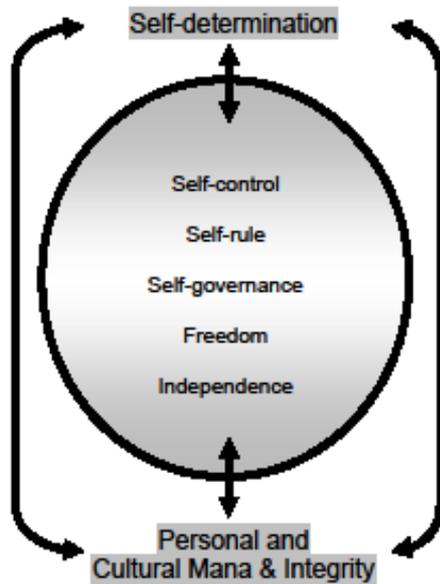


The curriculum is based on the theory that *in-determination as opposed to self-determination* is a cause of a *self-imposed oppression* which perpetuates violence and abuse and the break-down of the family/whanau unit, and community.

- ***Self-determination and In-determination are polar opposites***
- The practice of this theory is effectively *self-determination*. By understanding what self-determination is in its simplest form, one can then begin to appreciate how it attributes to being liberated as individuals, family/whanau, communities and nation.

Self-determination

The Principles of Self-determination contribute to building safe homes and communities, and sustains personal and cultural mana and integrity.

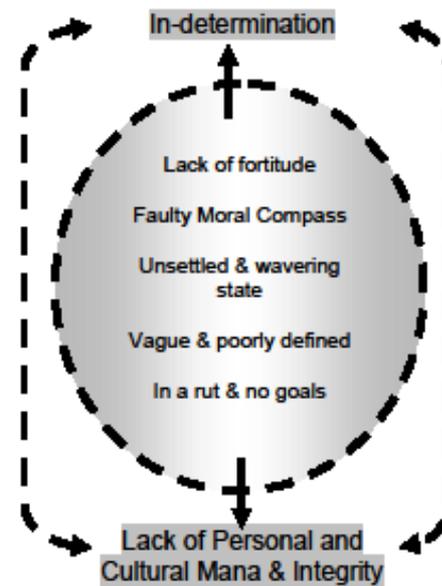


Legend:

- | Stability & Reinforcement
- ↕ Increase in Mana & Integrity

In-determination

In-determination perpetuates the disintegration of homes and communities, and personal and cultural mana and integrity.

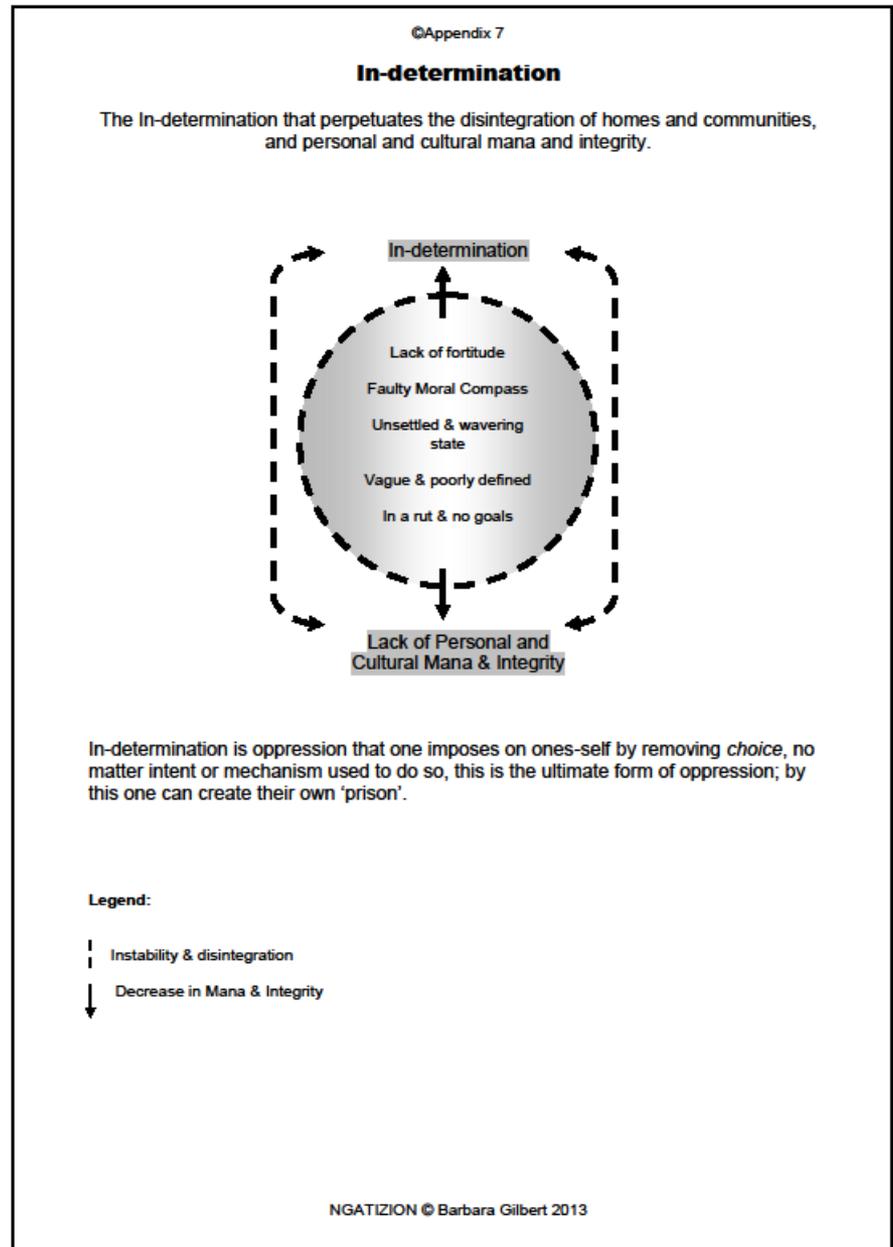


Legend:

