



**Tiaki Tinana**  
*A case study on creating conversations  
about sexual violence*

## REALISING MĀORI POTENTIAL



The framework above identifies three key enablers that are fundamental to Māori achieving Te Ira Tangata (improved life quality) and realising their potential. All our written information has been organised within these three key enablers or Te Ira Tangata.

1	<i>Mātauranga – Building of knowledge and skills.</i>
2	<i>Whakamana – Strengthening of leadership and decision-making. This area recognises that Māori success relies on their capacity to lead, influence and make positive choices for themselves and others. It acknowledges that the capability and opportunity for Māori to make decisions for themselves, to act in self-determining ways and to actively influence decisions that affect their lives, is integral to individual/collective wellbeing.</i>
3	<i>Rawa – Development and use of resources.</i>
4	<i>Te Ira Tangata – The quality of life to realise potential.</i>

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*Nau mai haere mai ki te hikoi o  
TIAKI TINANA  
E ngā mana, e ngā reo, ngā rau Rangatira mā  
Tēnā koutou katoa.  
Ko te mihi tuatahi ki te Atua,  
Ko te mihi tuarua ki te mana whenua,  
Ko te mihi tuatoru ki ngā mate. Haere, haere, haere atu rā,  
Tēnā koutou, tēnā koutou, tēnā rā koutou katoa.*

Ngā mihi ki te whānau o te motu mō tō tautoko, manaaki, mātauranga, awhi ki te kaupapa o  
Tiaki Tinana.

Tiaki Tinana would like to acknowledge the extensive body of experience and knowledge that it  
has been given, which enhances the mauri of our people. We are but a conduit of the wealth of  
knowledge, by the people both present and past for the people.

It has certainly been:

*'By Māori for Māori'  
'By Mauri for Mauri'  
He aha te mea nui o te ao?  
He tangata, he tangata, he tangata!  
What is the most important thing in the world?  
It is people, it is people, it is people!  
Tēnā tātou katoa.*

# FOREWORD

Over the past two decades there has been an increasing emphasis on the role that whānau play in achieving good health. In recognition of whānau as the core unit of Māori culture and society, Te Puni Kōkiri promotes a whānau based approach to social development. Through whānau involvement, change can happen.

Sexual violence is a complex social issue that requires a multi-faceted and long term approach. Relevant statistical indicators suggest that Māori are experiencing high rates of child and adult sexual abuse; they also suggest that Māori are the perpetrators of sexual violence within families and whānau.

Sexual violence has also been one of the more horrendous crimes that as a society we don't talk about, it is too hard, too difficult, and too embarrassing, the conversations haven't taken place, until now.

In 2008, Te Puni Kōkiri commissioned research in the form of a case study on the Tiaki Tinana programme, "Te Whakamārama i te Kaupapa", Creating the Conversation, run by Rape Prevention Education Auckland. It is a unique community led approach developed as a response to the need for sexual violence prevention education within Māori communities.

Whānau ora is about all of us, understanding the importance of connections, appreciating the value of being open, honest and united about the vision of wellbeing for us all.

The Tiaki Tinana programme, using traditional

Māori values such as manaaki, tautoko and whanaungatanga, in essence, a kaupapa Māori framework; provides a way forward in addressing the devastation that sexual abuse brings.

By presenting the Tiaki Tinana case study in this publication, we hope the incidence of sexual abuse and offending behaviour will eventually decline as sexual violence prevention awareness increases within Māori communities.

Tiaki Tinana highlights a kaupapa Māori framework, the involvement of families in bringing about change within our communities, thus assuring whānau ora.

I would like to extend my sincere thanks to Rape Prevention Education and whānau of Tiaki Tinana and acknowledge their work in creating the conversations around sexual violence.

I would encourage those working within the sector of sexual violence whether as practitioners, clinicians, support workers or policy makers and officials, to take time to read this case study.

Kia kaha ki a tātau.

Leith Comer

Chief Executive





## EXECUTIVE SUMMARY

The primary aim of the Tiaki Tinana project has been to raise awareness of sexual violence within Māori communities, and create a dialogue among community leaders as well as within whānau, hapū and iwi about practical, everyday ways of incorporating sexual violence prevention strategies.

The central message of Tiaki Tinana is that prevention of sexual abuse in all communities is achievable. Awareness and the adoption of simple prevention strategies can result in the minimisation of harm and the prevention of sexual abuse and sexual offending against children and young people.

The Tiaki Tinana project addresses the need for a preventative effort specifically designed by Māori clinical and cultural professionals for use within Māori communities. Tiaki Tinana utilises knowledge and experience from the fields of rape prevention education, survivor services, sexual offender treatment and Māori clinical practice. Māori clinical practice refers to the application of both Māori cultural and clinical knowledge within the sexual violence sector.

### Tiaki Tinana:

- Uses Māori clinical specialists who are able to work with victim/survivors, perpetrators and their whānau to deliver a sexual violence prevention programme using an integrated kaupapa Māori approach.
- Focuses on minimising harm, supports intervention strategies and seeks positive

outcomes within Māori communities.

- Delivers health promotion and sexual prevention education that reinforces whānau ora, with the intent to improve Māori health and wellbeing.

Through the formation of Tiaki Tinana, Rape Prevention Education is addressing the specific need for Kaupapa Māori initiatives surrounding the issue of sexual violence and sexual offending within the community. The strength of such initiatives is that they positively address important health issues, using a combination of clinical/professional knowledge, key Māori cultural values and elements of the Māori worldview.

This report by Tiaki Tinana 'Creating the Conversation' outlines:

- The need for a sexual violence prevention programme delivered from a Kaupapa Māori framework.
- An overview of the content and framework of the Tiaki Tinana programme.
- The rationale that forms the basis of this programme.

The high rates of child and adult sexual abuse experienced by Māori highlight the need for a sexual violence prevention programme developed specifically by Māori clinical specialists who work in this field. Key educators must not only be Māori but also must have extensive clinical experience, thereby providing a uniquely Māori clinical lens.

The topic of sexual violence is sensitive in

most communities. To enable Māori to feel relatively safe and comfortable enough to listen to the messages within the Tiaki Tinana programme requires a Kaupapa Māori framework.

It is essential that those who deliver this programme are relatively fluent in Te Reo and able to facilitate Māori cultural practices and protocols such as whakawhanaungatanga.

Using a unique integrated kaupapa Māori approach, and down-to-earth practical information and examples, Tiaki Tinana's sexual violence prevention strategies help to create a safe community environment and increase whānau wellbeing. These strategies also have the potential to enhance individual, collective and intergenerational knowledge and empowerment.

