



# **Book of Proceedings**

## Building a Te Waipounamu Māori Response

Thursday 9 June 2016 - Tuesday 6 June 2017





### Prepared by

Tū Pono: Te Mana Kaha o te Whānau

For the contributions made from the whānau of the

Te Waipounamu

Consultation Hui

Thursday 9 June - Tuesday 26 July 2016

Wairau, Waitaha, Arowhenua, Arahura, Ōtākou and Murihiku.

and

Feedback Hui, Thursday 28 April - Thursday 25 May 2017

Wairau, Waitaha, Arowhenua, Arahura, Ōtākou and Murihiku.



















### **Acknowledgments**

Tū Pono: Te Mana Kaha o te Whānau wishes to acknowledge the significant contributions made by the whānau, hapū, iwi, Māori communities and agencies across all sectors of Te Waipounamu. We all came together to share ideas and solutions to address family violence, and motivate change to end the impact of violence within the lives of whānau, who live in Te Waipounamu. Our tears were shared, our stories told as we mobilised courage and forged new understandings about how to achieve change in our lifetime, through the commuity discussions we participated in as part of Tū Pono: Te Mana Kaha o te Whānau.

Tū Pono: Te Mana Kaha o te Whānau greatly acknowledges the leadership of our Champions:

- Tā Mark Solomon who initiated the first conversation about taking the hui to the homes of our whānau. He bravely drew upon his own personal experiences of family violence and in doing so set the scene for whānau to have real, honest conversations.
- Tāua Kiwa Hutchen for her stamina, passion and vision for whānau to "Whakatika te Huarahi Haerenga Whakamua",
- Dame Hon Tariana Turia, who responded to the korero she heard from Te Waipounamu, and wanted to support the journey of change;
- and our Advisory group of Taua and Pōua; Expert Practitioners; and advisors for your continued guidance and comittment towards the development of Tū Pono: Te Mana Kaha o te Whānau.

We want to particularly recognise all of the whānau champions who freely gave of their time to travel with Tū Pono into the six regions of Te Waipounamu, for sharing your stories and insights into your own personal experiences of family violence. Your presence throughout the community discussions inspired us and motivated us to speak louder, to act bolder. Thank you for keeping it real – for being Tū Pono.

Finally, to all 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! Te Rūnanga o Ngāi Tahu; Te Pūtahitanga o Te Waipounamu; Te Whare Hauora; Te Puna Oranga; Te Rūnanga o Ngā Maata Waka, He Waka Tapu.

### Mō tātou, ā, mō kā uri, ā muri ake nei - for us and our children after us.

#### Karakia

Kia tau hā whakatau hā

Kia tau Rangi whakatau Rangi

Kia tau Papa whakatau Papa

Kia tau lo 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 ki ngā hau e wha

Tihei, Tihei Mauri Ora

#### Mihi

Tēnā koutou ngā pou o te kaupapa e whai ake nei,
ngā mihi tei tei nau mai haere mai
kia whakaritea te huarahi o tēnei kaupapa
Kia ea ai te whakatauki
He aha te mea nui o te ao?
He tangata! He tangata! He tangata!
He oranga no reira,
Tēnā koutou, tēnā kotou, tēnā koutou katoa.



## Contents

Acknowledgments	3
The Tohu	6
Executive Summary	8
Background	10
Tū Pono: Te Mana Kaha o Te Whānau Outcomes:	12
Overview of the Consultation Proceedings	13
Common terms raised during the consultation hui	13
Tū Pono: Te Mana Kaha o te Whānau ~ Aumangea	14
The Workshops	16
The Team	17
Advisory Group 2016 - Present	18
Contact Details	19



Arowhenua marae, Thursday 27 April 2017



### The Tohu

The Tū Pono: Te Mana Kaha o te Whānau tohu (emblem) portrays the importance of whanaukataka (family togetherness) and the support needed from our older generation that will see our mokopuna soar, excel and propel.

The circle of the embodiment has a dual purpose, it reflects safety and protection, it also reflects our history of Papatūānuku and Rakinui, and all that encompasses our Māori whakapapa/DNA.

The tohu is a korowai (circle of protection), it encompasses two large koru, and these represent kaitiaki (parents / guardians) who are our pou (pillars) that provide support and protection for the kakano (seedlings / our young). The smaller koru featured in the lower part of the korowai represents us as mokopuna. The white spaces inside the korowai signify the resting place of potential, where fruitfulness can manifest.

