

He Ara Whakamana

Service guidelines for
Kaupapa Māori Mahi Tūkino providers

2026



**MINISTRY OF SOCIAL
DEVELOPMENT**

TE MANATŪ WHAKAHIATO ORA

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2. Mihi and Whakatauki

2.1. Mihimihi

Nā te whakapono ki ngā tohunga o te rāngai Kaupapa Māori Mahi Tūkino ki te whakawhanake i ēnei aratohu, i whai Te Manatū Whakahiato Ora ki te whakanui i tō rātou tūnga hei mātāpuna mātauranga, ina rā, mā te whakaputa i tēnei tuhinga tūāpapa, kua whakamanatia e rātou ngā ratonga Kaupapa Māori Mahi Tūkino, kia whai kirimana rātou me ngā kaiwhakarato Kaupapa Māori.

Ngā mihi rā ki aua tohunga, ngā mema o Te Pou o te Rarama Tuarua, i whai wāhi ki te whakaritenga hukihuki tuatahi o tēnei tuhinga.

E tino mihi ana mātou ki ngā kaiwhakarato Kaupapa Māori nā rātou i whakamātau i ēnei aratohu me te tuku kōrero āwhina me pēhea te whakarākei me te whakapai ake.

Ka rere ā mātou maioha ki a Joy Te Wiata, rātou ko Russell Smith ko Dylan Sofa, ngā mema o Te Pou o te Rarama Tuatoru, nā rātou te mahi ki te ārahi haere i ēnei aratohu tae noa ki tōna mutunga, ā, ka mihi ki a koutou mō ā koutou mahi ārahi me tō manawanui.

Ngā mihi hoki ki ngā kaimahi a MSD, o mua, o nāianei hoki, i hīkoi ngātahi me ēnei tohunga, i urungi haere i ngā hononga, ngā tukanga hoki ki te whakaoti i ēnei aratohu.

He mihi aroha tēnei nā Te Manatū Whakahiato Ora ki te hunga katoa i tuku mai i te wā, te mātauranga me ngā tohungatanga e puāwai mai ai ēnei aratohu.

In entrusting Kaupapa Māori Mahi Tūkino sector experts to develop these guidelines, the Ministry of Social Development sought to recognise their role as knowledge holders and, in producing this foundational document, they have enabled Kaupapa Māori Mahi Tūkino services to be contracted with Kaupapa Māori service providers.

Thank you to those experts, the members of Te Pou o te Rarama Tuarua, involved in the initial drafting of this document.

To the Kaupapa Māori providers that tested these guidelines and provided insights as to how they could be refined and improved, we are grateful.

To Joy Te Wiata, Russell Smith and Dylan Sofa, the members of Te Pou o te Rarama Tuatoru, tasked with shepherding these guidelines through the final stages, we appreciate your guidance and persistence.

Thank you also to the MSD kaimahi past and present, who have walked alongside these experts, navigating the relationships and processes to complete these guidelines.

The Ministry of Social Development sincerely thanks everyone who contributed their time, knowledge and expertise to bring these guidelines to fruition.

2.2. Whakataukī

Me aro koe ki te hā o Hineahuone
Mai te tīmatanga, ko Papatūānuku te whaea whenua
Ko Hineahuone te ira tangata tuatahi, he wahine
Tīhei Mauriora!

Pay heed to the dignity of Māori women
From the beginning of time, was Papatūānuku the Earth Mother
Then Hineahuone the first human was created a woman.
I sneezed, and therefore I live!

It is fitting that this whakataukī has guided the development of these guidelines as it connects tangata whenua to the whakapapa relationships we have with Atua, people, ancestors, land, moana and awa. It connects our ira tangata to our celestial whakapapa. Hineahuone, the first tangata o te whenua created from the earth at Kurawaka, depicts the powerful essence of wāhine Māori created by the many Atua who gave form to her humanness. Hā, the first breath and sound uttered by Hineahuone, is echoed by all her mokopuna as they take their first breath. Her mokopuna remain connected to her through their subsequent breaths. Acts of mahi tūkino, and its effects on the hā, mana, mauri, tapu and noa, sever all that is tika in the lives of whānau who are living with the aftermath of mahi tūkino. Mahi tūkino distorts the essential connection to the hā, the essence of existence. Restoring the hā, the mauri and the mana of life is a whakapapa responsibility that rests with whānau, hapū and iwi, to heal and protect future generations.

