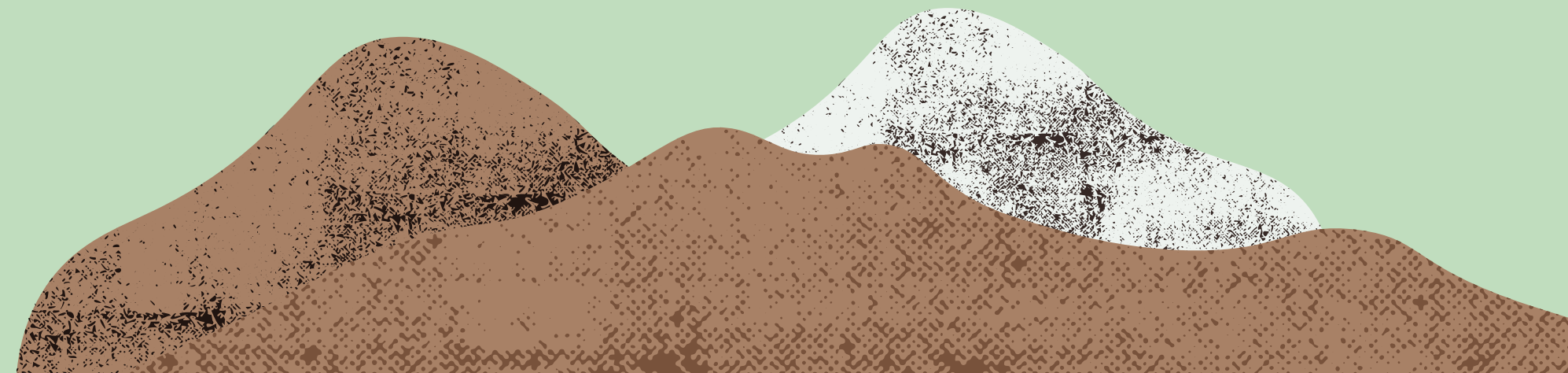




Manawa Ora.

He mihi tēnei ki a koutou katoa
e tae mai nei ki runga i te kaupapa o te rangi.
Ka mihi ki te atua, nāna nei ngā mea katoa i hanga.

Ki ngā hunga mate, ō tēnā, ō tēnā ō tātou, haere atu rā, haere atu rā, haere atu rā.
Te koa o te ngākau ki a tātou ngā hunga ora, tēnā rā koutou katoa!



Manawa Ora

Tikanga for Lived Experience Storytelling



Mahitahi Trust

Ma te mahi tahi ka whiwhi ora
People together nurturing wellness

mind&body



Kaupapa

01 Whakapapa

02 Process

03 The Learnings

04 Manawa Ora

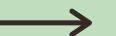
05 Storytelling as
ritual

... a collaborative storytelling tikanga

Whakapapa

01 How the kaupapa emerged

02 Who this relevant for



Hikoī

Our Process

Hui

Kaupapa opportunity, kōrero with rangatira about relevance and wānanga approach for tikanga design

Wānanga

Full-day wānanga hosted by Mahitahi Trust with 27 lived experience storytellers from across Aotearoa.

Online Survey

Collecting quantitative and qualitative insights from 54 lived experience storytellers. This offered wisdom into the impacts of sharing frequently, in formal and public settings.

Design

Consensus around safe stories, spaces, strategy were reached through wānanga.

Tikanga

Contributors collectively expressed a need for tikanga that protects their wairua and their kaupapa at personal and systemic levels. Their wisdoms, from all stages, have been weaved into this tikanga.