As a whole the tohu symbolises current and future leaders, young and old, creating a flourishing whānau, hapu, iwi that empowers rakatirataka (self-determination) and aspirations to take flight.

Korero for tohu was gifted to Tū Pono: Te Mana Kaha o te Whānau by Ariana Wilson, Tū Pono: Te Mana Kaha o te Whānau Advisory Group Member.





Tane Mahuta and Te Akaraupo Pakeha, Tuhuru marae, 20 April 2017

"We need to believe in ourselves, believe in our whanau and be brave to face the issues.

This is not about money or politicians. It is certainly not about provider ORA; it's about instilling self-belief in our families that they can do for themselves, this is about whānau stepping up to the plate and having brave conversations, loving conversations, reminding whānau that they are loved – despite the long road ahead." – Hon Dame Tariana Turia,

Arahura Marae, Friday 24 June 2016

### **Executive Summary**

"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, build sustainable, mana-enhancing relationships. And yes, I know we can achieve all that - together!" ~ Tā Mark Solomon, May 2016.

In early 2016, while Christchurch prepared for the Crown's Integrated Safety Response pilot, Tā Mark Solomon, Kaiwhakahaere for Te Rūnanga o Ngāi Tahu called on Te Pūtahitanga o Te Waipounamu – the Whānau Ora Commissioning Agency- to find a way forward in addressing the prevention of family violence. Tā Mark Solomon emphasised the importance of promoting whānau empowerment and action as a platform for change via partnerships between whānau, hapū and iwi, kaupapa Māori providers and Whānau Ora Navigators. His motivation was clear: If the answers to the seemingly intractable problems of violence lie in our own hands, then we must go to the whānau to hear their solutions.

Following that call, Te Rūnanga o Ngāi Tahu in conjunction with Te Pūtahitanga o Te Waipounamu, Te Whare Hauora and Te Puna Oranga implemented a two phase consultation plan which saw a series of community engagement hui across six regions of Te Waipounamu - Tū Pono: Te Mana Kaha o te Whānau. The focus of Tū Pono: Te Mana Kaha o te Whānau was to enable a stronger Māori response to family violence. The purpose of Phase One was to facilitate community discussions exploring and establishing the foundations for a sustainable Whānau Ora approach to address family harm/violence within the lives of whānau, in Te Waipounamu. The Phase One of the community engagement hui provided an opportunity to reflect on the legacies of the past, the present situation and the hopes and aspirations for the future.

Between June and July 2016, over 400 whānau members attended the community conversations in hui at Rehua Marae (Ōtautahi), Waihao Marae (Waimate), Te Tomairangi Marae (Invercargill), Arahura Marae (Hokitika),Te Hora Marae (Wairau), and Scenic View (Ōtepoti). An Advisory Group was established to provide guidance and support, a Te Waipounamu draft strategy developed, and a legacy created to ensure the data and voices of whanau would explicitly inform the next steps.

It was high stakes, but humbling and rewarding work, in the words of the people:

"Healing journey begins with whānau"

"We need to give our children a voice to say no"

"We need zero tolerance for violence on our marae"

"It's about being reconnected"

"Silence allows further violence"





#### "Whānau need to be our starting point"

In February 2017, Tū Pono: Te Mana Kaha o te Whānau prepared to implement Phase Two - the revisiting of the six regions and sharing feedback from the Phase One community discussions. The aim was to seek out any further recommendations, and in doing so help to refine the building of a Tū Pono: Te Mana Kaha o te Whānau Te Waipounamu Strategy – to end the impact of violence within the lives of families living within Te Waipounamu.

During Phase Two, participants were presented with the Tū Pono: Te Mana Kaha o te Whānau Draft Strategy, a Framework and a Response Model. These two documents were built upon the solutions offered by whānau during Phase One. Following these presentations participants were asked to form small breakout groups, to review the two documents and to provide feedback, from a Whānau Ora perspective as to where improvements could be made.

The final workshop consisted of questions pertaining to wahine and ways of lowering the crimes being committed against them. A limitation of this workshop was the time constraints. For example, there were two regions who were unable to provide feedback for this workshop due to spending more time reviewing the Tū Pono draft strategy. These participants were emailed the workshop questions and asked to respond electronically.

