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# WAKA TĒTĒ

Inclusivity Strategy

## HE WAKA TĒTĒ | INCLUSIVITY STRATEGY

This document is what others may refer to as a 'diversity strategy'.

We find the term diversity hugely problematic as it is most commonly used by those who consider themselves to be of the majority.

The whakatauki *He waka eke noa* (we're all in this together) encapsulates our approach to the issue of whānau members being left behind.

The way we consider our whanau is through the analogy of the casual use of the waka tētē.

Waka tētē were commonly used to ferry goods, produce and people; and also for fishing on inland water ways. They are similar to waka tangata, they have uncarved niao (gunwales) and taurapa (stern posts) of simple ornamentation. They are free from the religious restrictions that many iwi associate with waka, and can be used by everyone. They are the people's canoe.

In order to be able to navigate the waters and get to where we need to, we need to make sure we are all working in unison in our pursuit of a single goal.

We use this model to ensure that all our whānau members are taken care of so that they can always paddle their waka to their full potential.



The **waka** is our company, the vessel which holds the whānau.

The **kaihautū**, who sits at the taurapa of our waka and who keeps rhythm for our whānau, is in this analogy, te ao Māori, a physical manifestation of te ao Māori who is guiding us.

**Produce** - The produce that we are ferrying in our waka is the nourishment our whānau needs. The box that they bring with them, and that we carry together in our travels.

**Water** - The waters are the biases, the difficulties, blinkers, blindness's and bigotries that challenge our whānau.



## Who is in this waka?

Right now, we have our whānau takatāpui, our whānau turi, our whānau kāpō, tauiwi, our whānau whaikaha, our kaumātua and our tamariki.

We include our kaumātua and our tamariki in this list of tangata because at Te Pou our guiding principle is that if both our nannies and koro, and our tamariki are safe... then we are on the right track.

*There is no definitive word or description of disability in te reo Māori. Commonly te reo refers to a person's ability to flourish or function in relation to their ability to contribute to either their own, or others, wellbeing.* - Whāia Te Ao Marama, The Māori Disability Action Plan

## What do we need to do?

We need to ensure that we pay attention to the produce boxes our whānau have brought with them. We need to fully understand what each person has in their box, so that we can take care of it collectively.

We sit and we listen. We write down our actions. We sit and listen some more. We follow our action plan. And we continue to listen and to learn.

The following pages outlines an action plan for 2022 -2023. This plan will be continually updated as we sit and listen.

## Our Whāinga

Our relevant Niho Taniwha Strategic whāinga are

- to support and encourage an inclusive performing arts sector
- to increase diverse community engagement with the performing arts

## Ngā Kupu | Terminology

**Takatāpui** is a traditional term meaning 'intimate companion of the same sex'. It has been reclaimed to embrace all Māori who identify with diverse genders, sexualities and sex characteristics such as whakawahine, Tangata ira tāne, lesbian, gay, bisexual, trans, intersex, non-binary and queer. All of these and more are included within Rainbow communities.

**Tangata Turi** is used within the deaf community to refer to deaf Māori. We use it to mean all members of the deaf community.

**Tangata Pohe** is used to refer to all those living with blindness or low vision, Māori and non Māori. Tangata Kāpō is also used within the community.

**Tangata Whaikaha** is our all encompassing term for people with physical and intellectual disabilities.

**Tangata tauwi** is used to mean all non-Māori

Inclusiveness for takatāpui (LGBTQI+)		
Goal	Initiative	Responsible Kaimahi & Timelines
Takatāpui performing arts practitioners are engaged to workshop/play takatāpui characters	A1 <i>Kōpū</i> , as a play about being wāhine Māori, is developed with diverse gender identification, and Whakawahine (trans)  A2 <i>Hemo is Home</i> is developed and cast with takatāpui playing the takatāpui roles	A1 Writer and co-creators Status : current 2022  A2 Writer & producer Status : Current 2022
Programme Content relevant for takatāpui audiences	Programming of <i>Kōpū</i> and <i>Hemo is Home</i> in 2023 Programming of shows 2024, 2025 tbc	All Kaihautū Status: ongoing
Engage takatāpui audiences	Activation of Te Karanga Marketing Strategy Messaging is inclusive	Kaiwhakatairanga Marketing Mgr Status ongoing

