

Māori self-determination

*creating contexts of safety
& preventing sexual violence*



Nicola Harrison

Ngāi Te Rangi | Ngāti Raukawa ki
Waikato

Whanaungatanga iho

Manaakitanga & kōrero pono enactments
simultaneously facilitate protection for
tamariki & foster resilient relatedness



Mana me Tapu i te Tangata

- Mankind is but a channel through which mana may be exercised ([Barlow, 1994](#); [Tate, 2012](#))
- Mana is one's ability to draw on power from the land, or from the people ([Shirres, 1997](#)) or power from the spiritual realm, tīpuna (ancestors) or atua ([Barlow, 1994](#); [Marsden, 2003](#)). One's mana is determined by atua.

- Mana of children

They (children) also ask questions in the most numerous assemblies of chiefs, who answer them with an air of respect, as if they were of a corresponding age to themselves. I do not remember a request of an infant being treated with neglect, or a demand from one of them being slighted. ([Polack, 1838, p. 379](#))

- One's personal tapu is inherited from Māori parents
- One's connection to Io/Atua (Creator/God), who is the source of all tapu ([Shirres, 1982](#); [Tate, 2012](#)).
- It is te tapu i te tangata (a person's tapu) that is attacked in cases of abuse or mistreatment.

To Begin

as we mean to continue

"I will never, till the day I die keep the conspiracy of silence, because it does not keep people safe"

"As long as I have breath, I will share my story. If I can turn one heart, stop one young person from believing that "you don't make it 'cause you're Māori" then it's worth it"

"Why be a sheep, when you can be a llama?"

"No. Not with my kids. This stops here."



Te Mahi

Kaupapa Māori

Mōrehu of Familial Childhood Sexual Abuse (FCSA)

