, together, in support of one another

# Whakatika te Huarahi – Harenga Whakamua

## Ready the Path and Move Forward - Move Forward Together

### Step 1 Whakarite te Huarahi: Preparing the ground

A time to ready ourself for our feet to stand. Whakarite te Huarahi is about creating safe spaces.

### Step 2 Whakatika te Tapu – Whakatika te Mana: Acknowledging the hurt

The ground has been prepared, we are ready to restore our sacred birthright. A time for kotahitanga, manaaki, aroha, tika, pono and whanaungatanga.

### Step 3 Kei roto ko te Kore, Ka Puta te Ao Marama: A Pathway of hope and light

Creating space for whānau to achieve positive change.

### Step 4 Haerenga Whakamua: Taking action

Whānau are applying strategies for change.

### Step 5 Tū Rangatira: Believe in ourselves

This is the turning point where positive results encourage us to believe in ourselves.

### Step 6 Tukunga iho: We are achieving!

Putting kotahitanga into practice.

### Step 7 Kuru Pounamu: Treasuring our mokopuna

Mokopuna are at the forefront of our succession planning of aroha, tika, pono, tohungatanga, aumangea and Whānau Ora.

 <p>Whakarite te Huarahi</p>	 <p>Whakatika te Tapu - Whakatika te Mana</p>	 <p>Kei Roto ko te Kore, Ka Puta te Ao Marama</p>	 <p>Haerenga Whakamua</p>	 <p>Tū Rangatira</p>	 <p>Tukunga Iho</p>	 <p>Kuru Pounamu</p>
<p><b>Preparing the ground</b></p> <p>A time to ready ourself for our feet to stand. Whakarite te Huarahi is about creating safe spaces.</p>	<p><b>Acknowledging the hurt</b></p> <p>The ground has been prepared, we are ready to restore our sacred birthright. A time for kotahitanga, manaaki, aroha, tika, pono and whanaungatanga.</p>	<p><b>A pathway of hope and light</b></p> <p>Creating space for whānau to achieve positive change.</p>	<p><b>Taking action</b></p> <p>Whānau are applying strategies for change.</p>	<p><b>Self belief</b></p> <p>This is the turning point where positive results encourage us to believe in ourselves.</p>	<p><b>We are achieving!</b></p> <p>Putting kotahitanga into practice.</p>	<p><b>Treasuring our mokopuna</b></p> <p>Mokopuna are at the forefront of our succession planning of aroha, tohungatanga, aumangea and Whānau Ora.</p>

## Whakarite te Huarahi

A time to ready ourself for our feet to stand. Whakarite te Huarahi is about creating safe spaces.

We will need to be strong, and we will need to identify the most appropriate person to help us ready our path. This person will advocate on our behalf, it can be a friend, a whānau member or a Whānau Ora Navigator. The advocate needs to be proficient and skilled to facilitate whānau discussions, with the best intention, that can support our whānau to Whakarite te Huarahi – Prepare the Path.



### Step 1

Preparing the ground

## Whakatika te Tapu – Whakatika te Mana

The ground has been prepared, we are ready to restore our sacred birthright. A time for kotahitanga, manaaki, aroha, tika, pono and whanaungatanga.

This step includes identifying the right mix of supports and resources that will awahi whānau discussions and decisions to Whakatika te Tapu – Whakatika te Mana. It's not about being in denial, it's about speaking up and not allowing others to sweep things under the carpet. Let whānau know with mana that they are accountable for their actions, learn to articulate what has happened, now is the time to start identifying the pathways that will heal and restore the sacredness of te hinengaro, te tinana, te te wairua me te whānau hoki, to take back one's power. We need to start talking about this mamae, so we can go forward together.



### Step 2

Acknowledging the hurt



## Kei roto ko te Kore, Ka Puta te Ao Marama

Creating space for whānau to achieve positive change.

Whānau are reminded they are not alone. This is a whānau approach, the responsibility for change rests with the whānau. This is a time to seek healing, self-forgiveness, to work through guilt and blame. All whānau members are included in the healing journey to Whakatika te Huarahi – clearing our path of obstacles and by doing so we are inspiring a new pathway of hope and light, a path that gives you a feeling of freedom and happiness.



