

# HAUMANU FRAMEWORK

Community of practice evaluation summary..

September 2023.

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## Testing the Haumanu Framework

The Haumanu framework is an emerging approach to restorative systems change that draws from mātauranga Māori and Western knowledge. Haumanu means to restore and rejuvenate, and the approach provides a conceptual framework, a process method and practices to address collective trauma as it arises, and to redesign our systems from a place of mauri ora (wellness and wholeness).

Between August 2022 and March 2023, monthly online Community of Practice (COP) sessions were held, to learn about and prototype the Haumanu Framework. This evaluation report describes the COP purpose and process, who participated, their experience of the COP and learning arising.

## Purpose of the community of practice

The COP provided a space for those interested in working in more restorative ways to test and learn about the Haumanu framework, process and practices. The invitation to join the COP was framed in this way:

*The Haumanu Framework involves people coming together who want to work together in a different way – who want to address trauma as it arises and include healing and restoration in their day-to-day work. These people are up for connecting, sharing and learning at deeper levels, for being uncomfortable, for being vulnerable – for depth work. They want to work from a paradigm of interconnectedness and from mauri (life force), and flowing energy.*

*We are creating a small community of practice for those working in this way or who wish to work more in this way, so that we can learn and grow together. We would like to invite you to journey with us as we deepen our understanding and learning about how to work in a restorative way.*

## Participants

The process to join the COP involved sending in an expression of interest to the Centre for Social Impact team running the COP. This was to allow for a balance of organisations and people to join, and to view motivation and 'fit' for the work. An invitation to put in an expression of interest was sent to people who were part of an online introduction to Haumanu in May 2022, facilitated by Louise Marra and Tuihana Ohia of the Centre for Social Impact (CSI). The invitation was also shared with personal networks of the CSI Haumanu facilitators (Louise Marra, Tuihana Ohia, Kate Cherrington, supported by counsellor Donna Hall, evaluator Rachael Trotman and organiser Chloe Harwood). Criteria for entry were:

- You feel called to the work
  - You can make the time required – around five hours per month, plus prototyping
  - You have done personal self-development work of your own
  - You are up for prototyping aspects of the approach in your organisation
  - Your organisation supports you to prototype
  - You are up for looking at your own learning edges in this work
  - You are up for a creative self-evaluation process
  - You commit to providing a koha towards the Haumanu kaupapa.
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Thirty-six people put in an expression of interest, from which 24 people were invited to join the COP – all accepted. Most were part of community sector organisations, with several from local and central government. People came from diverse fields including the arts, kaupapa Māori spaces, whānau and rangatahi support services, Asian community support, fire and emergency, housing and philanthropy. Participants were spread across Aotearoa, though most live in the North Island.

During the COP process there was some fluctuation and drop-off in attendance, but a committed core group of around 12 participants. Four people formally withdrew (one left the country, several changed jobs); two others stopped attending, and several others didn't attend every time due to life events, busyness, health issues, or other reasons as described further below.

## COP process

The COP began with a two-day online hui in August 2022, followed by seven monthly online hui of 2-3 hours each. Participants received a slide deck about the Haumanu Framework and two rourou or workbooks – one for individual practices and one for team/organisational practices.

In the first session, participants were put into quad groups of four, and asked to meet with their quad groups in-between sessions to discuss particular topics and share how their prototyping of the ideas and practices shared was going.

To support and keep people safe, one session with experienced counsellor Donna Hall was made available at no cost to individual participants throughout the process (participants could pay for more sessions personally if they chose). Overall, seven individuals took up this offer, three of whom carried on after one session, at their own cost. A session was also held with five of the six quad groupings. The Haumanu team considers that providing this specialist therapeutic support for participants (or making it available to them) is vital for doing this work safely.

## Evaluation findings – summary

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*“This is trauma informed leadership with an indigenous wayfinding lens to it”.*

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What did you like about the Haumanu framework?

- Grounded in Aotearoa and mātauranga informed
- Focus on healing and restoration
- Easy to apply

What did you gain personally?