17 Kaiāwhina

- Aged 36-68
- Two tāne, one two-spirit, 14 wāhine
- Widespread iwi affiliations

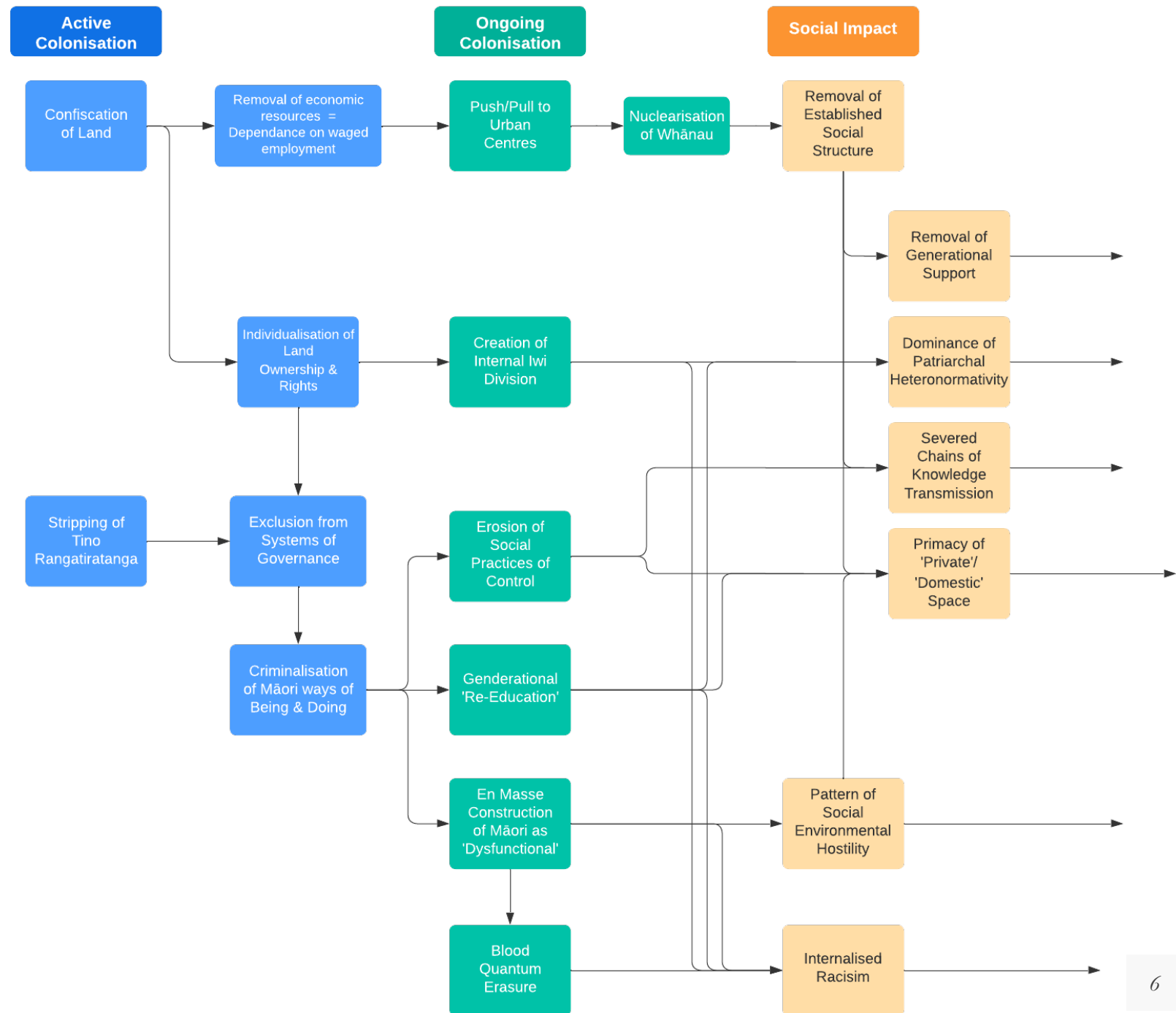
Third party recruiting method

- Psychological safety
- Invitation packs
- Kanohi ki te kanohi

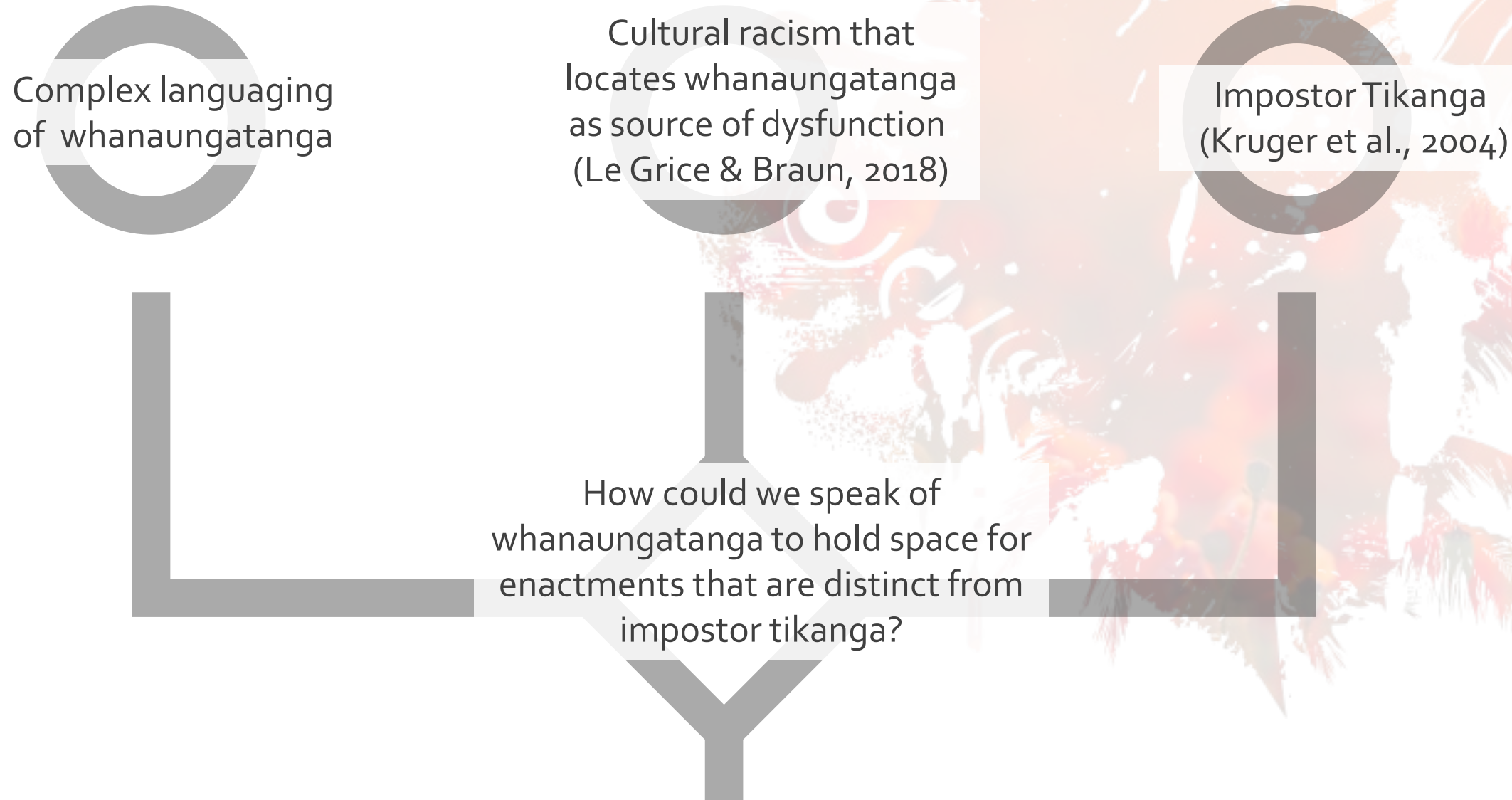
Pūrākau Analysis

Collaborative knowledge creation

Colonising Context



Whanaungatanga Iho



Complex languaging
of whanaungatanga

Cultural racism that
locates whanaungatanga
as source of dysfunction
(Le Grice & Braun, 2018)

Impostor Tikanga
(Kruger et al., 2004)

How could we speak of
whanaungatanga to hold space for
