Te Puni KŌKIRI
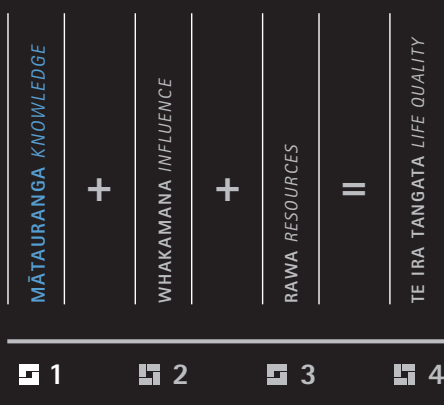REALISING MĀORI POTENTIAL

Rangahau Tūkino Whānau
Māori Research Agenda on Family Violence

REALISING MĀORI POTENTIAL

MĀTAURANGA *KNOWLEDGE*

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WHAKAMANA *INFLUENCE*

\+

RAWA *RESOURCES*

\=

TE IRA TANGATA *LIFE QUALITY*

1   2   3   4

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	*Mātauranga – Building of knowledge and skills.* *This area acknowledges the importance of knowledge to building confidence and identity, growing skills and talents and generating innovation and creativity. Knowledge and skills are considered as a key enabler of Māori potential as they underpin choice and the power to act to improve life quality.*
2	*Whakamana – Strengthening of leadership and decision-making.*
3	*Rawa – Development and use of resources.*
4	*Te Ira Tangata – The quality of life to realise potential.*

FOREWORD

Tēnā rā koutou katoa

E ngā iwi, e ngā reo, e ngā karangatanga maha o ngā hau e wha, tēnei te mihi maioha atu ki a koutou katoa.

Māori are over-represented as both victims and perpetrators of violence within whānau.

There is increasing evidence that existing approaches to stop violence within whānau need to be based on Māori cultural strategies. Increasingly, this evidence suggests that we need to move beyond an emphasis on punishment and separation and instead focus on healing and wellbeing of the victims, the perpetrators and their whānau.[1]

As well as providing advice to government, Te Puni Kōkiri sits on the Taskforce for Action on Violence within Families, supporting the development of an evidence base to validate culturally distinct approaches to eliminating family violence. We also lead the family violence Māori Research Agenda initiative.

The Māori Research Agenda supports approaches to eliminating family violence and provides information on the efficacy of culturally distinct approaches. This contributes to government's knowledge on ways to eliminate family violence and informs future planning of policy and research work programmes and potential investment decisions.

This report is informed by a literature review, case studies and expert advice and identifies research priorities that support the development of an evidence base to validate Māori approaches to eliminate violence within Māori communities.

I would like to express my gratitude to those people who have shared their expertise and knowledge to support this report, in particular:

- the leaders and staff from the three organisations involved in the case studies - Tū Tama Wahine o Taranaki Incorporated; Te Whare Ruruhau o Meri Trust and Te Whakaruruhau Inc;
- the whānau violence experts - Di Grennell, Darrin Haimona, Ariana Simpson, Ruahine Albert and Paraire Huata, and
- the researchers – FEM Ltd led by Kataraina Pipi.

Te Puni Kōkiri expects that this report, as part of the *Māori Research Agenda,* will contribute towards more opportunities for Māori to improve life quality for themselves, their whānau and their communities.

With this in mind I encourage sector practitioners, policy makers, whānau, hapū, iwi and Māori communities to engage in and foster the valuable suggestions identified in this report. Kia kaha ki a tātau.

Leith Comer
Chief Executive

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1   Kruger, T (et al), (2004). Transforming Whānau Violence – A Conceptual Framework. Te Puni Kōkiri, Wellington, p33.

EXECUTIVE SUMMARY

The Ministry of Social Development is the lead agency with regard to social development and the government's response to family violence. Te Puni Kōkiri is supporting the Taskforce for Action on Violence within Families in the provision of advice to Government about Māori and family violence. In addition to membership on the Family Violence Taskforce, Te Puni Kōkiri leads the Family Violence Māori Research Agenda initiative and plays a key role in supporting the development of an evidence base to validate culturally distinct approaches to eliminate family violence.

This research contributes to the Family Violence Māori Research Agenda initiative. It identifies research priorities, gaps and potential areas of exploration. This study is part of a wider research project being undertaken by Te Puni Kōkiri and other agencies to inform future investments in Māori designed, developed and delivered initiatives.

This summative report is based on a synthesis of:

- Family Violence Literature Review by Dr Leonie Pihama, August 2008
- Programme Studies - research on selected Māori and family violence programmes with three Māori organisations:

    Tū Tama Wahine o Taranaki Incorporated, New Plymouth: Tū Tika o Aro Tika – Domestic Violence Education Programme for Māori Men.

    Te Whare Ruruhau o Meri Trust, Auckland: Rangatahi J.A.M. – Residential Children's Holiday Programme.

    Te Whakaruruhau Incorporated, Hamilton: The 'Transition and Wellbeing Programme' for women.

- Advice from Māori whānau violence experts convened by Te Puni Kōkiri to guide this research.

OVERVIEW

Family violence in relation to Maori is described as being of epidemic proportions[2]. The literature review[3] describes the breadth and scale of family violence in relation to Māori as serious, entrenched and intergenerational. Despite the prevalence, incidence and frequency[4] of family violence there is a dearth of new research in relation to Māori[5]. What new material there is has mostly been designed to evaluate programme performance as opposed to knowledge

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2   Kruger, T., Pitman, M., Grennell, D., McDonald, T., Mariu, D., Pomare, A., Mita, T., Maihi, M., Lawson -Te-Aho, K., (2004) Transforming Whānau Violence – A Conceptual Framework, Second Edition, Wellington
3   Pihama, L (2008) Literature Review for Family Violence: Māori Research Agenda: Te Puni Kōkiri.
4   Erai, M., Pitama, W., Allen, E., & Pou, N., (2007) Literature Review & Annotated Bibliography, Amokura Family Violence Prevention Consortium
5   Pihama, L (2008) Literature Review for Family Violence: Māori Research Agenda: Te Puni Kōkiri.

generation. It is important that research and evaluation in this area theorises family violence within the context of history and culture as well as national and international research and theory, such as that undertaken by the Amokura Family Violence Prevention Consortium.

Whilst there has been little new research in relation to Māori and family violence, current kaupapa Māori approaches are promising. These approaches use a "methodology that seeks to address violence from within a Māori cultural worldview and are structured around tikanga Māori (cultural values and practices) to facilitate learning, self examination"[6], cultural esteem and behaviour change. This is described in the Transforming Whānau Violence conceptual framework as "(1) dispelling the illusion that whānau violence is normal and acceptable; (2) removing opportunities for whānau violence to be perpetrated; (3) teaching transformative practices based on Māori cultural imperatives that provide alternatives to violence."

The three programme studies referred to in this report highlight the critical package of knowledge, skill and experience required to work in the field of whānau violence, and how these are brought together by Māori organisations within a service provision context. This includes: (1) a depth of knowledge in tikanga Māori; (2) theory and practice knowledge (in the fields of counseling, mental health and social work for example); and (3) organisational capability.

The utilisation of traditional Māori knowledge as a framework for conceptualising approaches to engaging with issues facing Māori is not unique to whānau violence, and is evident in a wide range of Maori initiatives across a number of sectors including education, health and justice. However, these approaches to Māori and family violence are ahead of the research literature. There is a need to document the uniquely Māori aspects that underpin these approaches and the wealth of practice knowledge that informs and guides ways of working with Māori and to build an evidence base around what works for Māori in relation to addressing violence[7].

A critical distinction noted by the literature review is the difference between family violence and whānau violence. Whānau violence is defined as "the compromise of te ao Māori values and can be understood as an absence or disturbance of tikanga[8] and transgressions against whakapapa."[9] Within this definition of whānau violence the use of Māori traditional knowledge and cultural practices are fundamental to addressing whānau violence and achieving whānau ora (wellbeing). On the other hand, it is argued that the term family violence is not broad enough to encompass fully the realities of whānau. The definition of family is based upon a nuclear model. This is not a definition that encompasses the complexities of relationships within whānau.

The literature review provides a strong argument that historically whānau violence was not part of te ao Māori (traditional Māori society) and when violence did occur, it was addressed collectively. It is argued that colonisation has undermined whānau structures and relationships within whānau including gender relationships, and that the violence evident in Māori communities is the contemporary legacy of colonisation.

It is further argued that mainstream approaches to violence have failed to meet the needs of Māori, evidenced by the unmet need in Māori communities, and have failed to stem the epidemic of whānau violence. Kaupapa Māori approaches (including Māori cultural constructs, Māori cultural templates and tikanga Maori) are advocated as having the capacity to both reverse whānau violence[10] and provide a pathway to whānau ora.

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6   Wehipeihana, N., Porima, L & Spier, P (2003) Research on the New Life Akoranga Programme of the Mahi Tahi Trust, Ministry of Justice, Wellington, p14.
7   Ibid.4 p10.
8   Where tikanga is defined as the process of practising Māori values.
9   Ibid.4 p5.
10   Ibid. 4 p.5.

IDENTIFYING RESEARCH PRIORITIES

The research priorities and gaps identified in the literature review were the starting point for development of the research agenda. In a two-stage process, the programme studies and then feedback from Māori whānau violence experts were analysed to see whether they were congruent with the research areas outlined in the literature review and/or gave rise to additional or new research areas.

In scoping a possible research agenda for Māori and family violence, gaps in knowledge about whānau violence and the purpose the research will serve have been used to frame the presentation of research priorities.