Ultimately by disseminating prevention knowledge throughout whānau, hapū and iwi communities, it is hoped that the incidence of sexual abuse and offending behaviour will decrease, allowing for greater health and wellbeing for all.

Tiaki Tinana has grown through strong community involvement at all stages of development. This has fostered empowerment, ownership of the prevention knowledge and the resulting positive community change.

As a case study, this report provides detailed information on how Tiaki Tinana has provided effective prevention education within Māori communities, and why this material has, reportedly, been of value to its recipients.

As a programme, Tiaki Tinana has been successful due to it addressing issues such as the need for a Kaupapa Māori framework to deliver sexual violence prevention education

Without a Kaupapa Māori approach the key messages in the education programme would not hold the mana required to support this

important and sensitive kaupapa.

Whakawhanaungatanga is vital at the beginning of each Tiaki Tinana presentation. To deliver sensitive and potentially emotive material it is important to communicate a sense of safety and belonging.

Sensitivity to emotional responses is an important aspect of Tiaki Tinana's values. Manaaki, the process of holding difficult emotions (such as whakamā) with respect, is part of the Māori world view used to process sensitive information.

- Translating complex clinical information into everyday language

The prevention information and strategies of Tiaki Tinana are formed by clinical experience and a strong base of academic and clinical research on sexual abuse, sexual offending and sexual violence prevention. Tiaki Tinana translates and adapts the findings of this research into everyday language and practice which can be understood by everyone and applied to everyday whānau experiences and actions.

- Prevention opportunities in everyday whānau environments

A primary aim of the programme is to heighten awareness about sexual violence prevention opportunities that are able to be applied in everyday environments.

Presenters engage their audience of whānau and hapū by validating and adding to the knowledge the audience already has. Everyday practical opportunities to incorporate prevention strategies are discussed (for example child care practices) in ways that allow whānau and hapū to increase whānau safety and wellbeing.

- How offending behaviour can develop
- The initiative to offend is not something that occurs overnight - it's a continuum of behaviour. People do not wake up one day



with the motive to sexually offend. Much of the behaviour arises out of situations that present opportunities to offend sexually – often as a young person. If this behaviour goes unchecked and unchallenged then it allows the possibility for re-offending to occur in the future.

Given that opportunistic offending is more common than predatory offending, it is important to be aware of situations and environments where the opportunity to offend exists. Opportunistic offending may become entrenched if this behaviour goes unchecked.

- The targeting and tailoring of messages to achieve maximum effect

Given that most offending begins in teenage years, disseminating prevention education amongst young people is likely to reduce the overall incidence of sexual abuse. Targeting this age group and caregivers of this age group is a priority.

- Highly emotive responses to child sex offenders

Participants are encouraged to reflect that as society continues to hold highly emotive, violent and destructive constructs about dealing with sexual offenders, it is *less likely* that offenders (both young and old) who are committing these types of offenses will seek help and access treatment that addresses their abusive behaviours.

Some of the findings from the Tiaki Tinana pilot programme:

- Tiaki Tinana has been warmly welcomed into all Māori communities it has engaged with. This is likely to be because it has had a strong focus on whānau participation and engagement within Māori communities.
- To deliver this programme, Māori clinical specialists need a korowai of support and a robust understanding of Māori values

and their application in the specific fields of sexual violence prevention education, offender treatment and the supporting of survivors.

- As the conversation about sexual violence increases within Māori communities so will the need for offender and survivor treatment.
- There are very few services that provide for the needs of Māori survivors of sexual violence and very limited access to information on sexual violence. There is a particularly urgent need for these services and resources in rural communities.

Tiaki Tinana provides an exciting model of engagement with Māori, preventing sexual violence and abuse in Māori communities.

'Creating the Conversations' has been significant in raising awareness and highlights further possibilities for ongoing development and accessibility to services, resources and education.



# INTRODUCTION

## CONTRACT BRIEF

This report profiles Tiaki Tinana as a sexual violence prevention case study, and outlines the 'CREATING THE CONVERSATION, 'TE WHAKAMĀRAMA I TE KAUPAPA' project.

Specifically, this report responds to the requirements of the contract from Te Puni Kōkiri which requires a case study that provides:

- A description of the Tiaki Tinana project.
- An analysis of what works and what does not.
- Conclusions, with suggestions for resolving identified issues.
- An outline of how this programme is transferable for other possible community rape prevention programmes.

## TIAKI TINANA – THE PROJECT

Tiaki Tinana is a project of Rape Prevention Education. Established in 2006, Tiaki Tinana is a Māori response for sexual offending against children and informs health promotion to prevent sexual violence in Māori communities.

Tiaki Tinana with funding from the Ministry of Justice, ASB Charitable Trust and Te Puni Kōkiri, engaged with Māori communities in Te Tai Tokerau and the wider Tāmaki Makaurau rohe. Initial engagement with Māori supported ongoing discussions and informed the strategic intent to develop a Māori framework for Māori communities, which prevents sexual violence occurring within their communities and encourages self disclosure of offending.

Since its inception, Tiaki Tinana has been developed as one response to issues inherent in the New Zealand Health Strategy and New Zealand Disability Strategy. This is the Government's basis for action on health and disability, inclusive of Māori health. The strategies, principles, goals, objectives, action and service priorities for improving health and disabilities of New Zealand relevant to improving Māori health (Ministry of Health, 2002).

The Tiaki Tinana project work has highlighted key issues for Maori, namely the need for:

- A Māori framework to support professionals working in sexual violence prevention education with Māori.
- Strong cohesive partnerships with mana whenua and their engagement on policy and strategy for rape prevention.
- Research that informs rape prevention strategy and policy.
- An increase in the capacity of Māori professionals and expertise to respond to disclosure of sexual violence in rural communities and in urban communities which reflect a high population of Māori.
- Māori clinical services and support for survivors of sexual violence, particularly in rural communities where such services are limited.

Tiaki Tinana recognises that Māori demonstrate a unique values system that is dissimilar to Western clinical and cultural systems. To address this difference, Māori clinical and cultural knowledge must feature



in the design of the response strategy for whānau/hapū.

The Tiaki Tinana project is an initiative which addresses the need for a preventative effort specifically designed by Māori clinical and cultural professionals for use within Māori communities. Tiaki Tinana utilises knowledge and experience from the fields of rape prevention education, survivor services sexual offender treatment and Māori clinical practice. Māori clinical practice refers to the application of both Māori cultural and clinical knowledge within the sexual violence sector. Tiaki Tinana aims to educate and support whānau on how to:

- Empower their community to prevent the sexual abuse of children through raising awareness of the issue and providing access to education and resources.
- Minimise opportunities for offending to occur within the whānau environment through the knowledge of biological, situational and environmental factors which contribute to offending behaviour.
- Deal effectively and safely with disclosures of abuse from survivors and also from offenders.