- Increased knowledge and understanding, strengthening of practice
- Insights into work and team dynamics
- Affirmation and hope
- A source of support
- Personal insights, connections, confidence and transformation

Most significant learning

- Fundamental nature of trauma and mauri ora
- Importance of working at deeper levels and focusing on how we are as people
- Need to focus on self, identity, culture, trust and looking after self
- Vital nature of decolonising work

- Centre Papatuanuku
- Empathy
- Personal shifts
- Haumanu method - the exercise demonstrating the haumanu method was very powerful for people
- What it takes to do this work

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*“I learned so much every time from the people in the group, it was so restorative, I came away going that’s it, I want to integrate that”.*

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## Detailed findings

These detailed findings are drawn from on an online interview with twelve consistent participants, a review of session notes, a synthesis of learning halfway through the COP, team debrief session notes and email feedback from two participants. Quotes from participants are shared throughout – one participant Teah Carlson wanted all of her feedback directly attributed to her; the rest of the quotes are not personally identified.

## What did you like about Haumanu as a framework?

*“I’m in the grass roots, it’s good to see there is a group looking for something new, it seems like there are lots of individuals trying to create change; this is a professional entity which has ticked all the boxes for me”.*

Haumanu framework strengths	Comments
Grounded in Aotearoa and mātauranga informed	It’s an Aotearoa framework that hits the mark when it comes to holistic wellbeing, people and relationships.  We liked how Haumanu embraced Te Ao Māori/ indigenous knowledge alongside other knowledge.  As time went on, the more it resonated, it has a heavy influence in Te Ao Māori, which is my norm (Teah Carlson).
Its focus on healing and restoration	From the outset we loved the restorative approach - after many years as leaders in our respective organisations/ sectors we knew there was a great need for more values driven, life giving approaches, respecting the whole person - however up until engaging in Haumanu neither of us knew much about the impacts of trauma.
Practical application	We were quickly able to start to apply it to our context - e.g. through our own reflections - inner selfies, new understanding of trauma triggers and responses (ourselves and others).

## What did you gain personally from Haumanu and the COP process?

*“Our whānau can be doing everything they can and every time they step outside they come face to face with a whole machine that I believe is designed to hold them there. That is soul destroying as a practitioner. I was at a point of you know what, I would give the finger to anything mainstream, didn’t want anything to do with you, just give us the resources, you are fucking us over every time we step into your space. The Haumanu process for me personally has enabled me to come to the table with tauwi again, I was completely nah. Has been a huge shift, as it heals me. While I am holding onto that mamea, if I step into that you will smash me and my people over again, that mistrust”.*

Personal benefits	Comments
<p>Increased knowledge and understanding, strengthening of practice</p>	<p>More expanded and nuanced understanding of trauma, at a personal and societal level, just some of the language that was rich and helpful, the images, trauma vortex, giving names to those things, was empowering. I can understand more of this dynamic that can feel overwhelming.</p> <p>I did a case study on haumanu [in my tertiary study], how and where the alignments with Te Ao Māori were, and used it as this is where I want to take my practice. Safe place, safe space, manaakitanga, it gave me hope, a common ground to be able to kōrero. I learned the mainstream kōrero, and how to explain from a Māori perspective, using haumanu as bridge building.</p> <p>Collective nervous system regulation as a concept was helpful, I could see I am doing some of it naturally, getting people to pause, the model helped bridge the gap between understanding fight or flight - having a practice framework that makes that the work is a unique contribution.</p> <p>Has helped clarify the work I want to do, affirmed what I lean towards, increased my confidence, given definition, having some words and concepts I can use to validate.</p> <p>Articulates and gives language to the work that I do. Felt like a useful evolution of my practice. It’s novel.</p> <p>Got some high maintenance family members, started to put boundaries around them, looking after self has come more to the fore.</p> <p>Acknowledgement that we need to be giving from an overflowing cup.</p>
<p>Insights into work and team dynamics</p>	<p>Insightful for me in my work was that as a team we work together on the surface, we help people drill down into their own trauma and healing but we struggle with that level of intimacy with each other. With the toolbox we were asked to practice stuff with our team, our team struggled, people were either unavailable or avoiding, haven’t got time for this. People struggle with that intimacy, especially at</p>