This section identifies eight research priorities and specific research 'gap' areas, the rationale for each area, the purpose of the research and possible research options. The eight research priorities are:

1. Defining whānau violence
2. Understanding the origins of whānau violence
3. Affirming and valuing culturally distinct approaches to whānau violence
4. Building an evidence base about 'what works' in relation to whānau violence
5. Evidencing whānau, hapū and iwi based approaches to whānau violence
6. Understanding the critical organisational factors that support innovation and resilience in the delivery of Kaupapa Māori approaches to whānau violence
7. Exploring the potential utility of indigenous approaches to whānau violence

1. DEFINING FAMILY VIOLENCE

What's the gap	What purpose will the research serve?
Understanding Māori and family violence: differentiating whānau violence from family violence	**Rationale:** The research indicates that whānau violence is different from family violence and encompasses a wider range of issues than family violence. While whānau violence is equated to family violence, Māori responses (and service provision) are constrained by being located within an inappropriate cultural context. **Purpose of the research:** Clearly differentiating whānau violence from family violence facilitates understanding about why a different approach is needed for Māori. Such an understanding begins to provide 'space' to develop responses tailored to the needs of whānau Māori. **Possible research options:** Wider promulgation, dissemination and discussion of the definition and conceptual framing of whānau violence are needed amongst both Māori and non-Māori. In addition to small research projects to further explore whānau violence, the research approach might also include support for researchers or service providers to write journal articles, attend/present at conferences and to deliver whānau violence workshops and seminars.

2. UNDERSTANDING THE ORIGINS OF WHĀNAU VIOLENCE

What's the gap?	What purpose will the research serve?
Understanding the origins of whānau violence: understanding the historical and contemporary impact of violence on whānau, hapū and iwi	**Rationale:** The research indicates that violence within whānau, hapū and iwi was historically not an acceptable practice. There is a need to identify at which point family violence for Māori became a significant issue and traditional methods were marginalised as a process of dealing collectively with the issue. **Purpose of the research:** Understanding Māori/tribal history allows Māori to dispel the myth of violence being 'normal' for Māori and to reclaim cultural values and practices as a transformative element. **Possible research options.** A combination of historical and oral history research is suggested. It is envisaged that this research would be led and conducted by whānau, hapū and/or iwi and research assistance/support would be provided where necessary.

3. AFFIRMING AND VALUING CULTURALLY DISTINCT APPROACHES TO WHĀNAU VIOLENCE

What's the gap?	What purpose will the research serve?
Recognition and valuing of culturally distinct approaches to addressing whānau violence: affirming Kaupapa Māori approaches	**Rationale:** Māori providers use culturally distinct approaches to meet the needs of whānau. There is a need to capture the rationale, principles and values that underpin the conceptual frameworks, models and practice. **Purpose of the research:** To document the culturally distinct approaches used in service provision to: (1) facilitate sharing, affirmation and validation of knowledge; (2) inform best practice; (3) provide benchmarks against which to measure future progress; and (4) evidence the decision-making process. **Possible research options:** Two main approaches are envisaged; either an organisational/community capacity building approach to the research *and/or* a collaborative approach whereby external researchers document the culturally distinct approaches and undertake the majority of the research.

4. BUILDING AN EVIDENCE BASE ABOUT WHAT WORKS IN WHĀNAU VIOLENCE

What's the gap?	What purpose will the research serve?
Lack of evidence about 'what works' in relation to whānau violence: developing an evidence base	**Rationale:** To really understand what works in whānau violence there is a need to identify not only the nature of any intervention but the 'dose required'. By this we mean the intensity, frequency and duration of programmes and the time required to achieve sustainable behaviour change. Also there is a need to identify the progressive 'markers' of wellbeing in the short, medium and long term. **Purpose of the research:** To identify what works, with whom and in what situations or contexts in relation to whānau violence; to identify the components and determinants of successful programmes and how these are brought together and managed within the varied contexts of service provision (personal, whānau, organisational, hapū, iwi and policy context etc) to facilitate whānau ora. Additional research purposes include to: (1) document the process of healing leading to whānau wellbeing; (2) better understand the required 'dosage' of programmes and services; (3) assist in the development of more effective programmes and services; (4) better understand the stages of change and which interventions optimally work at each stage of change; (5) assist policy makers and funders to understand the stages of change; (6) develop appropriate benchmarks and indicators to monitor whānau outcomes and programme performance; (7) contribute to programme development and best practice in relation to Māori; (8) advocate for community development approaches. **Possible research options:** This research would include a number of targeted long-term and longitudinal studies across the sectors and within whānau including (but not confined to) long term whānau ora outcomes for Māori victims of violence in regards to their healing and life opportunities etc. Māori perpetrators of violence in regards to their healing, life changes and life opportunities. Māori children and other whānau members who witness violence in regards to their healing, future relationships and life opportunities.

5. EVIDENCING WHĀNAU, HAPŪ, AND IWI BASED APPROACHES TO WHĀNAU VIOLENCE

What's the gap?	What purpose will the research serve?
Lack of documented evidence about traditional whānau, hapū and iwi based approaches to whānau violence	**Rationale:** Kaupapa Māori models are critical to making change in the current context related to whānau violence. However, there is little research or literature related to specific whānau, hapū and iwi in terms of family violence and how those whānau, hapū and iwi engaged with the violence within their own tikanga and cultural contexts. **Purpose of the research:** There are two main purposes to the research. Firstly, to document specific whānau, hapū and iwi approaches to whānau violence (e.g. oral history, ngā mōteatea, tribal narratives etc), as a means of affirming and reclaiming traditional practices. Secondly, drawing on this knowledge there is a need to facilitate the development of whānau, hapū and iwi approaches to whānau ora (as a means of addressing whānau violence).**Possible research options:** A combination of historical and oral history research is suggested. It is envisaged that this research would be led and conducted by whānau, hapū and/or iwi (with research assistance where necessary) who would retain control over the research.

6. UNDERSTANDING THE CRITICAL ORGANISATIONAL FACTORS THAT SUPPORT DELIVERY OF KAUPAPA MĀORI APPROACHES TO WHĀNAU VIOLENCE

What's the gap?	What purpose will the research serve?
Lack of knowledge about the critical organisational factors that support innovation and resilience in the delivery of Kaupapa Māori approaches to whānau violence	**Rationale:** Kaupapa Māori approaches are advocated as having the capacity to both reverse whānau violence"[1] and provide a pathway to whānau ora. Tū Tama Wahine o Taranaki, Te Whakaruruhau Inc and Te Whare Ruruhau o Meri appear to be exemplars of innovation, organisational resilience and have retained enduring 'community' mandates. **Purpose of the research:** Identifying the critical organisational factors and understanding how these are brought together by Māori organisations within a service provision context will provide core information and improved knowledge and understanding about: (1) what a 'good' organisation looks like; (2) how the critical organisational factors are brought together/managed to best effect; (3) what it takes and what is required to deliver Kaupapa Māori whānau violence initiatives; (4) insightful and transferable 'learnings' to support and sustain the development of other iwi and Māori provider organisations, e.g. securing and maintaining 'community' mandate for service; (5) what is required by policy makers and funders to support and sustain current Kaupapa Māori whānau violence service provider organisations e.g. what provision should be made for leadership development, succession planning if organisations are to be sustainable over time? **Possible research options:** There is a need for a series of research projects that enable iwi and Māori organisations to identify the critical organisational factors that support innovation and resilience in the delivery of Kaupapa Māori approaches to whānau violence. These could be undertaken as individual research projects and later synthesised for key learnings. Alternatively this research could be undertaken as a 'set' of research projects, within an overall project. This would allow for the development and use of some common tools, instruments and frameworks – which would facilitate the later synthesis process.

7. EXPLORING THE POTENTIAL UTILITY OF OTHER INDIGENOUS APPROACHES TO WHĀNAU VIOLENCE

What's the gap?	What purpose will the research serve?
Lack of knowledge of the potential utility of other indigenous approaches to Maori and family violence	**Rationale:** Given the lack of literature and recent research in the area of whānau violence, it is possible that other indigenous approaches to family violence might offer potentially useful ideas and learnings in terms of addressing whānau violence. However, the unique cultural, social, political and economic context of indigenous peoples means care must be taken when reviewing these approaches, particularly in relation to their transferability to Aotearoa/New Zealand and with Māori. **Purpose of the research:** To review indigenous approaches to family violence to: (1) identify possible options or learning that, in part or in whole, appear to have potential to be utilised by iwi and Māori provider organisations; (2) add to our body of knowledge about indigenous and family violence; (3) affirm and validate Māori knowledge and practice, as part of body of knowledge that sits within an indigenous context; (4) identify and develop indigenous networks to facilitate sharing of information about best practice and what works with indigenous peoples. **Possible research options:** Two main research activities are envisaged. Firstly, a review of the indigenous family violence literature. This might also include a broader search to identify 'successful' indigenous models, frameworks and interventions with a focus on wellbeing models. Secondly, it is suggested that, following on from the identification of 'successful' or highly promising family violence models, frameworks or programmes, there be a series of research exchanges with providers of indigenous family violence services, to more fully explore the potential utility, applicability and relevance of these interventions to Māori, and in the New Zealand context.

This summative report, informed by a literature review, programme studies and expert advice, identifies a critical need for new research in relation to Māori and family violence. Current research is minimal and there is a need for research to be undertaken independently from contractual requirements. The key objective of new research would be to identify essential practices and approaches that underpin the work of Māori practitioners/providers and whānau, hapū, iwi, community. Furthermore research that focuses on how society can change to be more supportive of whānau being non-violent would be part of a decolonising approach – decolonising a country that has been built on violence.

Whānau violence is described as being epidemic, entrenched and intergenerational, and mainstream approaches to date have failed to stem the tide of violence.

Given the magnitude of the problem and the lack of research to date, a systematic and strategic approach to developing a research plan is needed, with eight research areas suggested as priorities.[11]

From social marketing research, we know that behaviours entrenched in communities require a long-term, concerted effort to shift. We see this in smoking, drink driving and cancer screening campaigns. But progress can be made. This is evident in the change in societal attitudes and behaviours in relation to smoking and drink driving. These changes have taken at least a generation to achieve significant behavioural shifts in the population and a similar long-term approach to Māori and family violence research is needed.

There are some limitations with the suggested suite of research priorities.

Firstly, the literature focuses primarily on intervention: effective interventions, early intervention

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11   The order and number of research areas does not imply an importance ranking or prioritisation.

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and primary intervention in relation to whānau violence. This is largely a reflection of the literature but we observe there is a noticeable absence around strategies for family violence prevention, the exception being the prevention and community intervention strategies noted in the Amokura report[12].