Tiaki Tinana's intent is to reduce sexual victimisation within Māori communities and increase the whānau health and wellbeing through fostering Māori community awareness with marae and Māori communities, by providing health promotion with a primary focus on tamariki, taiohi and whānau.

## CREATING THE CONVERSATION

"Creating the Conversation" encourages talk about sexual violence. This introduces a highly emotive and sensitive topic to any community. Tiaki Tinana set out to seek experts within Māori, including key Māori leaders within mana whenua, and experts in the field of

sexual violence services and formed a steering group to guide the development of the project. This informed the integrity of the project. This process was an important foundational step in developing effective relationships with the Māori community. Without this process the key messages in the education programme would not hold the mana required for this important and sensitive kaupapa. The process of setting up a Reference Roopu and meeting with the community to introduce the concept of Tiaki Tinana took approximately 12 months and was crucial to the integrity of the project.

Pilot Tiaki Tinana workshops have been delivered throughout the Waikato, wider Auckland area and Northland regions.

In the past year the Tiaki Tinana project has continued to develop relationships with mana whenua and marae, and has continued to meet with the Reference Roopu to ensure the continued integrity of its work with Māori communities. The Reference Roopu has contributed to research initiatives that informed sector activity.

Wānanga were facilitated and introduced whānau and community to information about the prevalence, dynamics and effects of rape and sexual abuse. They also created discussion about how whānau can effectively respond to disclosures of sexual abuse and how to manage the disclosures of offending behaviour by offenders.

For whānau to respond effectively to disclosures from survivors, Tiaki Tinana highlighted the important role of specialised services such as crisis centres, counselling services and support agencies for survivors. Participants were made aware of how these services could benefit their whānau and communities. For some communities, particularly rural communities, this highlighted the lack of availability of much needed services and information.

Wānanga provided education on how to minimise opportunities for the occurrence of sexual offending within Māori communities and informed whānau how to recognise situational, environmental and biological factors that may create opportunities to offend. A primary aim is to heighten awareness through education that is easily understood and able to be applied in everyday environments to prevent sexual offending from occurring.



## CHILD SEXUAL ABUSE - PREVALENCE

Sexual violence is a major problem affecting every community in Aotearoa. The negative effects of rape and sexual abuse are far ranging: from the estimated economic loss of \$2.6 billion per year in New Zealand (Julich, 2001), to the toll on the mental and physical health of those who experience abuse. Sexual violence can happen to people of all ages and constitutes an unwanted sexual experience. This experience may be non-touching abuse (e.g. flashing or exposure to pornography), or touching abuse (inappropriate touching, genital contact or penetration).

Sexual violence has been defined by the World Health Organisation (World Health Organisation, 2002) as *"any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work."*

The World Health Organisation (World Health Organisation, 2002) defines child sexual abuse as *"... the involvement of a child in sexual activity that she or he does not fully comprehend, is unable to give informed consent to, or for which the child is not developmentally prepared and cannot give consent, or that violates the laws or social taboos of society. Child sexual abuse is evidenced by this activity between a child and an adult or another child who by age or development is in a relationship of*

*responsibility, trust or power, the activity being intended to satisfy the needs of the other person. This may include but is not limited to: the inducement or coercion of a child to engage in any unlawful sexual activity; the exploitative use of a child in prostitution or other unlawful sexual practices; the exploitative use of children in pornographic performance and materials."* (p. 75)

Child Sexual Abuse (CSA) is known to have many harmful affects on the emotional and psychological health of survivors (Kendall-Tackett, 2003). Risk of such conditions as depression and post traumatic stress disorder (PTSD), are greatly increased through the experience of CSA in addition to self-destructive behaviours such as self-harm, substance abuse, eating disorders and aggression (Kendall-Tackett, 2003; Young, Harford, Kinder, & Savell, 2007). The impact of CSA on an individual can last a lifetime due to the offence occurring when the child is developing both socially and physically (Perry, Pollard, Blakely, Baker, & Vigilante, 1995). As these offences are rarely reported, appropriate help and therapeutic treatment are rarely received at this important stage of the child's life (Anderson, Martin, Mullen, Romans, & Herbison, 1993; McGregor, 2003).

International research has estimated that between one fifth and one third of women experience some form of sexual abuse either as a child or adolescent. For example, a recent study in Australia suggests one in five women experience sexual violence in their lifetime



(Phillips & Parks, 2004) and the British crime survey also suggests that between one in four and one in five females experience sexual violence (Finney, 2006). The sexual abuse of boys is estimated to be half that of girls (Dube, 2005; Finkelhor, 1994).

In Aotearoa statistics are consistent with international estimations. The Otago Women's Health Survey using a wide definition of CSA found that one in three women reported an unwanted sexual experience before the age of 16 years (Anderson et al., 1993).

While CSA is a problem affecting all communities in Aotearoa, research has shown that Māori suffer higher rates of victimisation than any other ethnic group in Aotearoa (Morris & Reilly, 2003). Recent research conducted by the University of Auckland determined that the rate of CSA experienced by Māori women was approximately twice that of Pākehā women (Fanslow, Robinson, Crengle, & Parese, 2007). In the Youth 2000 survey, 24.6% of taiohi Māori reported having an unwanted sexual experience prior to the age of 16 years compared to 17% of Pākehā (Adolescent Health Research Group, 2004). Other research has shown that sexual violence is one of the leading causes of trauma amongst Māori females (Hirini, Flett, Long, & Millar, 2005).

This body of evidence clearly highlights the high rate of sexual victimisation occurring within Māori communities. There have been calls for an effective preventative response incorporating a whānau ora approach (Fanslow et al., 2007).

Research has suggested that males account for over ninety percent of sexual offenders of females however female offending is likely to be under-reported for a variety of reasons (Robson, 2006). In males, sexual offending behaviour supposedly peaks at both 14 years

of age and the mid 30s (Nisbet, Rombouts, & Smallbone, 2005). The majority of offenders start their offending behaviour in early adolescence (Anderson et al., 1993; Boyd & Bromfield, 2006; Witten-Hannah, Miller, & McCarthy, 2004). Most evidence supports that offending first occurs by taiohi at the age of puberty and that the pattern for repeat offending may continue through to middle age when the offending is sometimes discovered or disclosed.