enactments that are distinct from
impostor tikanga?

Whanaungatanga Iho

Te Reo is analogous

iho

1. (noun) heart, essence, inside, inner core, kernel, pith of a tree, essential quality, nature.

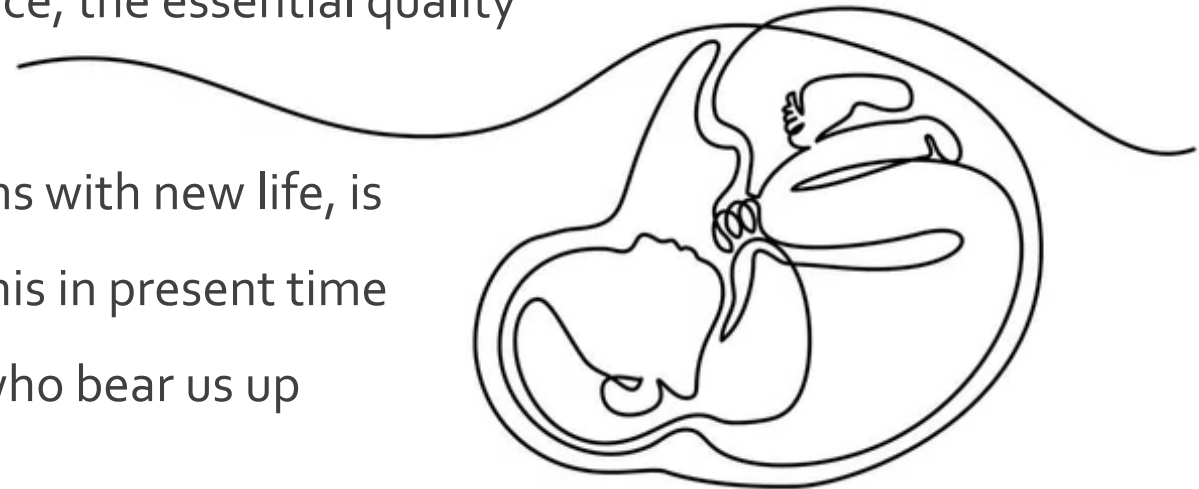
2. (noun) umbilical cord (middle portion).

(Te Aka Māori Dictionary, 2022)

iho (modifier)

1. something that is representative of the essence, the essential quality of base noun

2. something that connects previous generations with new life, is fluid, dynamic and responsive to the needs of this in present time while remaining tethered to the lives of those who bear us up



