



NARRATIVE AS RONGOĀ

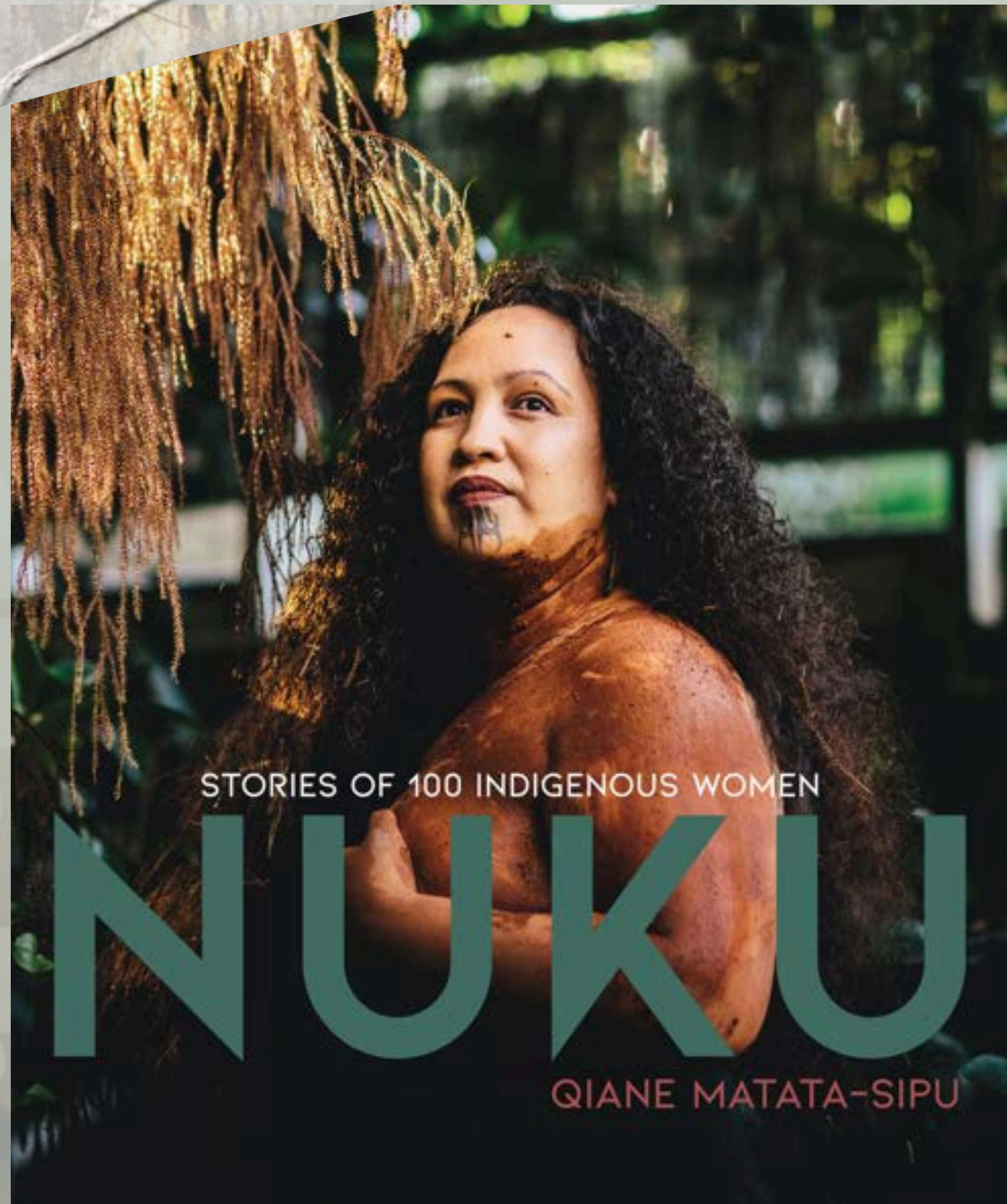
QIANE MATAT-SIPU ON

STORY SOVEREIGNTY, ORANGA

AND THE POWER IN MOBILISING OUR COMMUNITIES



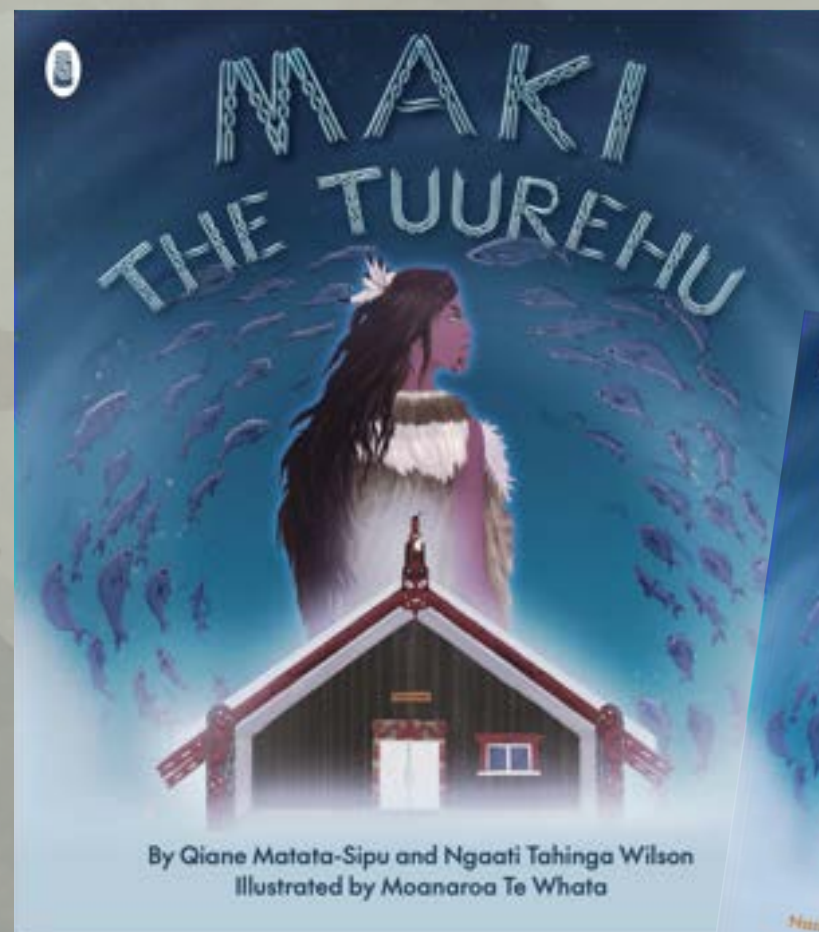
← www.nukuwomen.co.nz



#ProtectIhumātao ↗



In Stores
1 November



Intergenerational
knowledge transfer



**“ YOU MUST KNOW WHO
YOU ARE, BECAUSE IT IS
IN THIS KNOWING, YOU
BECOME FEARLESS. ”**

– QIANE MATATA-SIPU

100 WĀHINE

14 years - mid 70s, diverse cultural backgrounds and life experiences

By us, for us, about us. creating a safe space and eco-system of storytelling.

STORY SOVEREIGNTY

HOW DO WE USE STORYTELLING IN OUR JOURNEY TO WELLNESS?

He aha te kai a te Rangtira?
He Koorero

Developed

FRAMEWORK FOR SOCIAL CHANGE

MĀ HINE, MŌ HINE, KIA HINE

The power of Indigenous women



ATUA GIVEN, TŪPUNA DRIVEN

We are living tūpuna and we're mokopuna focussed

To be an Indigenous wahine is to:

1. be in relationship (with taiao, each other, wāhinetanga, atua)
2. reconnect to our tinana (through ceremony, physically, spiritually)
3. decolonise our thinking and way of being, and decolonise our tinana
4. be ambitious and audacious
5. be creative, innovative and push boundaries
6. be future focused with a systems-change mindset
7. whakaora reo, tikanga, auahatanga, mātauranga in the whānau after generational loss
8. have responsibility for our respective hāpori