Key Learnings

01 Defining Storytelling

04 Need for Tikanga

02 Impacts on the orators

05 Storytelling as ritual

03 Current Practice

... a collaborative storytelling tikanga

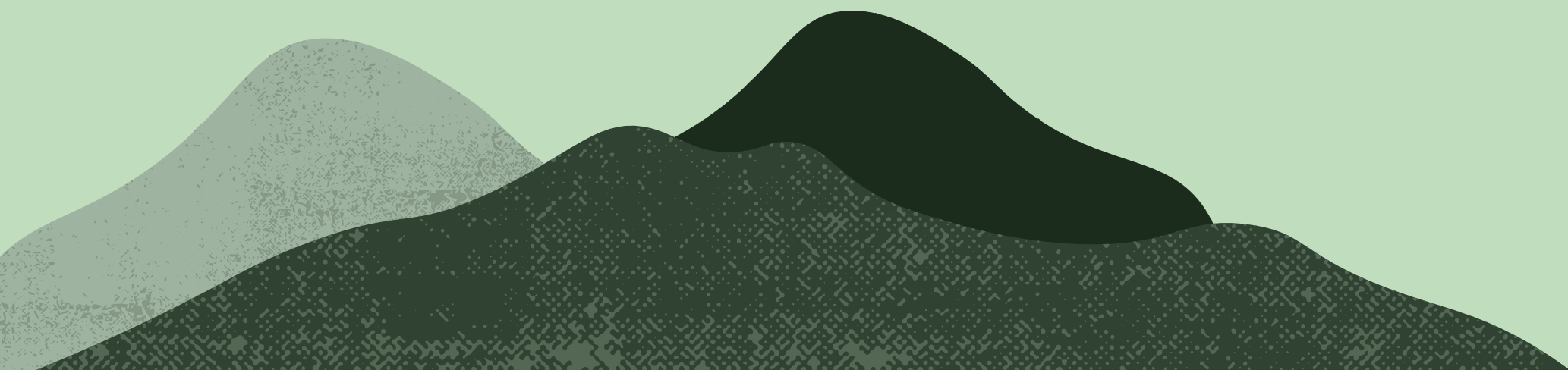


Lived Experience Storytelling

What is it?

Storytelling is a way to build connections, share wisdom, and advocate for whānau.

It is a tool to humanise distress experiences, disrupt discriminatory beliefs of mental distress and communicate there is always hope.





Orator Experience

- Important mahi
- Heavy mahi
- Storytelling as a healing tool



100%

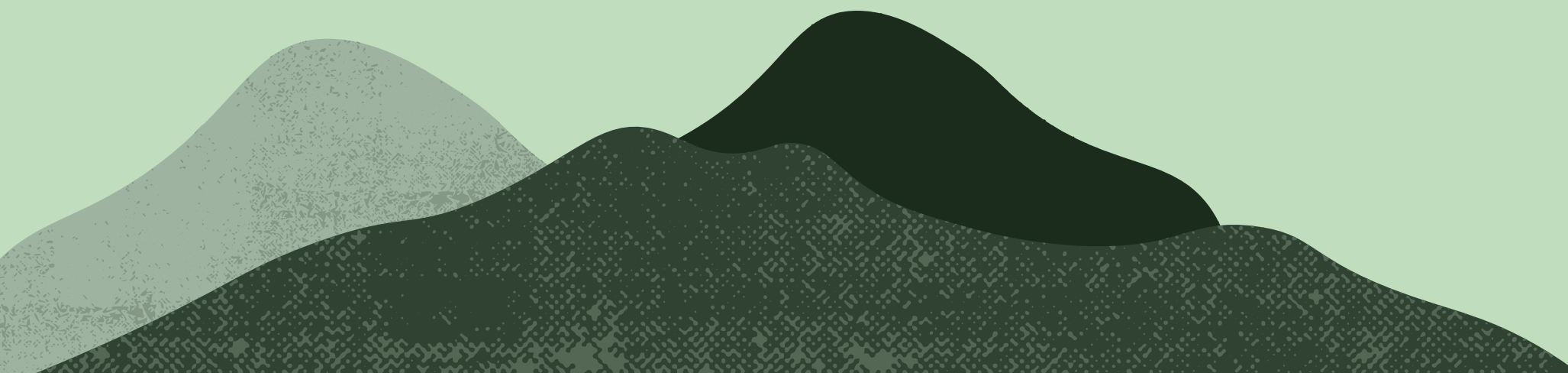
Wānanga and hui contributors have experienced work-related burnout





Impacts for the storyteller

- Burnout is common
- Collective taumaha
- Double-edge sword: Isolation, empowerment, burnout, identity politics





Role specialisation

82%

Survey respondents who tell their stories, frequently, in public and formal settings, report increased negative impacts of their role.