Overall, participants' discussions about responsiveness to family violence fell into the broad themes of whānau: acknowledging hurt, seeking healing, protecting tamariki and rangatahi, supporting parenting and whānau, strengthening male role models, and encouraging iwi and organisational responsiveness. These themes have been captured and reflected in the final version of the Tū Pono: Te Mana Kaha o te Whānau Te Waipounamu Strategy – to end the impact of violence within the lives of families.

#### Whāia te iti kahurangi ki te tūohu koe me he maunga teitei



Ko Aoraki te mauka, Ko Pukaki te awa

### **Background**

Domestic and family violence is complex and multi-dimensional, requiring long term sustainable strategies to effectively contribute to change. Tū Pono is an emerging programme of work with diverse strands/tiers and multiple partners.

The statistics are undeniable. In 2014 – there were 102,000 police call-outs for family violence, each around 65 minutes duration and affecting 274,000 women and children. In addition, this number is likely to be significantly under-reported, given that only one in five cases is said to be reported. If you extrapolate that out, we could be looking at 1.4 million people affected by family violence each year.

One of the biggest concerns for Tā Mark Solomon was learning that Māori women make up just 7% of the national population, but nationally make up 50% of all family violence victims. In Christchurch, 47% of all victims of family violence reported to the Police are Māori women and children.

Tū Pono was established in May 2016 to bring about a co-ordinated response to whānau Māori experiencing family violence. The first task, aimed at confirming stakeholder buy in, saw Te Rūnanga o Ngāi Tahu came together with Te Pūtahitanga o Te Waipounamu – the Whānau Ora Commissioning Agency in the South Island; Te Puna Oranga and Te Whare Hauora – two kaupapa Māori providers in the family violence sector. In response to the appalling statistics - we had had enough.

We were acutely conscious of the approaching opportunity that would become established in Christchurch in July 2016: the Integrated Safety Response pilot. We appreciated that having multiple ownership and investment from key government agencies was a unique tipping point. It would enable us to highlight the chronic over-representation of Māori in the statistical profile of family violence while at the same time document the desperate under-resourcing of kaupapa Māori organisations attempting to respond to the ever-increasing demand for services. This was one of those milestone moments, when we needed to act fast and collaboratively if we were to have any hope of achieving leverage in such a critical policy area.

A two phase community consultation plan saw Tū Pono visit six regions in Te Waipounamu, to engage in solution focussed discussions; exploring ways to address the impacts of violence – and what are we – Te Waipounamu – were going to do about it. Not long after developing the plan to host engagement hui, an Advisory Group was established to guide the work initiated as a result of the Te Waipounamu community discussions.



The focus was to enable a stronger Māori response to family violence by asserting the whānau voice as a fundamental key to reducing and eliminating harm. Rather than being defined in our own sphere of influence – as iwi; as services; as Whānau Ora – we chose to come together under one korowai – one cloak of understanding that we could all wear. We called ourselves Tū Pono: Te Mana Kaha o te Whānau. Tū Pono literally means to stand in one's truth – to hold the faith.

We knew there would be no easy solution, but equally change must occur, and for this to happen whānau, hapū, and iwi must be given the opportunity to pursue knowledge and ideas that will strengthen, nurture and grow our communities within Te Wai Pounamu. A noble aspiration – the challenge of course would be in the implementation.

Between June and July 2016, Tū Pono: Te Mana Kaha o te Whānau hosted community conversations in hui at Rehua Marae (Ōtautahi), Waihao Marae (Waimate), Te Tomairangi Marae (Invercargill), Arahura Marae (Hokitika), Te Hora Marae (Wairau), and Scenic View (Ōtepoti).

We were told the "Healing journey begins with whānau"; "We need to give our children a voice to say no"; "We need zero tolerance for violence on our marae".

The answers were in the words of the whānau: "It's about being reconnected; "Silence allows further violence"; "Whānau need to be our starting point".

At all twelve community engagement hui the korero was purposeful; intentional; aspirational.

During our community discussions we asked ourselves the hard questions:

- Why don't we do anything when we know family violence is taking place?
- As neighbours, as friends, as family, why do we keep turning a blind eye?
- What are we doing as whānau to address these statistics?
- Why are we and everyone else turning our backs on these women and children?
- Why don't we speak out?
- What do our values mean in practice?
- How do we achieve oranga in our lifetime?
- If we designate our marae as violence-free, how do we monitor that?
- What incentives can we put in place to redefine our homes as a sanctuary of safety?