Secondly, there are also effective practices likely to positively contribute to reducing whānau violence that are not located within a family violence stream or identified as specifically targeting family violence. For example, this might include community development projects and Strengthening Families' initiatives. Other examples are initiatives, which seek to strengthen cultural identity such as Kōhanga Reo, Kura Kaupapa and kapa haka. How these types of initiatives independently or jointly interact with family violence initiatives to address family violence is not known, nor covered in the research.

Thirdly, the research focuses almost entirely on existing interventions. Most of the responses have been developed within a 'family violence' policy and funding framework, as opposed to whānau violence or within a whānau ora construct. What might a whānau violence or whānau ora intervention look like if Māori organisations, whānau and communities truly had the freedom to develop and deliver Kaupapa Māori programmes, without having to 'fit' mainstream policy and funding criteria? This would require programme 'pilot' funding as well as research funding, although it could be argued that trialing of new initiatives be funded within a programme of research.

Fourthly, the literature is strongly intervention focused and there is limited research[13] on effective prevention strategies in relation to whānau, hapū, iwi and Māori communities. There is a need, therefore, for research that provides insight into the mechanisms and processes that foster zero tolerance to violence and build community and societal momentum around advocating zero tolerance to violence.

Further prioritisation of the research areas identified is difficult given the demonstrated lack of literature and research in relation to Māori and family violence. All of the research is sorely needed. One way that a further prioritisation process might be developed is to utilise the Māori whānau violence experts convened by Te Puni Kōkiri to guide this research (or a similar group) to make recommendations on the final research areas and activities.

It is 10 years since the first literature review[14] addressed issues of Māori and family violence. Since then the scale and nature of Māori and family violence has become worse. The development of any research agenda around Māori and family violence must take a long-term planned approach and not a short-term, ad hoc and piecemeal approach. Therefore in developing a research agenda around Māori and family violence, it is important to plan for a marathon and not a sprint.

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12   Erai, M., Pitama, W., Allen, E., & Pou, N., (2007) Literature Review & Annotated Bibliography, Amokura Family Violence Prevention Consortium
13   The Amokura project being one exception to this. The Ngāti Kahungunu Violence Free Strategy is another initiative, although no research.
14   Balzer, R., Haimona, D., Henare, M. & Matchitt, V, (1997). Māori Family Violence In Aotearoa, A Report Prepared for Te Puni Kōkiri, Wellington.

FAMILY VIOLENCE: MĀORI RESEARCH AGENDA

This section provides an overview of the background and origin of the Māori and family violence work and where it is located within the work programmes of Te Puni Kōkiri.

ROLE OF TE PUNI KŌKIRI IN THIS PROJECT

The Government has developed an overarching goal for the next 10 years that all families, young and old, have the support and choices they need to be secure and be able to reach their full potential within our knowledge based economy. Five themes have been identified to support this goal: strong families; healthy confident kids; safe communities; better health for all; and positive ageing.

The Te Puni Kōkiri Statement of Intent 2007 – 2010 frames the interest of Te Puni Kōkiri in realising Māori potential through all of these themes.

The strategic direction of Te Puni Kōkiri in support of Māori succeeding as Māori recognises the role of the organisation in "leading and influencing policy advice to assist government to achieve positive outcomes for Māori." Therefore Te Puni Kōkiri has a role in working with other government agencies to "influence Māori social outcomes that are primarily the responsibility of the other agencies."

Under Section 5 (1) of the Ministry of Māori Development Act 1991 Te Puni Kōkiri has particular responsibilities in the social policy area around promoting increases in the levels of achievement attained by Māori with respect to education, training and employment, economic resource development and health. These are important areas of focus for the overall wellbeing of Māori.

Te Puni Kōkiri works closely with a wide range of agencies to lead and influence positive outcomes for Māori people. These agencies include: The Ministry of Social Development, the Ministry of Education, the Ministry of Health, Housing New Zealand Corporation, the Department of Building and Housing, the Ministry of Justice, the Tertiary Education Commission, the Department of Labour, the Education Review Office and others.

The focus of the Te Puni Kōkiri current work areas is to promote and achieve enhanced levels of Māori wellbeing, including sector based work in: education, health, employment, housing, social services and criminal justice. Addressing violence is located within the Safer Whānau work programme.

The Māori Potential Approach (MPA) guides the Te Puni Kōkiri work programme. The MPA provides a set of guiding principles to give effect to the strategic outcome of Māori succeeding as Māori. The MPA affirms that Māori are diverse, aspirational people with a distinctive culture and value system.

It recognises that all Māori have positive potential and guides Te Puni Kōkiri in supporting Māori to identify their strengths and potential and facilitate opportunities to maximise success and achieve a greater quality of life for themselves and their whānau. In recognising that Māori are culturally distinct Te Puni Kōkiri supports the creation of an environment and facilitation of opportunities with, and for, Māori to sustain and leverage off their indigenous identity and culture in ways that contribute to their own wellbeing.

The MPA also highlights the capability, initiative and aspiration of Māori to make choices for themselves that benefit their whānau and communities. This guides Te Puni Kōkiri to support Māori to bring about change in their life circumstances and their environments and suggests Māori can be the catalysts for change in their own lives.

Te Puni Kōkiri applies these principles to the family violence work area by focusing on a strengths based approach to addressing family violence in Māori communities. This involves focusing on a holistic approach to working with Māori and highlighting whānau as being key to improving outcomes for whānau. For this to be achieved Te Puni Kōkiri considers that it is important not to restrict themselves to considerations of victims and perpetrators of family violence in isolation, but to consider wider values, belief systems and understandings.

PROJECT PURPOSE: FAMILY VIOLENCE – MĀORI RESEARCH AGENDA

The purpose of this project is to contribute to the Safer Whānau work programme of Te Puni Kōkiri, specifically family violence. As well as providing advice to Government, Te Puni Kōkiri role in family violence in relation to Māori includes membership on the Family Violence Taskforce, supporting the development of an evidence base to validate culturally distinct approaches to eliminate family violence, and to lead the Māori Research Agenda initiative.

The Family Violence – Māori Research Agenda project will inform an evidence base and knowledge building to support Māori approaches to eliminate family violence and provide information on the efficacy of culturally distinct approaches. This will contribute to government's knowledge on ways to eliminate family violence and inform future planning of policy and research programmes and potential investment decisions. Te Puni Kōkiri requires a set of Māori research priorities around Māori and family violence, which will support the development of an evidence base to eliminating family violence for Māori. Based on this evidence, Te Puni Kōkiri (and potentially other agencies) will be able to assess future investments on Māori designed, developed, and delivered initiatives and determine Māori research priorities.

Objectives of the Family Violence – Māori Research Agenda project

The overarching objectives of the project were to:

- Inform research priorities around Māori and family violence and the development of an evidence base to eliminate family violence
- Identify priorities for further research in the area of Māori and family violence.

Project scope

The Family Violence - Māori Research Agenda project (this research project) comprised three parts:

1. Programme studies - research into the culturally distinct aspects of Māori service providers' programmes which address Māori and family violence
2. Literature review in relation to Māori and family violence
3. Input of Māori whānau violence experts convened by Te Puni Kōkiri to guide this research

The findings from these three components were brought together in this Summative Report, which identifies Māori and family violence research priorities.

Programme Studies

To inform the research priorities for Māori, Te Puni Kōkiri contracted FEM (2006) Ltd to undertake research into three Maori designed, developed and delivered initiatives that address family violence, and to document the culturally distinct approaches utilised. The aim of these studies was to provide a cultural snapshot of a programme run by each of the three organisations. The scope of the research was to provide a comprehensive description of each initiative and to identify the Maori concept(s) and /or framework(s) that underpin each initiative. (The programme studies' component of the research was not designed as an evaluation of the organisation, of the range of services they offer, nor of the programmes examined.)

The three organisations/programmes examined in this research were:
• Tū Tama Wahine o Taranaki Incorporated, New Plymouth: Tū Tika o Aro Tika – Domestic Violence Education Programme for Māori Men
• Te Whare Ruruhau o Meri Trust, Auckland: Rangatahi J.A.M – Residential Children's Holiday Programme
• Te Whakaruruhau Incorporated, Hamilton: The 'Transition and Wellbeing Programme' for women.

The three initiatives profiled were selected because they:
• presented themselves as using Māori designed, developed, and delivered family violence initiatives
• had a proven track record of service delivery to Māori
• had extensive experience in providing family violence specific programmes for Maori
• were willing and had the capacity to participate within the required timeframe
• were seen to already encapsulate a Māori Potential Approach, being both culturally distinct and capable in their field.

The programme studies employed a qualitative approach and included interviews with the Managers of each organisation and key programme personnel, as well as analysis of programme documentation (and observation at one of the programmes). Each of the programme studies is appended to this report.

Literature Review

Dr Leonie Pihama undertook the literature review (at the same time as the programme studies research was being completed). The aims of the literature review were to identify and review existing literature reviews on Maori and family violence; identify and review any relevant and recent national literature on indigenous people and family violence; and identify Māori frameworks in the family violence area. The literature review identified key messages, themes, 'learnings' and information gaps; and identified areas for further investigation. The literature review is appended to this report

Input of Māori Whānau Violence Experts

Te Puni Kōkiri convened a group of Māori whānau violence experts to guide this research. They met with Te Puni Kōkiri immediately prior to the commencement of this research. On completion of the programme studies' component of the research, they met with the researchers (and Te Puni Kōkiri) to provide feedback on the research findings. The programme studies were sent out in advance of the meeting and an independent Māori facilitator facilitated the hui. The meeting notes were transcribed and were later utilised by the researchers in the development of the proposed research agenda. In addition, further literature and feedback was provided to the researchers outside of this meeting via email and telephone conversations.

Summative Report

The primary purpose of the summative report was to identify research priorities, gaps and potential areas of exploration in relation to Māori and family violence.

This summative report is based on an analysis and synthesis of the:
- Whānau Violence Literature Review completed by Dr Leonie Pihama, in August 2008
- Research on selected Māori and family violence programmes with three Māori organisations
- Advice from Māori whānau violence experts convened by Te Puni Kōkiri to guide this research.