While there has been some research about the age when sexual offending occurs, there appears to be no evidence to suggest that any particular ethnicity has a higher rate of offending than another. Therefore, while victimisation of tamariki and taiohi has been found to be higher than non-Māori children and youth, there is no current evidence to support the assumption that it is always Māori offending against Māori.

In Aotearoa and abroad sexual offender treatment programmes have shown a very high success rate both for adolescents and adults (Lambie & Stewart, 2003; Nisbet et al., 2005). This highlights the importance of raising awareness of how those who have offended need to access treatment as early as possible to prevent future offending.

In conclusion, research suggests that Māori are at significant risk of being sexually offended against and therefore the need for an effective preventative response incorporating a whānau ora approach.





# DESCRIPTION AND KEY SUCCESS FACTORS

## THE TEAM

To date the Tiaki Tinana team has developed a core mobile education team that includes a key expert, Russell Smith (Project Manager and Key Presenter), Kate Butterfield (Research and Administrative Support), Waitangi Wood (Communications Manager) and Dr Kim McGregor (Director of Rape Prevention Education providing research and project support). Tiaki Tinana maintains a wide network within the sexual violence prevention and intervention sector and Māori community representatives. This network continues to grow as the Tiaki Tinana project expands.

## OUTLINE OF WORKSHOP CONTENT

Tiaki Tinana applies a Māori clinical lens in the way in which it develops and delivers its workshops and presentations. The Tiaki Tinana workshops include information:

- From sexual offenders about some of the ways they gain access to children
- About obstacles for survivors and offenders talking about sexual violence
- To address community attitudes to sex offenders
- To help understand sex offender motivations to abuse
- About sex offender treatment
- To prevent opportunistic offending
- To assist with communication and ways to incorporate sexual violence prevention into everyday dialogue
- To help participants recognise a range of

factors that influence offending

- On the importance of community services for survivors.

The following discussion highlights the key elements of Tiaki Tinana that would inform application of the principles of the project to other communities.

## INFORMATION FROM SEXUAL OFFENDERS

Russell Smith is a Clinical Co-leader and Therapist who has several years of specialist experience working in the community and in residential programmes with offenders of sexual crimes. The Tiaki Tinana prevention strategy has predominantly been informed by Russell's qualitative work in sexual offender treatment. He takes the view that sex offenders are expert in providing sexual violence prevention information and this concept is woven throughout Tiaki Tinana.

The notion of sex offenders' information being utilised within prevention has been recommended by other international experts such as Keith Kauffman, who comments:

*'Sex offender treatment providers are uniquely positioned to provide high quality prevention services. Their special expertise and knowledge of sexual offenders and the perpetration of sexual violence place them in an excellent position to foster successful prevention programming, yet they are rarely involved in prevention efforts.'* – Kauffman, ANZATSA Conference, Auckland (2006)

## DIFFICULTIES DISCLOSING SEXUAL VIOLENCE

A Kaupapa Māori notion supports the embedding of these concepts, and shifts away from traditional modalities of western clinical practice. Tiaki Tinana challenges the social construct of silence that often surrounds sexual offending and sexual violence. This can be demonstrated by the way in which whānau supposedly reinforce offending behaviour by keeping a 'secret'.

There have been examples recently of physical/sexual violence situations where whānau have "closed ranks" to both the community and the authorities. When this has happened, this type of behaviour has been condemned by many sectors that have criticised whānau for knowing who committed the crime and keeping it a secret, therefore preventing justice from occurring. Tiaki Tinana highlights the whakamā that often surrounds sexual abuse and helps participants understand how shame and self-blame can silence survivors but how this silence also leaves survivors vulnerable to ongoing abuse. By airing some of the obstacles to disclosing sexual abuse often whānau members are then able to move forward to disclose.

## ADDRESSING ATTITUDES TO SEX OFFENDERS

When talking about sex offenders, similar to most within the general community, the responses of individuals at wānanga and public presentations are initially a 'knee-jerk' reaction to the apprehension, treatment and justice of sexual offenders. Comments often expressed are similar to the following:

*'shoot them, burn them, put them all on an isolated island forever  
or tie rocks to their feet and chuck them in the middle of the ocean'.*

When participants learn that most offending begins in adolescence they often have to review their punitive responses (Anderson et al., 1993; Barbaree & Marshall, 2006; Boyd & Bromfield, 2006; Witten-Hannah et al., 2004). Participants are asked to consider the age of the offender when thinking about justice and treatment of offenders:

*'It's fine to say kill them, as long as you know that we will need to shoot and burn them young, because research is telling us that offending predominantly starts in the early years of adolescence'*  
- Russell Smith, Tiaki Tinana presentation 2008

Participants are encouraged to reflect that as society continues to hold these highly emotive, violent and destructive constructs about dealing with sexual offenders, it is *less likely* that offenders (both young and old) who are committing these types of offenses will seek help and receive treatment for their abusive behaviours.

Furthermore, punitive responses to offenders will often silence disclosures from survivors. Many survivors just want the abuse to stop but some also still care about or love the offender - particularly if they are a member of their whānau. This is a paradox that most people in the community who have no knowledge of sexual violence dynamics struggle to understand. The "removal" of such a family member (father, brother, grandfather, uncle, aunty, mother) may increase feelings of self-blame, anxiety or trauma in the survivor.

## UNDERSTANDING OFFENDER MOTIVATION

Sexual exploration is a normal part of development between young people. With sexual exploration there is usually little or no age difference and there is no need to use



fear, threats or coercion when the activity is mutual and consensual. Sexual exploitation however occurs when one person coerces or is forceful with another or commits a sexual act on a younger, less powerful or intellectually-disabled person (Boyd & Bromfield, 2006; Stopitnow!, 2007; Witten-Hannah et al., 2004).

In the wānanga, the progression that some of those who sexually offend move through is described. *“People do not wake up one day with the motive to sexually offend”* (Russell Smith Tiaki Tinana presentation, 2008). Much of the behaviour arises out of situations that present opportunities to offend sexually; often as a young person. If this behaviour goes unchecked and unchallenged then it allows the possibility for re-offending to occur in the future. In working with offenders, Russell has observed that when unchecked, a cognitive pathway is created. This is reinforced and further embedded by the emotional and physical responses to the given stimuli (inappropriate sexual encounters).

### PROVIDING INFORMATION ABOUT OFFENDER TREATMENT

Russell notes that of the offenders he has worked with, not one offender has said that they wanted to continue offending sexually. They all wished that there had been help for them to prevent and stop their past behaviour. However, because the social stigma attached to sexual crimes against children is huge and far out-weighs that of assault, armed robbery and in some cases even murder – it is extremely difficult for offenders to ask for help.

