

Tihei Mauri Ora

Maori Creation & Engagement Story

Haere Mai Te Hikoi Ahau - Come On My Journey

Ko Ngapuhi Nui Tonu me Te Rarawa toku iwi.

Ko Wharepapa Morgan me Barber toku whanau.

Ko Claudia Johns ahau.

I have been blessed to have extensive experience on two of the 3 spectrums outlined further on. I speak here primarily from my experience on the 'Challenged' spectrum.

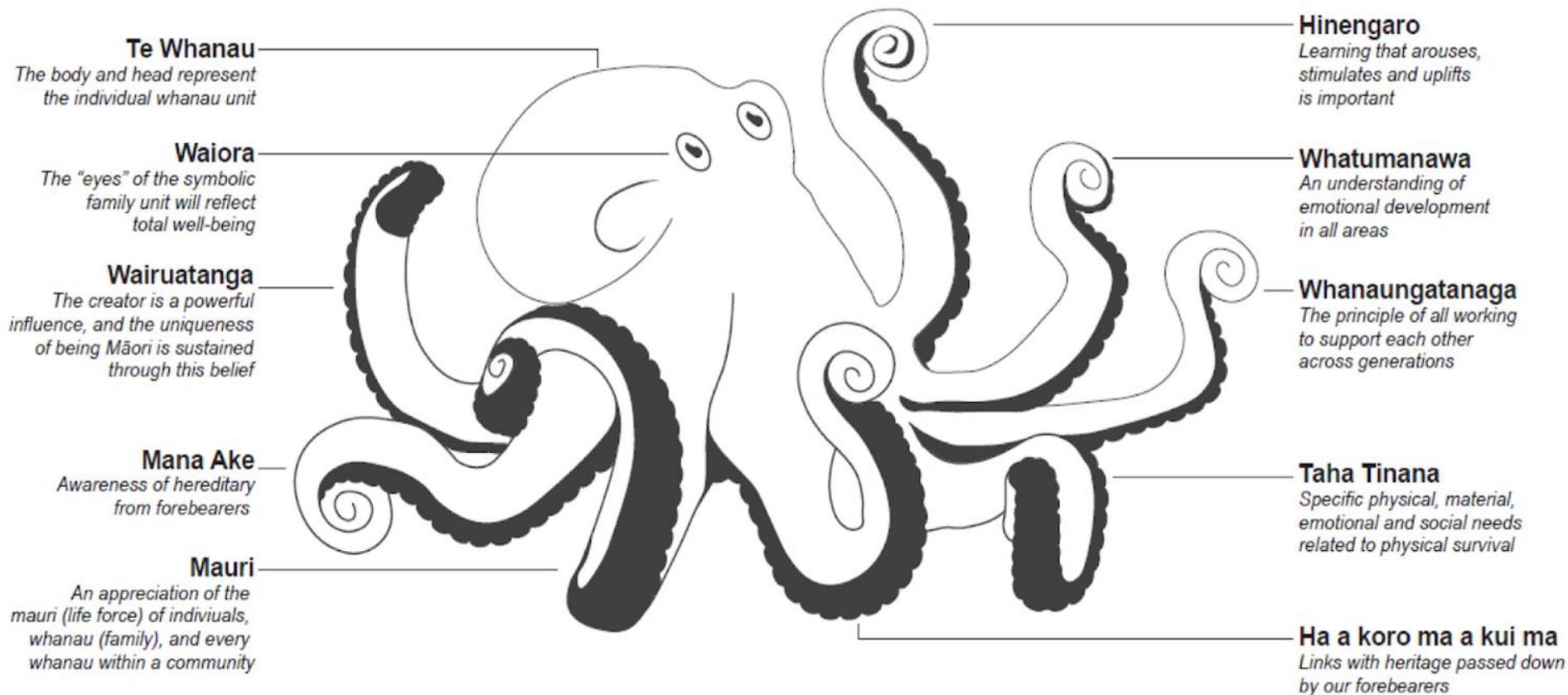
You must understand who I am to understand how to engage with me, and engage me.

I am Maori. I invite you to experience and feel my world.

Te Ao Maori



Te Wheke



Maori Identity and Colonisation

Our culture was outlawed and suppressed (Tohunga Suppression Act).

Our language was virtually eradicated, and **we have an oral storytelling culture**. We want to korero.

We were (strongly) encouraged into European models (housing, work, education) and our connection to Maoritanga was undermined.