Ensure venue is welcoming for takatāpui	Signage for wharepaku is gender diverse FOH staff are aware, inclusive, welcoming	Kaihautū Hinengaro Status: current
Ensure Te Pou whānau are aware, respectful, welcoming	Whānau understand gender terminology, educated, and respect all individual choices	Kaihautū to lead and educate Everyone to action. Status ongoing
<b>Inclusiveness for Tangata Turi</b>		
Tangata Turi are able to attend Te Pou programmes	Shows at Te Pou have sign language interpreted events 2023 <i>Hemo is Home</i> has a sign lang event Programming based on best fit for 2024, 2025	Kaihautū Status 2023 onwards
Tangata Turi are actively welcomed	A1 Activation of Te Karanga Marketing Strategy A2 Engagement of sign language interpreters to work with marketing as support. Connections made with support and social groups including Kelston Deaf Education Centre, Auckland Deaf Society A3 Māori are included through engagement of Māori and reo speaking sign language interpreters	A1 Kaiwhakatairanga Marketing Mgr Status 2022 onwards A2 Kaihautū Hinengaro Status current 2022 A3 Kaihautū Hinengaro Status current 2022
<b>Inclusiveness for Tangata Pohe</b>		
Tangata Pohe are able to attend Te Pou programmes	A2 Advice and Connections made with specialist groups, eg Audio Described Aotearoa A1 Programming of Shows at Te Pou have events specifically for Tangata Pohe, pre-show tours incl touch tours, and audio descriptions	A1 Kaihautū Hinengaro Status 2022 A2 Kaihautū Status to begin
Tangata Pohe are aware of Te Pou	A1 Connections with Tangata support and social groups are made including Kāpō Māori, Blind Low Vision, Foundation for Blind A2 Ensure inclusion in Te Karanga Marketing Strategy	Kaihautū Status 2022

Tangata Pohe are welcomed and safe at Te Pou	Consideration is given to Venue , advice sought from advisory organisations including Arts Access Aotearoa,	Kaihautū Hinengaro Status current 2022
<b>Inclusiveness for Tangata Whaikaha</b>		
Tangata Whaikaha are welcomed at Te Pou	A1 Connections with support and advisory groups for Tangata Whaikaha are made, understanding of needs is increased	A1 Kaihautū Hinegaro Status to begin
The Whare is wheelchair accessible	Access for performers and audience is ensured Access for Te Pou kaimahi is ensured	Kaihautū Hinegaro Status current, achieved
Tangata Whaikaha are welcomed at Te Pou	A1 Connections with support and advisory groups for Tangata Whaikaha are made, understanding of needs is increased	Kaihautū Hinegaro Status to begin
Diverse Tangata Whaikaha needs are met to access events	Programming of events which meet the needs of diverse Tangata whaikaha is undertaken, eg quietened events scheduled for audio and sensory sensitive people	Kaihautū Status 2023 onwards
<b>Inclusiveness for Tangata Tauīwi</b>		
Tangata tauīwi arts practitioners feel welcomed to develop and present their art at Te Pou	A1 Programming connections are made with arts practitioners who create work drawing on non Māori cultural heritage A2 Kōanga Festival continues to commission or programme storytelling in language additional to reo Māori and reo Pākehā	A1 Kaihautū Status ongoing A2 Kaihautū Taha Whānau Status ongoing, annual programming
Tangata Tauīwi feel they have a place at Te Pou	Ensure Haukāinga model is activated Ensure communications demonstrates inclusivity	Everyone Status ongoing

## Additional Resources

Whāia te Ao Marama - The Māori Disability Action Plan 2018-2022 Link to pdf [here](#)

Takatāpui - Part of the Whānau by Elizabeth Kerekere. Link to pdf available [here](#)

Additional Takatāpui resources on this website <https://takatapui.nz/>