- - - Instability & disintegration
- ↓ Decrease in Mana & Integrity

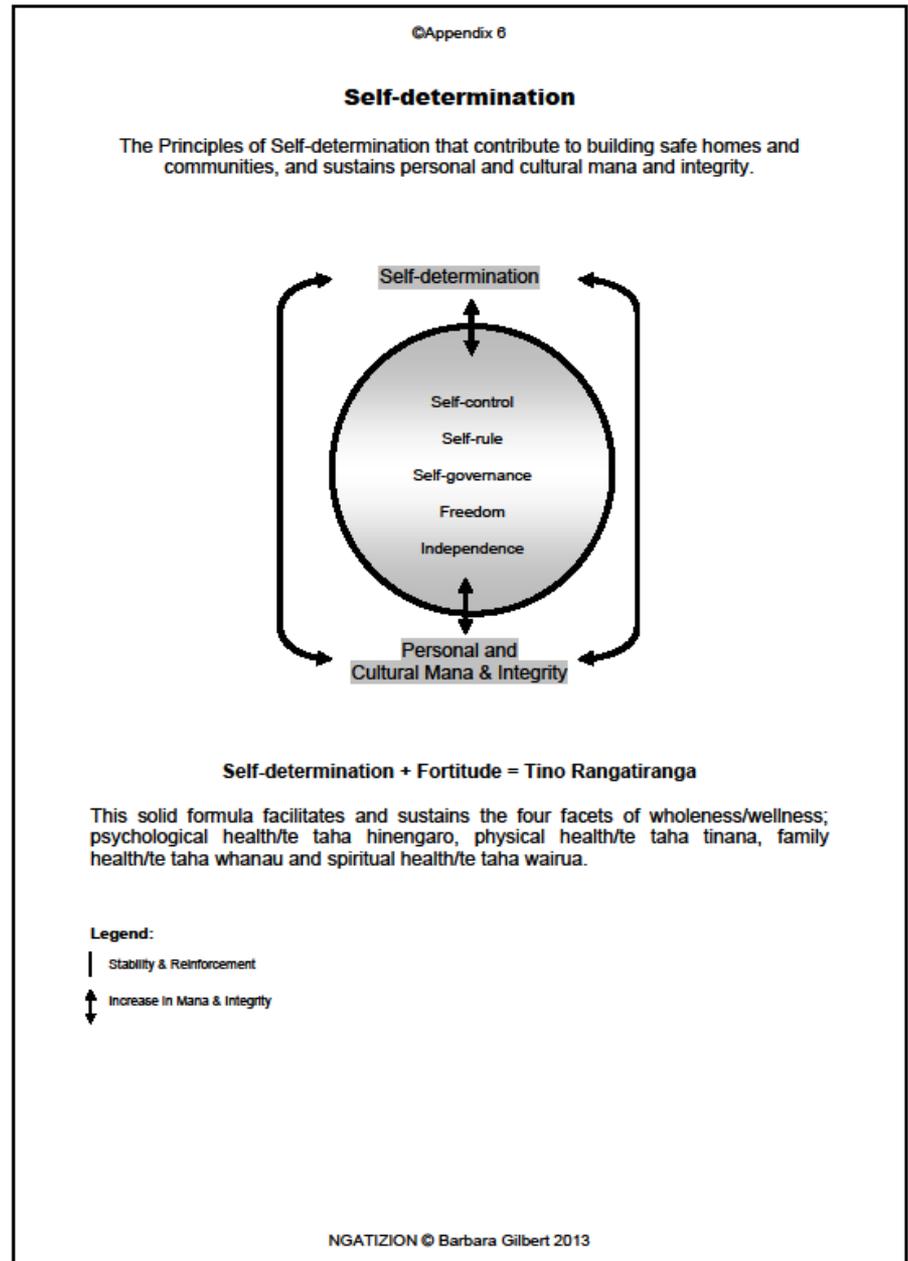
In-determination is oppression that one imposes on ones-self by removing *choice*, no matter intent or mechanism used to do so, this is the ultimate form of oppression; by this one can create their own 'prison'.

Based on the philosophy that; no matter what circumstances we may find ourselves in, we *always* have a choice.



Self-determination is a paradigm which consists of concepts, values, and practices that constitutes a way of cultivating, instigating and sustaining safe communities and empowering people to rise above oppression, be that oppression self-imposed or imposed.

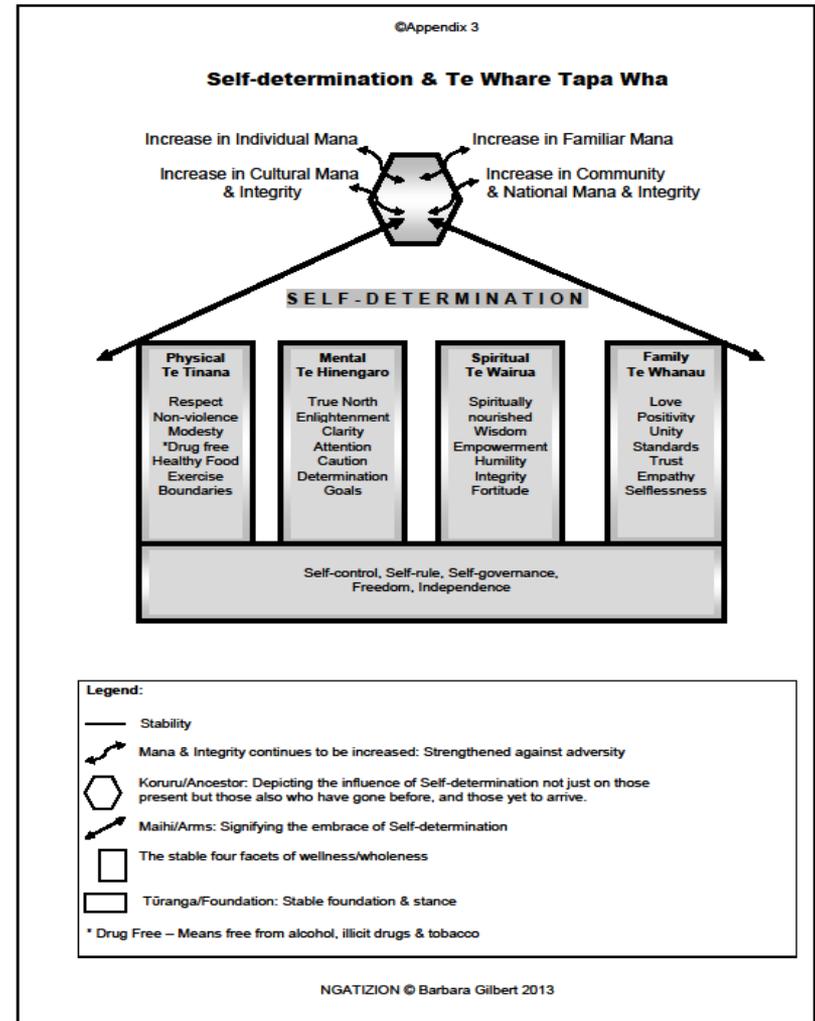
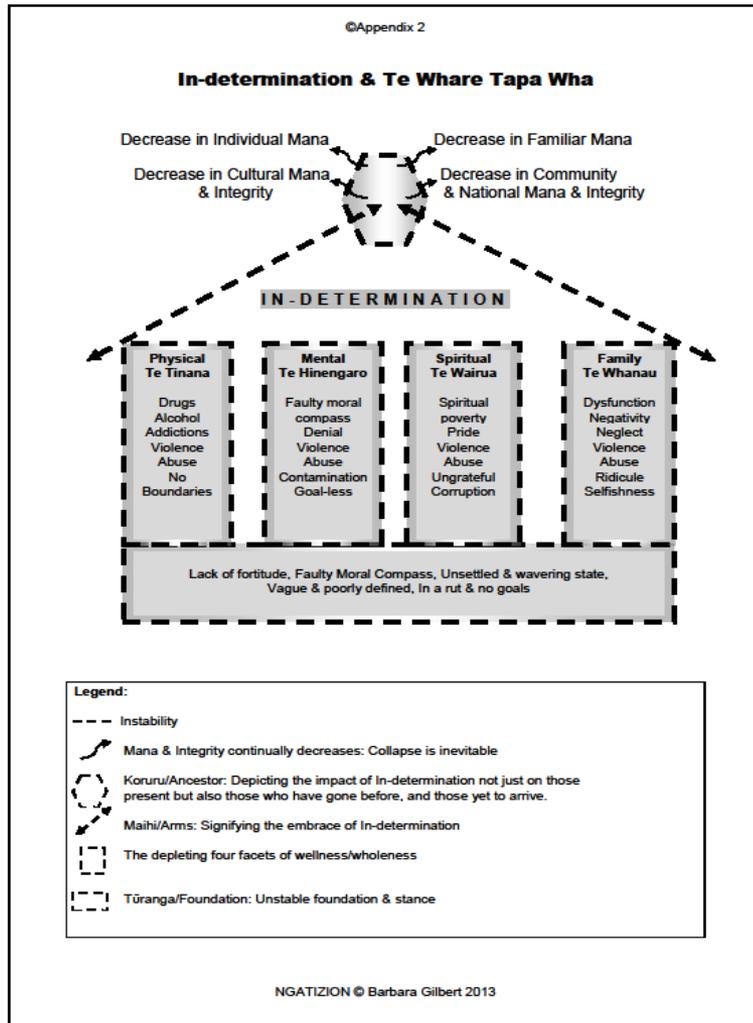
Self-determination maintains psychological health/Te taha hinengaro, physical health/Te taha tinana, family health/te taha whanau and spiritual health/Te taha wairua, Ultimately this will attribute to the effective implementation of Tino Rangatiratanga.