Whanaungatanga Iho

Te Reo is analogous

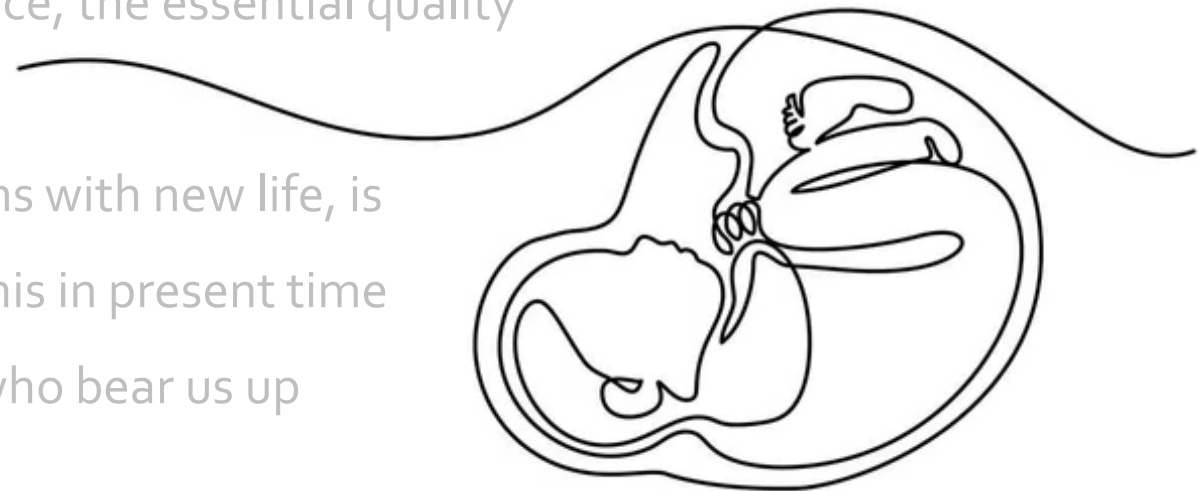
Whanaungatanga Iho

1. enactments of whanaungatanga that are representative of the essence at the heart of dynamics of whanaungatanga

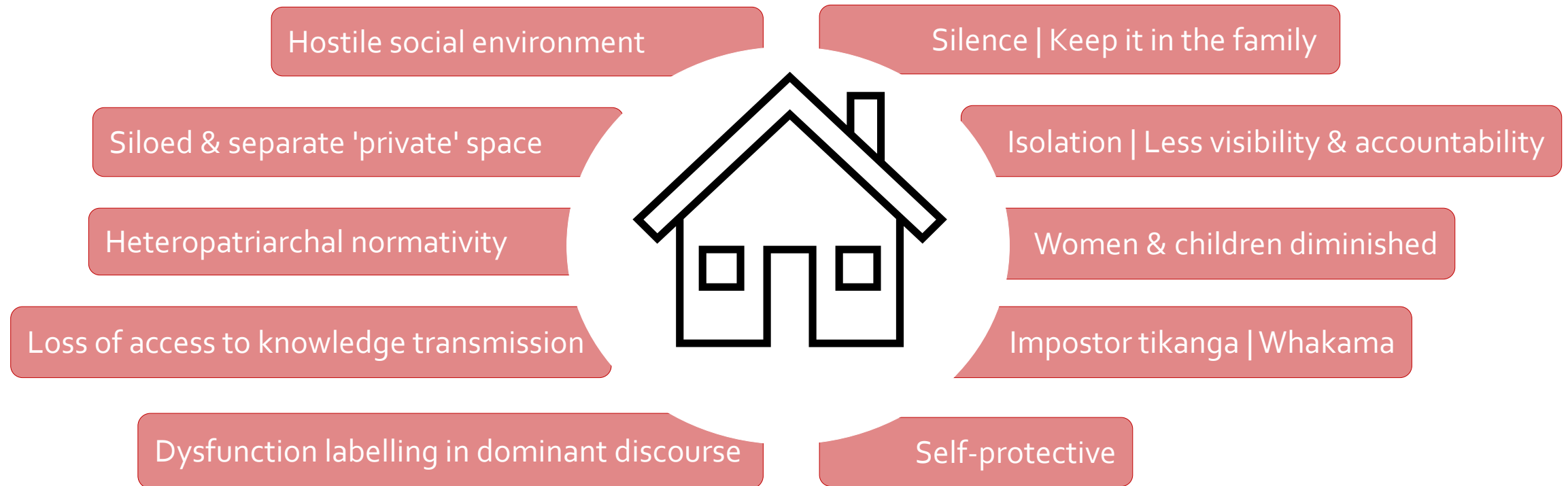
iho (modifier)

1. something that is representative of the essence, the essential quality of base noun

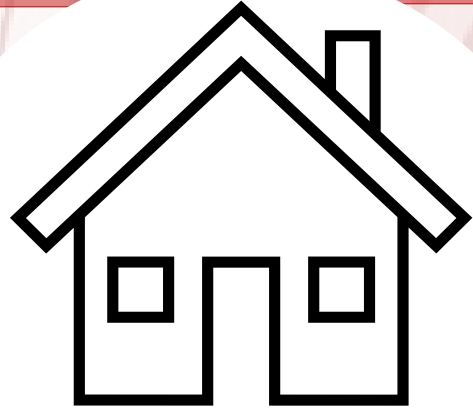
2. something that connects previous generations with new life, is fluid, dynamic and responsive to the needs of this in present time while remaining tethered to the lives of those who bear us up



