

Purposeful Peer Support

Te Whakaoranga mā te Taunaki Aropā



Tautoko Tāne
Male Survivors Aotearoa

“We are all social beings by nature – connectedness and community are necessary if not vital to our wellbeing. The very existence of positive social relationships can be a source of healing for many psychological wounds.

Because sexual abuse and sexual assault occurs in relative secrecy – in a state of disconnection between people – reconnecting and building trust are often at the core of healing from sexual violence. Some survivors turn to peer-support initiatives to build connection and heal.”¹

As a result of suffering sexual harm, many survivors face relationship challenges with friends, family/whānau and workmates and often experience great difficulty interacting socially with the community at large and with some support service providers.

These relationship and interaction difficulties can also contribute to their isolation and often make them more vulnerable to addiction, re-victimisation and further abuse.

This is why purposeful peer support hinges on building a trust-based relationship between the survivor and their peer-worker that ensures the physical and emotional safety of the survivor in that relationship. It is this safe and trusted relationship that can provide a real opportunity for enabling the growth and recovery of the survivor... and likewise for their peer-worker.

Peer support processes, which were initially applied to help people suffering from addiction and mental health issues, are now applied more widely to assist trauma recovery generally, including the impacts of sexual violence. It is the lived experience of the peer-worker, their first-hand understanding of their survivor’s experience, that is the essential ingredient for establishing a successful (hope, growth and wellbeing focussed) peer support relationship.

“He whakaratarata te mahi noa a te tangata –ko te whānaungatanga me te whai hāpori ētehi o ngā tino tikanga e whai ora ai tātou. He rongoā te whānaungatanga i te ngākau pai hei whakaora i ngā mamae o te hinengaro.

He mahi huna te taitōkai me te mahi pāwhera – i te takiwā kua motukia ngā here tāngata – nō reira, ko te tūhono anō i te tangata me te whakapono anō ki te tangata ngā tino whāinga hei whakaora anō. Ka huri ētehi mōrehu ki ngā kaupapa taunaki aropā hei rongoā whakatangata anō.”¹

Ka uaua mā ngā mōrehu taitōkai te whakahoahoa ki ngā hoa, ki te whānau me ngā hoamahi hoki, me te aha, he wero nui te whakahoahoa ki te hāpori whānui me ētehi ratonga tautoko hoki.

Ka whai pānga ēnei wero me ngā uauatanga whakahoahoa ki ngā āhuetanga e noho taratahi ai rātou, ā, ka māmā ake mā rātou ki te hoki atu ki ngā wara whakapōauau, ka kaupēhipēhi anō me te tūkino haere tonu.

Nā whai anō, ka kopi ake i ngā tikanga whakahoahoa mā te pono me te tika i te whakaoranga mā te taunaki aropā, i waenga tonu i ngā mōrehu me o rātou hoa taunaki aropā, e aro nui ana ki te haumarū ā-tinana, ā-haurongo hoki o ngā mōrehu i taua hononga. Mā tēnei hononga haumarū, i roto i te pono me te tika noa iho hoki, e whakatinanahia ai te whakahaumanu i te mōrehu, me tōna hoa taunaki aropā hoki.

Ka whakaūngia ngā tukanga taunaki aropā, i whakamātauria ki te hunga mate i ngā wara whakapōauau me ngā mate ā-hinengaro, ki te hāpai i te hunga i tāmia whānuitia, pērā i te pāwhera. Ko te wheako a te hoa taunaki aropā, arā, ko tō rātou mōhio tonu ki te wheako a te mōrehu, koinei tonu te matū e tutuki pai ai tēnei hononga taunaki aropā.

What is Purposeful Peer Support?

Purposeful peer support is peer support with a purpose – developing authentic relationships that support people in their journey towards wellbeing.

“Peer support is person-centred and underpinned by strength-based philosophies.

The life experience of the peer-worker creates common ground from which the trust relationship with the person is formed.

Empowerment, empathy, hope and choice along with mutuality are the main drivers in purposeful peer support work.

