

BEFORE THE WAITANGI TRIBUNAL

**WAI 2700
WAI 1885**

IN THE MATTER OF

the Treaty of Waitangi Act
1975

AND

IN THE MATTER OF

the Mana Wāhine Kaupapa
Inquiry

AND

IN THE MATTER OF

a claim by **Ariana Simpson,
Ruahine Albert, Catherine
Anne Mitchell, Ann
Hartwell** and on behalf of Te
Whakaruruhau – Waikato
Women’s Refuge (**Wai
1885**)

BRIEF OF EVIDENCE OF BARBARA ANN PAREATAI MOKE

Dated this 10th day of February 2021

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Waitangi Tribunal

10 Feb 2021

Ministry of Justice
WELLINGTON

MAY IT PLEASE THE TRIBUNAL

**Kawhia Kai
Kawhia Tangata
Kawhia Moana**

1. Tēnā koutou katoa my name is Barbara Ann Pareatai Moke, I currently reside in Hamilton. I have been asked by Te Whakaruruhau to present this submission on their behalf.
2. In 1969 the Ngati Maniapoto Scholar; Pei Te Hurinui Jones wrote to Diggeress Te Kanawa;

“Pupuritia ngā taonga a o tātau tupuna
Hold fast to the treasures of our ancestors”.

3. In 2006 Diggeress recalled these words in her book “Weaving a Kakahu’ to emphasise the importance of retaining and transferring essential weaving knowledge from one generation to the next.
4. The purpose of this submission is to clarify and locate the historical context that has influenced and informs our work with Māori women and their children.
5. The clearest, direct, and most accessible reference point for Te Whakaruruhau is found in the traditional roles of Māori weavers, Māori women weavers, Mahi raranga whatu, raranga muka.
6. The work of Te Whakaruruhau in protecting wahine and their children is informed by the layering of cultural principles and values found in the work produced by Māori women before 1840 and since 1840. These include;
 - a. Kono (food basket)
 - b. Poki poki (one-panel green flax mat)

- c. Poha (two-panel green flax mat)
 - d. Kete riwai (green flax basket)
 - e. Kete whakairo (patterned kete)
 - f. Whariki (panelled floor mat),
 - g. piupiu
 - h. Kakahu (woven cloak)
 - i. Kahukiwi and,
 - j. Kaitaka
7. Examples of whanau wellbeing, resilience and endurance can all be found within the conceptual frameworks and in the technical practice of mahi raranga whatu and raranga muka.
 8. The harakeke plant used for weaving embodies the concept of whanau wellbeing. The outer leaves are the tupuna who shelter the awhi rito (parents) who in turn protect and nurture the rito (the child).
 9. For Te Whakaruruhau the relationship established by the weaver with harakeke lies at the very heart of our work today. The practice of harvesting and preparing resources provides a time tested method for us to follow. It reveals the critical and transformational leadership role of Wahine Māori. It reinforces and highlights the importance of whakapapa to the natural world and with others. It requires the building and maintenance of relationships and it necessitates the ongoing access to resources and knowledge about wellbeing from one generation to the next.
 10. The whenu (warp thread) and aho (weft thread) when twisted together create a taonga that is strong, protective, and enduring. Unlike whakairo which carves out or chips away, raranga whatu builds up and weaves across and binds together the aho and the whenu.
 11. Patterns of endurance, resilience, protection, leadership and service to others can be seen in the colourful taniko designs called; matakani (saw's edge) niho taniwha (taniwha teeth), Haehae (to tear apart; usually used to break up a

pattern), mumu (checks, which indicate cooperation), pokinikini (dots of light in the dark) and matariki (star).

12. At the very centre of this korero is our aro tapu - our sacred thread.

Maa te Aroha o te Whaea ka Puawai Ngaa Tamariki

With the love of a mother, the children will blossom.