The research priorities and gaps identified in the literature review were the starting point for development of the research agenda. In a two-stage process, the programme studies and then feedback from Māori whānau violence experts were analysed to see whether they were congruent with the research areas outlined in the literature and/or gave rise to additional or new research areas.

The following set of questions informed the analysis for the summative report:
- What are the key messages and themes in relation to Māori and family violence?
- What are the gaps and inconsistencies in the literature that require further investigation?
- What are the key characteristics of Māori designed, developed, and delivered initiatives?
- What are the key principles and values, which appear to be common across both the literature and service provider studies?
- What conclusions can be drawn about the validity of the proposition that "Māori designed, developed, and delivered programmes are good practice when addressing family violence for Māori?"

Ethical considerations for the project

This project was conducted in accordance with Te Puni Kōkiri publication on 'Evaluation for Māori' and the draft Social Policy Evaluation and Research (SPEaR) guidelines for Evaluation with Māori. Adherence to the principles of respect, integrity, responsiveness, competency, and reciprocity were incorporated throughout the fieldwork and reporting.

The project was conducted in a way that ensured that participants, both internal and external to Te Puni Kōkiri, felt confident in the process and were able to openly express their views and review the resulting notes and documentation. All three organisations reviewed and approved their respective programme study report.

While there were no conflicts of interest in relation to this research, it should be noted however, that members of the research team did have previous relationships with some or all of the providers and/or have whānau working in these organisations. The team viewed these relationships as whanaungatanga, naturally occurring relationships based on whakapapa and tikanga.

Limitations

The following caveats apply to this study:
1. Only one programme from each of three service providers was included in this study. The study therefore does not portray the breadth of by Māori for Māori or Kaupapa Māori approaches to family violence service provision.
2. Due to the nature of the information sought by Te Puni Kōkiri and the short timeframe available to conduct the fieldwork, the research approach was limited to the stated qualitative methods and outcome as reported by the respective organisations (where applicable).
3. The research activities did not include a review of financial performance.

4. The scope of the literature review was focused on national and particularly Māori specific literature. There was insufficient time to source, review and critically analyse international/indigenous literature for its relevance and transferability to Aotearoa/New Zealand and to Māori, within the project timeframe.

MĀORI RESEARCH AGENDA: RESEARCH PRIORITIES

This section outlines the rationale for each of the research areas/priorities proposed in this summative report. The research priorities have been developed based on analysis of key themes, gaps and 'learnings' from the literature review, the programme studies and feedback from Māori experts in family violence. The eight research priorities are:

1. Defining whānau violence
2. Understanding the origins of whānau violence
3. Affirming and valuing culturally distinct approaches to whānau violence
4. Building an evidence base about 'what works' in relation to whānau violence
5. Evidencing whānau, hapū and iwi based approaches to whānau violence
6. Understanding the critical organisational factors that support innovation and resilience in the delivery of Kaupapa Māori approaches to whānau violence
7. Exploring the potential utility of other indigenous approaches to whānau violence

DEFINING FAMILY VIOLENCE

In this section we outline why there is a need to develop a clear definition of whānau violence. Our study has identified that the scope and nature of the problem of whānau violence are endemic and encompass a wider range of issues than non-Māori family violence. The literature review notes that when dealing with any serious social issue there is a need for clear definitions of the area, which then serve as a starting point from which understandings, explanations and responses can be developed.

In the area of family violence for Māori it has been argued that existing definitions of what constitutes family violence have been based upon non-Māori understandings of 'family' and 'violence' within those family structures. There are a small number of key definitions of family violence within policy and legislation in this country. None of those definitions are currently broad enough to encompass fully the realities of whānau. The definition of family is based upon a nuclear model. This is not a definition that encompasses the complexities of relationships within whānau. Equally, none of the current dominant definitions include analysis of violence such as colonisation or racism, which are issues that are hugely significant in the life experiences of many whānau. It is clear that definitions of family violence for Māori need to be more fully debated by Māori, including analysis of the terms 'Family Violence for Māori' and 'Whānau Violence' in order to provide a clear definition that will support developments in the field.

This research suggests that while whānau violence remains undefined it is difficult to pinpoint what is meant by whānau violence and what is needed to address it.

Differentiating Family Violence from Whānau Violence

Similarly, there is a need to understand the difference between whānau violence and family violence. The terms family violence and whānau violence are often used interchangeably when in fact the literature review and programme studies suggest they are quite different.

Thus a definition of whānau violence will clearly differentiate it from family violence and help to illustrate why a Māori response is needed.

Defining family violence

Family violence as defined by the Te Rito New Zealand Family Violence Strategy covers a broad range of controlling behaviours, commonly of a physical, sexual, and/or psychological nature, which typically involve fear, intimidation and emotional deprivation. It occurs within a variety of close interpersonal relationships, such as between partners, parents and children, siblings, and in other relationships where significant others are not part of the physical household but are part of the family and/or are fulfilling the function of family. Common forms of violence in families/whānau include:

- spouse/partner abuse (violence among adult partners);
- child abuse/neglect (abuse/neglect of children by an adult);
- elder abuse/neglect (abuse/neglect of older people aged approximately 65 years and over, by a person with whom they have a relationship of trust);
- parental abuse (violence perpetrated by a child against their parent);
- sibling abuse (violence among siblings).

Within this and other mainstream definitions the focus remains one of a nuclear family context and there is no provision within the definition to recognise broader constructions of violence that impact upon Māori whānau. Some definitions such as those provided in the 'Te Rito' Strategy continue to equate family and whānau as if they are the same thing. What sets family violence apart from whānau violence is the meaning of whānau.

The concept of whānau does not equate to the nuclear family concept used within PAFT. Whānau may be generally interpreted as `extended family' consisting of up to three or four generations and was the basic social unit "under the direction of kaumātua and kuia" (Henare, 1988). Whānau structures provide for a system of accountability and responsibility. It is a structure through which Māori societal and cultural norms may be reinforced and acts as a resource through which to obtain support, knowledge of the world and to receive necessary values and belief systems essential to both the individual and the society.[15]

"Whānau is the fundamental unit of Māori society into which a person is born and socialised."[16] It is the means by which rules and obligations around whānau functioning are conveyed, transmitted and enforced.

"Family and whānau were from two different worlds": "I don't believe the same rights and responsibilities exist within family as they do within whānau. The rights and responsibilities of a whānau are more of a priority than in a family. The rights and responsibilities in a family will happen not because you're part of the family but because of your make-up as an individual, and those rights and responsibilities you feel as an individual contributing to that family. In whānau they are implicit and clearer. For me whānau is a wider concept because of that connectedness to hapū- and iwi, whereas family I don't think has that strength and genealogy". [17]

A key aspect evident with the programme studies is the high priority given to whakapapa and whanaungatanga. This is because the reality for many of the programme participants is that the traditional 'whānau' support structures have been eroded or dismantled. As a consequence, the programme providers go through a process of reclaiming and or reconnecting participants to whakapapa, and through whakapapa to whānau.

Whakapapa (genealogical lines) defines, determines and connects an individual with their whānau, hapū and iwi. "Whakapapa confirms an individual's membership to hapū and iwi and

15   Pihama, L. (1993) *Tungia te Ururua, Kia Tupu Whakaritorito Te Tupu o te Harakeke: A Critical Analysis of Parents as First Teachers*, RUME Masters Theses Series Number 3, University of Auckland, Auckland:57
16   Ministry of Justice (2001) He Hinātore ki to Ao Māori: A glimpse of the Maori world, Ministry of Justice, p30.
17   Walker, T. (2006), *Whānau is Whānau'* Blue Skies Report No. 8/06 Health Services Research Centre, Victoria University, Wellington

provides the means for learning about the history of their tīpuna".[18] "Knowledge of whakapapa is important to engender a sense of pride and belonging through understanding the roots of their heritage."[19]

Within the programme whakapapa is about participants knowing their identity, and having pride in their identity (as Māori) because of the links to tīpuna. Throughout the programme the children learn about the value of acknowledging tribal connections. Te Whare Ruruhau o Meri

Defining whānau violence

With one exception, it is difficult to locate a definition of whānau violence in the literature. In the main there are more descriptions of what whānau violence is not than what it is.

The (Family Violence) Taskforce discuss the assumption that "severing ties" and isolation from a perpetrator provides a form of closure for women however for Māori women where whanaungatanga and whakapapa are linked in complex ways these are often not the 'answer' rather there requires a collective education of the whole whānau to deal with the issue. [20]

The Māori view of whānau violence differs from the definition of family violence. Definitions of family violence for Māori include a wider understanding, namely that all forms of violence on whānau constitute family violence for Māori.

Key elements to the term whānau violence as defined by Māori practitioners are transgression of tikanga and transgressions against whakapapa. Whānau violence is seen as a form of violence against not only the individual but also against whānau, hapū and iwi.

Because whānau violence impacts on a broader group and is violence against whānau, hapū and iwi, whānau violence is described in the literature review as the compromise of te ao Māori values. Further, whānau violence can be understood as an absence or disturbance in tikanga, where tikanga (practices and values) is variously defined as:

• the process of practising Māori values

• "as a set of beliefs associated with practices and procedures to be followed in conducting the affairs of a group or individuals. They are established by precedent through time, are held to be ritually correct, validated usually by more than one generation and are always subject to what a group or individual is able to do"[21]

"Practice and beliefs" is defined as the process of practising Māori values. Therefore an understanding of the term tikanga is imperative to understanding whānau violence.

The use of tikanga was evident in the three programme studies, for example:

Tū Tama Wahine o Taranaki uses tikanga in two main ways within the programme. Firstly, it is a set of beliefs, values and principles, which inform and guide actions and behaviours. Secondly, it is the application and use of cultural practices, which makes explicit the historical and contemporary relevance of tikanga. For example in the first session (Te Tīmatanga: The Beginning) the cultural practice of whakatau where kaumātua welcome the men to the programme and mihimihi, where each person introduces himself, are utilised. These cultural practices locate the programme within a tikanga context, and demonstrate and model the application of tikanga within the programme.