There is a great deal of strength gained from knowing someone who has walked where you are walking and now has a life of their choosing. In this way it is different from other support work, it comes from a profoundly different philosophical base.”²

Typical characteristics of purposeful peer support:

- ✓ People engage with each other for support that is based on mutual learning from their shared (lived) experience;

- ✓ The support may include a mix of self-reflection, mutual (one-on-one) support, and peer group support;

- ✓ Peer support is different from counselling and other forms of therapy. It is focussed on developing a trusted relationship with a peer worker that supports a mutually collaborative journey towards wellbeing.

“Peer support is based on the belief that people who have faced, endured and overcome adversity can offer useful support, encouragement, hope and perhaps mentoring to others facing similar situations.”³

He aha te Whakaoranga mā te Taunaki Aropā?

Ko te whakaoranga mā te taunaki aropā tōna tikanga - he whakawhanake i ngā hononga tūturu e taunaki ana i te tangata i tō rātou ara whakahaumanu.

“E aro pū ana te taunaki aropā ki te tangata tonu, ā, ka tītokona e ngā mātāpono whai tūāpapa kaha.

Ka kitea ngā ōritenga mā roto i ngā wheako a te hoa taunaki aropā, e hua mai ai ko te whakapono i waenga i a rāua anō.

Ko te akiaki, te aroha, te tūmanako, te mana kōwhiri me te mahi tahi, ngā tino mātāpono i te kauwaka o te mahi taunaki aropā nei.

Ka whakatōngia te kaha ki roto ki te tangata ina mōhio a ia kua whai wheako ōrite hoki tōna hoa taunaki aropā, me te aha kua puta, kua ora anō a ia hoki. Nā tēnei āhuatanga i rerekē ai te momo tautoko ka riro, he rerekē tōna pūtakenga.”²

Ngā mata o te whakaora mā te taunaki aropā:

- ✓ Ka whakahoahoa ngā tāngata ki te whai tautoko i runga anō i ngā hua o te ako mā te whakawhiti wheako;
- ✓ He tirohanga auaki, he tautoko taupuhipuhi, he tautoko ā-rōpū;
- ✓ He rere kē te taunaki aropā ki ngā mahi a ngā ratonga kaiāwhina me ērā atu mahi haumanu. E aro pū ana ki te whakapakari i tētehi hononga pono ki te taha o tētehi hoa taunaki aropā kia hua mai ai ko tētehi ara whakarauora i te takirua.

“Ko te tūāpapa o te taunaki aropā i hua mai i te whakapono mā ngā tāngata kua rongu kē i ngā wero te toro atu ki te tautoko, ki te akiaki, ki te hāpai me te arataki hoki i te hunga e rongu ana i ngā āhuatanga ōrite.”³

Purposeful Peer Support is Person-Centred

The differences between purposeful peer support as a person-centred (strengths-based) programme, and 'illness-centred' (and often deficit-based) therapies can be summarised as follows:⁴

PERSON – centred

The **relationship** is the foundation

Begins with welcoming; outreach and engagement

Support is based on the person's experience and the support requested

Support works towards quality-of-life goals

Support is focussed on hope & recovery and is aspirational – moving towards wellbeing

Personal recovery is central from beginning to end

Track personal progress towards recovery

Use methods that promote personal growth and self-responsibility

Peer support is voluntary; people engage and disengage as they choose

The relationship may change and grow throughout and continue even after support ends

ILLNESS – centred

The **diagnosis** is the foundation

Begins with an illness assessment

Services are based on diagnosis and treatment needed

Services work towards illness-reduction goals

Treatment is symptom driven and rehabilitation (recovery) is disability driven

Primary focus on recovery from the illness and then the disability is taken care of

Track illness progress towards symptoms reduction and cure

Use techniques that promote illness control and risk reduction damage from the illness

Service ends when the illness is cured

The relationship only exists to treat the illness and must be carefully restricted throughout, keeping it professional

E aro pū ana te whakaora mā te taunaki aropā ki te tangata tonu

Aro pū ki te tangata

Ko te hononga tangata te tūāpapa

Ka tīmata ki te rāhiri; he whakarata me te whakahoahoa

Ko te taunakitanga ka hāngai ki te wheako o te tangata me te momo tautoko e hiahiatia ana