Furthermore, there can be huge success for those who do access and complete a specialist sex offender treatment programme. An Aotearoa study has compared the recidivism

rate from three specialist programmes conducted in Auckland, Wellington, and Christchurch. The findings show that 95% of those who successfully complete a full sexual offender treatment programme, do not sexually re-offend (Lambie & Stewart, 2003). Recidivism rates increase for those who do not complete the programme. This message is important for whānau when assessing risk – especially with sex offenders who reintegrate back into the community.

Sex offender treatment can also provide other benefits to the wider community. Offenders who access help, not only reduce their risk of sexually re-offending, but often reduce all of their offending behaviours (Marshall, W L – personal communication, sexual offender treatment conference, SAFE Network Inc., Sept, 2004). Providing information about offender treatment and risk assessment to the community can help whānau members to assess the value of specialist treatment.

### ADDRESSING ISSUES OF CULTURE AND SEXUAL OFFENDING

Tiaki Tinana responds to discussions which highlight the reporting of sex offending in relation to culture. Recent research found that Māori women were almost twice as likely as non-Māori to experience child sexual abuse before the age of 15 years (Fanslow et al., 2007). When this research was released into the media, there was evidence that the public at large viewed Māori as the perpetrator of this abuse. The inference was that Māori culture and communities were unsafe.

Wānanga provide opportunity to demystify public perceptions. Information is presented that demonstrates that though Māori are at a higher risk of being sexually victimised, there is no data to suggest that Māori are more likely to sexually offend than non-Māori. This

is corroborated by indigenous international research. While indigenous women are more likely to be a victim of sexual violence than non-indigenous women, half of the offenders in these crimes were described as indigenous (Keel, 2004). This suggests that half of the offending against indigenous females is perpetrated by non-indigenous offenders.

Tiaki Tinana applies a Māori cultural lens which informs the development of its workshops and presentations. Māori values systems such as manaaki, tautoko and whanaungatanga are described within the wānanga. Examples such as manaaki, can be expressed as 'providing hospitality', and tautoko can be expressed as 'providing support'.

When applying these concepts to sexual abuse educators are able to describe how some offenders will use these value systems to gain access to children.

What is known about some offenders is that they will abuse any hospitality in order to groom the child and her or his caregivers and will create an environment to offend within. Rather than pathologising a positive aspect of traditional Māori culture, a Tiaki Tinana wānanga asks participants to consider the fact that those who choose to offend often abuse these Māori values system and hospitable supportive environments. Reframing the way these systems can be utilised by offenders allows participants to recognise that the responsibility for offending belongs to the offender. It also allows participants to focus on strengthening prevention practices within tikanga Māori expressed as tāpu i and tāpu o te tangata.

## PREVENTING OPPORTUNISTIC OFFENDING

Tiaki Tinana introduces to communities the notion that opportunistic offending is much more common than predatory sexual offending (often referred to as paedophilia). Generally, people believe that all people who commit sexual crimes on children are paedophilic and that the crimes are premeditated and predatory in nature. Research in the field of sexual offender treatment however, has shown that most initial sexual offences are opportunistic in nature and not pre-meditated (Wortley & Smallbone, 2006). The Diagnostic and Statistical Manual (DSM 4tr) (American Psychological Association, 2007) refers to paedophilia as sexual offending exclusively against children, and the perpetrator does not exhibit interest in sex with adults. What is apparent from working in the field with offenders is that most sexual offending is not paedophilic but is initially carried out by individuals who take advantage of opportunities. These are situations or environments where the opportunity to offend has presented itself to the individual, and the behaviour has gone unchecked.

A basic example of opportunistic offending is where an individual (young or old) is left in an unsupervised environment with children over a period of time. During this time certain biological, situational and environmental factors can contribute to an opportunity for sexual offending to occur by the individual against the unsupervised child. These factors combined with an instance of sexual arousal provide an environment where inappropriate or exploitative sexual behaviour may occur and offending to happen. Individuals will continue to return to this behaviour if it goes unnoticed or unchallenged by others.





Research in situational crime prevention perspective has shown that identifying environments that offending occurs in, is key in sexual violence prevention:

*"Empirical evidence increasingly indicates that sexual offences against children are significantly mediated by opportunities and other environmental conditions." – Assoc. Prof. Richard Wortley ANZATSA 2006*

Tiaki Tinana outlines a series of proactive, practical prevention techniques and solutions which are applicable and appropriate to whānau environments. Whānau are able to apply these techniques and solutions to ensure a safer environment within their community.

## ENSURING COMMUNICATION – EVERYDAY DIALOGUE

Māori who attend the presentations often seek advice on how to apply these tools to their own personal environments and Tiaki Tinana works with them to create unique strategies. This is a key of Tiaki Tinana's work – effectively transferring sexual violence prevention strategies into the community. There are a number of elements within the presentation which highlight the way in which whānau can increase safety in their communities.

One of Tiaki Tinana's strengths (as commented on by participants) is that it has translated complex, and often solely academic knowledge into everyday language that is easily understood and applied in daily situations. Presentations are communicated at a variety of levels. This addresses the learning needs of an audience with varied levels of understanding of the subject and its implications.

An example Russell gives is about his Aunt: *"if Auntie Rosie at the marae up north, who has never read anything about psychology, can't*

*understand it then it won't work."* An issue with many education programmes is that while the information may be relevant to the audience, it is not presented in a manner that the audience can relate to. Audiences will not engage with such presentations because the material cannot be applied to their immediate environment, this is not a reflection of their inability to understand the material. It is therefore important to Tiaki Tinana that the presenters engage their audience of whānau/hapū by integrating the information to the knowledge that the audience members already have. This provides an opportunity for whānau and hapū to understand and apply practical strategies for whānau safety and wellbeing.

## RECOGNISING INFLUENTIAL FACTORS

Tiaki Tinana incorporates discussion about biological, situational and environmental factors in its presentations.

### Biological Factors

Biological factors inform Tiaki Tinana's discussion about the effects of hormones on adolescent development, brain development and the manifestation of adolescent behaviours due to these biological factors, such as testosterone in adolescent males.

The Tiaki Tinana presentation presents information about the effects of cognitive development and brain maturation in adolescence. During the key period of early adolescence, when many instances of offending behaviour can occur, major changes in brain morphology and connections are occurring which can influence important behavioural aspects of adolescence such as decision making, pleasure-seeking and risk taking. (Giedd, 2008; Gluckman & Hanson, 2006).

Ways of managing adolescent risk-taking behaviours are discussed within the wānanga.