Te Whare Tapa Wha

The Four Sides or Cornerstones of Holistic wholeness/wellness.

“Balance”



The Four Sides or Cornerstones of Holistic wholeness/wellness. “Balance”

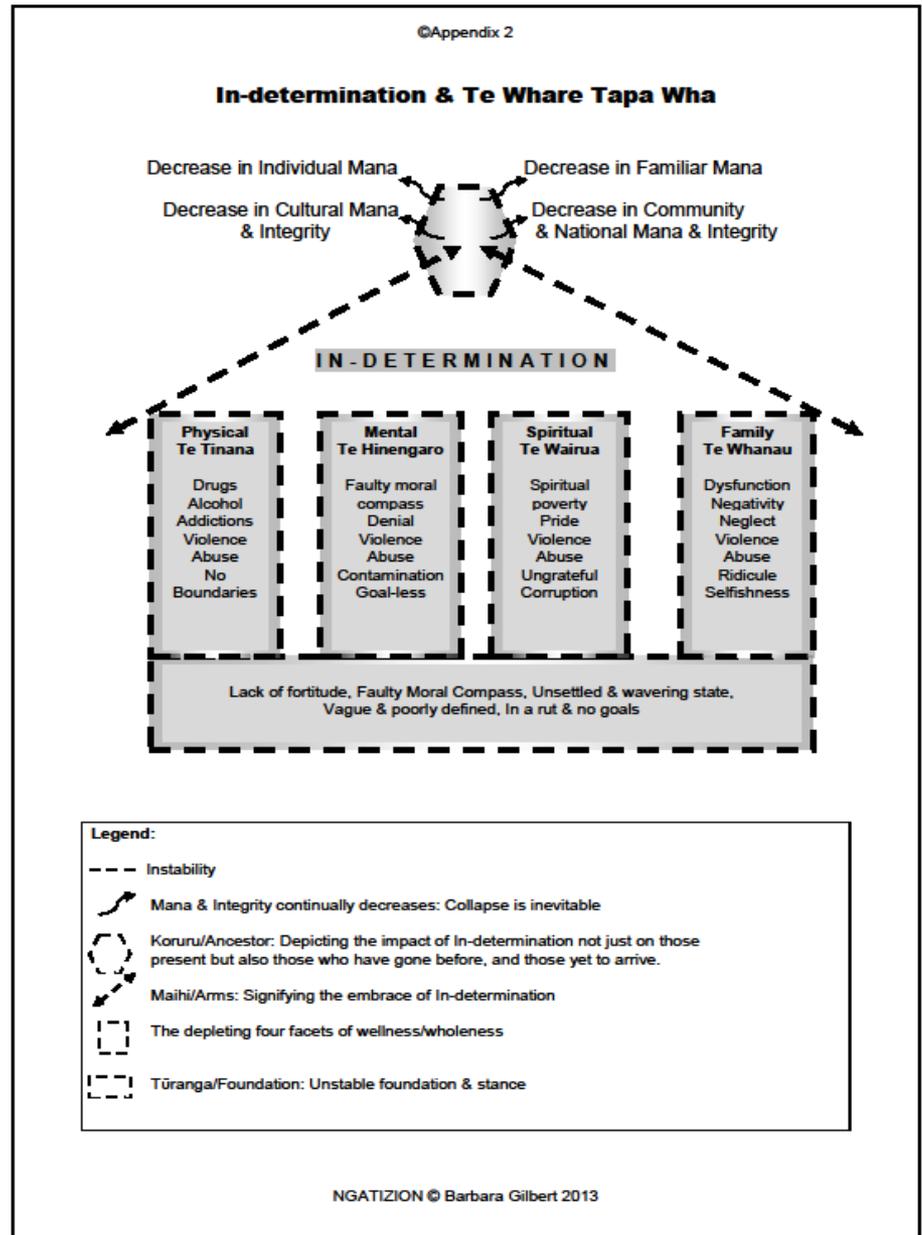
In-determination means the disintegration of holistic wholeness is inevitable.

In-determination means the decrease in personal and cultural mana and integrity is rapid .

In-determination means it ‘s legacy will infect generations if resolve is not found.

In-determination means having an unstable foundation that will sink into oppression and bondage.

In-determination means the whole family/whanau are in dire need of holistic healing.



The Four Sides or Cornerstones of Holistic wholeness/wellness.