E ahu ana te taunakitanga ki ngā whāinga o te oranga pai

He whakaaweawe i ngā tūmanako me te whakahaumanu, kia ora ake ai

Ko te oranga ake o te tangata he aronga mai i te tīmatanga ki te mutunga rā anō

Ka whai i te ara roa ki te haumanutanga

Ka whakamahia ngā tukanga e whakatairanga ana i te ora me ngā haepapa ake o te tangata

He mahi tūao te taunaki aropā; kei te hiahia o te tangata ki te takihono, te takiputa rānei

Ka panoni, ka tupu rānei hoki ngā hononga, i te wā ka mutu ngā mahi taunaki

Ko te painga kē o te hōtaka whakaora mā te taunaki aropā me te aro pū ki te tangata tonu, me te rerenga kētanga ki ngā rongoā e aro ana ki tētehi mate, ka whakarāpopotonga ki ngā ripanga e tāiri iho nei:⁴

Aro pū ki te mate

Ko te whakataunga māuiui te tūāpapa

Ka tīmata ki te aromātai i te māuiui

Ko ngā ratonga ka tukuna e hāngai ana ki te whakataunga māuiui me te mahere rongoā

E ahu ana ngā ratonga ki te whakaiti i te māuiui

Ko ngā mahere rongoā e aro ana ki ngā tohumate, ā, ko te māuiui e aro ana ki te whakahaumanu

Ko te ora i ngā tohumate me te māuiui te aronga matua kia aro pai ki te whakahaumanu

Ka whai i te ora i ngā tohumate kia iti ake, ā, ka whakaora

Ka whakamahia ngā āhukatanga e whakahaere ana i te māuiui me te whakaiti i te tukino ka hua i te māuiuitanga

Ka mutu te ratonga i te wā kua ora i te māuiuitanga

He mahi a te mātanga, nō reira, me noho tapu ngā tukanga katoa, ā, ko te hononga hei whakatika noa iho i te māuiuitanga

Purposeful Peer Support Essentials

- ✓ “Purposeful peer support is grounded in the belief that people are their own greatest resource and that adverse life experiences can be sources of resilience and knowledge;

- ✓ Purposeful peer support draws on a shared understanding of recovery;

- ✓ Purposeful peer support focuses on what will sustain recovery – for example, employment, reconnection with family/whānau, achievement and purposeful activities, as well as being included in communities;

- ✓ Purposeful peer support instils hope by being with someone who has been there and ‘through it’; and

- ✓ Purposeful peer support is not about ‘fixing things’ but building on strengths.”⁵

These essential characteristics are evident in the six core principles that underpin our approach to purposeful peer support:

Experiential Knowledge

Purposeful peer support provides access to the essential learning, knowledge and wisdom that comes from sharing personal lived experience of sexual harm and the recovery process.

Mutual Relationships

Purposeful peer support relies on authentic two-way relationships between people through ‘the kinship of common experience’ – trust-based relationships that enable peers to share their experience in a way that is mutually beneficial.

Potential for Change

It is a fundamental principle of purposeful peer support that everyone has strengths – the potential to build a meaningful life. Accessing this potential is an essential part of our journey to live life with more purpose, clarity and passion.

Collaborative Learning

An essential aspect of purposeful peer support is the opportunity it provides for peers to learn from and with each other; to learn from sharing past experiences, and to learn from working together to practice new ways of relating to each other and the communities they interact with.

Self Determination

Purposeful peer support affirms the fundamental right of people to shape their own lives – a belief that all human beings are equally entitled to be in control of their own destinies; determining how their lives are governed and participating in decisions that affect their lives.

Equity, Fairness and Inclusion

Purposeful peer support asserts the fundamental right of people who experience sexual harm to have equal opportunities to other citizens and to be free of any form of discrimination.

