



HEALING OUR FUTURE

NICOLA HARRISON

*Ngāi Te Rangi, Ngāti Raukawa ki Waikato,
Vaka Puaikura, Clan Urquhart*

HEALING OUR SPIRITS WORLDWIDE 2023

9th Gathering, Vancouver, 11-15 September



KO WAI AHAU?

Ko Mauao me Mangatautari toku maunga
Ko Tauranga moana me Waikato toku moana
me awa
Ko Mataatua me Tainui toku waka
Ko Tahuwhakatiki me Ruapeka toku marae
Ko Ngāi Te Rangi me Ngāti Raukawa ki
Waikato toku iwi
Ko Ngā Pōtiki me Ngāti Tukorehe toku hapū
Ko Ngaparetaihinu me Tukorehe toku tīpuna
Ko Nikki Harrison toku ingoa



Ā MĀTOU TAONGA PĪHORETANGA

Our Precious Skinpeelers



- CONTEXT
- KAUPAPA MĀORI

- METHOD
- KAIĀWHINA

- IHO & HĒ
- LASTING CHANGE



HINONGA O TUTUKI

CONTEXT

- Whānau, te pā harakeke & whanaungatanga
- Active colonisation (1830-1930)
 - Separation from economic participation
 - Removal of legal authority
 - Family nuclearisation
 - Child removal & education
 - Installation of patriarchy
- Severed of chains of knowledge transmission
- Internalised racism, lateral violence & ongoing colonisation impact on whanaungatanga



KAUPAPA MĀORI

1

RESISTS

Western ontological dominance

2

FOCUSES

on how power relations determine constructions of ordinary

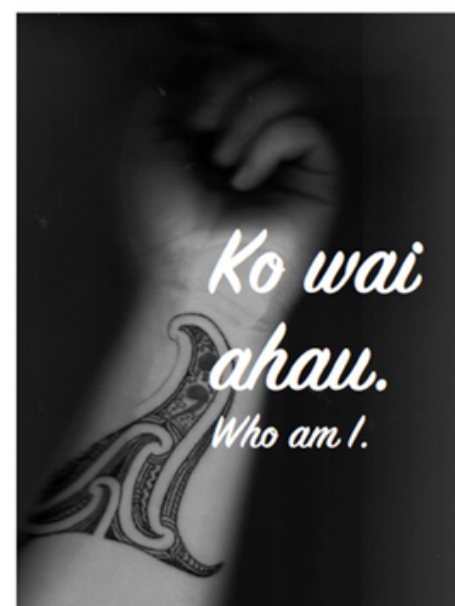
3

TAKES FOR GRANTED

te reo Māori, tikanga, whanaungatanga, and whakaaro Māori



HINONGA O TUTUKI



I am the granddaughter of a Scottish man
who fell in love with
a Rarotongan woman from Puaikura Vaka.

I am the mokopuna of a Māori grandfather
Ngāti Raukawa and Ngāi Te Rangi
and a European grandmother

Quick Reference FAQs

1. Is it going to be offered?
Yes, in the form of a \$100 voucher. You can choose which kind of voucher you would like: 10% (Petrol stations), Supermarket (Countdown or Foodtown), The Warehouse.
2. How much time will it take to contribute?
At least a 60-90 minute interview, although it may take longer. Plus, as much time as you need. We're used to receiving your transcript and queries.
3. Will anyone know that it's me?
The only people who will know it's you will be me and potentially a transcriber who will sign a confidentiality agreement. All identifying information will be removed from transcripts and printed material. Quotes used from your interview will not be given the same number as they cannot be linked to one person (story).
4. I don't want to let down my researcher / the person who invited me.
Don't worry, the person who invited you will not be informed of your decision to contribute or not. Your relationship with them will not be affected.
5. What happens if I change my mind and I don't want to contribute anymore?
You can withdraw at any time, no questions asked. Even if you have already had your interview and received a transcript, you can still withdraw right up until 12 months after receiving your transcript for review, no problem. If you have chosen not to receive your transcript then you can withdraw up until 12 months after your interview.
6. Will I have access to my audio file and transcript?
Your audio file and transcript will be stored separately on my personal computer and password