But is is also to:

1. feel isolated
2. hold fear and shame
3. feel guilty about adhering to or following Western frameworks
4. have low self esteem and imposter syndrome
5. be challenged
6. face lateral violence
7. have a sense of "not enough-ness" and to feel overwhelmed
8. carry pressure, expectation, responsibility and doubt

TRAUMA

"I have read empowering wāhine stories to my young girls as a pathway into serious and difficult topics to discuss."

"By engaging with other women's stories I have more understanding and more empathy for not only others, but also for myself."



STRENGTH & RESILIENCE

“When I was hospitalised for a long period of time, during the late stages of my hapūtanga, I found it very difficult to remain positive and hopeful in my Hinengaro. It became my daily ritual to read NUKU out loud everyday to my pēpi and I. The stories gave me hope and from them I drew strength. It brought me peace to know that my pēpi would be born into te ao mārama knowing that indigenous wāhine are so nuanced - powerful, strong, soft and warm.”



SELF-REFLECTION

"Indigenous women's stories have bolstered my ability to release trauma through reflection and forgiveness by having the ability to read shared insights that reflect my life experiences in different ways. Helping wash away negative self reflections I can sometimes harbour that often derive from negative societal stereotypes I may come across in my daily dealings with others or from mainstream media."





- Framework for healing
- Framework for mobilisation
- Framework for social change

STRENGTHS-BASED SERVICE

- **Hā o te Ira Wahine:** Recognise wāhine (and by extension, all clients) as the inherent experts of their own lives. See their strength, resilience and unique life experience as invaluable contributions to the process of change.
- **Te Hā o Kurawaka:** Rethink the "intake" process. Create a truly safe space for storytelling – kōrero session or workshop where whānau feel empowered to share their experiences without fear of judgment, censorship, or bureaucracy. Help them tell their stories.
- **Hā a kui mā a koro mā:** Foster reciprocal relationships. Build trust and rapport, allow intergenerational wisdom and unique perspective to be valued as a resource.
- **Hā Kina:** The "listening" phase – ask "How do these stories challenge our current practices?" or "How do they inspire a new way of thinking about the services we provide?"
- **Hā Puta:** The "out-breath" is the tangible manifestation of the internalised learning. This could look like redesigning services, creating new programs, or even changing the physical environment of your space.
- **Motu Hā Kē:** The ultimate goal is for the positive change to ripple outwards from the individual and the organisation to the wider community.



IN WHAT WAYS ARE YOU MOBILISING YOUR COMMUNITY?

HOW ARE YOU ENABLING STORYTELLING IN YOUR WORK?

**WHAT DOES MANA MOTUHAKA / SOVEREIGNTY LOOK LIKE IN THE
COMMUNITIES YOU SERVE?**

**WHAT IMPACT WILL STORIES HAVE ON THE WELLBEING OF YOUR
HĀPORI?**

BEING AN INDIGENOUS WOMAN...

Looks like my ancestors

Like the light in the eyes of my children

looks beautiful when I adorn myself in taonga

It **smells like** the freshness of the forest and puha boil up

like a cuppa tea always ready for visitors

And the salt when the ocean pours over you

Being an Indigenous woman **sounds** peaceful and assured

like the famous Māori strum on the guitar

rivers gushing with tuna peeking up at the moon

It sounds like loud, bold laughter echoing from the kitchen

like my native tongue biting back

It **feels like** unity, rough like my weathered tino rangatiratanga flag

Like dewy grass in the mornings under my bare feet

Being an Indigenous woman **tastes like** black boy peaches,

crayfish and fresh Kina

It tastes like a change is overdue.



WWW.QIANE.CO.NZ

WWW.NUKUWOMEN.CO.NZ

WWW.TEAHIWARU.CO.NZ

WWW.TEIHUOMATAOHO.COM