Te Whakaruruhau: The Waikato Womens' Refuge

13. Our work in the protection of women and their children from abuse and battery spans over 30 years. We were the first Māori Women's Refuge in Aotearoa, established in 1986 to provide 24-hour support, advocacy and safe housing.
14. Each year we work alongside hundreds of women and children from across denominations, cultures, ethnicities, and socio-economic sections of our community. We also participate and provide leadership within Waikato and national initiatives to eliminate violence within our family or whanau.
15. Our main objective is to stop the intergenerational spread of violence against women and children.

Māori world view

16. A Māori world view underpins and shapes all our practise of Ora (wellbeing) and care.
17. We know from tribal narratives and early writers, that the beating of a woman or child albeit physical or sexual, was condemned in Māori tradition. It was

seen as a violation of whakapapa, past, present and future and would often result in banishment or even death.

18. The life-giving role of wahine as carrying Te whare Tangata (the house of the people) reinforced the necessity for women to be protected as it was critical in the continuation of whakapapa. Tribal, hapu and whanau roles were most often determined through whakapapa, (tuakana, teina, mataamua, potiki) and age (kaumatua, pakeke, rangatahi, tamaiti, pepe) more than by gender.
19. The healthy survival of a hapu and whanau was dependent on men and women contributing to the collective need and wellbeing. Just as men contributed to raising children, men, and women-led parties into war, planted and harvested food, healed and nurtured, were decision-makers and owners of their own property and assets.
20. Gendered stereotypes were introduced during the colonial introduction of religious beliefs, institutional structures, Westminster laws and governments. Colonisation actively dismantled traditional structures. It took generations of learned behaviour and practice to entrench violence within the family and it will take time for it to be unlearned.

Te Whakaruruhau

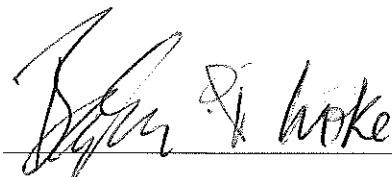
21. The way in which we work is as important as what and why we do this work. In the next few lines, we have described four Pou which Te Whakaruruhau has adopted to guide our practices and values. They are as follows:
 - a. Kotahitanga - Calls for unity, to be as one in working together for a common purpose or goal. Collective consciousness.
 - b. Whanaungatanga - Dr Rose Pere describes the concept of whanaungatanga within Te Wheke, a Māori model of whānau well-being,

as “The principle of working together to support each other across all generations.” Whanaungatanga implies that one is not on one's own but has the guidance and support of the wider community.

- c. Manaakitanga - To nourish the soul. Give physical, emotional, psychological and all other kinds of support. Manaaki means that the door is always open and the well of goodwill will never run dry, no matter the time or day.
 - d. Tika, Pono, Aroha - To do things in the correct and right way at the right time and with integrity; this calls for honesty in everything we do. Affection is the ultimate state of aroha, compassion, empathy, generosity, joy for others.
22. These three principles, tika, pono and aroha are some of the fundamentals of Māoritanga, they bind everything together by providing a way in which everything must be accomplished. They give a guideline of attitude towards one's own life and of others.
23. Tika. To be correct, straight, direct, keep on a direct course. True and upright, just and fair. To be appropriate, lawful and proper. Tika is to hold people responsible for what they say, do and how they do it. It is about doing it in the right way, being rightful and proper in all relationships.
24. Pono. To be true, honest, genuine, sincere. Principled. Motivates people to act. It sets the standard for all interactions and all that one does. It reminds people to be genuine in what they do.
25. Aroha loving, affectionate, caring, compassionate, kindly, sympathetic, benevolent. It is about love, not only for others but also for oneself. Seeking positive relationships. Providing positive modelling. Creating sanctuaries of calm, safety. It acknowledges the sources of well-being. It is the recognition of this enhancement in others.

26. Being able to work in this way is not just a state of mind, it is a state of being and commitment to continuous growth.

DATED this 10th day of February 2021

A handwritten signature in black ink, appearing to read 'Barbara Ann Pareatai Moke', written over a horizontal line.

Barbara Ann Pareatai Moke