Te Whakaruruhau utilise a range of tikanga (cultural practices) when engaging with different individuals and groups across various situations. These tikanga ensure that a pathway of safety

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18   Henare, M. (1998) "Ngā Tikanga me nga Ritenga o te Ao Māori: Standards and Foundations of Māori Society" in Report of the Royal Commission on Social Policy The April Report: Future Directions – Associated Papers Vol III Part one [Government Printer, Wellington.
19   Barlow, C (2003). Tikanga Whakaaro: Key concepts in Māori culture, Oxford University Press, Auckland
20   Pihama, L. (2008). *Literature Review for Family Violence: Māori Research Agenda*: Te Puni Kōkiri.
21   Mead, H. (2003) Tikanga Māori: Living by Māori values. Huia Publishers, Wellington, p12.

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and security is present from each initial engagement through to its natural conclusion. The cultural practices utilised by Te Whakaruruhau are drawn from a number of Māori frameworks such as the cultural practices used on a Marae to the cultural practices used in Hui.

Te Whare Ruruhau o Meri operates from a Kaupapa Māori base and their services are underpinned by a combination of tikanga Māori and Christian principles. Rangatahi J.A.M. is a programme that aims to provide a safe, fun and caring programme for children who have been victims of family violence. Staff are focused on wellness for the whole whānau and want that children and whānau know that there is somewhere they can go to for help. Tikanga include: te kawa o te marae, identity, whakapapa, awhi mai awhi atu, whakapono and he taonga te mokopuna.

UNDERSTANDING THE ORIGINS OF WHĀNAU VIOLENCE

Across a range of sectors there has been the assertion that traditional knowledge provides Māori with the means by which to conceptualise approaches to engaging with issues currently facing Māori people. This section outlines a range of sources that assert that historically family violence for Māori was unacceptable within Te Ao Māori and that the response to violence within whānau was a collective response on the part of whānau and hapū.

The literature review asserts that it is important to have an appreciation of the origins of whānau violence and to 'unpack' the historical and contemporary impact of whānau violence. There is a need to identify at which point family violence for Māori became a significant issue and at what point traditional methods were marginalised as a process of dealing collectively with the issue. Understanding Māori history allows Māori to dispel the myth of violence being a 'normal' part of being Māori and to reclaim cultural values and practices as a transformative element.

An example of this was evident in the Tū Tama Wahine o Taranaki programme.

The passive resistance campaign led by Tohu and Te Whiti, as a mechanism to retain tribal lands and cultural practices, is very much part of the historical fabric of Taranaki iwi and Tū Tama Wahine o Taranaki. It is this historical commitment to whānau in a time of adversity, and an ethos of non-violence, which has shaped and guided Tū Tama Wahine o Taranaki. In today's contemporary world, staff see themselves as continuing the legacy of non-violence (that is, of stopping violence within whānau) caring for whānau and drawing practical strength and application from ngā mahi a ngā tupuna me ngā tikanga o mua (from the deeds of ancestors and historical cultural practices).

The literature review and the programme studies draw on the past, and yet there is a lack of knowledge of the point at which violence was 'adopted' into whānau. It contends that in order to gain an understanding of many of the Kaupapa Māori models currently being developed in the area of family violence for Māori, it is important to look to at how tupuna (ancestors) traditionally viewed and responded to the issue of violence within whānau. Evidence of this can be seen in a number of sources including pūrākau (stories).

Furthermore, terms and concepts such as whakapapa, whanaungatanga, mana, tapu, muru, indicate that familial relationships within Māori society were critical to survival and a body of tikanga were critical to the facilitation of relationships.

The literature review and programme studies provide evidence that violence within whānau was not an acceptable practice and that in the instances that this did occur the response was a collective one. The following section provides more detail on this.

Whānau violence was not acceptable in traditional Maori society

Research illustrates that within te ao Māori whānau violence was not acceptable.

"There is nothing in the Māori world that promotes and encourages the idea of whānau violence. No one can point to an ideological belief that talks about women being lower in the social order. Mana tangata is female in nature. Life itself is symbolised by women. Hence the terms like te whare tangata where humankind originates from."[22]

The programme studies affirm the value of women and children and that women and children were revered and children prized as reflected in Te Whakaruruhau Incorporated organisational philosophy.

He tapu tō te wahine, he ira atua to te tamaiti – empowering women and children to seek appropriate pathways of wellbeing in this world whilst acknowledging the sanctity of women and the divinity of children.

Pihama (2008) contends that whānau violence must be contextualised within the process of colonisation, which dismantled and fragmented Māori society, its structures and culture. Colonisation is viewed as inherently violent, and as a result of colonisation it is further argued that Māori whānau continue to suffer violence daily.

The history of New Zealand since colonisation has been the history of institutional decisions being made for, rather than by, Māori people. Key decisions on education, justice and social welfare, for example, have been made with little consultation with Māori people. Throughout colonial history, inappropriate structures and Pākehā involvement in issues critical for Māori have worked to break down traditional Māori society by weakening its base-the whānau, the hapū, the iwi. It has been almost impossible for Māori to maintain tribal responsibility for their own people.

It is argued in the literature review that colonisation has fragmented Māori society on multiple levels:

The suppression of te reo and tikanga Māori has led to an undermining of Māori knowledge and practices.

Colonial ideologies related to gender, relationships, and child-rearing practices have all had significant impact on how Māori conduct their lives.

Key cultural institutions such as whānau, hapū and iwi have been systematically undermined through land confiscations and the imposition of a range of colonial policies.

The outcome of such a process was the gradual breakdown of these structures and an increased sense of dislocation of Māori people from their whenua, reo, tikanga and mātauranga Māori, including traditional knowledge and responses to family violence. A key point made is that colonisation itself is an act of violence against whānau Māori.

The impact of such violence is evident in terms of Māori ill health, behavioural changes and the rise in issues such as family violence within our communities.

Evident throughout the literature review and the programme studies was the need to address issues stemming from colonisation. For example, all three programmes actively look to rekindle and strengthen connections to whānau, hapū and iwi and there is evidence of the programmes connecting participants with their whānau, some for the first time, such has been their loss of connection to whānau and whakapapa. For example, one of the goals of Te Whakaruruhau is to provide a strong 'surrogate' whānau environment (for as long as necessary) to mitigate the

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22   Ibid.4 p9.

impacts of the breakdown of Māori whānau structures, values, and beliefs.

The literature review, the programme studies and Maori whānau violence experts emphasise that non-Māori approaches to whānau violence have not curbed the epidemic of whānau violence. Indeed non-Māori approaches isolate, criminalise, and pathologise Māori individuals.   Within the various non-Māori definitions of family violence the focus remains one of a nuclear family context and there is no provision within the definition to recognise broader constructions of violence that impact upon Māori whānau. Some definitions such as those provided in the 'Te Rito' Strategy continue to equate family and whānau as if they are the same thing.

It is clear that the issues of whānau violence have different origins from family violence and it is important to identify these differences, as the interventions to address and heal for each require a different approach.

AFFIRMING AND VALUING CULTURALLY DISTINCT APPROACHES TO WHĀNAU VIOLENCE

The programme studies confirm that Māori providers use a Kaupapa Māori/tikanga based approach to meet the needs of whānau. However, from the literature review it is evident that little is written that systematically documents the rationale, principles and values that underpin the conceptual frameworks, the models and practice in culturally appropriate ways.   In this way, the practice appears ahead of the literature.

The literature review stresses the importance of documenting Kaupapa Māori/tikanga approaches, as they provide the basis for informing best practice and facilitating the sharing of knowledge amongst Māori service providers; as well as providing these service providers with a markers of progress against which future progress can be charted.

What is a Kaupapa Māori approach?

A Kaupapa Māori approach: validates being Māori, acknowledges Māori methodologies and approaches, affirms Māori concepts and worldviews. A Kaupapa Māori approach is the basis and the underlying rationale for interventions/approaches by Māori service providers and is the philosophy that underpins everything - the why they do what they do.

Kaupapa Māori as an intervention strategy, in the western theoretical sense, critiques and re-constitutes the resistance notions of conscientisation, resistance and transformative praxis in different configurations).[23]

In a Kaupapa Māori framework, to be Māori is taken for granted; one's identity is not being subtly undermined by a 'hidden curriculum'. Māori language, knowledge, culture and values are validated and legitimated. Māori cultural aspirations, particularly in a wider societal context of the struggle for language and cultural survival, is more assured[24]

Kaupapa Māori theory is simultaneously local and international. Local, in that it is necessarily defined by Māori for Māori, drawing on fundamental Māori values, experiences and worldviews. International, in that there are many connections that can be made through a process of sharing Indigenous Peoples theories.[25]

The terms kaupapa Māori, tikanga Māori, culturally based, cultural constructs, cultural templates, Māori worldviews and uniquely Māori approaches to family violence are used interchangeably.

23   Smith, G.H. (1997) The Development of Kaupapa Māori Theory and Praxis. Unpublished PhD thesis, School of Education, University of Auckland, Auckland, (p. 65)
24   ibid.23. (p.467)
25   Pihama L., (2001) Tīhei Mauri Ora: Honouring Our Voices. Mana Wāhine As A Kaupapa Māori Theoretical Framework, Unpublished Doctor of Philosophy Thesis, The University of Auckland, Auckland. (p.102)

Kaupapa Māori is a term found mostly in the literature, and was typically the term used by researchers/evaluators to describe the theory and/or to describe in more general terms programmes based on Māori cultural values and principles. It is a term that some programme personnel used, but in the main they were more likely to talk about what they did (the practice) as opposed to a theory or rationale that underpinned their approach, unless this was specifically probed for.

The programme studies highlight the fact that tikanga is so much a part of the organisation and its programmes and implicit in all they do, that it is difficult at times, without prompting, for staff to articulate uniquely Māori aspects and or cultural concepts. Staff in all three programmes did not consciously think about what component part of the programme is about tikanga. There is no need to. It is who they are, it is what they do, and it is core to their being and how they operate. The challenge for the researchers was to begin to draw out and make explicit the uniquely Māori aspects that underpin the organisation/programme.

This aspect will need to be carefully managed as part of any research process seeking to document Kaupapa Māori/tikanga approaches to whānau violence.