During the adolescent period, Russell highlights that parental/whānau care and support can be a general protective factor. Further discussions avoid the labeling of all adolescent males as potential sexual offenders, and the importance of open discussion of sexual health and development while being mindful of the problems young people face in puberty.

#### Situational Factors

A number of social and economic factors inform the way our communities live. Today's climate requires many people to work very long hours to meet the financial demands on whānau. There has been an increase in childcare, after school childcare and babysitting for tamariki. Children can be left legally on their own, unsupervised at the age of fourteen. Often there is an expectation that children will baby-sit others at this age.

With consideration to the impact of biological factors on adolescents, there is every indication children left alone, unsupervised by adult caregivers, are vulnerable to committing abuse or being abused. This does not suggest that we can never leave children in the care of other young people. However just as adults teach children to drive a vehicle, it is equally important that children are taught how to care for themselves and other children safely and appropriately, before leaving them with such responsibilities.

The Tiaki Tinana sexual violence prevention message suggests that it is essential that adolescents are not left solely responsible for childcare and that whānau tautoko (family support) provides them with a system of support while they are unsupervised. This system of support encourages safe behaviour through rangatiratanga (role-modelling and education).

During presentations the educator talks about situational factors using adolescent babysitting as an example. Once again, to engage the audience personal information and real-life examples are used whenever possible.

Some key messages given within the workshop are: that parents are responsible for putting the children to bed; that if the children wake, the baby-sitter should contact the parents immediately; regular checks need to be made by telephone and if no response is made the parents will return home immediately; and parents should include a clear, appropriate length of time that the young person will be left alone (preferably the shorter the better). A number of checks need to be established to ensure safety when a young person is left to baby-sit. This sexual violence prevention approach supports whānau safety.

Highlighting that sexual violence can occur in such situations prepares parents so that they can effectively plan, and reduce the opportunity for inappropriate sexual behaviour to occur. Such strategies can prevent opportunities for tamariki being sexually abused and prevent other young people from initially engaging in sexually abusive behaviour.

"What is most saddening about this is that for so many opportunities to sexually abuse could have been so easily prevented by simple measures like the one outlined above." (Russell Smith, 2008)

It is significant to note that though the majority of those who choose to sexually offend are male, females can engage in this behaviour as well. It is recommended that rather than labeling adolescent boys as offenders, it is important to provide education on childcare and appropriate sexual behaviour to all young people. Disseminating prevention



education amongst young people has the potential to reduce the overall incidence of sexual abuse.

#### Environmental Factors

Environmental factors can contribute to the incidence of sexual abuse. These environments include situations and locations that have a normal social function for people of all ages, but have the potential to be unsafe when no precautions are taken in relation to safety.

A simple example is supervision in the home or in environments where people gather such as community events or marae. In the presentation Russell creates discussion that highlights several factors that could influence the safety of children and whānau. We revisit, revise and revalue cultural practices such as tikanga and tapu that support a safe environment for all whānau. Tiaki Tinana's approach does not pathologise culture as a risk but rather, holds culture as a positive and effective mechanism, able to prevent offending from occurring.

Mechanisms such as having clear areas where tamariki and taiohi can have supervised play, or changing the layout of marae in new constructions allowing visibility in all marae areas.

Differing roles on the marae can support the safety of whānau and hapū. The role of the ringawera is one example of being effective in monitoring and informing activity on the marae. Ringawera are active day and night preparing food and in the hub of activity. They implicitly hold valuable knowledge and awareness of people's movements and interactions. At the end of any given shift, the ringawera automatically hands-over important information about food preparation and general information about the activity on the marae.

By providing information and education about sexual violence prevention (such as opportunities to offend and potential grooming behaviours), ringawera would be able to relate their concerns to the next shift of ringawera. These shared observations and transferred relevant information would inform a safe and healthy marae environment for whānau. This awareness of people's general whereabouts and interactions should extend in part to all whānau on the marae, which therefore creates an environment of safety and wellbeing reinforcing traditional roles on marae and in Māori communities.

# ANALYSIS

## TIAKI TINANA ANALYSIS

Dr McGregor's research indicates that 76% of disclosures of unwanted sexual contact are first told to family members and friends, and only 15% to therapists and mental health professionals, 4% doctors, and 3% to teachers or priests (McGregor, 2003). These findings suggest that prevention education needs to be delivered directly to whānau where the disclosures of abuse are being made. This requires a literal translating of all data and research into terms that are received easily and held by whānau, in short, simple messages backed up with relevant anecdotal evidence.

At the beginning of the workshop Tiaki Tinana utilises the key concept of whanaungatanga which presents a sense of belonging and safety and not having to journey alone. The way the conversation ends is as important as it begins. Whānau must end in a place that they feel is safe.

Educators having therapeutic backgrounds are essential to support and manage any trauma that may be triggered by the 'raising of the conversation'. It is important that presenters and facilitators of this programme be aware and mindful of the effects of the information which may raise trauma within participants. It is essential that presenters are familiar with the signs and indicators that a person may present if they are being affected by the presentation and its content. All Tiaki Tinana educators need to be able to effectively manage these situations.

Being prepared for any possible disclosures (of offending or being offended against) by participants requires Tiaki Tinana educators to ensure support systems are set in place at the beginning of the workshop. This level of specialist knowledge is essential to ensure a safe outcome for participants. Information conveyed to participants must be flexible and tailored to the emotional capacity of participants that may alter throughout the workshop.

A core competency of the work is the ability to alter material or presentation style to best suit the diversity of participants. This ensures that participants are receptive to the information and education within the presentation regardless of demographic. For example, presenters are able to adapt the delivery of the material upon noticing that several members of the audience are young adolescent boys.

By delivering the content in a different way avoids the possible alienation and embarrassment that these boys could feel given the nature of the presentation. This sensitivity to emotional responses is an important aspect of Tiaki Tinana's values, which incorporate the principle of manaaki or holding with respect.

Tiaki Tinana recognises the valuable local knowledge that participants (regardless of their social stratification) bring with them to these hui. For example uncles and aunts may have no social services background, but potentially bring an in-depth understanding of whānau/hapū dynamics to a hui. All



knowledge is valued.

Predominantly Māori research has to some extent been owned by researchers/ academics. Tiaki Tinana re-values this information and acknowledges that the research comes from Māori/tangata whenua and therefore it belongs to them. This type of acknowledgement has created grass-root communities receptive to the education that Tiaki Tinana provides. This information is presented in a way which resonates with participants, and increases their mātauranga (knowledge), reducing whakamā (shame) and mamae (hurt).