What we heard, when we really listened to our families, is that if we place our faith in them; if we ask them to co-design strategies with us, we can mobilise action; we can embed a preventive approach; we can keep all our families safe.

'...a single agency referral can leave victims without the complete range of the necessary supports and be ineffective in curtailing the behaviour of those perpetrating violence'

Family Violence Death Review committee, 2016. P.26

Our motivation in creating a collaboration of minds, was simple. Our focus was that we wanted to create the space for active and meaningful participation from whānau Māori including opportunities for whānau to determine, participate and lead their own solutions e.g. co-design, advocate, inform and implement at multiple levels. In order to achieve this, Tū Pono: Te Mana Kaha o Te Whanau sought to:

- 1. Improve response to whānau Māori at the interface of the national Integrated Safety Response programme
- 2. Ensure the needs, aims and aspirations of whānau are central to and inform decisions, actions and interventions intended to serve their needs in this context improved integration of services/responses for whānau in need/crisis
- 3. Identify challenges, constraints, gaps, needs and opportunities for improved response and/or innovative approaches
- 4. Enable and promote whānau led solutions reflective of their needs, strengths, aims and aspirations
- 5. Advocate on behalf of providers (and therefore whānau) for appropriate resourcing to effectively deliver quality tertiary interventions at the interface with statutory organisations.

In doing so, we agreed upon a set of key outcomes to enable us to remain focused on what counts:

#### Tū Pono: Te Mana Kaha o Te Whānau Outcomes:

- 1. Whānau have access to timely and appropriate services and support
- 2. Whānau Ora interventions are whanau led, and/or informed
- 3. Whānau Ora interventions are child-centric e.g. Te Rito o te Harakeke
- 4. Effective working relationships are agreed and maintained all partners aware of each others core roles and functions including pathways/processes to access timely and relevant services
- 5. Gaps and needs are identified with agreed strategies to address
- 6. Enhanced cross-functional relationships (direct and indirect domestic and family violence) building and maintaining effective partnerships to promote accessible pathways.



### **Overview of the Consultation Proceedings**

The Tū Pono: Te Mana Kaha o te Whānau community engagement hui each began with a powhiri, or mihi whakatau facilitated by the mana whenua o te rohe.

Each consultation hui opened with an official welcome by Tā Mark Solomon, sharing his own experience and views of family harm/violence, including national and local statistics. Tā Mark would also inform the hui participants that Tū Pono: Te Mana Kaha o te Whānau is in its infancy stage and the purpose of engaging with Te Waipounamu communities is to ensure Tū Pono reflects the values and aspirations of our Te Waipounamu whānau.

Following this address Hon. Dame Tariana Turia and Helen Leahy, Chief Executive for Te Pūtahitanga o Te Waipounamu would offer insights, and inspiration under a Whānau Ora lens, all three speakers helped prepare participants for the workshops that followed. There were other speakers that shared the podium: Matua Norm Dewes; Tania Mataki; Ariana Wilson; Ann Dysart; Donna Matahaere-Atariki; Maania Farrar; Vania Pirini; Margaret Henry, and Daniel Mataki. These workshops allowed whānau to share and divulge solutions that would soon become the making of a Te Waipounamu strategy - to reduce and eliminate the impacts of violence.

After the workshop sessions, the hau kainga were invited to offer the summary of the day, it was in the summaries where Tū Pono heard the voices of the people describing "where to from here" for their marae. At the end of each consultation hui, due to the nature of korero and stories being shared, it was imperative that Tū Pono: Te Mana Kaha o te Whānau followed proper tikanga to ensure 'the puku' was not left open before exiting the pā. All hui finished with a karakia and karakia waiata to whakanoa the tapū, before handing the rākau back to the people of the marae.

#### Common terms raised during the consultation hui



### Tū Pono: Te Mana Kaha o te Whānau ~ Aumangea

A key part of the Tū Pono campaign is the leadership of our Aumangea (advocates/champions). They were the driving force in giving flight to Tū Pono. They were steadfast and determined to support and encourage families of Te Waipounamu to have courageous, open and honest discussions creating opportunities for whanau to share their solutions and aspirations in addressing family harm/violence.



