

Peer Support He Taunakitanga Aropā

“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.”

“He oranga ngākau te mōhio ki tētahi kua takahi kē i te ara e takahi nei koe, otirā, ko tōna nāianeī, ko tāna i pai ai.”

– ANONYMOUS / HE KUPU
TAUTANGATA



**MALE
SURVIVORS
AOTEAROA**

NGĀ MŌREHU TAITŌKAI O 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

“He momo noho tahi tātou – me mātua whai hononga, whai hāpori anō, e ora pai ai. Ko ngā whanaungatanga pai hei whakamahutanga mō ētahi tini mate hinengaro.

Nā te hanga huna o te taitōkai me te pāwhera – he mea pupū ake i te wā e noho momotu nei ētahi – ko te whai hononga anō me te whakawhirinakitanga hei iho mō te whakamahutanga i ngā tūkinotanga taitōkai. Ka tahuri ētahi mōrehu ki ngā taunakitanga aropā kia whai hononga ai, kia whakamahu anō ai.”¹

INTRODUCTION / HEI TĪMATA

As a result of suffering sexual harm, many survivors face relationship challenges with friends, family/whānau and workmates, and experience great difficulty interacting 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 effective peer support hinges on building a trust-based relationship between the survivor and their peer-worker (sometimes called a facilitator) and ensuring 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 also 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 recovery focussed) peer support relationship.

Nā runga i ngā pākinotanga taitōkai, he tokomaha ngā mōrehu ka pāngia e ngā taimahatanga ā-whanaungatanga ki ō rātou hoa, ki ō rātou whānau, ki ō rātou hoa mahi anō, me te aha, ka taimaha rawa te pāhekoheko ki ētahi ratonga taunaki.

Ka kino ake pea tō rātou mohoaotanga i ēnei taimahatanga ā-whanaungatanga, ā-pāhekohekotanga, me te aha, he rite tonu te noho whakaraerae ake ki ngā mate waranga, otirā, kia tāmia anō, kia tūkinohia anō.

Nā konei, e whai hua ai tētahi kaupapa taunakitanga aropā, me whanake rawa he whanaungatanga, ko tōna tūāpapa ko te whakawhirinakitanga i waenga i te mōrehu me tōna kaimahi aropā (ka kīia he kaihuawaere i ētahi wā), ka mutu, me mātua tiaki te tinana me ngā kare ā-roto o te mōrehu i tēnei whanaungatanga. Mā tēnei whanaungatanga haumaruru e whakawhirinakitia ana, e hua ai he ara motuhake e whanake ai, e whakamāui anō ai te mōrehu...ā, me tōna kaimahi aropā hoki.

Ko ngā tukanga taunakitanga aropā, i tīmata mai hei mea āwhina i te hunga mate waranga, mate hinengaro anō, he whānui ake te whakamahia ināianei hei āwhina i te whakamāuitanga o te mōrehu i ngā momo ngaukinotanga whānui, tae atu hoki ki ngā pānga o te tūkinotanga taitōkai. Ko ngā wheako o te kaimahi aropā, ko tōna mārama taketake hoki ki ngā wheako o te mōrehu, te aho matua e whanake ai tētahi whanaungatanga taunakitanga aropā ka whai hua (e aro nui nei ki te tūmanako, ki te whanaketanga, ki te whakaoranga anō).

WHAT IS PEER SUPPORT? / HE AHA TE TAUNAKITANGA AROPĀ?

“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 peer support:

It is usually facilitated by a trained peer-worker and not a professional therapist although counsellors and social workers may have some involvement with the agreement of the survivor.

People engage with each other and others for support that is based on mutual learning from their shared (lived) experience.

The support may include a mix of self-help, mutual (one-on-one) support, group support and mentoring initiatives.

