# TŪHONO

A practical guide

# Tūhono Model of Practice

Developed by

**Max Matenga** Te Whānau-a-Kai

**Wi Pere Mita** (Ngāti Porou, Ngāti Rakaipaaka, Rongowhakaata, Te Aitanga-a-Mahaki, Waikato/Maniapoto)

# Tūhono model of practice - what is it?

Tūhono is a tikanga-based, kaupapa Māori model of practice inspired by traditional Māori narratives and dispute resolution methodologies.

Tūhono seeks to establish unique pathways for connecting people using Māori beliefs, principles, values and practices that derive from traditional knowledge (mātauranga Māori).

This approach draws upon traditional Māori creation and navigation narratives as a means of creating a culturally responsive platform to bring people closer together. This approach also acknowledges that Māori social structures are underpinned by genealogical connections or whakapapa. This is a key aspect of Māori identity.

"Tū" is an abbreviated representation of Tūmatauenga, the Māori deity of war, conflict and strategy. "Hono" literally means "to connect". Drawing on these definitions, "Tūhono", in this context, simply means to resolve conflict and connect people.

# Tūhono model of practice - how does it work?

Tūhono is an interest-based, facilitative model of practice which seeks to focus on the underlying needs or interests in lieu of or in addition to being restricted by legal parameters. It encourages a broader range of solutions and/or resolutions with a focus on the holistic wellbeing of people, place and space.

The Tūhono model of practice is deliberately agile in design which enables its application and use across multiple sectors, not exclusively dispute resolution practice. It can and has been used effectively in the design, development and implementation of policy, strategy and frameworks as well as a model for the delivery of training and professional services.

# Tūhono Model

The Tūhono model comprises five distinct pathways:

**Phase 1**

Te Ara Tūhono

**Phase 2**

Te Ara a Rūaumoko

**Phase 3**

Te Ara a Tangaroa

**Phase 4**

Te Ara a Tāne

**Phase 5**

Te Ara a Rongo

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# Te Ara Tūhono

The purpose of this phase is to humanise the process of bringing people together. It recognises that whakapapa and whanaungatanga are integral to establishing positive relationships. It acknowledges that tikanga practices and principles can provide sound foundations to host meaningful and impactful interactions and engagements.

Through this phase participants establish agreed parameters so to create a safe environment in which to interact and engage with each other. This may include clarifying expectations of the process and reaching agreement on an agenda.

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**Measures**

- All participants agree on the tikanga or rules of engagement. That will underpin the process.

- People feel empowered to engage as 'people seeking solutions' – removing themselves from the problem or conflict.

- People feel safe to engage in the process.

- Face-to-face engagement is often the preferred mode of meeting.

- Law and lore are valued equally.

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# Te Ara a Rūaumoko

The purpose of this phase is to allow all participants to voice their perspectives and share their views.

It recognises that allowing space for diverse and/or conflicting perspectives (perceived or actual) might be challenging, uncomfortable and unpleasant. It can also be a time of heightened emotions. It also recognises that mauri and wairua can be central to overcoming conflict and restoring balance.

The phase of the model shares similarities with what is described as the "groan zone" in convergent models of practice.

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## Measures

- There is active engagement with and by all participants. Balanced and constructive communication is facilitated in accordance with the agreed tikanga or rules of engagement. Clear communication guidelines are adhered to by all.

- Mana is recognised and power imbalances are managed effectively.

- Perseverance is enabled, tolerance is fostered and diverse perspectives can co-exist.

- Participants have a mutual understanding of the problem before attempting to solve it.

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# Te Ara a Tangaroa

The purpose of this phase is to steer away from positions and focus on interests. This requires participants to explore underlying issues and needs that lay beneath the surface of a problem or conflict situation.

It also recognises that values and processes for navigating through problems or conflict can take many shapes and forms. This might include drawing on mātauranga Māori as means of shifting perspective to see the problem of conflict through another lens.

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**Measures**

- Participatory decision making is encouraged over confrontational fault finding.

- People are encouraged to view the conflict through another lens.

- Effective questioning techniques are implemented to keep participants 'on track'.

- Navigating through conflict situations might be led by external forces such as wairua and mauri.

- Participants steer away from non-issues focussing on material facts.

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# Te Ara a Tāne

The purpose of this phase is to generate options and solutions of mutual benefit to the participants.

It recognises that restoring balance and the maintenance of relationships are key concepts in reviewing the durability of a solution.

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### Measures

- Future-focused, needs-based solutions are encouraged.

- The durability of solutions are reality tested respectfully and thoroughly.

- Post-hoc decision making and inefficient compromises are avoided.

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# Te Ara a Rongo

The purpose of the phase of the process is to restore balance in a mana-enhancing way.

This process should be co-designed by participants so to create a sense of ownership over any agreed solutions or outcomes.

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**Measures**

- Participants yield to objective criteria avoiding a win/lose situation so that fairness can prevail.

- Relationships can endure well after the process concludes.

- Participants can 'walk away' from the conflict situation or leave the issues 'in the room'.

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# Contact Us

For any questions or
clarifications on this guideline

**Website**

www.tuhono.nz

**Phone Number**

021 201 5090

**Email Address**

admin@laidlaw.co.nz