Ngā Iho Matua o te Whakaora mā te Taunaki Aropā

✓ “Ko te whāriki o Te Whakaora mā te Taunaki Aropā ko te whakapono ki ngā painga o ngā rawa o te tangata, me te aha ko ngā wheako taumaha ka pā ki te tangata hei kura nui, kura roa;

✓ Ka pakari ake te whakaora mā tetaunaki aropā i runga anō i te mārama ki te haumanutanga;

✓ Ka aro te whakaora mā te taunaki aropā ki ngā āhuetanga e mauroa ai te haumanutanga – te whai mahi, te tūhono anō ki ngā whānau, te eke me te whai i ngā tūmahī whakaora, me te whai wāhi ki ngā hapori;

✓ Ka whakatōngia te tūmanako ki te whakaora mā te taunaki aropā, me te hono ki tētehi kua pā te wheako; me te aha

✓ Ehara te whakaora mā te taunaki aropā i te mahi whakatika, erangi rā he mahi whakakaha.”⁵

Ka kitea ēnei iho matua i ngā mātāpono e ono e tītoko ana i te whakaora mā te taunaki aropā:

Kura Wheako

Ka whai i ngā iho matua o te ako i ngā kura me te māramatanga ka hua mai i te whakawhitihiti i ngā wheako o te taitōkai, me te tukanga haumanu hoki, i te whakaora mā te taunaki aropā.

Kura Whanaungatanga

Ka whakawhirinaki te tukanga whakaora mā te taunaki aropā, ki ngā hononga

tōrua i waenga i ngā tāngata, e kīia ana ko ‘te whānaungatanga o ngā wheako ataata’ – he hononga i runga i te whakapono e āhei ai ngā hoa ki te whakawhiti i ō rātou wheakotanga e whai ora ai te takirua.

Kura Pitomata

He takepū matua ngā pūkenga o te katoa i roto i ngā mahi whakaora mā te taunaki aropā – ko te pitomata e pakari ai te orange pai o te tangata. Ko te mau ki tēnei pitomata te iho matua i tō mātou ara ki te whai i te aronga, i te māramatanga me te wana hoki, i te orange o te tangata.

Kura Ako

Ko tētehi wāhanga nui o te whakaora mā te taunaki aropā, ko te āhei i ngā hoa ki te whai wāhi ki te ako i waenga i a rāua anō; mā te whakawhiti i ngā wheako ki te ako, me te ako hoki ki te mahi tahi e hua mai ai ko ngā rautaki hōu ki te whakawhānaunga i waenga i a rāua tahi anō, waihoki i waenga i ngā hapori e mahi tahi ai rāua.

Kura Mana Motuhake

Ka whakakoia e ngā tikanga whakaora mā te taunaki aropā, ngā tika o te tangata ki te tārei i ō rātou ake ao – he whakapono ki te mana taurite o ngā tāngata katoa ki te whakahaere i ō rātou ake orange; ko te whakahaere me te whai wāhi ki te kōwhiri i ngā take i tō rātou ao.

Kura Taurite

Ka whakamana ngā tikanga whakaora mā te taunaki aropā i te tika o te tangata kua pāngia ki te taitōkai, arā, kia whai ai rātou ki ngā hua ōrite ki ērā atu o ngā tāngata o te hapori, ā, kia wātea hoki ai rātou i ngā āhuetanga whakahāwea katoa.

Towards Wellbeing

Purposeful peer support is centred around wellbeing – a holistic concept represented in the schematic at right as five interconnected pillars of wellbeing that embrace the common themes in three western wellbeing/wellness models, two Māori models of health, and NZ’s five ways to wellbeing.⁶

In purposeful peer support the wellbeing journey takes shape from your conversations with your peer worker. Together, you’ll identify existing strengths and a wellbeing focus – a change or changes that could make a positive difference in your life and that will help you to define your progress together.

The intention of the wellbeing framework is to create a reference point for survivors – a way to frame and focus their life challenges that can help them to identify the key opportunity to make a real difference for themselves and others they care about.

It is important to appreciate that the way to wellbeing is a life-long journey. It does not have a single outcome or endpoint. It is essentially an unfolding learning experience – a way forward that continually emerges as we try to change the way we live our lives.

Ki te Whaiora

Ko te pūtahitanga o te Whakaoranga mā te Taunaki Aropā ko te whaiora – he ariā torowhānui, ka whakahuatia i te hoahoa kei raro nei hei pou whaiora e rima e whakakotahi ana i ngā kaupapa matua o ngā taura whaiora/hauora o Tauīwi, e rua ngā taura hauora Māori, mē ngā ara e rima ki te ngākau ora o Aotearoa (The Five Ways to Wellbeing).⁶

Kei roto i te whakaoranga mā te taunaki aropā, ka ariari mai te ara ki te whaiora mai i ō whakawhitiwhitinga kōrero me tō kaimahi aropā. Ka tautohu ngātahi kōrua i ngā pūkenga tūturu me tētahi arotahinga whaiora – tētahi panoni, ētahi panoni rānei ka whai hua pai i tō oranga, ā, ka āwhina i a kōrua te kite i tō anga whakamua.