METHOD

- *Third party recruitment method*
 - *Professional safety assessment*
 - *All accepted*
 - *Established support*
- *Kanohi ki te kanohi*

- Whakapapa, te reo, tikanga, whānau, koha & kai
- Pūrākau analysis
- Co-created knowledge

KAIĀWHINA

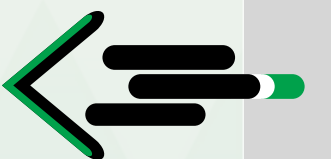
17 mōrehu of FCSCA

15 iwi affiliations

2 tāne

14 wāhine

1 two-spirit



HINONGA O TUTUKI

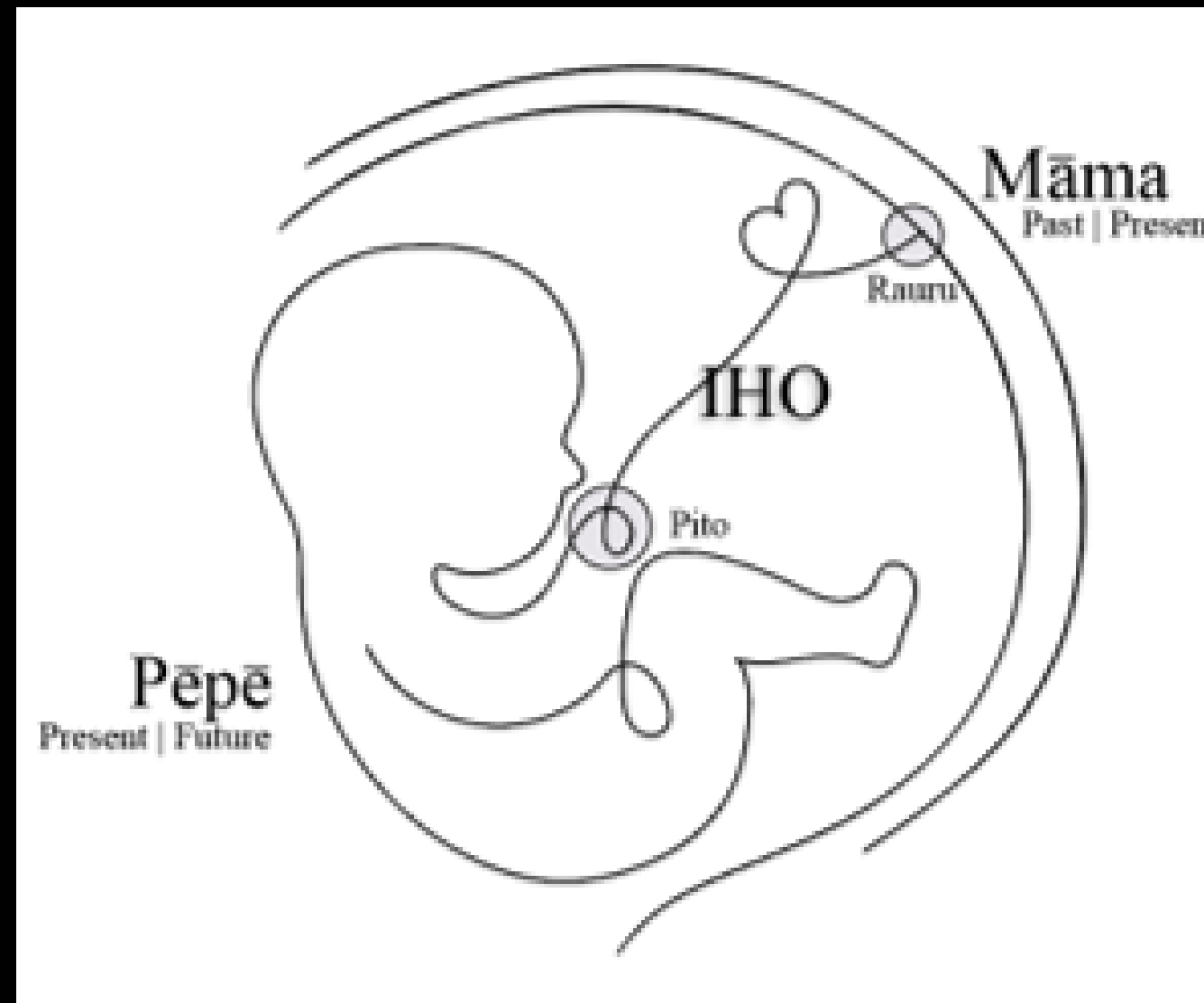
WHANAUNGATANGA

IHO

1. Middle portion of umbilical cord
2. The essence of something, what is the heart of something

Whanaungatanga iho

Dynamic enactments that reflect the essence of tikanga pono through their connection to tīpuna