Whanaungatanga Hē



Whanaungatanga Hē



Silence | Keep it in the family

Isolation | Less visibility & accountability

Women & children diminished

Impostor tikanga | Whakama

Self-protective

Speaking out = betrayal

Individualised power &
high vulnerability

Internalised racism – Men are
violent, women are hysterical
& difficult, children are
naughty & unreliable

Sex & sexuality taboo

Whanaungatanga Hē

ē what it means for mōrehu of FCSA

Speaking out = betrayal

"I just had this deep-seated feeling of "I'm betraying them by [speaking out]" and I had to kind of peel that back and talk, think about what that meant"

Individualised power & high vulnerability

"Dad put it out to everyone - uncles, aunties, 'if [Sadie] comes to your house tell her she's not welcome'. So, I wasn't allowed to go to family."

Internalised racism – Men are violent, women are hysterical & difficult, children are naughty & unreliable

"Māori women, in their strength and their power are deemed to be crazy. I've got that a little bit too"

Sex & sexuality taboo

"we were brought up in a generation where you didn't talk about...You didn't talk about female things. You didn't talk about sexuality"

Achieving Balance

Hē		Iho	
Silence	Fosters isolation Victim-blaming Situates victim as 'other'	Kōrero Pono	Permission to share Safe space for questioning Accountability Visibility
Subjugation of women & children	Absolute power vs. Vulnerability Economic precarity Dependence can inhibit action	Manaakitanga - Honour role responsibility	Checks & balances of social control Enhances mana of all Courageous & clever children (Angus, 1841)
Denial	Secrecy Divided relationships Continued offending	Manaakitanga - Knowledge transmission	Strengthened relationships

Whanaungatanga Iho

Kōrero Pono

"It's interesting because I used to have all the family functions here, and when everyone would arrive I would have a hui with all the kids at the front and the parents at the back when they all arrived and I would talk about the kaw of this marae. It applies here the same as a marae of what is acceptable and what is not. I would get the kids to say it. They had to answer:

"What are you allowed to do at aunties, and what are you not allowed to do?"

"No kissing, pinching, pushing, shoving."

One at a time. They could only have one each. They would put their hands up.

But, then, what was wonderful is the parents would start asking questions. Like, I remember my brother coming to me and he goes, "So Sis, when do we start talking to the kids?" Because they'd see me doing it, and how engaged the kids were.

So, talking about it, what I realised I would have to do, was to stop the abuse in the generations is... because I'm a nanny and a grandmother, a great aunty, and a great-great aunty. I don't even know if I'm a great-grandmother yet, but could be. It cannot be normal and it cannot continue."

Whanaungatanga Iho

Manaakitanga, Kotahitanga

"[I met a Whaea], she took me in, and I used to go to her house, and that's, you get the real whanaungatanga, the real deal, like no shit I've never met a whānau like that. She's the matriarch and she's taught them just mana, just real, I can't find the words. You know what I mean?

Just the whanaungatanga, how she just, I don't know it's hard to explain. How her whānau function and how it really should be, like if there's something wrong as a hui and it's not just a hui who it's affecting it's the whānau. No shit, if they go to an interview it's the whānau, if they're travelling somewhere it's the whānau, it's real whānau. And that's how it should be, that's what it is on paper, but when you've got this fakeness and they just only try for cover it's all shit. You know, if someone hurt any of her greats, I don't know how old [she] is, she's probably about 70, like it's the whānau, the whānau will be there not just, you know they're not divided they're united. They're tino rangatiratanga to the day."

Whanaungatanga Iho

Manaakitanga, Kotahitanga

"[My niece] was 5 when [my brother] left and she was living with my mother. When my mum passed, the rest of the whānau basically kicked her out of the house – her and her baby. She was 16, with a baby, grandmother her whole world...She got into trouble with the baby's father down the line, got picked up by the cops with the baby, and they wanted somewhere to send her.

I didn't really know her much at the time coz her mother kept her away, 'cause you know we're 'the bad ones'. But she told the police that I was probably the only one that would give her a chance.

So she rang and I pretty much had to make an instant decision over the phone, my tane was at work and they were going to put her and the baby on a bus but otherwise she would have to stay there again and they would take the baby away again to foster care for the night. So I said yes

We picked up her up and she was so scared that day we picked up and she cried and we just laughed and made a joke of it, you know, "phewf, no you're the bad one too eh, looks like you came to the right place" [laughs]."

Ngā mihi nui

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