Ko te aronga o te anga whaiora, kia hangaia he pou herenga mō ngā mōrehu – tētahi tikanga hei tohutohu, hei arotahi i ngā wero o te oranga, māna e āwhina i a rātou ki te tautohu i te mea angitu matua ka whai hua mōna, mō te hunga e aroha ana ia hoki.

He mea waiwai kia mārāma ai, ko te ara ki te whaiora, he ara e kore e mutu i tō oranga. Kāore he otinga kotahi, he pito whakamutunga rānei. Ko tōna āhua, he wheako akoranga e tākiri ana – he ara ki mua ka ariari mai i a tātou e panoni haere ana i ngā āhuatanga ō tātou oranga.

⁶ The framework includes the WHO ‘quality of life’ framework, Seligman’s ‘wellbeing’ construct, the Myers/Sweeney model of ‘wellness’, two well known Māori models of health – ‘Te Whare Tapa Wha’ and ‘Te Wheke’ and the NZ Mental Health Foundation’s ‘five ways to wellbeing’.



Purposeful peer support embraces a reflective process that encourages survivors to learn from their changing experience – to continually inform the wellbeing journey by reflecting on experiences to date and responding to shifts in circumstances.

This reflective process is evident in the model at right which describes the seasonal nature of the way we build and strengthen relationships in a purposeful peer support process.

The intention of this cyclical process is that survivors are engaged with their peer workers in a positive co-learning process where co-reflection is always informing the way forward – revealing how to sustain and strengthen the relationship, uncovering more strengths and resources to enable change, and finding new ways to navigate challenges.

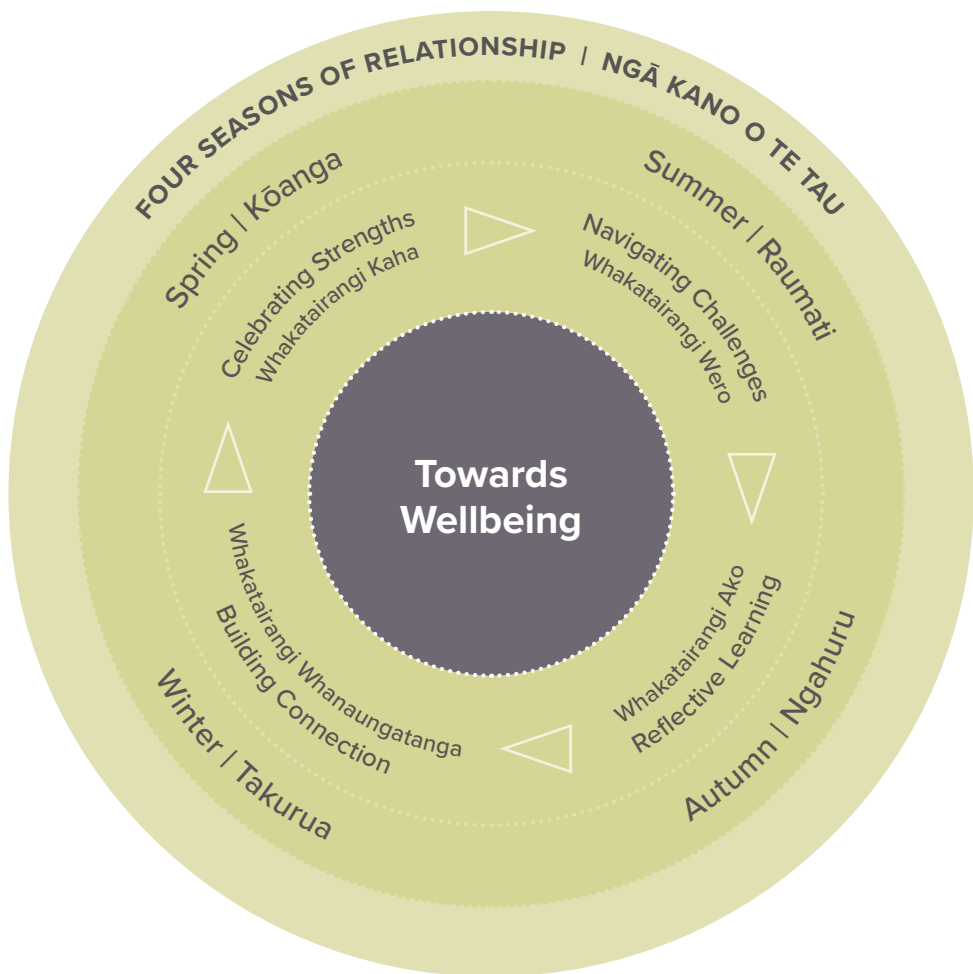
A key objective of purposeful peer support is to develop and sustain a positive co-reflective process that results in continuous learning and growth – co-creating a pathway towards wellbeing.