A core aspect of the Tiaki Tinana programme is its fulfilment of a culturally appropriate service for sexual violence prevention in Aotearoa. In other post-colonial nations around the world, surveys and studies of prevalence and dynamics of sexual violence among indigenous communities have indicated the need for culturally appropriate, indigenous models of sexual violence prevention and intervention.

Studies of sexual violence within Australian Aboriginal communities have shown that indigenous women and men are much more likely to engage in a prevention or support service if it resonates with their core cultural values. These core values are often spiritual, ecological and communal with a focus on family wellbeing (Cox, 2008). This is viewed in comparison to the Western core values of individualism which feature in many other clinical based programmes designed for use within non-indigenous communities.

Studies of sexual violence services based in America have highlighted the importance of having culturally appropriate services to minimise trauma amongst indigenous women and children. A recent survey has suggested that such services are far too few and

inadequate in response to the present need. (Amnesty International, 2007)

Tiaki Tinana is consistently effective in its role as a specialist provider of sexual abuse prevention education as staff are current with up-to-date research and initiatives in offender treatment, prevention and survivor support services. This is achieved through Russell's work within sexual offender treatment and through the engagement of a part-time researcher who is able to inform the team of new research findings. Having current and relevant information is key to Tiaki Tinana being able to offer effective prevention education within Māori communities. Tiaki Tinana provides a kaupapa Māori approach to preventing sexual violence by offering prevention and support in a programme designed by Māori for Māori within Aotearoa.

## INDEPENDENT EVALUATION

In 2007, Dr Shirley Julich and a research team based at Auckland University of Technology (AUT) conducted an external evaluation of the Tiaki Tinana project. (Julich, Laneyrie, & Jones, 2008) The report provided an independent response on the strengths, effective strategies and successful components of the Tiaki Tinana consultation with Māori communities.

(Appendix One contains the Executive Summary of this report)

The *Empowerment Evaluation* model of community change (Fetterman & Wandersman, 2005), reflects Tiaki Tinana's unique delivery style. A process of consultation was aligned to the Tiaki Tinana project and evaluated by AUT. Six key indicators of successful collaboration as outlined were used (Fetterman & Wandersman, 2005). These indicators were Inclusion, Communication, Relationship Building, Opportunity for



Participation, Information Giving and Information Receiving. By evaluating the programme against these dimensions, the effective and less-than-effective elements of the project were highlighted.

Overall, Tiaki Tinana exceeded or met expectations (Julich et al., 2008). Participants noted the "clear, respectful and comfortable way" in which the Tiaki Tinana presenter communicated the material to participants. This was demonstrated by the significant level of engagement with participants at consultation hui.

A number of cultural success indicators were reflected in the participant feedback form. Te reo Māori and Māori worldview elements were used to convey sensitive information. Tiaki Tinana's presenter's experiences as a Māori parent and an expert in a specialised field resonated with participants. This generated trust and created avenues for open discussion. Several participants commented on the presence or sense of 'wairua' (spirituality) sensed within the conversation.

The following evaluation excerpts demonstrate key elements of Tiaki Tinana's initial effectiveness (Julich et al., 2008);

- "Patterns in the data indicated the establishment of a two-way process between Tiaki Tinana and service provider groups, including the establishment of clear, open dialogue and a substantial connection with those individuals within service provider groups who typically hold referent power among their communities. The latter is one of the key points of Tiaki Tinana's successful collaboration with the service provider groups." (p.36)
- "Broad patterns in the data show that Tiaki Tinana is demonstrating an ability to connect with the Māori community in ways that participants have described

as "unique, unusual, inspiring", and that this is translating into a willingness from Māori community service providers to form a working relationship with Tiaki Tinana on the issue of sexual violence prevention education." (p.36)

Though participants acknowledged that 'Creating the Conversation' was integral to creating awareness, participants indicated that they wanted an assurance that Tiaki Tinana would provide follow-up workshops and continue to provide support to their whānau and communities. The report highlighted this element of the project as 'needing improvement'. 'Information Receiving' was rated as 'met expectations' primarily due to frustrations by participants who were not able to continue communication with Tiaki Tinana after the initial presentation. This shortfall was due to resource and time constraints determined within the contract. Limited funding hindered the ability to provide continued ongoing support for sexual violence prevention activities.

The report emphasised the need to introduce a mechanism by which participants could be contacted and receive information (Julich et al., 2008).

The AUT evaluation recommended the continued use of the community collaborative model used by Tiaki Tinana as an evaluation tool and the continued development of the project.

## COMPARATIVE MĀORI MODEL ANALYSIS

Two Māori frameworks; Māori Ora, Mauri Ora and Te Pae Mahutonga, were used to review the work of Tiaki Tinana and its effectiveness in Māori communities. The Māori Ora, Mauri Ora framework developed by Hapai Te Hauora Tāpui Ltd, Māori Public Health provides





a set of indicators, which determine the effectiveness of health promotion and social marketing initiatives and projects that affect positive change in Māori communities. The Māori Ora, Mauri Ora framework utilises Māori elements; pono, mātauranga, aroha, manaaki, tautoko, whenua and tangihanga as indicators of success.

The review indicated that Tiaki Tinana was reliable in its implementation. Research provided a basis for Tiaki Tinana's rationale and the project supports further health education and learning in communities. The work with Māori communities informed lifestyle changes and provided intervention enhancing the quality of Māori health and wellbeing.

Inter-agency and inter-provider collaborations and ongoing engagement with tangata whenua has been relevant. This is significant as it supports the notion of tangata whenua participation in the development of Tiaki Tinana. This contribution ensures a legacy to reducing inequalities responsive to preventing sexual offending occurring in Māori communities.

Mason Durie's Te Pae Mahutonga integrates elements of modern health promotion. The four central stars of the Southern Cross constellation are used to represent the four key tasks in health promotion. Mauriora is determined by a secure cultural identity. Tiaki Tinana is cognisant of this determination and supports the notion that cultural expression and cultural endorsement are prerequisites for cultural identity assuring whānau ora.

Waiora supports the notion of harmonising people with their environments. In the context of Tiaki Tinana, the work informs harmony in whānau/hapū, by ensuring whānau and hapū are aware of the environmental, social and biological factors which prevent

sexual offending occurring in Māori communities.

Toiora speaks to the distortion of human experience. This task supports the work Tiaki Tinana delivers to reduce risk and input protective mechanisms ensuring whānau safety. Tiaki Tinana gives consideration to minimising harm, supporting intervention strategies and seeking positive outcomes within Māori communities.