Kaupapa Māori mahi tūkino service providers give whānau Māori the opportunity to identify and navigate their own healing pathways through Te Ao Māori.

Guidance may include sharing expertise, knowledge and resource capacity, as well as holding the healing space until whānau, hapū, and iwi are ready to put their solutions in place to help their whānau heal from the mahi tūkino atrocities that they have experienced or are experiencing.

3. Introduction

3.1. What We Mean by Mahi Tūkino

Mahi tūkino is any act that contributes to disrupting whakapapa connections to Atua, whenua, and whānau. Mahi tūkino is used throughout these guidelines as an umbrella term for the many ways there are to hurt someone sexually.

Mahi tūkino does not just impact an individual. Mahi tūkino is directly connected to the erosion of the social, cultural, economic and emotional systems of Te Ao Māori handed down by tīpuna. Mahi tūkino disrupts the intricate bonds that exist between and within whānau, and results in isolation, disconnection from Māori cultural values, identity and support structures and, for some whānau, death.

Mahi tūkino is the distortion and absence of all that is tika in whānau life.



4. About these guidelines

4.1. Developing these guidelines

These guidelines have been developed by Te Pou o te Rarama Tuarua (Te Pou Tuarua), an independent working group commissioned by the Ministry of Social Development (the Ministry). To support the drafting of the guidelines, Te Pou Tuarua were guided by *Te Hikina ki te Manawa*, a report written by a group of subject matter experts and holders of matauranga in 2020.¹

In developing these guidelines, Te Pou Tuarua's aim was to highlight the essential role providers hold in assisting whānau Māori in their healing journey. The guiding whakataukī, the founding history of mahi tūkino services, and future-focused talks brought to the table by mahi tūkino providers and whānau (with lived experience of mahi tūkino, including whānau abused in state care), have been kept at the forefront of Te Pou Tuarua's thoughts in the development of these guidelines.

Significant time and resource constraints precluded Te Pou Tuara from seeking input from all mahi tūkino providers, whānau who have accessed their services, and whānau Māori who aspire to support tangata whenua who have lived experience of mahi tūkino. We have drawn strength from knowing that our mahi would be peer-reviewed by the best that the sector has available to it, and we have trusted our tipuna to guide us from where we were at the start of this project to where we are now. We believe that this set of standards is largely aligned with the way providers deliver services, while also allowing for service development in ways that only providers connected to whanau, hapū and iwi can do.

4.2. Who are these guidelines for?

These guidelines are for existing and emerging Kaupapa Māori mahi tūkino service providers who are looking to enter into outcome agreements with the Ministry of Social Development, to expand the coverage of specialist services for whānau Māori across Aotearoa.

Kaupapa Māori mahi tūkino service providers:

- have tangata whenua and te reo Māori me ōna tikanga embedded in every level of their organisation;
- champion and offer mātauranga Māori methodologies in their service provision; and
- can demonstrate through whakapapa that they are innately connected to the tribal nations of Aotearoa in the regions in which they operate.

¹ Ministry of Social Development, 'Te Hikina Manawa: A Report on Capability Building for Kaupapa Māori Sexual Violence Providers' (unpublished report, March 2021).

4.3. Who are these guidelines not for?

These guidelines are not for mainstream (tauwi) organisations who work alongside or in partnership with Māori models of healing. The current funding models support these providers to deliver tauwi healing models and practices.

It is important to acknowledge that, while tauwi service providers may employ Māori or involve Māori in governance roles, these do not mean they are tangata whenua providers.

Tauwi services are:

- organisations that do not have tangata whenua and te reo Māori me ōna tikanga embedded in every level of their organisation;
- organisations that do not champion and offer mātauranga Māori methodologies in their service provision; and
- organisations that promote they are a 'kaupapa Māori' organisation and do not meet the above.

4.4. The purpose of these guidelines

The purpose of these guidelines is to open a pathway for the Ministry to confidently invest in existing and emerging Kaupapa Māori mahi tūkino service providers.