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

“Ko te tangata te iho o te taunakitanga aropā, ko ngā mātāpono e aro nei ki ngā pūmanawa o te tangata te tūāpapa. Nā ngā wheako o te kaimahi aropā i whai hononga ai ia ki te mōrehu, ā, mā konei tupu ai te whanaungatanga whakawhirinaki i waenga i a rāua. Ko te whakamanatanga, ko te aroha, ko te tūmanako, ko te mana kōwhiri, ā, ko te ngātahitanga hei pou kōkiri matua mō ngā mahi taunaki aropā e whai take ana. He oranga ngākau te mōhio ki tētahi kua takahi kē i te ara e takahi nei koe, otirā, ko tōna nāiane, ko tāna i pai ai. Nā konei i motuhake ai i kaupapa taunaki kē atu, nā te rerekē mārika o ōna mātāpono taketake.”²

Ngā āhuatanga matua o te taunakitanga aropā:

I te nuinga o te wā ka whakahaerehia e tētahi kaimahi aropā kua whakangungua, tērā i te kaihaumanu ngaio, heoi, ka āta whai wāhi pea he kaiwhakamahereora, he kaitauwhiro rānei i runga i te whakaaetanga a te mōrehu.

Ka toro te tangata ki ētahi atu ki te whai taunaki, ko te tūāpapa hoki ko ētahi akoranga ngātahi kua hua i ō rātou wheako taurite.

Ka kapi pea i ngā taunakitanga he āwhina whaiaro, he taunakitanga rae ki te rae, he taunakitanga ā-rōpū me ētahi kaupapa kaiwhakaruruhau anō.

“Ko te tūāpapa o te taunakitanga aropā ko te whakapono, ka taea e te hunga kua rongu, kua puta hoki te ihu i te poautinitini, te tuku i a Taunaki, i a Akiaki, i a Tūmanako, i a Whakaruruhau anō ki ētahi atu e rongu nei i taua momo poautinitini.”³

PEER SUPPORT ESSENTIALS / NGĀ WĀHI MATUA O TE TAUNAKITANGA AROPĀ

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.

Peer support draws on a shared understanding of recovery.

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.

Peer support instils hope by being with someone who has been there and ‘through it’.

Peer support is not about ‘fixing things’ but building on strengths.⁴

Ko te tūāpapa o te taunakitanga aropā ko te whakapono, ko te tangata tonu tōna anō oranga, ā, ko ngā wheako poautinitini hei mātāpuna mō te manawaroa me te mātauranga.

Ko tā te taunakitanga aropā he aro ki tētahi māramatanga ngātahi ki te whakamāuitanga.

Ka aro nui te taunakitanga aropā ki ngā mea e toitū ai te whakamāuitanga – hei tauira, te whai tūranga mahi, te hono anō ki te whānau, te whakatutuki kaupapa me te mahi i ngā mahi whai take, ā, me te whai tūranga hoki ki te hapori.

Ka whakatōkia e te taunakitanga aropā te tūmanakotanga, mā te whanaungatanga ki tētahi kua rongu kē, ā, kua ‘puta kē te ihu’; otirā.

Kāore te taunakitanga aropā e whai ki te ‘whakatikatika’ engari kē ki te whakawhanake i ngā pūmanawa.⁴

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

Mutuality

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.

Recovery & Hope

Peer support is sustained by the belief that there is always hope and that resiliency and meaningful recovery is possible for everyone.

Experiential Knowledge

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.

Participation

Peer support recognises that people are often their own best resources and acknowledges the right of survivors to choose and lead their own recovery process.

Equality

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

Ka kitea ēnei wāhi matua i ngā mātāpono e ono e noho nei hei tūāpapa mō tā mātou aronga ki te kaupapa taunakitanga aropā:

Te Ngātahitanga

Me mātua whai te taunakitanga aropā i ētahi whanaungatanga taupuhipuhi i waenga i te hunga tangata mā roto mai i ‘te whanaungatanga ka hua i te wheako ngātahi’ – he whanaungatanga whakawhirinaki e taea ai e ngā hoa aropā te tuku i ō rāua wheako e whai hua ngātahi ai rāua.

Te Whakamāuitanga me te Tūmanako

E whakapono ana te kaupapa taunakitanga aropā, ahakoa te aha, ka toitū te tūmanako, ā, ko te manawaroa me te whakamāuitanga ka taea e te katoa.

Te Mātauranga Wheako

Ka whakararanga e te taunakitanga aropā he akoranga, he mātauranga, he mōhiotanga waiwai anō ka hua i te tuku ngātahi i ngā wheako whaiaro ki ngā tūkinotanga taitōkai me te tukanga whakamāui.