“Balance”

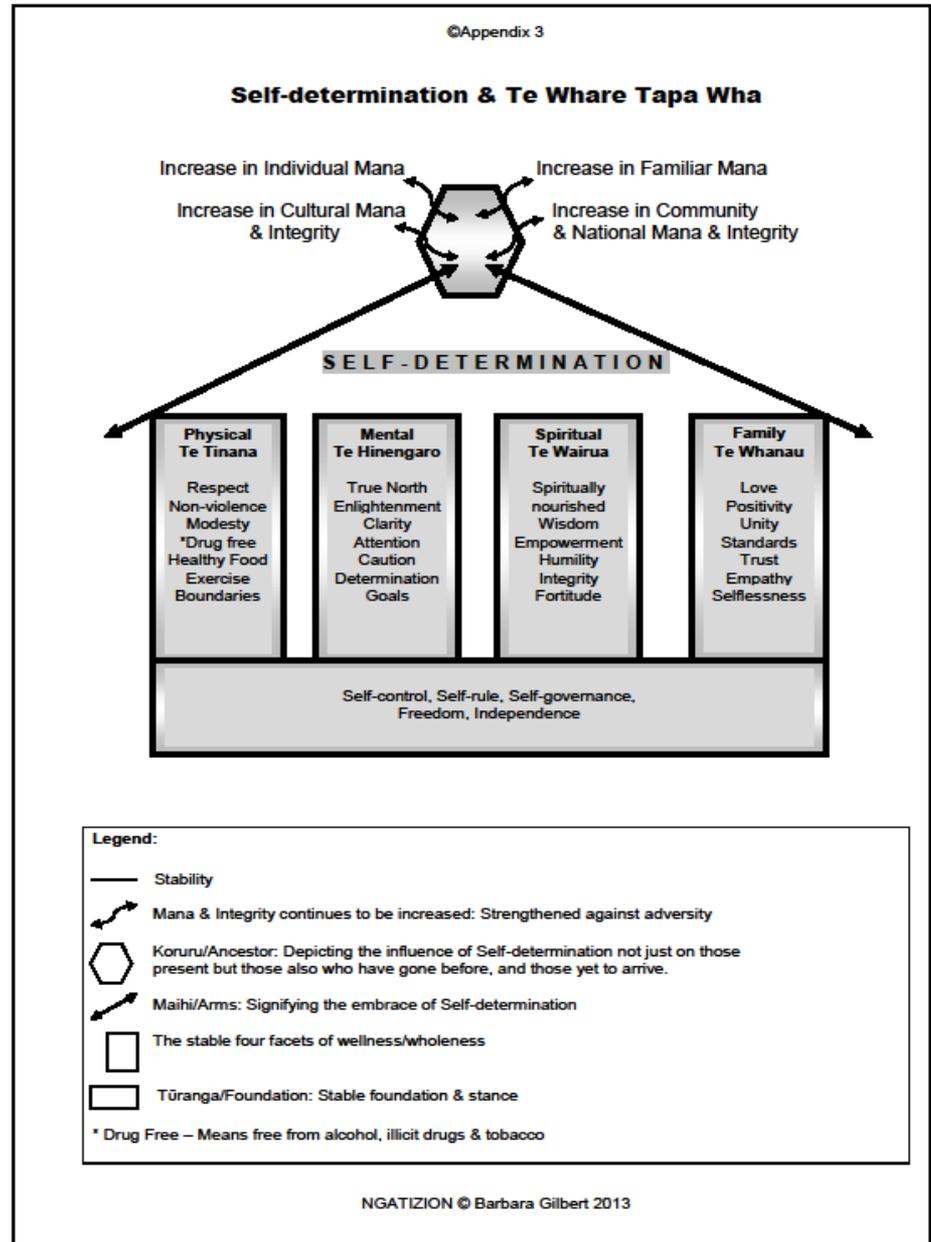
Self-determination means holistic wholeness/wellness is thriving.

Self-determination means the increase in personal and cultural mana and integrity is steady.

Self-determination means it ‘s legacy will empower future generations, and sustain the mana of your tupuna.

Self-determination means having a stable foundation that will prevent you sinking into the unstable tide of oppression and bondage.

Self-determination means the whole family/whanau are striving to be the best they can be.



Tino Rangatiratanga Self-determination Māori being in Charge of Things Māori

A firm foundation is necessary for any building, institution, or individual to endure and this is the premise on which this model is constructed

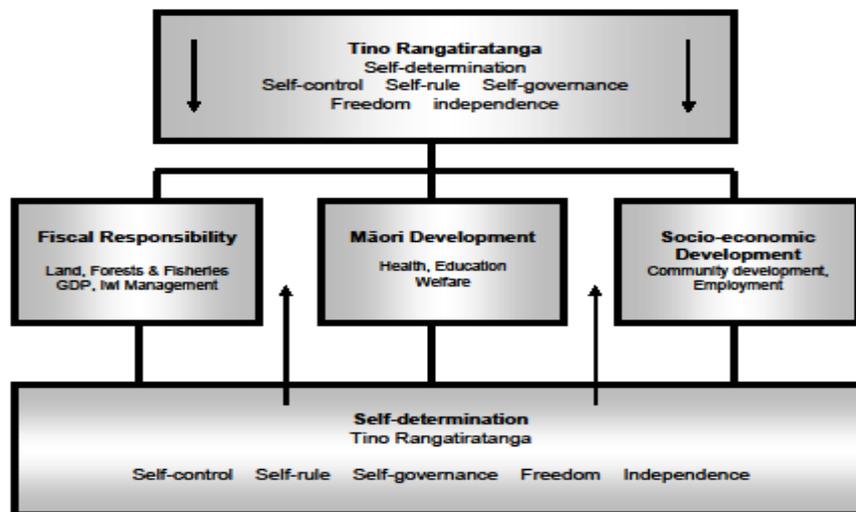
The Principles of Self-determination support cultural integrity by promoting Tikanga or the right way, pono or truth, and aroha or love which is the motivator as well as the overall result.

©Appendix 4

Tino Rangatiratanga

Reinforced Foundation Model representing how Tino Rangatiratanga will operate most efficiently.

Fixed on a firm foundation representing the "grass-roots", that effectively upholds and sustains the successful practise and implementation of the principalities, which are; Fiscal Responsibility, Māori Development and Socio-economic Development. The principalities do not stand alone to support the people; the people give support and sustain the mana and integrity of the principalities.