Māori world view informs approach

For the past 25 years there has been a resurgence in the development and implementation of Māori initiatives that are based upon and affirm te reo and tikanga Māori. These developments have been instrumental in the development of Kaupapa Māori frameworks across a range of sectors such as education, justice, and health.

These frameworks are grounded in the notion that te reo and tikanga Māori are both valid and legitimate, and provide Māori and others with both the conceptual understandings and practices to bring about change for Māori.

The literature review highlights that within te reo, tikanga and mātauranga Māori are cultural templates upon which contemporary developments can be based. These templates have been passed down through the generations through mechanisms such as pūrākau and other forms of kōrero, including kōrero tawhito, mōteatea and whakataukī. Within these knowledge forms exists the evidence for Māori and others to identify the values, concepts, protocols and processes that can inform current work.

From the programme studies and literature review it is evident that a Māori worldview informs the frameworks and approaches that Māori take to the issue of whānau violence. Programmes seek to address violence from within a Māori cultural point of view targeting participants' behaviour from the perspective of tikanga Māori. The literature review and programme studies provide numerous examples of culturally based approaches.

Rangatahi J.A.M. has a strong Kaupapa Māori focus and uses a Māori model 'te kawa o te marae' which was developed by Te Whare Ruruhau o Meri. The five-day programme is structured around tikanga Māori (cultural values and practices) that assist in facilitating bonding, learning, sharing and enjoyment by the children. Children are gradually introduced to concepts of marae, tapu, whakawhanaungatanga, tuakana/teina relationships and their learning is reinforced with activities and scenarios that relate to their realities. Te Whare Ruruhau o Meri

Tū Tika o Aro Tika has a strong Kaupapa Māori focus and "uses a methodology that seeks to address violence from within a Māori cultural worldview. The sessions are structured around tikanga Māori (cultural values and practices) that assist in facilitating learning and self-examination." Tū Tama Wahine o Taranaki

Māori cultural practices are consciously employed throughout all interactions that Te Whakaruruhau engages in. Tikanga used in Hui by refuge can involve cultural practices around whakawhanaungatanga and harirū (making connections), mihimihi (introductions), whakatau

(settling of the people), karakia (blessing of food) and so forth. For women and children receiving refuge support, these practices provide her with a transparent, safe process where initial connections are made with Advocates, discussion of needs, fears and concerns are held, exploration of existing networks and practical support, and the development of pathways aimed at safety and stability. Te Whakaruruhau

All three programmes are tikanga based and driven and employ a methodology that seeks to address violence from within a Māori cultural worldview. In addition, there is a strong clinical base of models and evidence of how providers use models from psychology, counseling and social work. What is different is that the programmes have specific foci such as men addressing violent behaviour, parents needing respite and parenting support, providing children with safe and supportive learning and growing environments and space for women leaving violent relationships to regain strength.

The practice of tikanga as shown in the above examples demonstrates that all three providers use similar elements of cultural values and practices in their programmes. However the way that they give effect to these is different across the programmes and in individual and whānau circumstances, therefore there is no one size fits all, irrespective of the size that it is.

Culturally distinct approaches are holistic and whānau focused

A key learning from these approaches is that these culturally distinct approaches are incorporated within a holistic service delivery model.

Te Whakaruruhau has been able to respond more effectively to Māori whānau through the provision of wrap-around services. Te Whakaruruhau has been able to widen the breadth of their service to include children and whānau, and provide depth to their programmes in the form of wrap-around services. This wrap-around service ensures that all needs are being met, for women, her children and her whānau. Te Whakaruruhau

The programme is part of an overall package of support. Tū Tama Wahine believe that the individual does not exist in isolation from their whānau and therefore programme participants and their whānau are offered/able to access support from the range whānau ora services Tū Tama Wahine provides. Tū Tama Wahine o Taranaki

Working in a holistic way is a common approach for providers. However none of them are funded to work holistically, but rather they are often funded to work with a specific client group such as men, women, and children and to run a programme as a distinct programme. In practice, they typically do not work with an individual in isolation from their whānau and often take on board the total needs of the individual and their whānau. It is their commitment to whānau and their commitment to whānau ora that results in structuring their programmes to work with whānau.

Dr Pihama comments in the literature review that there is a need to capture more of this practice to facilitate the sharing of knowledge.

What is uniquely Māori is that these providers have an ethos of 'service to others' that has been modeled for them by ancestors and key figures in their community. There is often a living example of elders, of tohunga (cultural specialists), of leaders within whānau and communities who have demonstrated a dedication to their people.

The programme studies illustrate that these organisations are 'following the blueprint' that has been laid down by others. Their work in whānau violence is more than just a job. It is a calling and a commitment often based on an obligation 'to serve the people'. It is evident, albeit often implicit, that culturally imbedded principles such as manaaki tangata – service to others, underpin their work.

Further, their commitment is to whānau and this commitment extends beyond a specified programme duration or target group.

BUILDING AN EVIDENCE BASE ABOUT WHAT WORKS IN WHĀNAU VIOLENCE

There is a lack of evidence about 'what works' in relation to whānau violence. The programme studies identified that to really understand what works to address whānau violence and to shift to whānau ora, is complex and often requires a long-term commitment. In some instances participants needed to take part in a programme several times to achieve behaviour change, while others made changes relatively quickly. This raises the need to identify and record not only the nature of an intervention but determine the 'dose required' to effect behaviour change. By this we mean the intensity, frequency and duration of programmes and the time required to achieve sustainable behaviour change. Also there is a need to identify the markers, which, in the short and medium term, are the indicators of successful wellbeing long term.

The literature in the area of family violence for Māori and whānau violence, as outlined in the literature review, provided a range of examples of approaches taken to programmes and Māori models and frameworks.

Kaupapa Māori models are evident

The research proposition that underpins this project is that "Māori designed, developed and delivered programmes are good practice when addressing family violence for Māori". At the heart of this are the Kaupapa Māori models, which the literature review and programme cases demonstrate are critical to making change in the current context related to whānau violence because:

Whānau violence compromises or is a transgression of tikanga. In order to address that violence, the transgression of tikanga needs to be addressed.

Tikanga Māori provides a conceptual framework through which whānau violence can be addressed. Tikanga is defined as the practice of Māori values (for instance manaakitanga or mana). Whakapapa and whānau are two central building blocks to tikanga because they define Maori place in society and define relationships, obligations and responsibilities of parties.[26]

Whanaungatanga defines the relationships between whānau members, the respect shown for those relationships through their fulfillment of obligations and responsibilities, particularly as collective rights generally superseded individual rights.[27]

Kaupapa Māori approach engages the target group in a way non-Māori approaches would not

Kaupapa Māori approach creates a positive climate for change

The literature review notes that Māori providers in the area of family violence have been developing and utilising Kaupapa Māori approaches to service delivery. It is argued in the literature review and programme studies that non-Maori programmes and approaches have failed to stem the tide of family violence and that Kaupapa Māori models provide an opportunity to transform the current context of family violence for Māori.

What is clear from the literature reviewed and from the programme studies is that what underpins whānau violence is complex and therefore approaches to transforming whānau violence need to engage with the range of issues at hand.

Example of fundamental aspects of Māori approaches

The literature review identified the Mauri Ora framework as an example of a framework that

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26   ibid. 21 p.102
27   ibid. 4 p.83

has been designed specifically from a Kaupapa Māori perspective, expressly to address whānau violence. The researchers noted that many of the other Māori intervention frameworks contain similar elements to this framework. For instance there is a range of similar frameworks in the health, criminal justice, and social service sector, which also contain similar elements of this framework.[28]

In the literature review it is noted that the Mauri Ora model has three elements for bringing about a transformation from violence, those being (1) Te Ao Māori; (2) Te Ao Hurihuri; and (3) Transformative elements.

The following table highlights a further breakdown of these elements:

Element	Description
Te Ao Māori	Includes six cultural constructs as practice tools: Whakapapa Tikanga Wairua Tapu Mauri Mana
Te Ao Hurihuri	Colonisation Violence Continuum Powerlessness Abnormalisation Criminalising Māori processes. Redefining gender/western feminist frameworks
Transformative Elements	Education for empowerment. Education for self-realisation. Providing alternatives to violence. Education of the collective. Māori practitioners as educators. Māori practitioners as exemplars.

There is currently little information available on the long-term experiences of those that participate in the range of Kaupapa Māori initiatives.

For instance, this could include a number of targeted longitudinal studies across the sectors and within whānau including (but not confined to) long-term outcomes:

- For Māori victims of violence in regards to their healing and life opportunities etc

- For Māori perpetrators of violence in regards to their healing, life changes and life opportunities

- For Māori children and other whānau members who witness violence in regards to their healing, future relationships and life opportunities

In terms of the wellbeing of whānau who have experienced whānau violence

These examples could be undertaken within whānau and would therefore give an overall picture of the wellbeing of whānau as a whole and the individuals within the whānau.

Further research needed on what works, in what situations and in what context

The programme studies highlight the need for research about what works in relation to Māori and Family Violence. In order to find out what works, one needs to know what does not work. The point of comparison in this context is with other Māori programmes. There is a range of ways in which this can be viewed, such as, what works for men, for women, for children and for intimate partner violence.

Facilitators of the Tū Tika o Aro Tika (Māori men's programme) indicate that sometimes men need to do the 18-week programme two to three times before behaviour change is evident.

Many of these men have known violence as an everyday occurrence in their lives, often since childhood. Changing behaviours entrenched over a life time takes (often years not months), support, tools, mentoring, guidance, and affirmation. Importantly, men need to know and come to the realisation that there is another way, and tikanga Māori provides that pathway.

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28   Other examples of Māori frameworks include Te Whare Tapa Wha (Mason Durie), Te Wheke model (Dr Rose Pere) and the Dynamics of Whanaungatanga model (Pā Tate)

Some participants will re-do this programme two or three times before they come to this realisation.

"I get it now, I know what I have to do differently".

Tū Tama Wahine o Taranaki believes that in order to bring about personal transformation more than the current 18-week programme is needed. They believe the programme needs to be of a longer duration and importantly there needs to be support to whānau during the programme and ongoing support for men and their whānau after the programme.