Our traditional identity as men, women and takatapui was removed.

Te Ao Maori is connected and communal, and what happens for one area affects everything else. Sharing is key (learning, wisdom, tikanga, kai). We all have enough.

The European model is nuclear and specialised, and is designed to deal with specifics (health, housing, education) One can have more, while others have less.

We are all connected vs. Everything is compartmentalised.

Maori Identity And Its Universal Human Truths

I like to korero about things, not be told “this is what we do”. If you want me engaged, ask me how I feel about _____. I want a **conversation**, not an instruction.

My best conversations make me feel like I have an equal role as a participant. I feel like a team member who is included and valued. I dislike feeling like a child being guided by a parent or a boss speaking to a subordinate.

I may not remember your words, but I will always remember how you made me feel (the mauri of our interaction)

I believe and feel my world is **experienced** rather than lived in.

Maori experience defined

Unlike most Europeans, Maori experience the world through 6 senses. They are:

Seeing, hearing, smelling, touching, tasting and mauri.

We experience the mauri (life force) that is omnipresent in all things. Words, conversations, inanimate objects, and whenua (land) all have their own mauri.

You've all felt 'bad' places or 'bad juju', or fabulous energy places like waterfalls or waves at the ocean. This is mauri.

We extend our mauri as a gift (and accept yours) through hongi (exchanging mauri through breath, literally our life force).

Maori Against Maori Bias In My Aotearoa

My belief is the bias against Maori by Maori is born of colonisation.

My experience is this is most pronounced in Te Tai Tokerau, and has led me to identify 3 main spectrums.

These spectrums of lived experience not only prevent Maori from unifying, but it makes it very difficult to gather wide ranging feedback that is not statistical in nature, or biased toward one faction.

These spectrums are designed to inform which 'Maori' population you are aiming to serve.

The Really Good Maori - NUCLEAR

THRIVING AND MOST LIKELY TO ENGAGE

- Achieved success in the European model (mortgages, homes)
- Education in the European system (likely tertiary level for all immediate whanau)
- Most likely fluent in Te Reo.
- Regular at whanau hui
- Tech, health and socially literate.
- Most likely to engage in early intervention due to proactive approach.
- Network of feedback avenues, their privilege (and judgement) dictates feedback.

The Disconnected Urban Maori - FLEXIBLE

GETTING BY AND WILL ENGAGE IF INFORMED

- ❑ Grew up urban (most likely a Pakeha parent)
- ❑ Likely lived overseas or at least away from whenua (seeking to **belong** when they don't fit in 'properly' in urban setting, and don't fit in 'back home')
- ❑ Attends some whanau hui, but experience 'not fitting in', so it's awkward.
- ❑ Most likely not fluent, very basic understanding of tikanga and Te Ao Maori.
- ❑ Literate in most ways by being self taught through necessity.
- ❑ May engage in early intervention dependant on current circumstances.
- ❑ Limited access to network of feedback avenues but keen to engage and improve outcomes. Wider range of feedback.