In the context of sustained underinvestment in Kaupapa Māori mahi tūkino services and continued inequities in tangata whenua accessing healing services, these guidelines build provider capacity and capability to deliver services by whānau Māori, tailored specifically for whānau Māori.

These guidelines assist new and existing providers to expand and consolidate their services from a Te Ao Māori perspective to best serve whānau Māori.

These guidelines provide the scope for existing providers who have been working according to tauwi guidelines to transition to tangata whenua guidelines if they so choose.

4.5. How should these guidelines be used?

These guidelines are to be used in partnership with/alongside *Te Ara Kōkorangi, He Ara Toiora: Good Practice for Preventing and Responding to Mahi Tūkino in Aotearoa*.²

4.6. Will these guidelines be revised?

This is a living document, and Ministry staff will update providers when developing any updates or changes. Feedback on the guidelines is welcome at any time and can be sent to the Ministry's national office via the Relationship Manager identified in your outcome agreement.

4.7. Where can you go for more information?

For further information on these guidelines, please contact your Relationship Manager as identified in your outcome agreement.

² *Te Ara Kōkorangi, He Ara Toiora: Good Practice for Preventing and Respond to Mahi Tūkino in Aotearoa*, TOAH-NNEST (2022).

5. About Kaupapa Māori Mahi Tūkino providers

5.1. What We Mean by Tangata Whenua

Tangata whenua refers to whakapapa relationships to Atua, ancestors, people and land. These relationships are inextricably bound, and give context and meaning to collective identity, mutual obligations and reciprocity. These relationships share the responsibility and resources for the betterment of individuals, whānau and whānau groups who have the same whakapapa.

Tangata whenua in this context refers to the indigenous tribal nations of Aotearoa.

Tangata whenua is the preferred term used in *Te Aorerekura – The Enduring Spirit of Affection: the action plan for the National Strategy to Eliminate Family Violence and Sexual Violence* (the National Strategy).

These guidelines align with the language and whakaaro contained in the National Strategy.

5.7. What we mean by Kaupapa Māori Mahi Tūkino providers

Te Hikina Manawa endorsed the following definition for sexual violence specialist service providers developed by Nga Kaitiaki Mauri (NKM) of Te Ohaakii a Hine – National Network for Ending Sexual Violence Together (TOAH-NNEST):

A Kaupapa Māori Sexual Violence (KMSV) specialist service is one where tino rangatiratanga of whānau and hapū are embedded in every level of the service. KMSV services can demonstrate tino rangatiratanga in all aspects of their organisational structure and service delivery. The priorities of, and practice with, whānau, hapū and iwi arise through aronga Māori which can only be delivered by Tangata Whenua who hold expertise in the sexual violence field.³

Kaupapa Māori services are innately connected to the tribal nations in the regions they operate, and are informed by whakapapa relationships to Atua, ancestors, people and land.

³ *Te Ara Kōkōrangī, He Ara Toiora: Good Practice for Preventing and Respond to Mahi Tūkino in Aotearoa*, TOAH-NNEST (2022):34.

5.8. Investment in Kaupapa Māori Mahi Tūkino provider services

The services provided by tangata whenua providers ensure that whānau Māori who are in the process of healing from mahi tūkino have the choice to access Te Ao Māori healing practices in addition to tauwiwi services.

Investment in Kaupapa Māori mahi tūkino providers removes barriers for whānau Māori accessing healing services and ensures more equitable healing outcomes for whānau Māori impacted by mahi tūkino. The availability of Kaupapa Māori services reduces the effects of mahi tūkino on one's whānau and their social, cultural, economic, environmental and political wellbeing.



6. Service Delivery Considerations

6.1. What is Service Delivery?

Kaupapa Māori mahi tūkino services provide a range of services for whānau who are impacted by mahi tūkino. These include prevention, crisis and post-crisis responses to concerning sexual ideation and harmful sexual behaviour, long term recovery, and restoration. These guidelines acknowledge that, in pursuing good practice in Te Ao Māori pathways for healing, Kaupapa Māori services take a holistic approach to healing, and providers operate integrated and interconnected services that can differ from tauwi service classification.