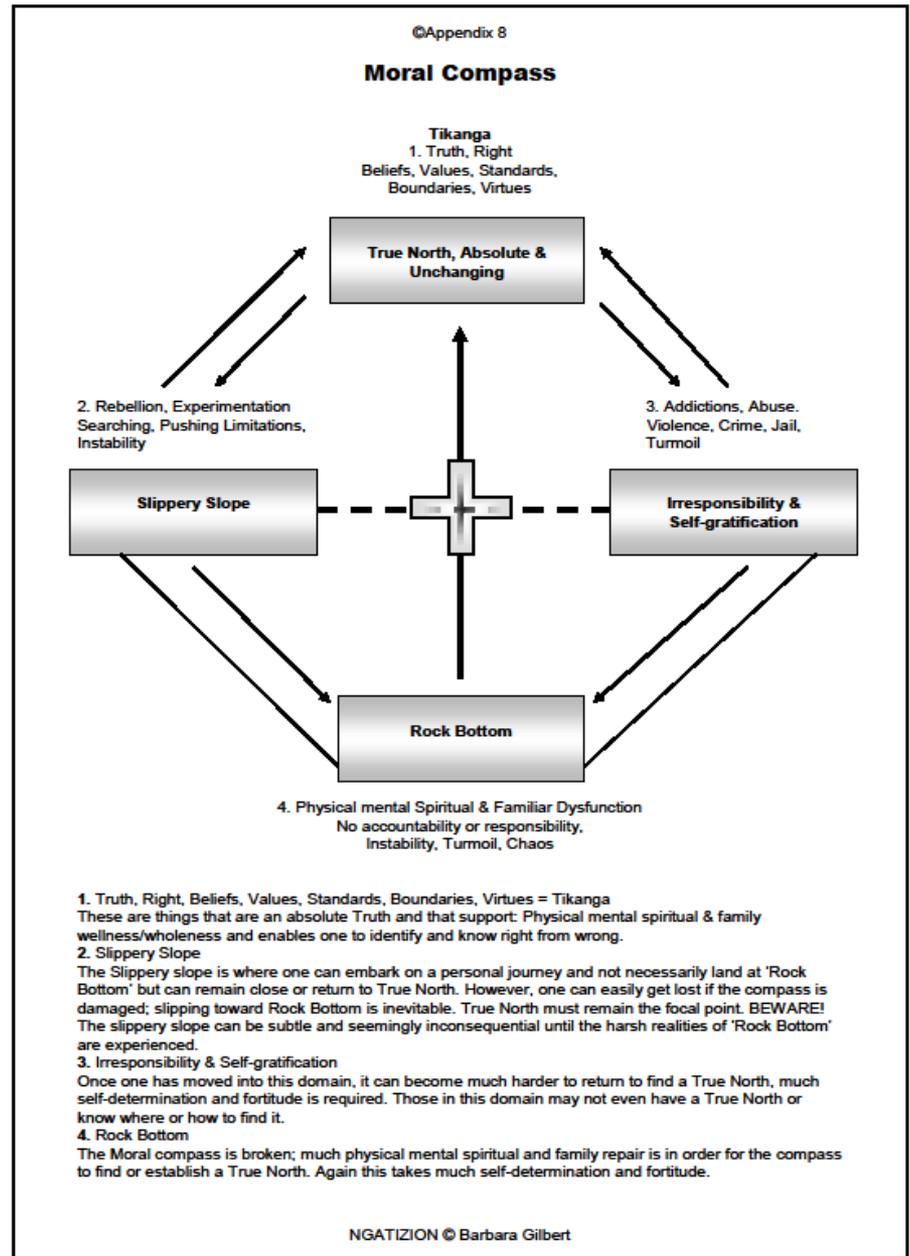
Our Moral Compass Distinguishes What is Right From What is Wrong, Functioning as a Guide.

Having a defined moral compass leads to personal empowerment.

Having a defined moral compass leads to consistent defined principles to ethical problems.

Having a defined moral compass leads to conflict resolution by creating trust between people and communities.

Having a defined moral compass leads to making better choices and better outcomes.



Mana is sacred. It is complex. It touches the very soul.

Mana means the presence of prestige, honour, respect, authority, control, power, influence, status, spiritual power, and/or charisma

Humility is “...the great protector. Humility is the antidote against pride. Humility is the catalyst for all learning, especially spiritual things”. Dallin H. Oaks (Attorney, Professor and religious leader).

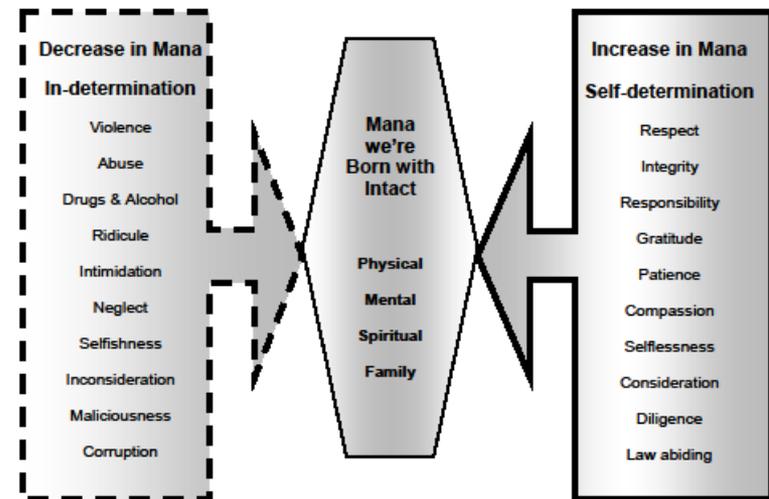
Manaakitanga means acknowledging the mana of others as having equal or greater importance than one's own, through the expression of aroha, hospitality, generosity and mutual respect.

Depicting the Decrease & Increase of Mana

Traditionally there are three kinds of mana:

1. The mana a person is born with – which comes whakapapa and their tupuna
2. Mana that the people give you – this is recognition that people give for your deeds and actions
3. Group mana – like that of a marae, whanau, hapu or iwi

The mana a person is born with sets them off, but the way that they conduct themselves throughout their life will either strengthen or weaken their own personal mana, and by that the mana of their tupuna and whanau.

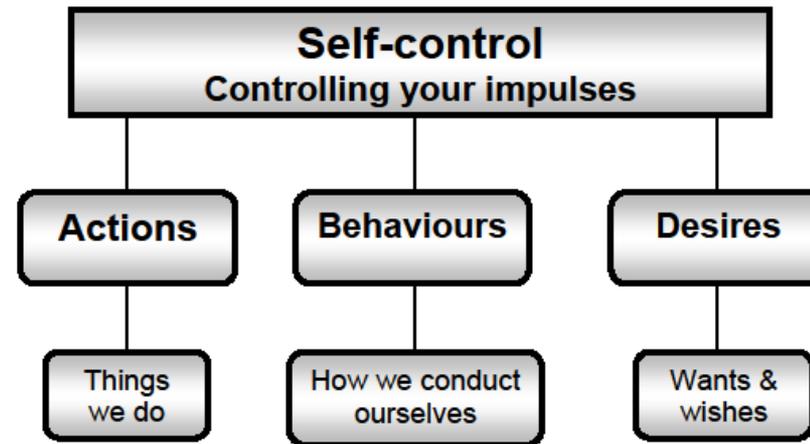


Legend:

- Unstable & depleting
- Strengthened & enhanced
- The holistic mana we are all born with

Principle 1: Self-control

Self-control can be mastered but only through consistent repetition and self-regulation. The journey to mastering self-control is a key element to achieving self-determination impacting on both social and personal life.



Self-control is an important facet of Māori culture because it pertains to the protocols/kawa that exist when interacting with others in the marae and hui settings.