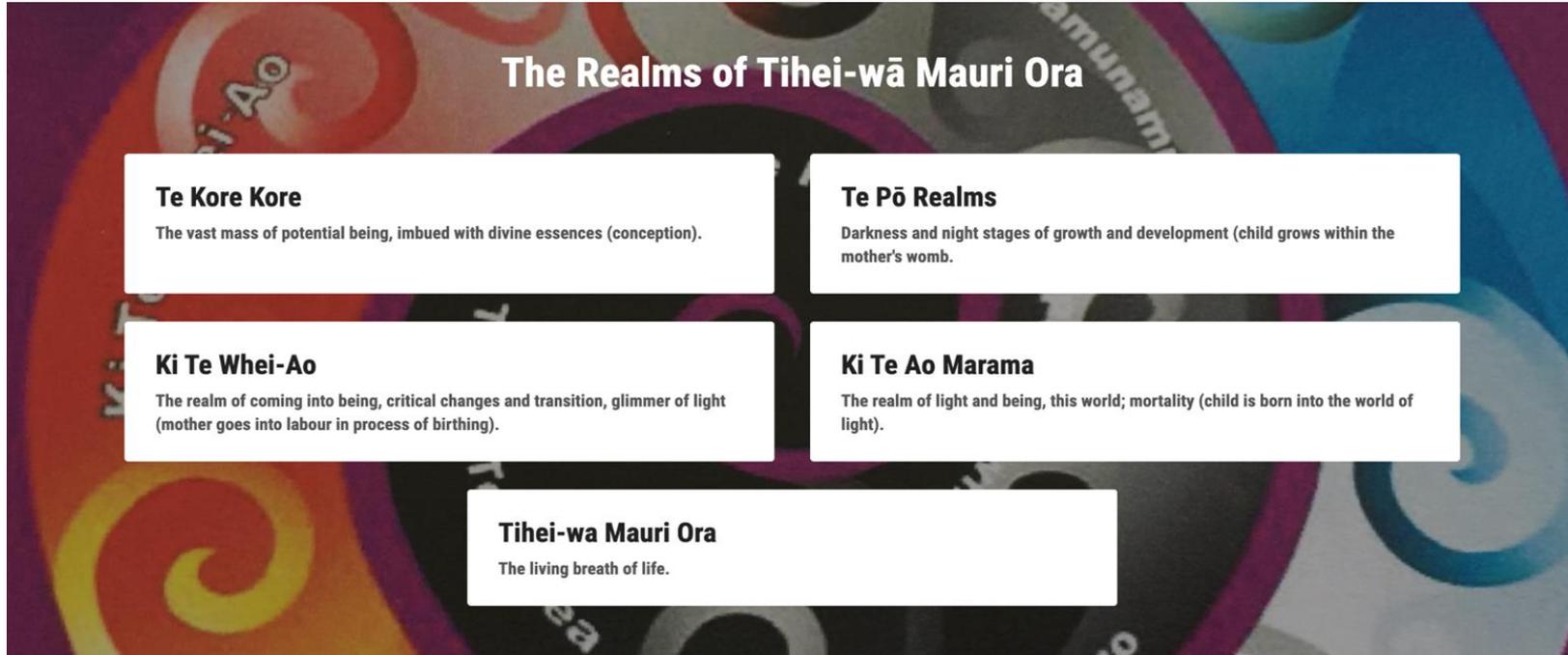
The Challenged Maori - COMMUNAL

SURVIVING AND LEAST LIKELY TO ENGAGE

- ❑ Vulnerable lifestyle, massive complexity due to socio economic factors
- ❑ Most likely to be involved In Justice, Corrections and substance abuses.
- ❑ Intergenerational trauma unaddressed, lack of alternative role models.
- ❑ Most likely to live near marae / rural and have alternative education in skills like hunting and foraging
- ❑ Proximity means attendance at whanau hui, but most often in support roles (kai, hangi prep, areas where practical experience counts)
- ❑ Possibly some Te Reo / tikanga awareness.
- ❑ Literate with tech to the point it alleviates complexity, but limited in device accessibility.
- ❑ Least likely to engage in early intervention due to reactive approach and unpredictable complexity.
- ❑ Feedback avenues possibly available where whanau is already engaging, but survival is relentless, and all consuming.
- ❑ As acute users of support services, this feedback is critical and hardest to access.

Tehei-wa Mauri Ora - The Maori Creation Journey

This work was created by Teina Piripi and Vivienne Body. I also acknowledge Te Runanga o Te Rarawa. Nga mihi ko te tautoko and for the express permission to use this image. This is a powerful clinical tool. Further information about this Indigenous knowledge can be found here: Piripi, T., & Body, V. (2010). Tihei-wa Mauri Ora! *The New Zealand Journal of Counselling*. Vol.30, (1), 34 - 46. Retrieved from http://www.nzac.org.nz/journal/Vol30_No_1_Piripi_Body.pdf.



Te Kore Kore (The Void of Unformed Possibility)

THE ENGAGEMENT INTENTION

My project / mission statement is

I am seeking engagement for the purpose of _____ (codesign, feedback, because I'm supposed to) My answer here determines how I engage.

My intent is to understand what is important to this whanau / rohe, and identify how I can further their goals too. This to uplift mana for both parties in the interaction.

I commit to keeping this front of mind throughout my engagement as it must be **authentic.**

Te Po Realms - Development Stages

DEVELOPING ENGAGEMENT

What am I offering them? What do I want from them? What is this experience likely to be like for them?

Why would they want to be involved? Why is my offering different (to their previous experiences)? Why would they trust me?

When is it appropriate for this community? When would they experience what I have offered?

How can we all experience success? How will this develop trust? How will they find out about this invitation?

Who am I trying to reach? Who is already established and trusted in this geographical area? Who is connected through whanaungatanga to this rohe?