### Step 3

A pathway of hope and light

## Haerenga Whakamua

Whānau are applying strategies for change.

Moving forward and taking action helps to build whānau strength and improves our matauranga to implement change. It's going to take trust, being real and accountable, having vision and courage. We need to set goals and put these into action. Working through our short term goals to build long term aspirations.



**Step 4**  
Taking Action

## Tū Rangatira

This is the turning point where positive results encourage us to believe in ourselves.

Through taking action our whānau have the necessary skills to drive whānau leadership. We are mentally fit to make good decisions as a whānau, we are physically fit for our tamariki and mokopuna, we have positive attitudes, we find strength, passion and fuel to keep each other going, we are our own rangatira for change.



### Step 5

Self belief



## Tukunga iho

Putting kotahitanga into practice.

When we believe in ourselves and we move as one, our whānau are powerful, and we start to see results of positive change. We have broken barriers, we have built bridges, we maintain hope, and we are following our destined pathways. Our whānau is learning that knowledge is obtained everywhere, everything we do provides a learning opportunity, knowledge helps us to bring about change. By creating change we are achieving.



### Step 6

We are achieving!



# Kuru Pounamu

Mokopuna are at the forefront of our succession planning of aroha, tohungatanga, aumangea and Whānau Ora. We are living and breathing Tū Pono: Te Mana Kaha o te Whānau.



**Step 7**  
Treasuring our mokopuna



# Tū Pono: Te Mana Kaha o te Whānau - Tikanga

The rays of the Uenuku form the framework for Tū Pono: Te Mana Kaha o te Whānau. Tū Pono has been endorsed by Te Waipounamu as laying the foundation and setting the standard of what it will take for whānau to Whakatika te Huarahi – Haerenga Whakamua: Ready the Path and Move Forward – Move Forward Together.



Pou Whānau	Pou Tohungatanga	Pou Wānanga	Pou Mana Tangata	Pou Whakahari	Pou Tū Pono
<p>Whānau - acknowledging the priorities, embracing positive change, creating effective solutions, implementing meaningful actions and being the architects of our own future.</p> <p>Whānau, supporting and strengthening whānau - to commit to change for the better.</p>	<p>Whānau expect a highly skilled culturally competent workforce. Workforce development is based on a vision of potential. The workforce kawa, that supports whānau to connect and nurture each other is based on cultural practices and work policies that support whānau. Kaimahi must be well versed in Te Tiriti o Waitangi, Māori tikanga, Whānau Ora and willing to train in Marae based studies.</p>	<p>Provide wānanga for whānau to share, listen and build matauranga that will support whānau to whakatika te tapu, whakatika te mana, whakatika te huarahi.</p>	<p>Building whānau tohunga, ariki and rangatira within skilled and proficient whānau. Supporting whānau to access Māori leadership development, and training through wānanga.</p>	<p>A time to celebrate and share. Whānau, hapū and iwi join to celebrate whānau and acknowledge the milestones achieved, to review and reflect under the kaupapa of manaakitanga, kotahitanga and aroha.</p>	<p>A Tū Pono leadership network that is based upon the foundations of being tika, pono and aroha. A network that is well resourced, is actively supported by a range of stakeholders, is nationally recognised as the Te Waipounamu strategy to affect change and implemented as the Te Waipounamu Māori model of responsiveness.</p>



# Tū Pono

Te Mana Kaha o te Whānau

Tēnā rawa atu ki a koutou katoa, to the whānau who participated and contributed ideas, solutions, insights to end the impact of violence - during the the Consultation hui in 2016, and the Feedback hui in 2017. Tū Pono: Te Mana Kaha o te Whānau is a testament to your resilience, passion and humility – made for Te Waipounamu – by Te Waipounamu.

Ngā mihi nui, ngā mihi maioha, ngā mihi mahana,

Kia koutou kātoa!





# Tū Pono

Te Mana Kaha o te Whānau