	<p>work. We are asking people [we support] to open their soul to us, but we don't do that with each other.</p> <p>Need to do the work with people who want to do the work. Needs to be an engagement level to listen to another way of doing things.</p>
<p>Personal insights, connections, confidence and transformation</p>	<p>Haumanu has been an awakening of my past and how it sits now. It has helped me think deeply about how I was raised, about the decisions and events that shape you.</p> <p>Can't change others, only yourself.</p> <p>Donna called me for not being present.</p> <p>First of all it creates from mauri ora, the idea of where you create from, that was a 'hallelujah'.</p> <p>Connections made with people.</p> <p>A sense of agency, I have to take responsibility for myself and how I get triggered.</p> <p>Got a lot from understanding in a deeper way how trauma works, how it affects our lives and our brain. From a personal lens being Māori, how that history reflects itself today, with me, whānau, marae, hapū. Had a lot of revelations about that as a result of this process, and from a whānau perspective where we are sitting, is we are still in fight, flight mode, and not really conscious of that. Other pearl was realising I'm so busy looking after everybody else, that it's hard for me to sit still and be still for myself.</p> <p>The nervous system regeneration is such a vital piece, how personal and systemic level change are needed, pulling it back into the personal level is so vital. System change needs individual systems being settled, being connected, being landed. Whole idea of your own system connecting with others, our interrelatedness is huge. As we become more familiar with our own felt feeling, finding a space of safety, where I can be with big stuff around me. Being comfortable with the uncomfortable.</p> <p>Seeing the personal work as an investment in the community, it can feel selfish to spend time on myself.</p>
<p>Affirmation and hope</p>	<p>It was a reinforcing process of you are doing good, keep going (Teah Carlson).</p> <p>Liked the acknowledgement that we all have our skills and medicine to bring.</p> <p>It's given hope that there is a formula and a structure for how to restore intergenerational trauma.</p> <p>Given me permission to be gentler with myself, acknowledge I'm working at an edge, to take a bit of pride, it's hard work.</p> <p>It's given me hope. The reconnection back to Te Taio is the feeder, your base, you have to be connected there, that is so important to me. That never ending pool of mauri and energy that you can get from being connected there.</p>

	It was cool to see others working at the cusp and hear others doing that - you're not alone.
A source of support	<p>Good stuff, tricky period for me, was highly stressed, was a good source of support. Quad was fantastic, pleasure and privilege, treat to come onto the course.</p> <p>Great to have a counsellor there.</p> <p>There isn't any other support out there for this kind of work and how to address trauma layers.</p>

## What are you learning from haumanu?

In November 2022, after four online sessions of the COP, themes were gathered as to what people were learning about the work of restoration and about prototyping.

### What are you learning about the work of restoration?

- People called to this work want change and are ready for it
- Importance of making time to pause, reflect, reconnect with nature, with others
- Intergenerational trauma is inherent in all of us, more commonalities than differences among us
- Trauma work needs a slower pace, which is why we don't want to slow down often
- The work is about being love in the world, and building trust and connectivity in our spaces, turning hurt energy into free energy
- Changing the world starts with changing how we are in the world
- I am no alone in this mahi
- I do not consider self all I do are things for others
- My being "nice" is a trauma response
- Feed on joy to build the counter vortex
- Connection to self and others is resources through papatūānuku
- I am on the right track
- Taking the courage to heal our own trauma is a service to the whole
- Trauma fields are everywhere and we can't think ourselves out of them but need to safely 'feel' our way into and out of them.

### What are you learning from prototyping?

- Can do these practices with self, family, work, anyone – it's about making space and holding space.
- If we slow down and create space more regenerative work will happen: "It is vital to create space amongst the busyness of the mahi to reflect and share learning".
- Can be tricky creating grounding practices and processes that don't become rote or token.
- This work surfaces different world views in teams.
- Seeing the importance of connecting as a team.
- This work reinforces existing processes, karakia, regular reflection, learning spaces.
- Don't overthink it (prototyping), be comfortable with yourself first and foremost.

- We need to practice what we preach – a lot of this work is done in the mirroring of how we, as individuals, show up ourselves in a collective – then it becomes kind of contagious.
- Noticing teams wanting to dive into systems change without noticing we are the system.
- Prototyping requires trust.
- Personal attitudes come into the workplace – cultural bias, sexuality, we don't always have shared values.
- We often focus on what isn't working – it's good to focus on strengths and what is working.
- Purpose of the work is to find a practice to enable mauri ora, and honour people's own knowledge systems.