Tū Tama Wahine o Taranaki currently provide this support, to the extent possible, within the current level of resources. However, due to programme funding and resource constraints, Tū Tama Wahine are not able to provide the level (frequency and intensity) of support to men and their whānau that they believe is necessary to achieve the required behaviour change.

Te Whakaruruhau highlight the relativity of success and in their programme study gave specific examples of issues that arise when talking about success and determining measures:

When talking about programme success a number of issues arise; first, success is interpreted in different ways by different people, second, success is value based, and third, success can be distinct to the individual or relevant to the group. The central question then becomes 'who' defines and measures success? In regards to Te Whakaruruhau and the Transition and Wellbeing programme, it becomes evident from the stories and experiences that many examples and degrees of success have been and continue to be achieved.

Specific examples of success for women and children were defined. This can encompass a number of situations and objectives determined by herself, her children, or in collaboration with the organisation and/or other people (e.g. whānau and government). These can involve but are not exclusive to achieving safety for herself and children (e.g. breaking the cycle of violence), developing and stabilising relationships, reconnecting with whānau, getting children back in her care, taking time out, developing positive parenting skills, securing and stabilising financial situation, getting a house of their own, going to university, employment and so forth.

Further research into this area is needed to identify what works, with whom and in what situations or contexts in relation to whānau violence; to identify the components and determinants of successful programmes and how these are brought together and managed within the varied contexts of service provision (personal, whānau, organisational, hapū, iwi and policy context etc) to facilitate whānau ora.

Additional research purposes include to: (1) document the process of healing leading to whānau wellbeing; (2) better understand the required 'dosage' of programmes and services; (3) assist in the development of more effective programmes and services; (4) better understand the stages of change and which interventions optimally work at each stage of change; (5) assist policy makers and funders to understand the stages of change; (6) develop appropriate benchmarks and indicators to monitor whānau outcomes and programme performance; (7) contribute to programme development and best practice in relation to Māori; (8) advocate for community development approaches.

EVIDENCING WHĀNAU, HAPŪ AND IWI BASED APPROACHES TO WHĀNAU VIOLENCE

The literature review identified that there is little research and literature related to specific iwi in terms of family violence, and how those iwi and hapū engage with the issues within their own tikanga and cultural contexts.

Given the extent of whānau violence there is a need to support whānau, hapū and iwi to undertake research that is more particular to their own people.

There are examples of iwi initiatives in the violence are such as the work that is currently being undertaken in two iwi in Taitokerau and by Ngāti Kahungunu.

Amokura Family Violence Prevention Consortium

The Amokura project is an integrated community change initiative to address family violence in Taitokerau (the Northern area of New Zealand). The Family Violence Prevention Consortium leads this project. This is made up of the Chief Executives of seven iwi authorities – Te Aupouri, Te Rarawa, Ngāti Kahu, Whaingaroa, Ngāpuhi, Ngāti Whatua and Ngāti Wai. Amokura provides strategic leadership and co-ordination of violence prevention and early intervention activities across Taitokerau. One of their key strategies is around the provision of leadership.

"Leadership by iwi constitutes a long-term commitment to violence prevention. Our first responsibility is to provide this leadership in our own whānau, hapū and iwi. Expression of manaakitanga and kaitiakitanga in our lands means this commitment extends to the whole community. We want all children and young people regardless of background to be able to enjoy safety in their own homes and communities across our region. An aim of the Amokura initiative is to establish a knowledge base about how communities can become free from violence."[29]

Ngāti Kahungunu Violence Free Strategy

The Ngāti Kahungunu Violence Free Strategy arose out of a hui convened in September 2005 by Tangata Piringa Māori Women's Refuge. The aim of the hui was to discuss whether Kahungunu whānau wanted to develop a kaupapa-based strategy and it was attended by representatives from taiwhenua, taurahere, NGO and government agencies. A working group was established to progress the strategy and following a period of community consultation the strategy was endorsed by the Ngāti Kahungunu Iwi Incorporated Board in February 2006.

One of the key purposes of the strategy was to develop a Kaupapa Māori regional strategy based on tikanga and kawa. The strategy aims to promote standards of practice authentic to Ngāti Kahungunu and empower whānau, hapū and iwi to 'transform'; that is to move from a state of violence to a state of wellbeing.

The strategy also aims to integrate and coordinate approaches to whānau violence within the Ngāti Kahungunu tribal areas. An action plan has been developed and a Memorandum of Understanding signed between LIVE (Local Initiative for Violence Elimination network) and Te Tumu Whakahaere o te Wero Kahungunu which means both Māori and non-Māori service providers support the strategy.[30]

In relation to evidencing whānau, hapū and iwi based approaches to whānau violence two main research areas are suggested. Firstly, to document specific whānau, hapū and iwi approaches to whānau violence (e.g. oral history, ngā mōteatea, tribal narratives etc) as a means of affirming and reclaiming traditional practices. Secondly, drawing on this knowledge there is a need to facilitate the development of whānau, hapū and iwi approaches to whānau ora (as a means of addressing whānau violence). The Amokura Project and the Ngāti Kahungunu Violence Free Strategy are indicative of the types of iwi and community initiatives that warrant further research.

UNDERSTANDING THE CRITICAL ORGANISATIONAL FACTORS THAT SUPPORT AND SUSTAIN DELIVERY OF KAUPAPA MĀORI APPROACHES TO WHĀNAU VIOLENCE

Kaupapa Māori approaches are advocated as having the capacity to both reverse whānau violence"[31] and provide a pathway to whānau ora. Tū Tama Wahine o Taranaki, Te

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29   ibid. 12 p.3
30   http://www.beehive.govt.nz/speech/launch+ngti+kahungunu+iwi+violence+project
31   ibid. 4 p.5

Whakaruruhau Inc and Te Whare Ruruhau o Meri appear to be exemplars of innovation, organisational resilience and have retained enduring 'community' mandates.

All three of the above organisations have longevity on their side with over 20 years of experience working with Māori whānau, developing their organisation in the face of major social and economic change and associated changes in government policy and resultant policy and operational changes at the government agency level. In the midst of a myriad of these changes four factors appear constant. All three organisations have: (1) maintained a steadfast commitment to their community; (2) retained an enduring community mandate; (3) have strong organisational leadership; and (4) have developed an organisational culture that is innovative, adaptive and responsive to context. There is a need to understand how these and other factors come together to support the delivery of culturally based responses to whānau violence.

Identifying the critical organisational factors that support delivery and understanding how these are brought together by Māori organisations within a service provision context will provide core information and improved knowledge and understanding about: (1) what a 'good' organisation looks like; (2) how the critical organisational factors are brought together/managed to best effect; (3) what it takes and what is required to deliver Kaupapa Māori whānau violence initiatives; (4) insightful and transferable 'learnings' to support and sustain the development of other iwi and Māori provider organisations, e.g. securing and maintaining 'community' mandate for service; (5) what is required by policy makers and funders to support and sustain current Kaupapa Māori whānau violence service provider organisations e.g. what provision should be made for leadership development, succession planning if organisations are to be sustainable over time?

Commitment, Obligation and Responsibility

The programme studies highlight that staff have an incredibly high level of commitment to the programmes and to the organisations. This commitment is commonly based on a sense of obligation 'to the kaupapa/the purpose' of the organisation and a sense of responsibility to continue the work that others have begun or that which has been destined for them individually. For example, for Tū Tama Wahine o Taranaki, their level of commitment is largely based on the fact that they are 'serving their people' and have the mandate of the Iwi to undertake this work. For Te Whakaruruhau, it is their absolute commitment to safety for women and children and to the provision of a range of programmes designed to achieve whānau ora. For Te Whare Ruruhau o Meri, it is their genuine efforts to awhi and support whānau to be violence free, children to be safe and parents and caregivers to be supported in their roles.

Strength of Leadership

All three organisations have strong, able, and dedicated leaders in common and all three are led by Māori women. However, the ongoing success of these organisations is often dependent on one or two key people. Specific research questions might include: (1) How do you support these leaders in their role? (2) What are the uniquely Māori attributes of leadership support? (3) How can the strength and momentum of the organisation be maintained if or when key leaders move on? and (4) How can learnings from these organisations be captured so that others benefit?

Organisational resilience

Another critical factor is how each organisation as a whole is able to sustain the delivery of Kaupapa Māori approaches to whānau violence. These organisations are made up of a collective of people who make their contributions in different ways. The 'resilience factor' works differently across these organisations. For example, for some it is about the level of kaumātua support – at the programme level, at the management level and or at the governance level – that is a constant. For others it is the level of business and professional mentoring and support or the

goodwill and contribution of the church community. Research is required which specifically explores the nature of these aspects.

Research to identify critical organisational factors

There is a need for a series of research projects that enable iwi and Māori organisations to identify the critical organisational factors that support innovation and resilience in the delivery of Kaupapa Māori approaches to whānau violence. These could be undertaken as individual research projects and later synthesised for key learnings. Alternatively this research could be undertaken as a 'set' of research projects, within an overall project. This would allow for the development and use of some common tools, instruments and frameworks – which would facilitate the later synthesis process

One such project might be the development of a set of criteria that determine what a 'good' organisation looks like. Specific strengths of these organisations (and of others identified as having successful outcomes in addressing whānau violence) could be synthesised as a starting point for the development of measurement criteria.

A priority research area is also to undertake research into the costs of whānau violence. At multi-levels a cost analysis exercise that ascertains the actual cost of the extent of work undertaken in the whānau violence area would provide useful information for determining more relevant and appropriate funding levels and understanding the true costs of intervention.

The pathway to whānau ora is a long road to travel. Kaupapa Māori approaches are seen as a critical vehicle along the journey. The destination is highly dependent on the skill and ability of the drivers, the availability and affordability of resources and the ability to navigate the terrain.

EXPLORING THE POTENTIAL UTILITY OF OTHER INDIGENOUS APPROACHES TO WHĀNAU VIOLENCE

Given the lack of recent research into whānau violence and achieving whānau wellbeing, it is important to scan the international literature to determine what progress has been made in other cultures that may have relevance to Māori. This would allow Māori to identify additional material, which may help inform both theory and practice in the area of whānau violence and routes to whānau wellbeing.