Te Oranga supports that Tiaki Tinana's body of work belongs with Māori communities. This task highlights the need for Māori participation, leadership and accessibility to services and education which enhance whānau and hapū' levels of wellbeing and safety.

# TRANSFERRABILITY

Māori recognise the significance of the work developed in the Tiaki Tinana project. Much of the direction of Tiaki Tinana has been informed by Māori communities. Engagement of Māori has been successful, primarily because the project incorporates Māori values such as whanaungatanga, tika, pono, tāpu, aroha and whakapapa.

These values provide opportunities to communicate a range of complex issues cohesively and clearly. This cultural clinical lens combined with expertise in the field of child sexual abuse prevention and offender treatment provides a basis for the way in which the project is delivered.

The development of a framework may support transferability; however within the context of the framework, delivery needs to be informed by clinical knowledge and mātauranga Māori. This will ensure integrity and consistency in the education and the ongoing development of strategies, which will prevent sexual offending occurring in Māori communities.

Tiaki Tinana reviewed the opportunity for transferability. This discussion highlighted a number of complexities. It is apparent that the delivery of this programme requires a degree of specialisation, which can not be addressed by general sector and community practitioners.

Tiaki Tinana combines expertise in sexual offender treatment, sexual violence prevention with an in-depth understanding of tikanga and kaupapa Māori. This skill base is unique to the

Tiaki Tinana team and can not be immediately transferred to other practitioner or community groups without extensive training and learning through experience informed by the Tiaki Tinana project.

The lack of current transferability should not be viewed as a negative element of the programme but rather as a reflection of the innovation and unique combination of specialist backgrounds that worked together in the project, resulting in the success that has been seen thus far.



## CONCLUSION

Tiaki Tinana provides an exciting model of engagement with Māori, preventing sexual violence and abuse in Māori communities. 'Creating the Conversations' has been significant in raising awareness and highlights further possibilities for ongoing development and accessibility to services, resources and education.

This work cannot be delivered without ensuring a well-trained and resourced workforce. Reflective of our Māori communities, it is essential that the people who work with our whānau and hapū resonate with Māori stakeholders and are able to reflect the cultural values, which defines this strategic relationship.

Tiaki Tinana has integrated a kaupapa Māori approach with specialist expertise to work with victims, perpetrators and their whānau. Invariably the response to the work Tiaki Tinana delivers is an escalation in a demand for services and support, highlighting a need for survivor and offender support and counselling services, particularly in rural communities.

Tiaki Tinana delivers health promotion and sexual prevention education that reinforces whānau ora, with the intent to improve Māori health and wellbeing. The work that informs this report identifies a number of considerations for Māori whānau and hapū.

The following conclusions will inform the future success of sexual violence prevention measures for Māori:

- There are few services that account for the needs of Māori survivors of sexual violence and in rural communities. Tiaki Tinana's work with these communities has highlighted the limited access to information and services.
- As the conversation within Māori communities escalates so will the need for offender and survivor treatment.
- Specialists need to have a robust understanding of kaupapa Māori approaches and their application.
- Māori wish to participate in the development of any work that impacts on whānau and hapū. Consideration must be given to the workforce as it needs to reflect the community it serves. Tiaki Tinana has been received successfully by Māori communities as it has a strong focus on whānau participation and engagement within Māori communities.

The success of the project is determined by the specialisation of its workforce, and the education and resources that specifically address the issues of sexual violence and abuse for whānau and hapū. This coupled with a Māori world lens ensure with some complexity that Māori are engaged in developing their own strategies which affect whānau ora. It is envisaged that Tiaki Tinana will continue to support the health and wellbeing of Māori communities by preventing sexual offending occurring and providing considered and cultural appropriate response to survivors, offenders and whānau.

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# APPENDIX ONE: AUT EVALUATION REPORT – EXECUTIVE SUMMARY

Evaluation of consultation processes:  
Tiaki Tinana (Rape Prevention Education)

Dr. Shirley Jülich, Frances Laneyrie and  
Katherine Jones

## EXECUTIVE SUMMARY

Community empowerment is at the root of change initiatives aimed at helping community members improve their lives. Evaluation of these change initiatives and subsequent measurement of the efficacy of such programmes has been problematic due to the lack of structured frameworks available to evaluators to carry out such work (Fetterman, 2005). However, recent developments in the area of empowerment evaluation have provided communities with a systematic means of assessing community awareness and development initiatives. The current study then, utilises the broad principles of the empowerment evaluation framework developed by Fetterman (2005), to investigate the collaborative processes used by Tiaki Tinana when presenting at hui, in raising awareness of their Rape Prevention Education Programme among Māori community service providers.

The report of the current study presents the global indicator domains of collaborative performance, developed during the pre-assessment phase in conjunction with Tiaki Tinana. These domains formed the basis for semi-structured qualitative interviews with participants from Māori community service

providers. Indicator scores for each domain anchored performance at the maximum “exceeds expectation” to the minimum “improvement required”. Interview data was fully transcribed then scored for each domain, with an overall rating obtained at the end of this process.

Initial findings from individual domains reveal a consistent pattern of collaborative processes utilised by Tiaki Tinana that **exceeds expectations** in four of six domains. Particular strengths were identified in the collaborative process domains of communication<sup>1</sup>, relationship building<sup>2</sup>, and opportunity for participation<sup>3</sup>.

Data from the remaining two domains indicate the collaborative process **meets expectations**. Minor adjustments to managing the collaborative process at these two points (more specific community familiarisation and information receiving) could be expected to elevate the collaborative performance in these areas to the maximum score.

**Overall findings** reveal that the full collaborative process (that is, the aggregated result from all domains assessed) utilised by Tiaki Tinana with Māori community service providers in this context has resulted in a powerful, deep, and emotionally connecting

- 
- 1 Whole team, ease of understanding, two-way dialogue, appropriate language, emotional connection
  - 2 Relevance, positive response, listening, captivating, rapport, at our level, trust, all encompassing,
  - 3 Do the presentation so you want more, everyone very involved, we could question everything & interrupt, comfortable, unique



experience for participants. Patterns in the data indicate the establishment of a two-way process between Tiaki Tinana and service provider participants, **including** the establishment of clear, open dialogue and a substantial connection with those individuals within service provider groups who typically hold referent power among their communities.

Future management by Tiaki Tinana of the collaborative process in this community awareness raising context could be expected to be proficient. Broad patterns in the data show that Tiaki Tinana are demonstrating an ability to connect with the Māori community in ways that participants have described as "unique, unusual, inspiring" – and that this is translating into a willingness from Māori community service providers to form a working relationship with Tiaki Tinana on the issue of Rape Prevention Education.





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