## What is your most significant learning from the Haumanu COP?

*“These are deep waters. It is cutting edge, it's brave of Foundation North to support it and allow this to be explored”.*

*“All our systems have come out of punitive, power and control, this [haumanu] comes out of strengths, mauri ora, very different”.*

*“Our organisation is so busy in crisis, there no space for restoration. It's a form of avoidance”.*

Key learning	Comments
Fundamental nature of trauma and mauri ora	<p>The basic awareness we are developing around trauma and being more conscious of Mauri.</p> <p>Trauma is experienced collectively so has to be healed collectively.</p> <p>Similar dynamics we are navigating across sectors, good to be able to name that and progress the kaupapa regardless of the subject.</p>
Importance of working at deeper levels and focusing on how we are as people	<p>To me haumanu holds a secret. In health and social services we have all these frameworks that say you should do things like this, but haumanu drills down to a level, into the psyche of where our clients are sitting, where you have the potential to understand where they are at and how we might be able to move them forward in their own journeys. [Haumanu is] going to a deeper level than other models of intervention. I could see that haumanu can equip my colleagues and I in a way that you don't usually get through cognitive therapies and traditional approaches.</p> <p>Haumanu helps you tune in and sense.</p> <p>We get caught up in the change we are trying to make, want to hold the focus on the people, the healing stuff, how people are in the process. Bring some of the trauma stuff forward and see how it is playing out. Start excavating to let mauri ora through.</p>



	<p>Haumanu gives us a literacy for seeing how stuff impacts on our nervous systems; until we do we will repeat the same old shit. Most people get that once you start talking about it.</p> <p>Gives me permission to fall apart myself, I have fallen apart more overtly with people since haumanu. I never saw myself as a healer before this.</p>
Need to focus on self, identity, culture, trust and look after self	<p>It's about looking in before you look out.</p> <p>Believe in myself and what I know, use my voice (I don't use it enough). About my own inner confidence, deal with my inner critic, too hard on myself.</p> <p>A piece I enjoyed looking at is what are my indigenous practices, it has got me deeply thinking about that. In full respect of Māori culture here, I am curious about my own ethnic make-up and indigenous make-up, embracing that to bring into the mahi. Bring my own deep connection to culture. These are deep layers for Pasifika.</p>
Vital nature of decolonising work	<p>Haumanu is on the cutting edge of tauwiwi and tangata tiriti, to be able to have honest convos without retraumatising. This is what haumanu is about, how to have those convos at a bigger level. Thirty years ago I went to a psychodrama group, there were Māori and tauwiwi practitioners, they said how can we heal this mamae. Everyone wanted to heal it, but what they realised was Māori and tauwiwi have to go away and heal, can't do it together. Even through a robust and well-meaning process, couldn't get that restoration when those feelings come up. Haumanu is a way to do it.</p>
Centre papatuanuku	<p>Reinforcement and acknowledgement that people of the land, working with the land, are the vital experts in everything that we do. Whatever industry, there should be a person in that kaupapa that is connected to the land, they make sure everything we do going forward centres papatuanuku. In order for us to progress as a race we need to get real about that and live it. The environment is central to all we do going forward. That is in itself a healing mechanism (Teah Carlson).</p>
Empathy	<p>Opportunity for a kinder response. More empathy.</p>
Personal shifts	<p>I feel like the lens I have to view myself and people and society is profoundly different. It's a combo of different things happening in my life, lots of great framing, the way Louise says things.</p>
Haumanu method: The exercise demonstrating the haumanu method was very powerful for people (the focus for that was on how we treat papatuanuku)	<p>Watching how Louise did that one process on the environment, love to see that in racial stuff.</p> <p>Meditation about the environment, a lot can come up and you don't have to fear that. I've got these big feelings, I can't cope with them, actually the resource is there collectively – I can't but we can.</p>