These guidelines are neither intended nor designed to outline good practice in Kaupapa Māori mahi tūkino service delivery. Good practice guidelines are determined by the Kaupapa Māori mahi tūkino sector. These guidelines provide a high-level overview of some of service delivery considerations that distinguish Kaupapa Māori service providers from tauwi service providers.

In addition to the guidelines, providers must meet all legislative requirements and MSD accreditation standards.

In response to the need for practice guidelines, Ngā Kaitiaki Mauri of TOAH-NNEST have produced *Te Ara Kōkōrangī, He Ara Toiora: Good Practice for Preventing and Responding to Mahi Tūkino in Aotearoa*. This document outlines good practice for Kaupapa Māori mahi tūkino services and includes contributions by Te Pou Tuarua.

6.2. Colonisation

Whānau Māori are still experiencing trauma and harm because of the violence committed against our tīpuna through colonisation. These harms include dispossession of whenua, loss of reo and culture, and the use of violence against our tīpuna, including acts of mahi tūkino.

Pihama et al. highlight that providers working with whānau Māori need to facilitate a healing journey that is cognisant of the traumatic events that have occurred through colonisation and oppression.⁴ These traumatic events can present as mahi tūkino in the lives of whānau Māori today.

Providers recognise that some whānau have not had the opportunity to begin healing from their historical trauma and will therefore provide services that can nurture whānau using trauma-informed approaches to healing.

6.3. Supporting Mokopuna

Oranga Tamariki contracts providers to work with mokopuna under 18 years of age who have been impacted by mahi tūkino. However, we recognise that Kaupapa Māori providers work with whānau as a whole – they have interagency links with specialist services in their rohe to support our mokopuna where required.

6.4. Supporting Takatāpui

Takatāpui encompasses whānau Māori who identify with diverse gender identities, sexualities, and sex characteristics. Takatāpui is a taonga tuku iho; a gift handed from our tūpuna whose fluid genders or sexualities were accepted within their whānau long before colonisation.

Providers will provide effective support for takatāpui whānau to heal from mahi tūkino. As part of providing mana-enhancing and judgement-free services, providers understand that takatāpui whānau self-identify as such.

It is not the role of providers to label whānau as takatāpui without their consent.

Importantly, a mokopuna or whānau member who has been subjected to mahi tūkino is not takatāpui because the perpetrator of harm was a person of the same gender.

Tangata whenua mahi tūkino providers recognise that all genders are affected by mahi tūkino, and that anyone can feature in the perpetration of harm.

6.5. Te Ao Māori Healing

Service providers support kaimahi to engage in Te Ao Māori healing and recovery practices. The aim is to support whānau to be self-determining and self-defining. Providers whose kaimahi use traditional practices will provide mentoring support for them, facilitated by recognised Te Ao Māori healers and tohunga.

Providers will support the ongoing development of kaimahi in the delivery of Te Ao Māori healing practices.

6.6. Keeping Kaimahi Safe

Providers will require kaimahi Māori to access Te Ao Māori supervision to support them to be safe in their practice. Providers will also support kaimahi who are registered with professional bodies (e.g., NZAC, ANZASW, NZPS) to have supervision in accordance with their accreditation and registration requirements.

6.7. Intervention

Intervention is about supporting whānau to disrupt and stop the cycle of mahi tūkino, destroying the blanket of silence that makes mahi tūkino insidious within and across whānau.

To best support their kaimahi, providers will have a well-informed understanding of the importance of intervention and be aware that there is a wide range of responses available. Intervention in the context of Te Ao Māori healing is a transformational process which is elaborated on in *Te Ara Kōkōrangī, He Ara Toiora*.

6.8. Prevention

Our tūpuna whāea and mātua did not tolerate mahi tūkino.

Prevention is a part of the transformational process of healing. Providers will always hold a prevention focus to stop the recurrence of mahi tūkino.

Prevention through the lens of Te Ao Māori is about respecting and valuing each other, including the people who do harm, and brings into play manaakitanga, kaitiakitanga, and the resurgence of the hā.

It is essential that providers' mahi tūkino prevention strategies connect and build on local tangata whenua initiatives already taking place. Providers may seek guidance from other Te Ao Māori Prevention programmes through a tuākana-teina relationship. Providers may also consider supporting whānau, hapū, iwi, marae and hapori Māori to build their capability and capacity to implement their own strategies and programmes for preventing mahi tūkino.

