

Māori [Indigenous] perspectives on peer- parent advocates

Dr Kerri Cleaver

Social and Community Work



University
of Otago
ŌTĀKOU WHAKAIHU WAKA



Ko wai au?.

Who am I?



A lot to think about

Quick view

Indigenous knowledge as the starting point

Resourcing Indigenous responses

Defining familial peer advocacy relationships

Understanding Indigenous women's
experiences of child protection

Legislation protections



Centring Indigenous epistemologies

Knowing, Being, and Doing

World views

- Starting with an Indigenous view of the world
- Advocacy built into cultural narratives

Decision making processes

- Designing together under Indigenous leadership
- Decolonial Indigenising approaches and time

Localising responses

- Local knowledge – local response
- Adjusting for readiness and capabilities



Resourcing Indigenous responses

Repair and restoration requires commitment of funds

Resourcing

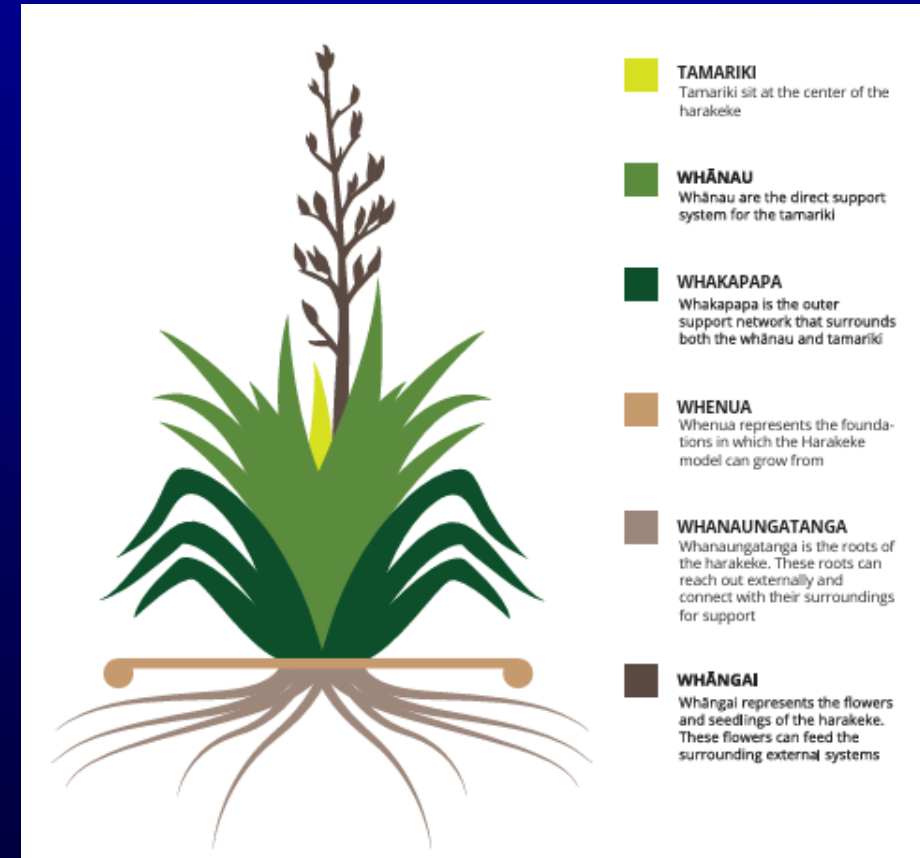
- Colonial social service legacies – equitable funding to Indigenous responses adjusts for this.
 - Māori example – Tiaki Taoka

Funding to repair and restore

- Indigenous populations are repairing and restoring at the same time we are building. Resourcing should enable this.
- Whakapapa Trauma – intergenerational

Adjusting through implementation

- System surveillance on Indigenous orgs
- Sustainability through success and failure
 - Māori example – Maatua Whāngai



Indigenous world view of familial structures

Defining peer parent and family advocates

Peer Parent

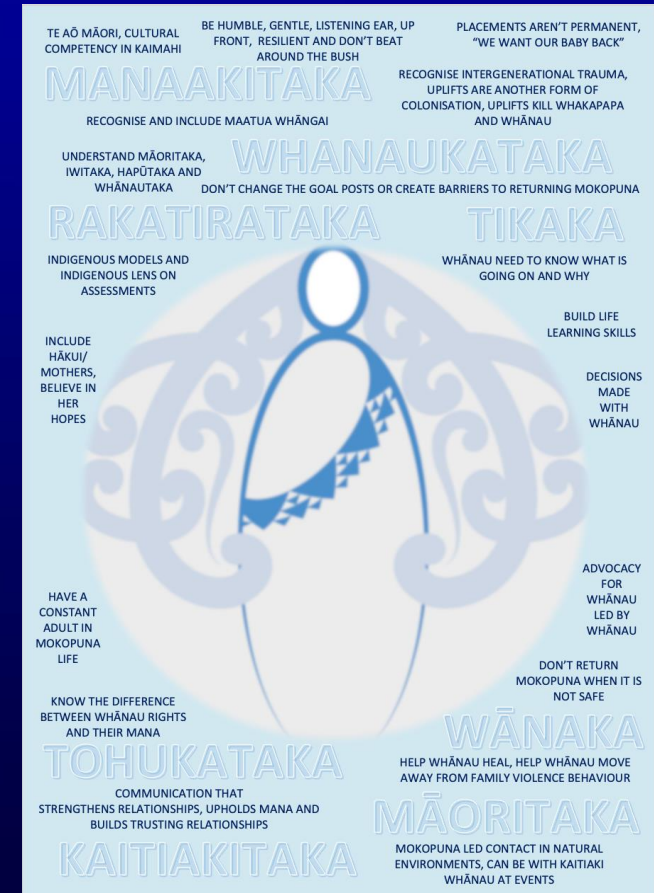
- Biological, absent, informal relation
 - Whāngai example

Family

- Whānau and hapū – Māori constructions of the familial
- Localised Indigenous services seen as an extension of familial supports
 - Tiaki Taoka and Whānau ora research

Tribal advocates

- Interdependent relationships – 7th generation rule
- Wider focus on restoration and bringing whānau home
 - Strategic partnerships
 - Strengthening cultural bonds for complex families



Indigenous Feminist approaches

A place for intersectionality, the silencing the Indigenous mother.

“He Whare Tangata” – The house of humanity

The brunt of the system

- Intersectional experiences as accumulated system harm and blame. Recognise the role of mothers.
- Erasure of voice.

Risk of Encompassment

- In-visibility of the Indigenous mother
- Extending advocacy at familial and tribal levels should be a plus not an or.



Indigenous Legislative protections

What we have learnt about the flippancy of legislation

Security of legislation

- Example -- Oranga Tamariki Act – Section 7 AA.
 - Section 7AA makes specific the duties of the Chief Executive in relation to Te Tiriti. This includes the imperative that the Chief Executive must ensure:
 - C) the department seeks to develop strategic partnerships with iwi and Māori organisations, including iwi authorities.

Ensuring Indigenous organisations can weather political change.

- Indigenous responses exist at the benevolence of a racist system. How do we mitigate risk here.



Any Questions