Ka whai te Whakaoranga mā te Taunaki Aropā i tētahi tukanga whakaata, ka tohutohu ki ngā mōrehu ki te whai akoranga mai i ngā hurihanga wheako – kia whakamōhio tonu atu i te ara whaiora, mā te whakaata ki ngā wheako, me te urutau ki ngā hurihanga o te wā.

Ka māranga tēnei tukanga whakaata kei roto i te tauira kei raro nei, e whakaatu ana i ngā āhuratanga kaupeka o te wā kei roto i ā tātou mahi ki te whakawhanake, ki te whakakaha hoki i ngā hononga whanaungatanga i te tukanga whakaoranga mā te taunaki aropā.

Ko te whāinga mō tēnei tukanga auau, kia whakapāpā ngā mōrehu ki ō rātou kaimahi aropā, kia whai hua ai te tukanga akoranga, mā te whakaata ngātahi e tohu i te ara ki mua – e whakaatu ana me pēhea e whakatūturu, e whakakaha ana i te whanaungatanga, te hura i ngā pūkenga me ngā āheitanga anō kia taea ai te panoni, te kimi hoki i ngā ara kia eke ai ngā wero.

Ko tētahi o ngā whāinga matua mō te whakaoranga mā te taunaki aropā, ko te whakawhanake, te whakatūturu hoki i tētahi tukanga tūturu mō te ako me te whakawhanake – ko te waihanga ngātahi o te ara ki te whaiora.



Some Benefits of Purposeful Peer Support

Meeting with people who speak your language

When you are in a purposeful peer support relationship (one-to one or in a peer group), it's common to share your experience and talk about what you've been through and what you've done – things that relate to why you are there and why you are seeking support. It's helpful to know that you are in conversation with a person, or speaking to a group of people, who understand what you are talking about.

Learning with people who have been where you are

You will meet people who started out where you are, have had similar experiences and have moved forward to a place of recovery. This provides an opportunity to develop coping skills as you learn how others have navigated their life challenges. And it provides you with a regular reminder that healing and hope are real possibilities.

No judgment

No matter what you've been through, what you say or how you say it, your peers have likely been through it, seen it before, or heard it from someone else. There is no need to fear the judgment of your peer support person or the peer group when you are sharing your own experience.

Focussed on hope and recovery

Purposeful peer support is not about what is bad, wrong or doesn't work but rather about what is possible and what can be achieved together. You will work

with people who are not focussed on problem solving or fixing weaknesses but rather concerned with building on your strengths to co-create something new for the future – encouraging and supporting a journey towards wellbeing.

Making your own decisions

You are in charge of your own recovery journey. Your level of engagement in the peer support activities, including any related support services, will be determined by you. And you are free to disengage at any time.

Some of the benefits commonly reported by people who participate in effective purposeful peer support activities are:

- ✓ Increased self-esteem and self-confidence

- ✓ A sense of purpose

- ✓ Increased motivation to implement life changes

- ✓ Increased involvement in meaningful activities

- ✓ Increases in the quality and number of relationships – greater social support network

- ✓ Increased resilience and quality of life

- ✓ A greater sense of wellbeing and increased ability to cope

- ✓ Increased ability to communicate with and deal with other support services

- ✓ Positive outcomes where other services have failed

- ✓ An opportunity to 'give-back' by helping others.