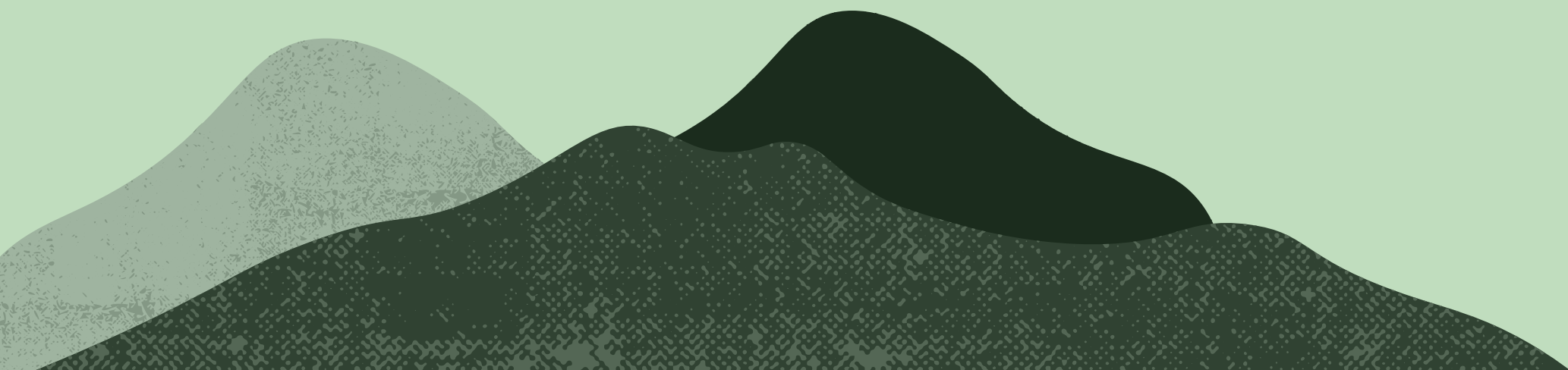




Current Practice

The workforce is united by aspirations, not methods or approaches.
People share lived experience wisdom at varying frequencies, in various spaces, with varying intentions.

Storytellers spoke of learning what not to do 'the 'hard way', developing personal 'best practice models' over time.



Standing together keeps storytellers safe

100%

of wānanga and design hui contributors
said a collective network is needed



Ngā Tikanga

Manawa Ora

To keep everyone on the same kaupapa, a tikanga approach founded on unity and collaboration is key.

Guided by principles whanaungatanga, Mātauranga Māori and kotahitanga, this tikanga invites the lived experience whānau to stand firmly together to tautoko each other and share 'big picture', whānau focused kōrero.

Moemoeā

The Vision

A collective lived experience movement that works together to protect the mauri and human rights of all people with experience of mental distress.

Te Whāinga Matua

The Mission

Use lived experience storytelling as a tool to build relationship and mutuality to humanise distress experiences, to disrupt discriminatory beliefs, to advocate, and communicate that there is always hope.

Ngā Putanga

The outcomes

Manawa Ora is to unite and protect people.

- People use storytelling tikanga to connect and build mutual understandings to end discrimination;
- People are connected through regular wānanga;
- Sector stakeholders are committed to the principles of Nōku te Ao and this tikanga.

Guiding Principles

Whanaungatanga — Get people connected

“Aroha atu, aroha mai”

This whakatauki focuses on connection. Aroha in this context refers to the kōrero that is shared when creating and maintaining a connection from one to another.

Mātauranga Māori— Get people sharing

“Ko te manu e kai ana i te miro nōnā te ngāhere, ko te manu e kai ana i te mātauranga nōnā te ao.

The whakatauki says the forest belongs to the bird who feasts on the miro berry, the world belongs to the bird who feasts on education.

Kotahitanga— Get united

“Mā te kahukura, ka rere te manu”

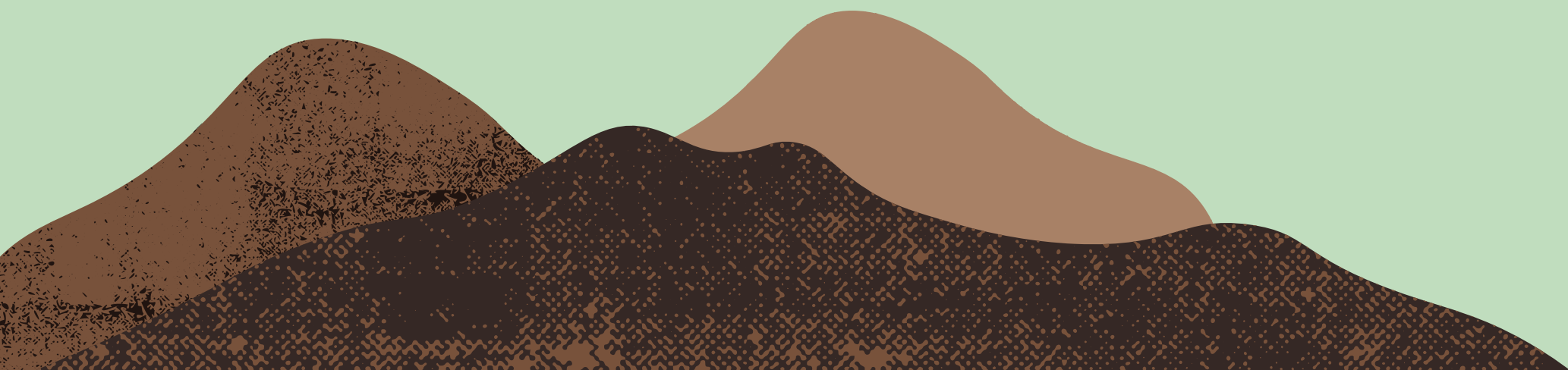
The whakatauki says adorn the bird with feathers and it will fly. These people are represented by the ‘kahukura’ or the ‘embellished feathers’ that adorn the manu, or the kaupapa Manawa Ora, so our people fly beyond the comfort of their own horizons.



