

# Manawa Ora.

Tikanga for Lived Experienced Storytellers



He mihi tēnei ki a koutou katoa  
i tae mai nei i runga i te kaupapa  
o te rangi.

Ka mihi ki te atua, nāna nei ngā  
mea katoa i hanga.

Ki ngā hunga mate haere atu rā,  
haere atu rā, haere atu rā.

E koa ana te ngākau i a tae mai i  
runga i te kaupapa, ki a tātou ngā  
hunga ora, tēnā rā tātou katoa!

# Te Kaupapa

Lived Experience storytelling is a tool to connect, humanise distress experiences, advocate and show there is always hope.

This kaupapa is to softly communicate 'big picture' ideas and learnings about hauora and distress.

Manawa Ora is about big picture, whānau-focused storytelling. A bit like pūrakau, storytellers offer contextualised kōrero of te ao; to show where we come from and share the worlds we move within.

We speak of our whenua, our whānau, our people, histories, mātauranga and moemoeā, to show we are the voices of many, *and remember*, we are protected when we stand together.

# Ngā Tikanga

Manawa Ora is tikanga collectively designed by Lived Experience storytellers. It is to guide your mahi and connect you to a collective committed to equitable Lived Experience representation.

In practice and in strategy, principles of whanaungatanga, Mātauranga Māori and kotahitanga guide comfortable kōrero and meaningful knowledge exchange.

This tikanga will nurture relationships and open the flow of mātauranga within ourselves, our whānau and communities. Through wānanga, you will define purpose, intent and the desired impacts of storytelling to shape and share big picture storytelling that honours the mauri and human rights of all people with experience of mental distress.

## Guiding Principles

Manawa Ora is about how you are connected to yourself and community. It is about how you connect to people through storytelling. It is a process guided by whakataukī to bring the manawa and the kaupapa to life, and to a state of ora!

### Whanaungatanga

*Aroha atu, aroha mai*

This whakataukī focuses on relatable contributions that people value the most when creating a connection. Aroha in this context refers to the kōrero that is shared when creating and maintaining connection from one to another.

### Mātauranga Māori

*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 'manu' referred to in this whakataukī are the people. People who live within the comforts of their wisdom, and people who have travelled beyond their limits and experienced the world. Within the context, we bring together those who have traversed the world to share their experiences and enlighten those who seek lived experience wisdoms.

### Kotahitanga

*Mā te kahukura, ka rere te manu*

Bringing people together and sharing their experiences. In this kaupapa, people are represented by the 'kahukura' or the 'embellished feathers' that adorn the manu, or the kaupapa Manawa Ora, so our people are equipped and primed to fly beyond the comfort of their own horizons.

# Storytelling as ritual

Storytelling is a contained ritual. You don't need to share in detail. This means you don't need to walk people through your trauma, instead talk about your experiences to show bigger learnings about where we come from, our place in the world, and where we are going.

A ritual has a clear beginning, middle and end. With karakia, this approach guides practice before, during and after. The purpose of karakia is to mark the start and end of your kaupapa. It is to mihi the atua, and acknowledge the wairua of the people and kaupapa.

It keeps you safe in the process and means we can all return to day-to-day activities at the end of the process.

# Wānanga

Before your storytelling ritual, it is important to take some time to prepare for your kaupapa.

Follow the process to know where and who you are speaking with; wānanga and get clear on your intentions, and know what you might need to protect yourself and your whakaaro.

Wānanga with yourself, tuakana, whānau, peers, and build a relationship with who you will kōrero with.

Intersectional approaches to lived experience storytelling can effectively rework ideas of societal discrimination. This means our stories need to be 'big-picture' and show how we are connected to each other and to the environment and social arrangements.

It is through wānanga, you shape and share your 'big-picture' story, a bit like pūrakau, to softly communicate 'big picture' learnings about distress and hauora.

# The ritual of storytelling

A ritual approach to storytelling helps contains the process

## Leading up

- Reflect and take time to prepare
- Do all the things that make you feel good beforehand
- Be with your people, nature, karakia, inu wai, and remember your purpose
- Prepare
- Have clear intentions
- Follow your tikanga
- If appropriate set the space, to make sure the space feels welcoming

## Open

- Mihi
- Karakia tīmatatanga
- Whanaungatanga

## Middle

- Whanaungatanga – acknowledging everyone in the room.
- Build a connection
- Wānanga together
- Remember intent and desired outcomes
- Check-in with people

## Close

- Karakia Whakakapinga
- Whakanoa as appropriate

## Rest and Reflect

# Wānanga

## What is the intent of your kōrero?

Defining purpose, intent and the desired impacts will shape your kōrero. Here are a few things to wānanga over with your people about using parts of your lived experience story.

## Whanaungatanga

- What is the kaupapa?
- Who is hosting you?
- Who are you speaking with?
- What kawa may you need to know about?

## Mātauranga Māori

- What is the intent of your kōrero?
- What are the key points?
- How does this reflect the bigger realities of the social environment (Mātauranga Māori, mental health discrimination, colonialism, social, justice, health and education inequities, hope, connection)?
- What do you need to feel safe?
- What karakia tīmatanga and karakia whakakapinga will you use?

## Kotahitanga

- How will the principles of whanaungatanga and mātauranga Māori guide your approach?
- How will your kōrero build connection and unity?
- What is the intersectional relevance of the story?

## Practical Stuff

- What will your support look like?
- Will you travel and share kōrero together?
- Will you allow space to kōrero after storytelling with 'audience'?
- Will you have prompts, taonga, notes (whatever you need) to guide your kōrero?
- Do you have resources or a way for people to connect with any relevant kaupapa?

# Workforce Wānanga

Have you woven this tikanga into your workforce strategy?

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 wānanga guide covers how employers and government agencies can support the storyteller and the peer network to enable 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 the Lived Experience Collective?
- Do lived experience representatives access peer and external supervision regularly and comfortably?

## 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, hapū 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 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?



## Karakia Tīmatanga

Manawa mai te mauri nuku  
Manawa mai te mauri rangi  
Ko te mauri kai au, he mauri tipua  
Ka pakaru mai te pō  
Tau mai te mauri  
Haumi e, hui e, taiki e!

Embrace the life force of the earth  
Embrace the life force of the sky  
The life force I have gathered is powerful  
And shatters all darkness  
Come great life force Join it, gather it, it is done!

## Karakia Whakakapinga

Unuhia, unuhia,  
Unuhia ki te uru tapu nui,  
Kia wātea, kia māmā te ngākau,  
te tīnana, te wairua, ki te ara tangata.  
Kōia rā e Rongo,  
whakairihia ake ki runga,  
Kia tina!  
Tina!  
Hui e!  
Taiki e!

Draw on, draw on, draw on the supreme  
sacredness, this is Rongo, the god of peace,  
fully immersed, draw together!  
Together!  
draw together,  
Together!

Ngā mihi nui ki a koutou,  
to all contributors at wānanga,  
hui and in all the spaces they  
share their experience,  
*for the kaupapa.*

Mahi toi by  
Jessica Thompson Carr  
The Māori Mermaid

[Access webinar slides here](#)



**Mahitahi Trust**

Ma te mahi tahi ka whiwhi ora  
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