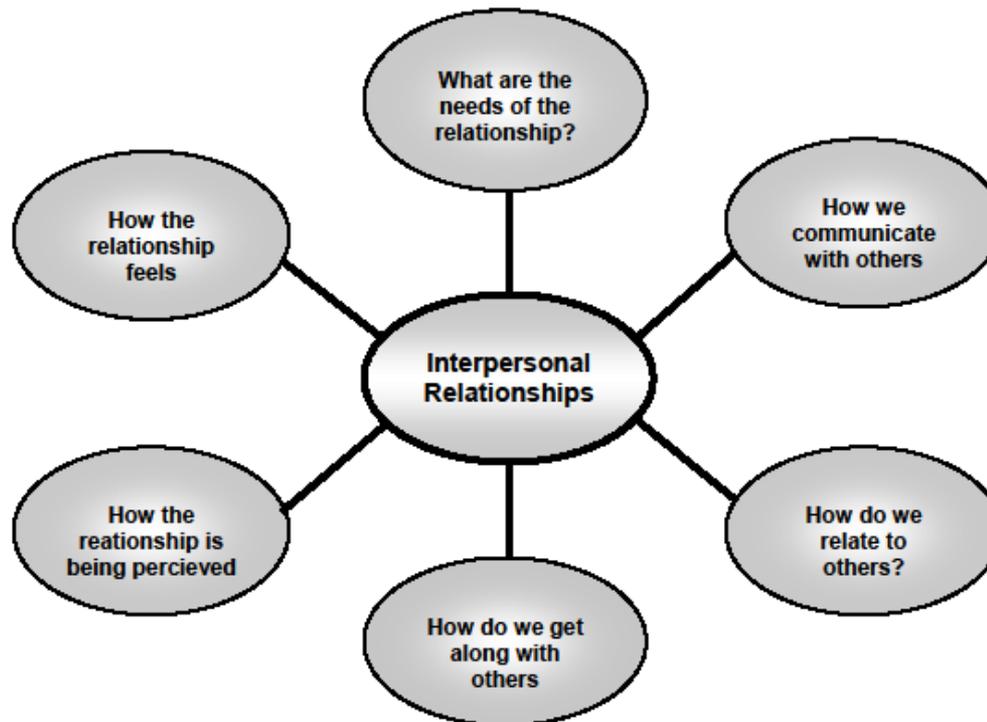
The application of the principle demonstrates respect and supports the philosophy that the recognition of the worth of a soul is paramount in how we treat others, and how we foster healthy relationships with them.

Self-control is connected to how we regulate ourselves which is paramount in relation to how our interpersonal relationships operate.

©Appendix 9A

Interpersonal Relationships

Self-control is connected to how we regulate ourselves; it is a form of inspection and scrutiny that inquires of the self; Is this an acceptable behaviour? Am I putting others at risk? Will this have a positive outcome?



NGATIZION © Barbara Gilbert

Principle 2: Self-Rule

Self-rule is exercising authority in regards to standards, and those morals, ethics, and habits established by individuals and communities as being acceptable, and which activates cooperation based on mutual benefit and respect.

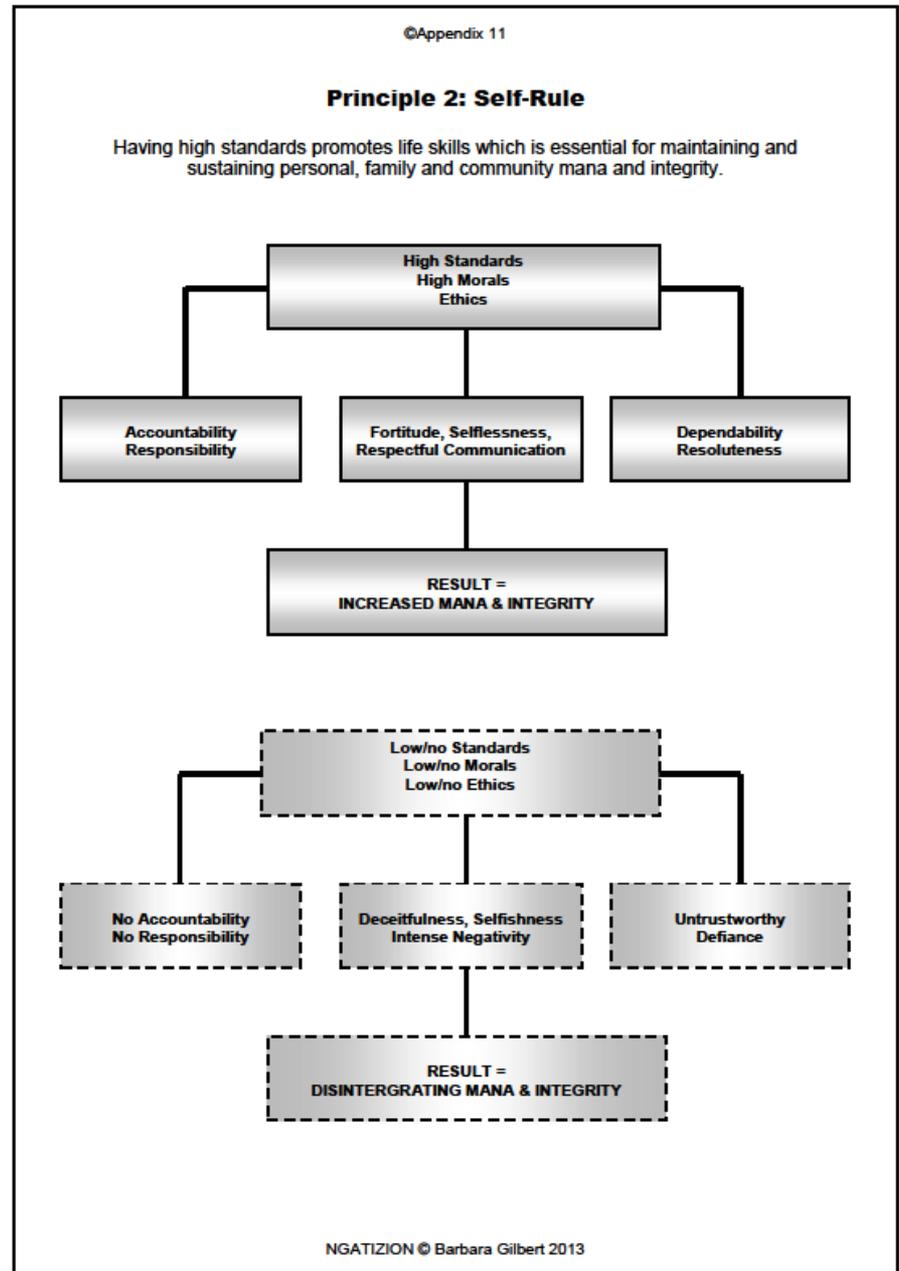
Consistent standards across the four facets of wholeness/wellness

Physical/Tinana	Mental/Hinengaro	Spiritual/Wairua	Family/Whanau
Avert Physical Altercations	Stay Mentally Strong and Alert	Avoid Becoming a Spiritual Causality	Strengthen the Family
Do not condone or tolerate family violence in any form on any level	Do not condone or tolerate family violence in any form on any level	Do not condone or tolerate family violence in any form on any level	Do not condone or tolerate family violence in any form on any level
No cigarettes , alcohol or illicit drugs to contaminate the body & mind	No cigarettes , alcohol or illicit drugs to contaminate the body and mind	Partake of spiritual food regularly to become enlightened and empowered	Build a firm foundation and value the worth of a soul
Dress modestly to show self-respect and dignity	Focus on True north and make good choices or good corrective ones to have positive life experiences	Set a course for True North and set goals	Demonstrate love and treat yourself & others with respect
Exercise regularly and eat good foods to assist in being alert and responsive	No pomography or explicit lyrics to contaminate my thoughts and relationships	Express gratitude for things you have instead of complaining about things you don't have	Share common goals and show support and understanding

Having consistent high standards is paramount in promoting physical/tinana, mental/hinengaro spiritual/wairua and family/whanau wellbeing.