Whanaungatanga

Making relationships, breaking down barriers

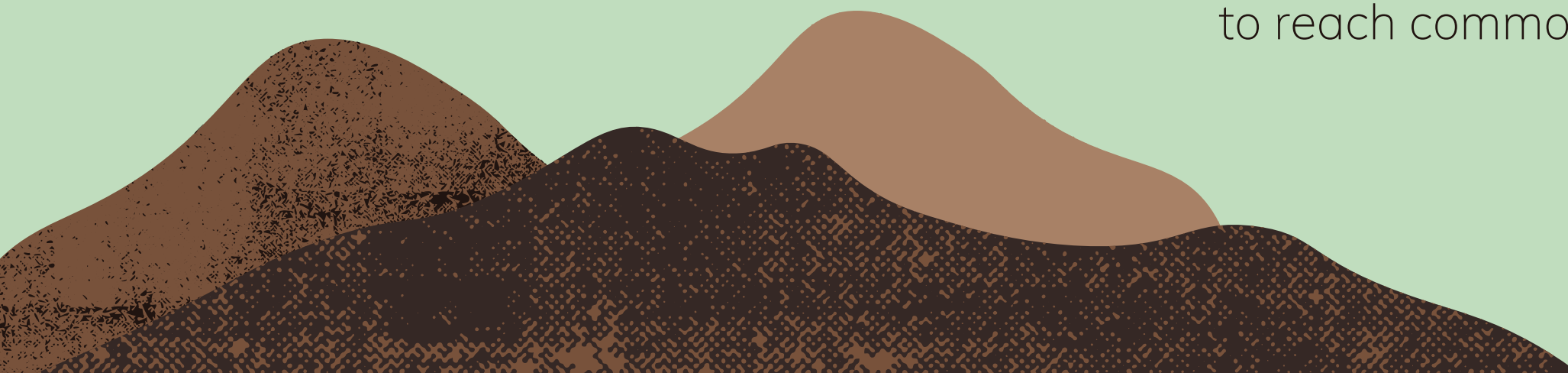
- Whanaungatanga is the first step to safe and comfortable kōrero;
- In practice and in strategy, appropriate relationship-building processes should be first priority
- All those at wānanga reached a consensus that connection among storytellers as a collective, and with their audiences, is central to best practice.

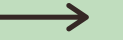


Mātauranga Māori

Opening the flow of knowledge

- The collective has the answers themselves, their wisdoms are extensive;
- 70% per cent of survey respondents agreed or strongly agreed to have time to reflect together was best practice;
- Knowledge exchange needs to be flowing, multidirectional, through relationship and wānanga;
- With the foundation of whanaungatanga, mātauranga can flow to reach common ground.