#### Mereana Moki Kiwa Hutchen (Aunty Kiwa)

(Ngāi Tahu; Ngāti Māmoe; Ngāti Porou; Te Whānau-a-Apanui)

Aunty Kiwa reminded us all "We must always be tika and pono with aroha – the truth will set you free". These are such meaningful words and so significant for the campaign. Aunty Kiwa has been a pillar for Tū Pono: Te Mana Kaha o te Whānau.



Tā Mark Solomon

(Ngāi Tahu; Ngāti Kuri)

"I have actively campaigned against family violence since 2002 when I first wrote an editorial in Te Karaka entitled - Breaking the Silence. You will have heard it said - silence implies consent. Silence is the real crime against our humanity that has motivated me to speak out wherever, whenever, to whomever. That's one of the reasons why my whole focus now is to go out into the communities and start the conversations. That's what Tū Pono is all about."



Hon Dame Tariana Turia

(Ngāti Apa; Ngā Wairiki; Ngā Rauru; Tūwharetoa; Whanganui)

"These are extremely difficult issues. We must all hold hands together and take our whānau, particularly our tamariki, to that special place our tūpuna prepared for us. We are born of greatness. Let us live it with pride and strength. While we may acknowledge trauma and reasons for these dreadful statistics, of family violence, we must also stand up and say there is no excuse."





**Norman Dewes** 

(Ngāti Kahungunu; Ngāti Porou)

Chief for Te Rūnanga o Ngā Maata Waka ki Ōtautahiand Chair of Te Pūtahitanga o Te Waipounamu General Partner Ltd Board. "I have worked with gangs and in prisons for over thirty years, I support Tū Pono 100%, Tū Pono is our pathway – in many ways it is the old trails our ancestors traversed - He Ara Whaiti, a new path of the old ways. That is a perfect metaphor for the model that you –and whānau across Te Waipounamu – have come up with to address family harm."

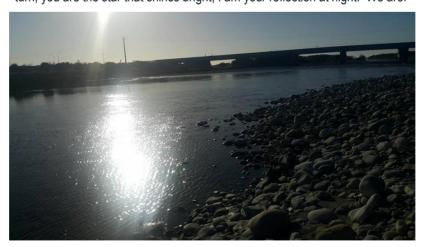


**Helen Leahy** 

Pouarahi / Chief Executive for Te Pūtahitanga o Te Waipounamu

"We must be bold and determined in mapping out the practices which reclaim our right to be safe. Over the next twelve months we want to stimulate discussions across all our marae to answer the question: what will it take to make the change?"

"I am the vibes within the tides, I am the curl inside the wave, I am the curve at the turn, you are the star that shines bright, I am your reflection at night. We are."



Te Tai o Poutini, ko Arahura te awa, 20 April 2017

### The Workshops

#### **Consultation Lead Facilitator**

Tania Mataki (Te Whānau a Apanui, Ngāi Tahu, Te Hamua) Kaiwhakahaere for Te Puna Oranga



Tania has worked in the family violence / sexual violence sector for thirty years. She facilitated the consultation hui in 2016, it was from these workshops that the Tū Pono strategy started to evolve. The discussions at the Tū Pono: Te Mana Kaha o te Whānau engagement hui largely focused on strategies and solutions for addressing family violence and abuse and finding healing, and for protecting tamariki and rangatahi from violence and

abuse and moving towards whānau ora (wellbeing).

Breakout groups at each hui discussed family harm, focusing on solutions and strategies for whānau. Themes that emerged from group discussions were: understanding the problem at hand, acknowledging the hurt, seek healing, protecting and nurturing mokopuna, tamariki and rangatahi, support positive parenting for positive whānau results, and strengthen male nurturers and protectors. Whānau also discussed the need to increase iwi and marae responsiveness, for instance whānau want to see iwi advocating on their behalf to change the culture of the crown and the media to stop referring to Māori as deficit, rather to see Māori for the Māui and Moana that they truly are - Aumangea.

Feedback from participants attending the Tū Pono: Te Mana Kaha o te Whānau community engagement hui has endorsed the hui as successful, and as the start of a wider conversation within Te Waipounamu that acknowledges, supports healing from, and helps prevent family violence. The speakers at the hui encouraged participants to take ownership of what is occurring within their own whānau and, where necessary, to step up into leadership roles that protect the safety of all whanau members.