Prevention strategies and approaches will depend on a provider's current capacity, capability and resources. It is expected that providers will be proactive in signalling their capacity, capability and resource needs when negotiating their outcome agreements.

6.9. Accessing Services

It is important for services to be available for whānau impacted by mahi tūkino to access the support they need when and where they need it.

Whānau-based healing is a suite of services that includes prevention and interventions such as crisis and post-crisis response, long term recovery, and healing for all who have been impacted by mahi tūkino.

Whānau can self-refer or be referred from other services or providers. A referral may come from whānau, the community, police, other community organisations, health and forensic services, government agencies, and national and regional helplines.

Providers will ensure referral pathways are visible and that barriers are minimised to ease access to services so whānau can access the right support when they need it. This may include being present with whānau when they need to engage with other services, including government agencies.

Providers will collect sufficient and appropriate information to assist whānau and their support whānau to access additional services if needed. They will ensure there are clear service processes in place for making referrals to other agencies and services. Providers will keep accurate and up-to-date records of all referrals.



6.10. Comprehensive service

Comprehensive service delivery means maintaining effective relationships with relevant agencies and services that can provide complementary support for whānau. This includes negotiating relationships with government agencies.

To respond effectively to the presenting trauma of mahi tūkino, a provider will be able to offer access to a comprehensive range of services from prevention and early intervention through to crisis response and long-term recovery.

Providers need to be able to connect with other services outside of mahi tūkino, such as alcohol and other drug services, employment and housing services, financial management services, takatāpui support services, tangata whai kaha support services, and mental health support services.

Where possible, providers should seek to implement a Local Level Agreement (LLA) with local Sexual Assault Assessment and Treatment Service (SAATS), health agencies (including primary care), and local police. An example of an LLA between local police, medical forensic and crisis support services can be found in Appendix 4 of the SAATS service schedule.

Providers will establish and maintain relationships with other tangata whenua services in their rohe who work to support whānau Māori. Service providers will then be able to create transparent referral pathways between local support services. Creating community networks enhances service delivery and service outcomes for whānau, hapū, iwi, marae and hapori Māori. These networks contribute to the development of accountability and evaluation processes for kaimahi, and they support kaimahi to develop and implement Te Ao Maori practices that support whānau.

7. Consent and information management

7.1. Data management

Māori data is taonga. Rangatiratanga gives Māori an inherent right to exercise control over Māori data and Māori data ecosystems. This right includes, but is not limited to, the creation, collection, access, analysis, interpretation, management, security, dissemination, use and reuse of Māori data.

Providers will obtain the written consent of relevant whānau members for the collection and storage of their personal information and inform whānau that anonymised data may be used in reporting to government agencies, or for research and evaluation, as per the Privacy Act.⁵

Providers will ensure informed consent across all aspects of their services with a clear review process in place. Whānau will be informed that they can access and make changes to their personal information.

7.2. Complaints

Providers must have a documented and accessible complaints policy and procedure. Whānau will be informed about the process for making a complaint and what to expect if they do make one.

7.3. Child protection policy

Providers must have a documented and up-to-date child protection policy as required under the Children's Act 2014 and will inform whānau of their service obligations under that Act.⁶

7.4. Incident reporting

Providers will advise the Ministry (through their Relationship Manager) of any changes, problems, significant risks or issues that may, or are likely to, materially reduce or affect their ability to deliver Te Ao Māori mahi tūkino services.

⁵ Privacy Act 2020, <https://www.legislation.govt.nz/act/public/2020/31/en/latest/#LMS23223>.

⁶ Children's Act 2014, <https://www.legislation.govt.nz/act/public/2014/40/en/latest/#DLM5501618>.

7.5. Health and safety

The provider will carry out its obligations regarding the Health and Safety at Work Act 2015 and will have a set of policies covering risk management and staff safety.⁷

7.6. Whānau feedback

Providers will have a whānau feedback process in place and whānau will be informed about how to provide feedback, and how that feedback will be used. The provider will keep a record of the feedback received to evaluate the impact of their service in meeting whānau needs.