HĒ

1. Mistaken
2. Gone arwy
3. Enacted incorrectly

Whanaungatanga hē

Enactments infused with colonial attitudes so as to render them harmful or toxic



HINONGA O TUTUKI

CREATING LONG-LASTING CHANGE

"MARIANA" 35-45Y, WAHINE

"My mother's trauma goes back and back to her father; do you know what I mean? Like it becomes a pattern, my whole whānau is so stuck in it...But I've pulled my niece [alongside me], it's like I started this spiral and they're like so grateful to me. Although, I've got 90% that can't stand me, that's okay. It's okay. Before it was like, "Why? How come? Why am I so different? Why am I so wrong? Why can't you guys accept me?" But that's their shit. You don't need to accept me. I accept me and I'm changing because I don't want to be the same, I don't want to be like you. I want to change for my babies...now my niece's mother... she was like, "I never told anyone." And now I see her child healing and trying to change...I'm just happy that I can help, you know like, "Come away, come away, you guys don't need to be connected. You have whanaungatanga yeah, I get it, but nah not when it's negative, not when it's evil and not when it's covering [up abuse]"

"HELENA" 50-60Y, WAHINE

... [I say to my whānau] you gotta start pulling your socks up, but they think it's all shit, they think it's a joke. "You wanna stay in that little area? Ok, you stay in that area". The ones that step away from there they do a lot better, I'm so proud, you can see it [in them].

"TURIA" 45-55Y, WAHINE

"[I] did not want my children to believe that, in any form, abuse is acceptable because I've been working all my life to protect my children from that behaviour being normalised. It's not acceptable. It's been very lonely but every bone in my body [wants to ensure] it doesn't go on to the next generation. I made sure that we fought hard to try and keep them as safe as possible. That's what we've done"

NGA MIHI



Questions?



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www.htadvisory.co.nz

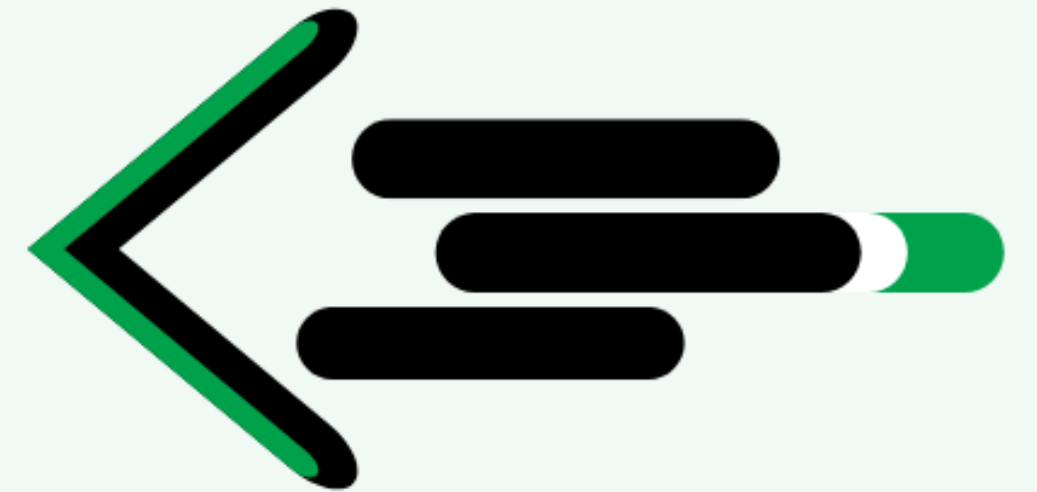
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