Ko Ētehi Hua o te Whakaora mā te Taunaki Aropā

Ka hui ki ngā tāngata e kōrero ana i te reo ōrite ki a koe

He tikanga tūmatawhānui te whakawhiti i tō wheako me te kōrero e pā ana ki ngā āhuetanga kua pā ki a koe, i te wā e tūhono ana ki tō hoa me te whai i ngā tikanga whakaora mā te taunaki aropā – arā, ko ngā āhuetanga e whai pānga ana ki tō hononga ki te kaupapa me te rongoā e kimi ana koe. He mea nui te mōhio e mahi tahi ana koe ki tētehi tangata, e kōrero rānei ana koe ki tētehi rōpū, e mārama ana ki ō kōrero.

Ka ako tahi ki te hunga kua pā ngā wheako ōrite

Ka tūtaki koe ki ngā tāngata i ahu mai i te wāhi e tū nā koe, me te aha kua rongo hoki rātou ki ngā wheako ōrite ki ōu, ā, kua whai ara whakahaumanu i a rātou anō. Ka āhei koe ki te whakapakari i ngā pūkenga whai kaha, i a koe e ako ana i ngā rautaki i puta ai ērā atu tāngata ki te ora. Ka auau tonu ngā whakamaharatanga mō te tūturutanga o ngā rongoā me te whakapono tonu.

Kāore he whakawā

Ahakoia ngā āhuetanga kua pā ki a koe, ngā kupu ka whiua e koe, te āhua rānei o tō whiu i ngā kupu, kāore e kore kua pērā hoki tō hoa taunaki, kua kite rānei ia i taua āhua, kua rongo rānei i tētehi atu. Hei aha atu māu te māharahara mō ngā whakaaro o tō hoa taunaki, o tō rōpū tautoko rānei, i a koe e whakawhiti ana i ō wheako.

E aro ana ki te tūmanako me te haumanutanga

Kāore ngā tikanga whakaora mā te taunaki aropā i te aro ki ngā take e hē

ana, erangi ka aro kē ki ngā rautaki e taea ai te whakatutuki mā te mahi tahi. Ka mahi tahi koe ki ngā tāngata kāore e aro ana ki te whakatika i ngā raruraru, i ngā ngoikoretanga rānei, erangi ka aro kē ki te whakapakari i ō pūkenga hei hanga rautaki hōu mō te anamata - hei whakaaweawe me te hāpai hoki i te ara ramaroa ki te oranga tonutanga.

Māu anō ō ake kōwhiringa

Māu anō tō ara whakahaumanu e para. Māu anō hei kōwhiri i te nui, i te iti rānei o tō kuhu ki ngā tūmahi whakaora mā te taunaki aropā, me ngā ratonga tautoko hoki. Kei a koe hoki te tikanga ki te takiputa.

Ko ētehi o ngā hua kua puta i te hunga kua kuhu me te whai ora mā te taunaki aropā:

- ✓ Ka tupu te kiritau me te māia

- ✓ Ka whai take

- ✓ Ka tupu te hiahia ki te panoni i ngā āhuetanga o te ora

- ✓ Ka tupu te hiahia ki te kuhu ki ngā tūmahi whai tikanga

- ✓ Ka tupu te kounga me te maha o ngā hononga – ka rahi ake te puna hoa tautoko

- ✓ Ka tupu te manaroa me te pai o te oranga

- ✓ Ka mātau ake ki te oranga tonutanga me te āhei ki te whai rongoā

- ✓ Ka tupu te āhei ki te whakawhiti kōrero me te mahi tahi ki ērā atu ratonga tautoko

- ✓ Ka whai hua mēnā kāore i tutuki pai ki ērā atu ratonga

- ✓ He ara takoha mā te hāpae i ētehi atu.

“People don’t always need advice. Sometimes they just need a hand to hold, an ear to listen and a heart to understand.”

– UNKNOWN

“Pupurutia hō whakaaro. He ringa hei pupuru, he taringa whakarongo, he ngākau mārama noa iho e hiahiatia ana.”

– HE TAUTANGATA