7.7. Conflict of interest

The provider will have a conflict-of-interest process that records where a possible or perceived conflict of interest may arise in respect of service delivery to a whānau and how that will be managed (e.g., being close whānau to someone within the service).



⁷ Health and Safety at Work Act 2015, <https://www.legislation.govt.nz/act/public/2015/70/en/latest/#DLM5976660>.

8. Provider Capability

8.1. Context

Existing and emerging providers will:

- Be aware of hapū and iwi in their locality.
- Build meaningful alliances with hapū and iwi to enable hapū and iwi solutions to drive service delivery.
- Be fluent in Te Tiriti o Waitangi and the application of its articles.
- Be conversant with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).
- Strengthen analysis and understanding of the impacts of colonisation on mana whenua where the provider is based.
- Develop and participate in whanaungatanga and whakapapa-based relationships.
- Openly support whānau Māori who have been impacted by mahi tūkino.
- Build kaimahi Māori leadership through mentoring, training, professional development and succession planning.

8.2. Workforce capability and support

Providers will support kaimahi Māori to access practice qualifications that will enhance the healing options available to whānau. Providers will support kaimahi Māori who have practice qualifications to integrate those into their tangata whenua mahi tūkino practice.

Kaimahi working for locally centred tangata whenua services may have shared whakapapa and knowledge of whānau Māori who are being supported. Under a Te Ao Māori pathway to healing, shared whakapapa can provide scope for kaimahi to connect with and support whānau in a way which is Te Ao Māori driven whānau. It is still important for services to be aware of any conflict of interest so that services can ensure boundaries and support are in place to keep kaimahi and whānau safe.

8.3. Recruitment and induction

When recruiting staff, providers will consider *Te Ara Kōkōrangī*, *He Ara Toiora* and will comply with accreditation standards and human resources policies.

Providers will ensure a robust induction process is implemented to onboard all new kaimahi. An induction record will be kept on the staff member's file.

8.4. Peer support and supervision

Well-designed and ongoing peer support processes are necessary to support the mahi tūkino workforce and to provide a safe working environment.

Providers must:

- Provide ongoing training and mentoring to all new kaimahi.
- Ensure all staff have professional development plans, which are reviewed and updated annually.
- Ensure all staff have annual performance reviews
- Support kaimahi to have a work-life balance.
- Have access to kaumatua and the support of community as negotiated by the provider.

Providers are responsible for keeping accurate and readily accessible records of the above.

8.5. Demonstrating commitment to te Tiriti o Waitangi

Providers will demonstrate their commitment to Te Tiriti o Waitangi by evidencing:

- Decolonising and re-indigenising approaches where appropriate, to support the restoration of mana whānau.
- Participation in capability and capacity building to strengthen Te Ao Māori approaches to support whānau to take the lead in their healing process.
- An opt-in, opt-out approach to service delivery to support whānau to have access to services at their point of need, and to support whānau to move through their healing process at their own pace.

The Ministry of Social Development supports emerging providers to enter tuākana-teina relationships with established specialist Te Ao Māori service providers. This provides the opportunity for emerging providers to be guided and supported through the establishment and consolidation of their services.

All parties to the outcome agreement recognise they share the same goal – to achieve positive outcomes for whānau affected by mahi tūkino.

8.6. What outcomes do these guidelines support?

The guidelines support outcomes derived from Te Ao Māori responses to mahi Tūkino, including:

- Restoration of te mana me te tapu o te whānau.
- Emerging providers to enter into outcome agreements.
- Existing providers to maintain their outcome agreements.
- An increase in whānau Māori accessing specialist services.
- An increase in whānau, hapū, iwi and hapori Māori solutions to mahi tūkino.
- Services have evaluation processes that have been developed with the whānau who use their services.
- Service delivery is aligned with good practice as outlined in *Te Ara Kōkōrangī, He Ara Toiora*.



9. Measuring results and reporting

9.1. How do we know if the services we fund are working?

The Ministry needs to demonstrate that all Kaupapa Māori sexual violence providers that it funds have a positive impact on whānau. The Ministry will do this by collecting results data that are based on a Results Measurement Framework (RMF) that has been developed with providers.