Te Whai Wāhi

E mārama nei te kaupapa taunakitanga aropā, ko te tangata tonu tōna anō oranga, ā, e whakaae ana, nō te mōrehu anō te mana ki te whiriwhiri me te kōkiri i tōna anō whakamāuitanga.

Te Mana Ōrite

Ka whakahau te kaupapa taunakitanga aropā i te mana taketake o te tangata ka rongo i ngā pākinotanga taitōkai, kia ōrite ngā ara whai hua ka wātea ki a ia ki ērā o tangata kē, ā, kia kua hoki e whakahāweangia.

SOME BENEFITS OF PEER SUPPORT / HE HUA O TE TAUNAKITANGA AROPĀ

Meeting with people who speak your language

When you are in a 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 group when you are doing nothing more than sharing your own experience.

Focussed on hope and recovery / 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.

Te tūtaki ki ētahi e mārama pai nei ki a koe

Ka whai wāhi koe ki tētahi whanaungatanga taunakitanga aropā (rae ki te rae, ā-rōpū aropā rānei), he rite tonu tō kōrero i ō wheako, i tāu i rongo ai, i āu mahi anō - he mea e hāngai ana ki te pūtake o tō piri ki te kaupapa, me tō tono taunakitanga. He āwhina nui te mōhio e kōrero ana koe ki tētahi tangata, ki tētahi rōpū rānei, e mārama ana ki tāu i kōrero ai.

Te ako ngātahi me ētahi kua takahi kē i te ara e takahi nei koe

Ka tūtaki koe ki tētahi kua tū kē ki te tūranga e tau nei koe, kua wāhi ōrite ngā wheako, ā, kua koke ki tētahi pae whakaora. He ara tēnei e whanake ai he pūkenga e toka tū moana ai koe nōu ka whai akoranga ki te āhua i whai oranga ai ētahi atu, hāunga ngā taimahatanga i ō rātau nā ao. Mā konei hoki ka rite tonu te whakamaharatia ōu, ka taea mārikatia te whakamahu me te tūmanako.

He whakawā-kore / Ahakoa tāu i rongo ai, tāu i kī ai, te āhua rānei o tō tuku, kāore e kore kua wheako kē ō hoa aropā, kua kite kē rānei, kua rongo kē rānei i tētahi atu. Kāore he take o te wehi kei whakawāngia koe e tō kaitautoko aropā, e te rōpū rānei, nōu e tuku noa ana i ōu anō wheako.

Ka aro ki te tūmanako me te whakaoranga

Kāore te taunakitanga aropā e aro ki ngā kino, ki ngā hē, ki ngā mea kāore e whai hua, engari kē, ki ngā mea ka taea, ki ngā hua anō o te mahi ngātahi. Ka mahi tahi koe ki tētahi hunga kāore nei e aro ki te whai whakautu, ki te whakatikatika ngoikoretanga rānei, engari kē, ki te whakawhanake i ō pūmanawa kia hangaia ngātahitia ai he āpōpō hou.

PEER SUPPORT IS PERSON-CENTRED / KA ARO KI TE TAUNAKITANGA AROPĀ KI TE TANGATA

The differences between some therapeutic programmes that tend to be ‘illness-centred’ (often a deficit-based approach) and the ‘person-centred’ (strengths-based approach) of peer-support can be summarised as follows:⁵

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

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 and 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/ disengage as they choose

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

E whakarāpopotonga nei ngā rerekētanga i waenga i ētahi kaupapa whakahaumanu ‘ka aro ki te mate’ (he nui ēnei ka aro ki ngā ngoikoretanga) me te kaupapa taunakitanga aropā ‘ka aro ki te tangata’ (ka aro ki ngā pūmanawa):⁵

Ka aro ki te MATE

Ko te **whakatau mate** te tūāpapa

Ka tīmata ki tētahi arotakenga mate

Ko ngā ratonga ka hāngai ki te whakatau mate me ngā rongoā me whai

Ka aro ngā ratonga ki ētahi whāinga whakaheke i te mate

Ko ngā rongoā ka hāngai ki ngā tohu mate, ā, ko ngā whakamātūtūtanga (te whakamāuitanga) ka hāngai ki ngā hauātanga