	Sense of the process when things come apart, that's a natural part of progression, don't have to fear it, that's ok and necessary.
What it takes to do this work	<p>You have to have done a lot of your own personal and professional work, otherwise you will be triggered left right and centre and trauma bomb.</p> <p>Has to be simple to access it.</p> <p>Strengths focus is really important</p> <p>Have to have the courage to hold the conversation, to hold mauri ora space, even in heavy situations, to stop people sabotaging the moment.</p>

## What are you applying from Haumanu (or intend to)?

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*“I want to be one of those people who are helping there to be a flow more towards this work. So many of the things I observe come back to the root cause of how we engage with trauma, [haumanu] has simplified my thinking”.*

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Some people were focused on absorbing and integrating the basic content. Others were interested in prototyping haumanu processes with their team when the time is right. One person saw haumanu as a reinforcement of their own practice and felt hopeful knowing that they are not alone; that others are committed to working in this way.

Ways that people were applying haumanu in their life and work included:

- “It’s like peeling an onion. I spoke to my daughter about this, I want my grandchildren to know who they are, be connected, see their whakapapa as a strength”.
- Reading how their team was feeling and observing relationship dynamics.
- Understanding personal triggers, how it feels to be triggered and how to respond differently and work with others on their triggers.
- Supporting their team to work more from a place of mauri ora, understanding the stages of the ata process and working in that way.
- Being more real at work, checking in with each other, working in more vulnerable and connected ways: “The more connected we are the more amazing things we can do together”.
- Using the practices in the toolkit:
  - Counter cultural thing of slowing down and tuning in to what is really there.
  - Checking in, grounding activities, things I was already doing, always good to build up the library of examples to weave in.
  - Presencing thing – incredibly helpful when Pandora’s box gets opened up. What an amazing skill, to tune into what’s happening in a group and be able to safely bring stuff to the surface or enable things to be witnessed.
  - I used what I had learnt at Haumanu by asking the participants, ‘what medicine do you bring to your mahi?’ We used these medicines and strengths to create archetypes, with each archetype holding and sharing their strength to support the group. This is one

example of the many things I have learnt and embraced from Haumanu and will take forward with me in my mahi<sup>1</sup>.

One person has offered haumanu as a process to support a group she is part of:

*“I have been part of a group our community agencies come to, working with whānau affected by trauma, all mainstream except for myself. I put a wero down and said what are we going to do about covid high needs etc. I offered haumanu, I sent it to the facilitator, she burst into tears and said this is what I’ve been waiting for, she is in her 70s. She did all the shoulder tapping of people who could work with haumanu – formed a group, we are in our infancy. Keen to get someone from the team to come and talk to our team. Bringing Louise or someone down to the bigger group to blow our minds, we need a shake-up”.*

Some people spoke of using haumanu in their personal lives with their own whānau, to change old patterns.

There was a desire to apply haumanu more broadly and to have training on the ‘how to of haumanu:

- Like to do this on a wider scale, wānanga, one on one is too slow.
- Got the what is, want the how to now – the depth of mātauranga.
- Interested in how this model might work in a service setting.

One of the participants was interested in engaging the CSI team to work with their agency: “Like to figure out how to implement in the organisation, how we adopt that approach in working with our clients and with each other. We have done a whole lot work in last six months, haumanu is the connector to all those pieces of work”.

Haumanu practices won’t be taken up by everyone, due to lack of confidence, perceived skills, or resonance:

*“Louise is great at being Louise, I’m not Louise, what will I do with it. Focus on trauma – work is trying to bring wellbeing into the workplace, ambitious, don’t think anything I have been part of managed it yet”.*

*“I got support I needed at the time, especially from the counsellor, won’t apply anything. Like waves washed on the beach. Can’t remember the concepts specifically, it just didn’t quite land for me. Might refer back and see what’s there”.*

Several people in the COP struggled with some of the practices and concepts.

One COP member who has done some of the same training as Louise wants to use haumanu practices with whānau (especially parents of neurodiverse children, also for teachers).

*“I really want to do this small group work with special populations, keep prototyping these ideas, whānau with neuro divergent kids, not a parenting thing but understanding my own state, a karakia, check-in of everybody’s state and tool learning re how to notice myself, idea is more regulated I am as a parent the better I can hold space for my little people”.*

<sup>1</sup> This is from a person who withdrew during the COP, as she moved to Australia.