In Māori terms standards ethics and morals are dictated by customs and protocols put in place to promote order, restrictions, respect, spirituality and a workable and sustainable safe village environment.

Having high standards promotes life skills which is essential for maintaining and sustaining safe villages and personal and family village mana and integrity.

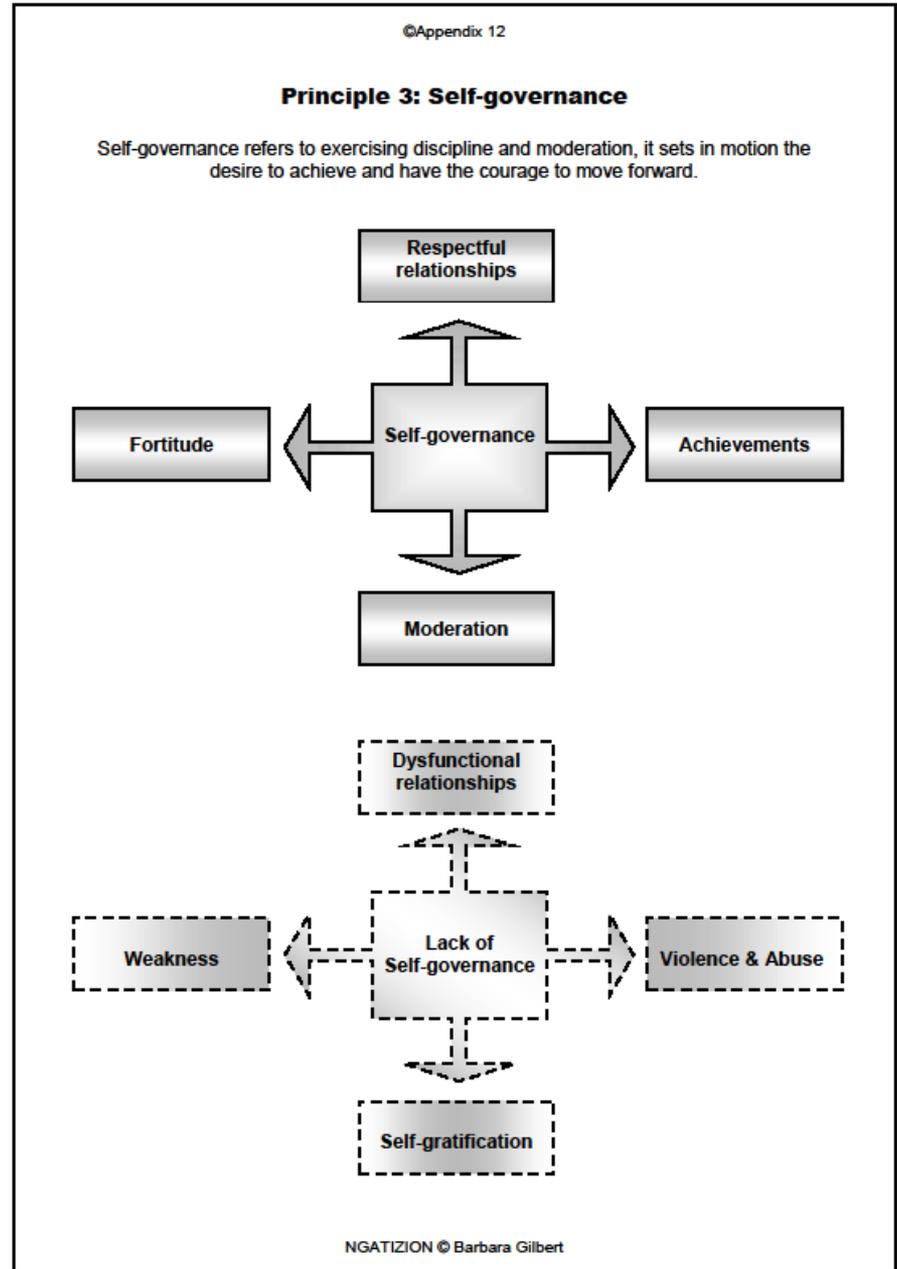


Self-governance refers to exercising *discipline and moderation* which requires strength of mind and fortitude.

Self-governance sets in motion the desire to achieve and have the courage to move forward.

Just as the body gains strength from exercise, the spirit gains strength from discipline

Moderation is an inseparable facet of self-governance and refers to avoiding extremes or excesses.



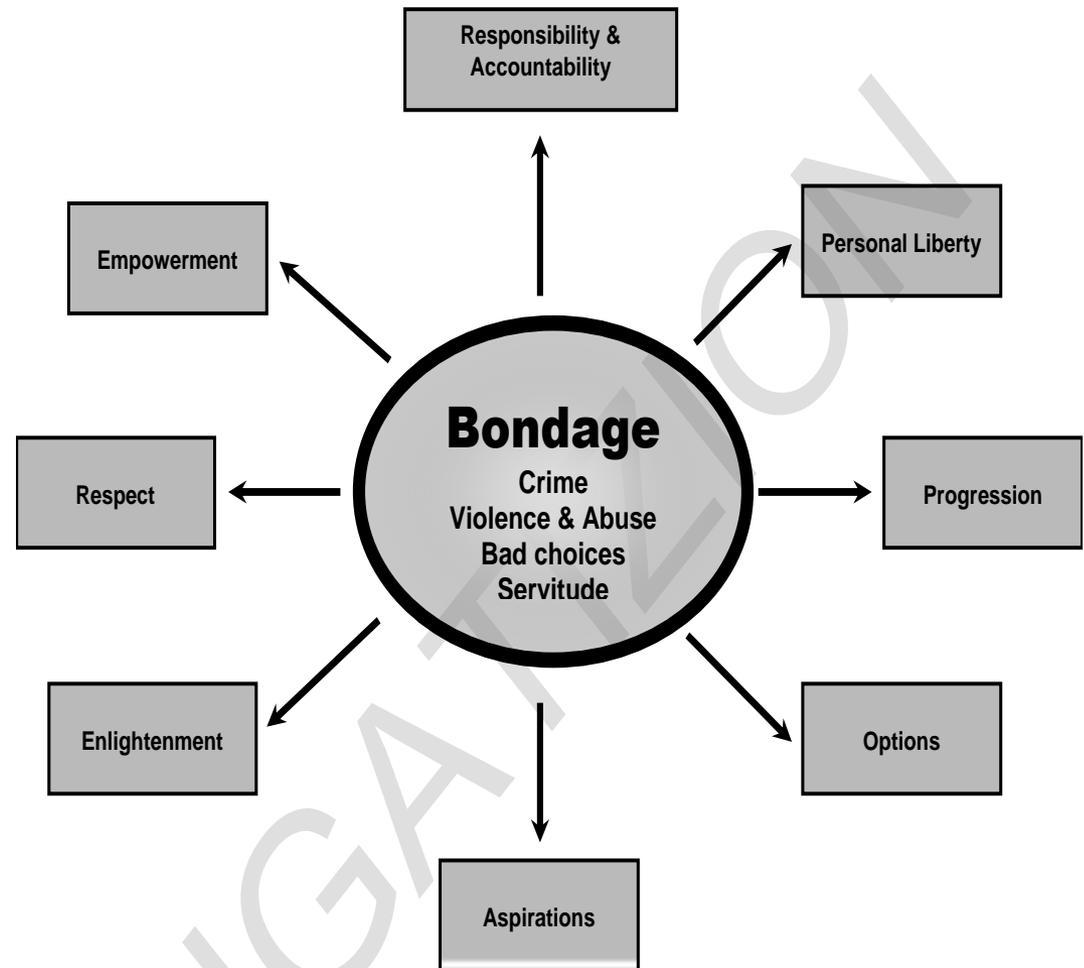
Freedom is being able to live with the power to determine action by taking responsibility; there is no true freedom without responsibility; it is personal liberty, as opposed to bondage.