9.2. What is the Results Measurement Framework?

The Results Measurement Framework (RMF) is a measurement system that links performance measures in provider outcome agreements to the bigger population results we are seeking as outlined in the outcomes section. The RMF has two levels. The population level, which covers high-level government priorities, and the performance level, which looks at individual providers, programmes/services and client results. This data is backed up by a narrative report, which forms part of the outcome agreement.

9.3. What reports are required by the Ministry?

Reporting is required to meet the contractual obligations set out in the outcome agreement and is necessary to ensure accountability to government for the funding provided under the outcome agreement.

The following is indicative of the reports to be completed as set out in the outcome agreement:

- service result measure reporting through your regular provider return report attached to the outcome agreement

9.4. Evaluation

Providers agree to co-operate with, and participate in, any evaluation of the services that is undertaken by the Ministry or by a third party appointed by the Ministry to facilitate such an evaluation. Where possible, the third party will be a Kaupapa Māori research and evaluation service.

10. The Role of Tangata Whenua Mahi Tūkino providers

- employ Tangata Whenua staff experienced in Te Ao Māori healing practices.
- operate a viable service that can support staff in their professional development, and keeping up to date with development, innovations, and good practice in the development and delivery of Te Ao Māori practices.
- actively participate in any relevant networking, information sharing, and knowledge-building activities.
- provide access to regular supervision including Te Ao Māori supervision and mentoring.
- ensure systems and processes are in place to use and report on the delivery of services and funding in line with the Outcome Agreement, these guidelines and Te Ara Kōkōrangī, He Ara Toiora.

11. The Role of the Ministry of Social Development

- Procure providers in collaboration with experts in Kaupapa Māori mahi tūkino.
- Monitor the outcome Agreement entered into with providers.
- Support continuous improvement, including updating guidelines.
- Foster tuākana-teina relationships that support emerging mahi tūkino providers.
- Support the capability and capacity development of emerging and existing mahi tūkino providers.
- Conduct a fair and equitable funding allocation process.
- Continue to build and develop relationships and negotiate partnerships with tangata whenua in the delivery of Kaupapa Māori sexual violence services, in recognition of the unique expertise and value of Kaupapa Māori providers.

12. Explanations

In these guidelines, unless the context specifies otherwise, the following apply:

Whānau

Whānau in the context of these guidelines is the term used to acknowledge that an individual whether they access a service as an individual or with support people they are a member of a whānau and therefore in and of themselves they are whānau.

Then there is whānau in the context of whakapapa. Whakapapa and kaupapa whānau are central to Māori ways of being.

Mahi Tūkino

Mahi tūkino in the context of these guidelines is used as a catch-all phrase to cover all the ways there are to harm someone sexually. It is the responsibility of the practitioner in their conversations with whānau to ascertain the type or types of sexual harm a whānau has experienced. These can include and are not limited to:

- rape
- child sexual abuse
- incest
- online sexual harm, including child sexual abuse images
- peer sexual abuse
- bestiality

Tangata Whenua

Tangata whenua directly refers to the whakapapa relationships to people, ancestors, Atua, and land. These inextricably bound relationships give context and meaning to collective identity, mutual obligations, reciprocity, and sharing responsibility and resources for the betterment of individuals, whānau, and whānau groups who have the same whakapapa.

Therefore, tangata whenua in the context of these guidelines refers to the indigenous tribal nations of Aotearoa.

Transformation

In the context of these guidelines transformation and being transformative is to think, act and be Māori. To enact our responsibilities as tangata whenua is transformative when working with whānau in support of their healing from the impacts of mahi tūkino and the impacts of colonisation.

Trauma-informed

These transformation guidelines have been named deliberately to support tangata whenua mahi tūkino providers plan to use Mātauranga Māori approaches to support whānau heal from their experiences of trauma. Being trauma-informed recognises that whānau healing from mahi tūkino, often bring with them the added complexity of their experiences with colonisation, intergenerational trauma, and racism. These experiences are often disguised by the added layers of systemic inequities that present daily in the lives of whānau, such as poverty, ill-health and homelessness.

Te Ao Māori supervision

A culturally specific form of supervision grounded in Te Ao Māori understandings and inclusive of all approaches by continuously deconstructing and reflecting on the practitioner and their work.