Te Hora Pā, 11 May 2017



Ngā Hau e Whā Marae, 25 May 2017



Te Tomairangi Marae, 5 May 2017



### The Team



### Margaret Henry (Ngāti Maniapoto, Ngā Puhi, Ngāi Tahu)

Project Manager for the development of the Tū Pono strategy, and regional hui Facilitator for Te Tomairangi, Te Hora and Ngā Hau e Whā marae, 2017.

He aha te mea nui o te Ao?
He mokpuna, he mokopuna, he mokopuna
I am the ray that lights and ignites
I am the stars that dance in the sky
I am your kuru pounamu
~ Dedicated to mokopuna all over the world.



#### **Naieta Giftkins**

(Ngāti Hikairo ki Kawhia)

Project Assistant for the development of the Tū Pono strategy. "If my whanau flourish and are happy I am happy."



Vania Pirini (Ngāi Tahu)

Contracts Manager for Te Pūtahitanga o Te Waipounamu and regional hui Facilitator for Waihao marae 10 June 2016 and Arowhenua pā 27 April 2017.

"We are the generation where we need to be accountable; we must protect our babies, and ensure that they are safe – at all times."



**Maania Farrar** 

(Pare Hauraki, Pare Waikato)

Commissioning Manager for Te Pūtahitanga o Te Waipounamu and Guest speaker at Arahura marae, Thursday, 20 April 2017.

Maania graciously shared her own interpersonal experience of whanau resilience. She said "from adversity there is always an opportunity to learn, grow and thrive."

### **Advisory Group 2016 - Present**



Inu Farrar (Pare Hauraki, Pare Waikato) Oranga Tamariki



**Karen Brown** (Waikato) Totara Kotuku



Tania Mataki (Te Whānau-a-Apanui, Ngāi Tahu, Te Hamua)



Beatrice Brown (Rongowhakaata) Domestic Violence Manager He Waka Tapu



Sheryl Gardyne (Nga Puhi) Te Puna Oranga Psychotherapist



**Billie – Jean Cassidy** (Ngā Puhi, Ngāti Kahungunu) Probation Officer Department of Corrections



**Jynine Berryman** (Nga Puhi) Womens Refuge



Gwyneth (Piwi) Beard (Ngāti Porou) Tū Pono ~ Aumangea Whānau voi \*Guest speaker at engagement hui



Ariana Wilson (Ngai Tahu, Te Whanau-a-Apanui, Ngāti Kahungunu, Te Hamua) \*Guest speaker at engagement hui



Louise Waho (Nga Puhi, Waikato) Ministry of Social Development



Daniel Mataki (Ngāti Kahungunu) Te Puna Oranga \*Facilitator at engagement hui



Tim Reriti (Ngai Tahu/Ngati Mutunga ki Wharekauri) Cultural Capability Case Manager ACC



Karaitiana Tickell (Kati Mamoe) Kaiwhakahaere, Purapura Whetu



Pete Darrell
(Bermuda)
Clinical Director of Stopping
Violence Services





### **Contact Details**

Tū Pono: Te Mana Kaha o te Whānau has a leadership network and collaboration that spans Te Waipounamu, this is growing faster each day. For more details of how to become part of the Tū Pono collaboration you can contact us on <a href="mailto:info@tupono.org">info@tupono.org</a>.

You can also connect with us on Facebook, we can be found under Tū Pono: Te Mana Kaha o te Whānau – our logo is our profile picture – go like and share our page! This is where we post any latest news and updates. See you, and the whānau, there!

Alternatively, if you have any queries that may be of a private or sensitive nature, you can contact us during business hours on our dedicated email address: <a href="mailto:info@tupono.org">info@tupono.org</a> or alternatively if your matter is of grave concern, we encourage you to find help immediately, in the case of an emergency call 111 and don't hang up until the emergency service have arrived.

Within us, is the formless potential of creativity, innovation and response-abilities.



Tū Pono: Te Mana Kaha o te Whānau



info@tupono.org



www.teputahitanga.org

What is a Tū Pono: Te Mana Kaha o te Whānau Aumangea?

A Tū Pono aumangea is a champion of the people, they have brave and courageous conversations, they are an advocate that others can seek advice from that is knowledgeable and perceptive, so that they will know how to turn, where to fly, and where to land.

Are you the aumangea for your whānau?