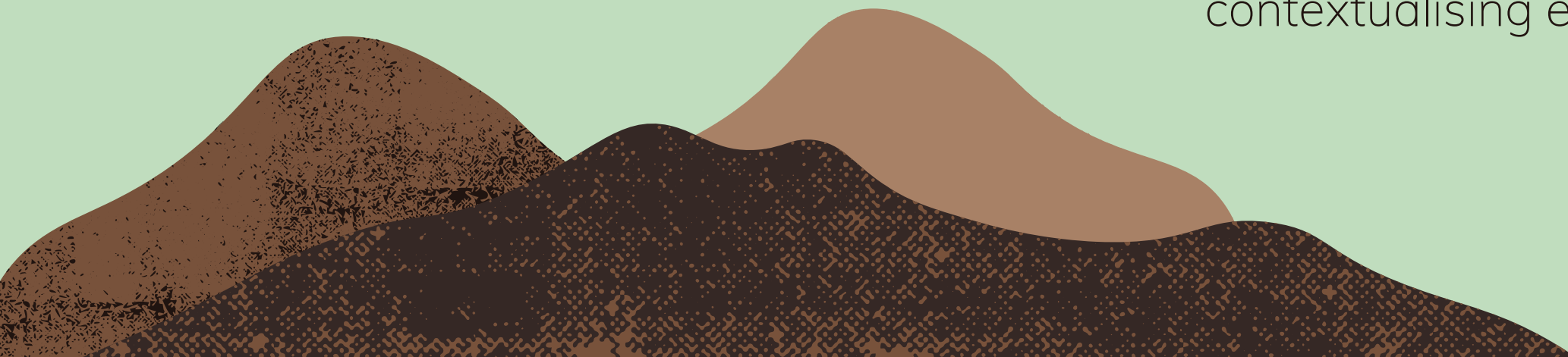




Kotahitanga

United, big picture, whānau focused approach

- Coming together, in practice and in strategy, to collaborate as one, to go forth as a collective with wisdom and knowledge.
- The lived experience of kaupapa needs to move towards collective storytelling to focus on protecting the mauri of whānau.
- Defining purpose, intent and the desired impacts of storytelling through relationship and wānanga will protect people to feel safer in their roles and connected to a larger kaupapa.
- Offering big picture learnings about distress and oranga by contextualising experiences and environments they arose from.



Collective Practice

Manawa Ora is to connect and protect storytellers and their kaupapa.

- Unity is central to this tikanga;
- A lived experience storytelling collective should be established to create lasting relationships for tautoko and knowledge sharing;
- A peer collective is key to get knowledge flowing freely, so people can support and learn together.
- Regular wānanga will protect people to feel safer in their roles, and connected to a larger kaupapa;
- A systemic approach where employers focus on tikanga is essential to this kaupapa.

Personal Practice

Sharing lived experiences guided by whanaungatanga, mātauranga Māori and kotahitanga, we can reach collective understandings.

- Storytelling and wānanga can effectively challenge societal discrimination;
- Stories need to be intersectional, equity, whānau and big-picture focused;
- Defining purpose, intent and the desired impacts of story-telling will contain approaches;
- A ritual approach to storytelling contains the process;
- Opening and closing with karakia is a good way to stay safe and contain the process.

Kotahitanga

Collective Practice

Whanaungatanga — Connected Kaupapa

Strategic commitment to whanaungatanga and building lasting and comfortable relationships with the lived experience kaupapa and community.

Mātauranga Māori— Connected Knowledge

Strategic commitment to the multidirectional flow of knowledge through meaningful and regular wānanga.

Kotahitanga— Collective Purpose

Strategic commitment to collective through whanaungatanga and flow of knowledge to go forth unified goals.

Wānanga

Storytellers need support from the organisations they work for. To ensure the storyteller and their narrative are protected at both an interpersonal and systemic level, this tikanga also covers how employers, and government agencies can support the storyteller and the peer network and the enablement of this tikanga.



Whanaungatanga

- How does the organisation build meaningful connections to lived experience storytellers and their kaupapa?
- How are relationships nurtured to align with this kaupapa?
- Has appropriate time been allowed for the listeners to connect with each other and the storyteller?
- Has time been made for whanaungatanga with Lived Experience Collective?
- Are there regular and comfortably accessible peer and external supervision for lived experience representatives?

Mātauranga Māori

- What is the intention for lived experience storytelling?
- In what ways is the organisation building lasting relationships for multidirectional knowledge flow?
- How is the organisation committed to wānanga with lived experience communities?
- How is the organisation committed to lived experience leadership?
- How is the organisation committed to building connections with whānau, hapu and iwi?
- Are storytellers given time to whanaungatanga with potential audiences?

Kotahitanga

- Is the intent and outcome of lived experience storytelling collectively understood?
- Why are lived experience stories important and being used in this work?
- Are the multiple worldviews reflected in this workplace strategy?
- Does the lived experience storytelling focus on challenging inequity?
- Are the impacts of colonisation, the medical model and other societal ideas on distress experiences openly discussed as best practice?
- Is there a commitment for storytellers to engage regularly with the lived experience collective?
- Is there adequate spaciousness for storytellers to practice self-care and hauora tools?



Manawa Ora.



Storytelling as Ritual

Start

*Mihi and Karakia Timatanga
Whanaungatanga guided by host*

Middle

Share knowledge through wānanga

End

*Karakia Whakakapinga
Whakanoa as appropriate*

Rest, Reflect



Containing the Process



Wānanga

Wānanga with yourself,
your whānau.

Take time to prepare, define
purpose, intent and desired
impact.



Whanaungatanga

Have strong relationships
within the lived experience
collective for tautoko.



Mātauranga Māori

Share kōrero with the intent
to connect through
wānanga, and intersectional
whānau focused knowledge
sharing.



Kotahitanga

Close on common ground
Karakia whakakapinga
Whakanoa as appropriate



Manawa Ora.