When villagers increase their dependence, an immediate decrease in the freedom to act occurs.

Freedom is liberty from those things that restrict our personal development, personal relationships and community participation.

Principle 4: Freedom

Freedom is being able to live with the power to determine action by taking responsibility; there is no true freedom without responsibility; it is liberty, as opposed to bondage.



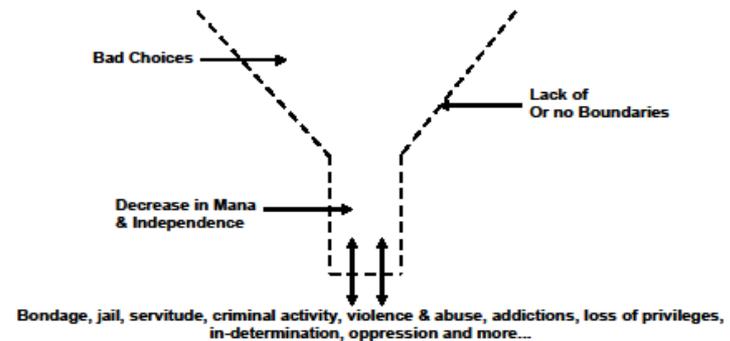
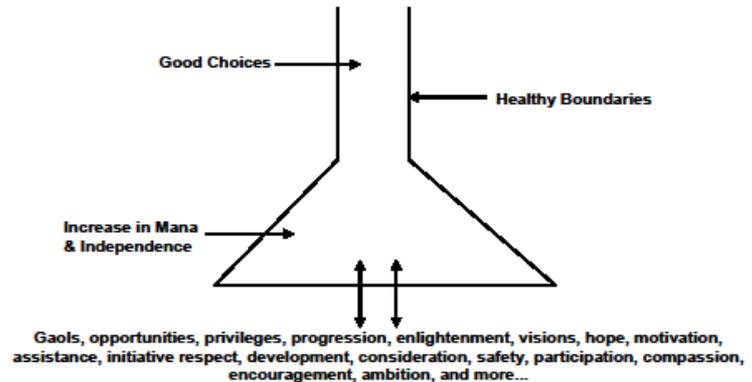
Boundaries are our personal security and our way of communicating to others that we have self-respect, self-worth, and will not allow others to define us.

Villagers who fail to respect the boundaries of other villagers and the laws and boundaries of their communities and nation are manipulative, controlling, scheming and have no regard for the mana and autonomy of others.

Principle 5: Independence

Independence is having the right of opportunities and the right to have boundaries. Boundaries are our personal security and our way of communication to others that we have self-respect, self-worth, and will not let others to define us.

The Funnel Theory



Karakia are generally used to ensure a favourable outcome to important events and undertakings.

Karakia, in their true essence, are invoking spiritual guidance and protection.

Prayer/Karakia

What is Prayer?

- ◇ Prayer is a reverent communication with God during which a person gives thanks and asks for blessings.
- ◇ It is when we seek divine inspiration
- ◇ A person's thoughts may also be a prayer if they are directed to God.
- ◇ Prayer is where pride is abandoned, hope is lifted, and supplication is made, the place of admitting our need, of adopting humility.
- ◇ Prayer is where we acknowledge there is something greater than ourselves in the universe.

How to Pray?

- ◇ Prayer requires the expression of reverence; this can be done by being still both physically and mentally e.g. closing eyes in contemplation.
- ◇ Prayers can be either spoken aloud or silent.
- ◇ Prayer comes from a language of the heart; unselfish, grateful, gentle and humble.

5 Simple Steps to a Humble Prayer

1. Prayers like letters should always be **addressed** to the person to whom you are praying, in this case, to the Creator, our Father in Heaven, or Heavenly Father.
2. **Giving thanks** is always appropriate before asking or requesting anything.
3. **Ask** for specific things eg blessings, faith, hope, understanding, open hearts & minds, things that are needed etc
4. **Close the prayer** beginning with the one who is our **intermediary** for us here on earth, Jesus Christ. We say these things in the name of Jesus Christ.
5. **Amen** – demonstrates all is in agreement with hat has been said.

Answers to Prayers:

Prayer requires effort on our part, we must be spiritually sensitive.

1. Prayers are not always answered immediately – sometimes there is a waiting period in order to test our choices about things, to grow faith.
2. Answers can come in different ways – an impression in your heart or mind, or feeling, distinct words, other people, music or books/scripture – the Lord always gives us "Markers" along the way.
3. The answers aren't always what we want to hear. A "Yes" is to give us confidence; a "No" is prevent error.
4. Sometimes answers to prayer are not recognized because we are too intent on wanting confirmation of our own desires. We fail to see that the Lord/Creator would have us do something else. Be careful to seek His will.

A Simple Opening Prayer

Our dear Heavenly Father,

We thank you for this day and the opportunity we have to meet together.
 We thank you for new possibilities and knowledge to help us navigate through life.
 We ask that you may bless us with open hearts and minds as we begin this session/hui/meeting.
 We invite your spirit(or the spirit of love/ or understanding/ or humility) to be with us.
 Bless us with the courage and fortitude.

We say these things in the name of Jesus Christ, Amen/Amene

A Simple Closing Prayer

Our dear Heavenly Father,

We thank you for this day and all that we have.
 We thank you for the opportunity to become enlightened and empowered.
 We thank you for your spirit that sustains us.
 We ask that you may bless us with wisdom and knowledge.
 Bless us as we strive to do better.
 Bless us with the courage and fortitude.

We say these things in the name of Jesus Christ, Amen/Amene

Basic Te Reo Māori Opening Karakia

E te Atua Manaakitia tēnei hui Awhinatia mātou i roto i o mātou mahi Ko tō Wairua Tapu tō mātou Ariki Amene	Lord Support us at this meeting Guide us in the work we are doing Through your spirit Amen
-------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------

Basic Te Reo Māori Closing Karakia

E te Atua E whakawhetai ana mātou mo ōu manaakitanga i tēnei hui Awhinatia mātou i tēnei rā Ko tō Wairua Tapu tō mātou Ariki Amene	Lord Thank you for your support and guidance during this meeting. Care for us this day Through your spirit Amen
---------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------