Ko te aronga matua kia ora i te mate, kātahi ka aro ki te hauātanga

Ka whāia te kokenga o te mate ki te whakahekenga o ngā tohu mate me te whakaoranga

Ka whakamahia he ara e whāia ai te pēhitanga o te mate me te whakahekenga o ngā pākinotanga i te mate

Ka mutu te tukuhanga o te ratonga ka ora ana i te mate

Ko te aronga kotahi o te whanaungatanga ko te rongoā i te mate, ā, me āta herehere ngā wā katoa, kia ngaio ai

Ka aro ki te TANGATA

Ko te **whanaungatanga** te tūāpapa

Ka tīmata ki te rāhiritanga; te toro me te pāhekoheko

Ko ngā taunakitanga ka hāngai ki ngā wheako o te tangata me ngā momo taunakitanga ka tonoa

Ka aro ngā taunakitanga ki te whai kia pai ake te noho a te tangata

Ka aro ngā taunakitanga ki ngā tūmanako me te whakamāui, ā, ko te iti kahurangi ka whāia – e ahu kē ana ki te oranga

Ko te oranga whaiaro kei te tihi o ngā whakaaro i te ao, i te pō

Ka whāia ngā kokenga whaiaro i te ara ki te ora

Ka whakamahia he ara e whāia ai te whanaketanga whaiaro me te haepapa whaiaro

Nō te tangata te mana kōwhiri i te taunakitanga aropā; ka toro mai, ka huri atu rānei e ai ki tāna i pai ai

Ka panoni, ka whanake pea te whanaungatanga i te takahanga o te wā, ka toitū anō pea i muri atu i ngā taunakitanga

MAKING YOUR OWN DECISIONS / NŌU TE MANA WHAKATAU

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 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 koe anō te rangatira o tō ara ki te ora. Ko te nui o tō whai wāhi ki ngā mahi taunakitanga aropā, tae atu hoki ki ngā ratonga taunaki e hono ana, kei a koe tonu. Nōu hoki te mana ki te wete i ngā hono e ai ki tāu i pai ai.

Mea nei ētahi o ngā hua ka kaha kōrerongia e te hunga ka whai wāhi ki ngā mahi taunakitanga aropā whai take:

Ka kiritau ake, ka māia ake

Ka whakapono ki tōu anō mana

Ka whai kaha ki te whakatinana i ngā panonitanga ki tōu ao

Ka nui ake te whai wāhi ki ngā mahi whai tikanga

Ka nui ake, ka kounga ake anō ngā whanaungatanga ki ētahi atu – ka whānui ake te whatunga taunaki ā-pāpori

Ka manawaroa ake, ka pai ake ngā rā o tōu ao

Ka rangona tētahi oranga nui ake, ka kaha ake anō te tū hei toka tū moana

Ka pai ake ō āheinga ki te whakawhiti kōrero me te whai wāhi ki ratonga taunaki kē atu

He hua papai i tētahi tūāhua kīhai i taea e ratonga kē atu

He ara e 'whakahoki koha' ai koe mā te āwhina i ētahi atu.



If you are a male who has experienced sexual abuse, you are not alone.

1 in 6 males under the age of sixteen have experienced sexual abuse.

We are here to support you in creating a happier, healthier future. Our services offer you the opportunity for:

Confidentiality

No judgement

Self-determination

Focus on hope and recovery

Moving forward together.

Mēnā he tāne koe kua rongo i te taitōkaitanga, kāore koe i te tū ko tō kotahi.

O ngā tāne katoa i raro iho i te 16 tau, ka kotahi i ia tokoono ka rongo i te taitōkaitanga.

Kei konei mātou ki te taunaki i tō waihanga i tētahi āpōpō pai ake. E rārangi iho nei ētahi o ngā hua ka tūpono wātea ki a koe i ā mātou ratonga:

Te noho matatapu

Te whakawā-kore

Te mana motuhake

Te aro ki te tūmanako me te whakaoranga

Te koke ngātahi.

“You can’t go back and
change the beginning, but
you can start from where you
are and change the ending.”

“E kore a muri e hokia, heoi
anō, nōu anō te mana ki tō
ara whakamua.”

– C.S. LEWIS