Ki te Whei Ao (Glimmer Of Light, Coming into Being)

INTRODUCING RESOURCES INTO COMMUNITIES

What is this experience for them?

Why are they choosing this?

When can they engage and is my delivery mode appropriate to empower this?

How easy is this for them to access?

Who is engaging?

Ki Te Ao Marama - The World of Light

ENGAGEMENT RESULTS

What have we learnt?

Why is this important?

When can we take action on this? When is best for whanau?

How can we use this to further all our goals?

Who is best for my to enlist in these conversations?

Tehei-wa Mauri Ora - The World of Light

OUTCOMES AND ACTIONS

What changes can whanau experience now?

Why is this better?

When will whanau know it's changed by their experience?

How will their experience change? How will we know what their experience is now?

Who in the whanau will experience this change? Where in the process will they experience it?

Korero Ki Nga Maori - Conversations with Maori

The reason for the focus on Who, Why, What, How, When is these are conversational in nature. Engaging storytellers is much easier in conversation, or by taking them on a journey (like telling a story).

Their experience will be determined by their senses. All 6 of them.

Understand outcomes for whanau and how they experience success, or your metrics will be insular and self serving rather than serving whanau.

Maintaining virtuous spirals means everyone is uplifted. I cant win until my whole whanau win,

How Whanau Experience The World

The following 3 slides are from a piece of work I have developed called Mana Motuhake - Self Determined Well Being.

The relevant content addresses whanau empowerment

I have included these as an example of the whanau experience of empowerment, to further illustrate who Maori experience success vs. other metrics.

Hear

Whanau Experience Of Empowerment

- ❑ *Whanau hear an effort to engage in te reo Maori as **appropriate for the whanau***
- ❑ *Whanau **hear empowering language** when interacting with kaiwhakarato*
- ❑ *Whanau **hear authentic desire and korero** defining kaiwhakarato role as **being in service** to the whanau, not providing for the whanau*

See

Whanau Experience Of Empowerment

- ❑ *Whanau being supported by kaiwhakarato to **see their self identified goals being achieved***
- ❑ *Whanau **create visual representations** (path planning)*
- ❑ *Whanau see **authenticity in interactions** ie. willingness to work around restrictive processes, exhibiting individual consideration and understanding that **every whanau and its challenges are unique***

Feel

Whanau Experience Of Empowerment

- ❑ *Whanau **feel mana increase** through self determined successes*
- ❑ *Whanau **feel confident** identifying needs and determining best solutions*
- ❑ *Whanau are acknowledged through body language and cues, which makes them **feel self determining and feel fully engaged in the process,***

What I've Noticed On My Personal Journey

I'd like you to experience real me, in my space and environment. If you want to engage with real me, find a space where I feel safe and supported. It may not be my house, for a lot of reasons.

I get 'extra labour' requests from (well meaning) others seeking Maoritanga understanding, but only insofar as it supports their own work. You are asking for extra labour from these consumers, be mindful of it or better yet, address that. How could my whanau and I **experience** the win / win?

I, and most Maori, often prefer 'kanohi ki kanohi' (face to face).

Different 'spectrums' of Maori have different access requirements. This ensures an **unbiased** representative picture of how a locality truly operates.

I am often asked to condense Te Ao Maori. Te Ao Maori is expansive and all inclusive. I truly believe Te Ao Maori should inform all process design.

Speaking For Whanau

Remember I been failed multiple times already, and **my trust is hard to earn**. I have survived this long by being cynical.

Understand my **time is precious**. Surviving is hectic.

My complexity is as unique as I am, so transport, data, devices or a multitude of other barriers will likely be considerations, and can change daily.

I am put in boxes a lot (Maori, uneducated, criminal, poor) by society and even by other Maori. Talk to me like you **see me as a unique person**, not a patient / client / _____ .

Recognise my strengths. My life is really, really bloody tricky, I'm still here and so are my family. That in itself is a truly massive achievement, and I have had to develop mad skills to get here.

Further Thoughts

Identify where challenged whanau **already** engage well (trusted spaces) and meet them there. Eg. Kura, Whanau Ora, foodbanks, emergency housing and other supports we are accessing as **anything additional becomes a burden**, and therefore unattainable.

Can you imagine how disconnected we might feel from ANY process if someone wants to know our whakaaro (thoughts) when our need to ensure safe space first (exchange of hongis, meeting in our whare/ house) after our intergenerational trauma are not even considered much less observed?