However, the unique cultural, social, political and economic context of indigenous peoples means care must be taken when reviewing these approaches, particularly in relation to their transferability to Aotearoa/New Zealand and application with Māori.

Due to time constraints within this project the focus of the Whānau Violence literature review conducted by Dr Leonie Pihama was primarily on literature that was Māori in origin. However some examples of indigenous focused research that were accessed may be useful reference points such as the following from the Australian context:

- Evaluation of the FaSCIA Family Violence programs: Family Violence Regional Activities Program – Family Violence Partnership Program (Department of Finance and Deregulation – Australian Government)
- Indigenous Family Violence – Phase 1 Meta-evaluation Report (An Australian Government initiative)
- Family Violence among Aboriginal and Torres Strait Islander Peoples (Australia)
- Good Practice in Indigenous Family Violence Prevention – Designing and Evaluating Successful Programs (Issues Paper 11 – Australian Domestic and Family Violence Clearing House)

It is proposed that there be a review of indigenous approaches to family violence to: (1) identify

possible options or learning that, in part or in whole, appear to have potential to be utilised by iwi and Māori provider organisations; (2) add to our body of knowledge about indigenous and family violence; (3) affirm and validate Māori knowledge and practice as part of body of knowledge that sits within an indigenous context; (4) identify and develop indigenous networks to facilitate sharing of information about best practice and what works with indigenous peoples.

Two main research activities are envisaged. Firstly, a review of the indigenous family violence literature. This might also include a broader search to identify 'successful' indigenous models, frameworks and interventions with a focus on wellbeing models. Secondly, it is suggested that, following on from the identification of 'successful' or highly promising family violence models, frameworks or programmes, there be a series of research exchanges with providers of indigenous family violence services to more fully explore the potential utility, applicability and relevance of these interventions to Māori, and in the New Zealand context.

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TŪ TAMA WAHINE O TARANAKI INC – TŪ TIKA O ARO TIKA

INTRODUCTION

Tū Tama Wahine O Taranaki is a Kaupapa Māori organisation that has operated for more than 20 years in the Taranaki region. It offers a range of community based mental health and social services. This includes counselling, social work, supervision, education programmes and training services.

This research explores a Māori designed and delivered family violence programme.   Specifically it examines Tū Tika o Aro Tika, a domestic violence education programme for Māori men. The purpose of the study is to identify the culturally distinct practices and initiatives that underpin the programme. This will contribute to the development of an evidence-based best practice framework to identify what works for Māori to eliminate family violence.

The focus of this research is on the Kaupapa Māori content of the programme and provides a cultural 'snapshot' of the domestic violence education programme for Māori men. This study is not an evaluation of Tū Tama Wahine, the range of services they offer, nor of Tū Tika o Aro Tika, the domestic violence education programme for Māori men.

METHODOLOGY

This case study focuses on Tū Tika o Aro Tika – Domestic Violence Education Programme for Māori Men. This case study was developed based on:

*   A review of programme and supporting organisation documentation
*   Tū Tama Wahine o Taranaki Family Violence Programme for Māori Men - Respondents
*   Tū Tama Wahine O Taranaki Inc. Track Record – History
*   Tū Tama Wahine o Taranaki Inc. Structure – 2008
*   Tū Tama Wahine Investment Proposal
*   Letter to a participant upon graduation from the programme
*   Initial interviews with three key people: the Manager of Tū Tama Wahine o Taranaki and two programme facilitators
*   Follow up discussions with the Manager of Tū Tama Wahine o Taranaki.

LIMITATIONS

The timeframe of the research constrained the amount of time that the culturally distinct practices noted in this study could be explored in-depth with Tū Tama Wahine o Taranaki. We are indebted to Tū Tama Wahine o Taranaki for the provision of additional information and ongoing feedback and clarification post the researchers' visit.

WHAKATAUKI

Tū Tama Wahine o Taranaki – te wā o te kore

He mokopuna he Tupuna

Mā wai e whakakī i ngā whāwhārua

O ngā mātua Tūpuna

Na o tātou mokopuna

He Tupuna he mokopuna

This whakatauki describes the Tū Tama Wahine o Taranaki role in caring for whānau and ensuring that future generations can walk in the footsteps of their ancestors.

The logo represents core concepts that underpin Tū Tama Wahine o Taranaki and their approach to their work.

• Mount Taranaki – a powerful symbol of Taranaki and Taranaki tikanga and kawa
• Reciprocity - the complementary roles of men and women (depicted in the moko kauwae design)
• Manaakitanga - the role of staff in supporting whānau (represented by the two koru enfolding in)
• Whānau - being strengthened by being supported (depicted in the single solidified koru)
• Ngā tupuna - the relevance of Taranaki tupuna as a role models for whānau today.

HISTORICAL LEGACY

The name of the organisation "E tū tamawahine i te wā o te kore" pertains to the invasion and consequent imprisonment and exile of many of the men and youth of Parihaka who were forcibly taken and removed to the South Island to build the infrastructure of cities like Dunedin. "E tū tamawahine i te wā o te kore" was spoken at the time of the men's forcible removal to encourage women to rise to the challenge in the absence of the men folk. That is, to say, while the men were away, women needed to stay strong and continue on with the work. Further, the passive resistance campaign led by Tohu Kakahi and Te Whiti o Rongomai as a mechanism to retain tribal lands and cultural practices is very much part of the historical fabric of Taranaki iwi and Tū Tama Wahine o Taranaki.

It is this historical commitment to whānau in a time of adversity, and an ethos of non-violence, which has shaped and guided Tū Tama Wahine o Taranaki. In today's contemporary world, staff see themselves as continuing the legacy of non-violence (that is, of stopping violence within whānau), caring for whānau and drawing practical strength and application from ngā mahi a ngā tupuna me ngā tikanga o mua (from the deeds of ancestors and historical cultural practices).

CURRENT CONTEXT

Tū Tama Wahine o Taranaki has developed and delivered services in the Taranaki region since the 1980s in response to unmet needs for Māori by mainstream organisations. Tū Tama Wahine o Taranaki operates from a Kaupapa Māori base and their services are underpinned by distinctly Māori approaches and values.

The vision of Tū Tama Wahine o Taranaki is "to lead in the provision of quality social services based on Kaupapa Māori tikanga, values and frameworks within the Taranaki region". Tū Tama Wahine o Taranaki is committed to the improvement of the physical, emotional and spiritual well being of all peoples.

Organisational structure

Tū Tama Wahine o Taranaki is an incorporated society consisting of 19 staff. Their governance structure consists of a Chair, Deputy Chair, Secretary and Treasurer. Their operations team includes management members, practice supervisor, administration personnel, contracts coordinator, and senior team leaders, the majority of whom are tertiary qualified. Their office is located close to the CBD in New Plymouth.

Tū Tama Wahine o Taranaki has a history of being proactive in recognising and responding to community needs. Despite a lack of ongoing and guaranteed funding they have worked to meet the needs of their community, gathering resources and working collaboratively with other organisations and agencies, where possible, to ensure needs are met to the best of their ability.

This organisation has not been content to sit back and wait for things to happen or wait for a 'hand out', nor have we wasted time in complaining about the inadequacies or deficiencies in the community. When we have identified needs, we have gathered resources and collaborated to ensure the need is met and resources made available to the best of our ability. When conflict arises (often in relation to gate keeping and institutional racism) Tū Tama Wahine o Taranaki withdraws and quietly got on with the work. We continue to contend that actions speak louder than words.

Services and programmes

Tū Tama Wahine o Taranaki o Taranaki provides a breadth of whānau ora services in the fields of social services and community education. The services they have been involved in include:
*   Individual/ whānau counselling and sexual abuse services
*   Development and provision of training programmes for Māori counsellors in conjunction with the Māori Studies Department at Taranaki Polytechnic
*   Delivery of education programmes for informal caregivers
*   Development and provision of a nationally approved Kaupapa Māori Domestic Violence Education Programmes for Women (1997) and Children Applicants (1998), followed by Male Respondents (2001)
*   Collaboration with other sectors: Social Worker in Schools (SWiS) - three-sector collaboration between the Ministry of Education, Child, Youth and Family (CYF) and the Non-Government Sector (NGO)
*   Intensive Social Work Services Programme for whānau who repeatedly present to CYF
*   Kaupapa Māori test site for the CYF Differential Response Model (DRM)

The mental health areas they have been involved in include:
*   Provision of programmes for tangata whaiora (meaningful activity)
*   Provision of Kaupapa Māori needs assessment and service coordination (NASC)
*   Development of a Māori Mental Health Support Workers Certificate Training programme in conjunction with the Māori Studies Department at the Western Institute of Technology at Taranaki.

Collaborative relationships and networks

A hallmark of Tū Tama Wahine o Taranaki is the proactive approach they have taken to building and nurturing relationships. Much of this has been accomplished by their ongoing commitment and involvement in an extensive range of networks. Groups they are affiliated to include:

- Tui Ora Ltd – an umbrella organisation for Māori Health and Social Service Providers and Māori workforce development in Taranaki
- Te Korowai Aroha o Aotearoa Inc – an indigenous national education and training provider in health and social services (previously the Māori section of Relationship Services)
- Jigsaw – an umbrella group for child abuse prevention services and child protection services in New Zealand
- Child Protection Services New Zealand
- Aotearoa/ New Zealand Non-Government Organisation Social Service Providers

Tū Tama Wahine o Taranaki is in the process of completing the requirements to affiliate to the National Stopping Violence Network.

Tū Tama Wahine o Taranaki has an ongoing relationship with the Taranaki District Health Board including social workers, alcohol and drug services and mental health services. They have a long-standing relationship with the Health Promotion Unit, having provided consultancy, education programmes and run workshops.

Tū Tama Wahine o Taranaki also participates in several national committees including the National Collective of Independent Women's Refuges and the Ministry of Justice National Programme and Provider Approvals Panel. In addition, they are on various reference and advisory groups for family violence programmes. A Tū Tama Wahine o Taranaki management member is currently an elected member on the national board of Jigsaw.

Three levels of relationship engagement and interaction are evident. The first is at a practical and functional level, facilitating and supporting service provision. The second is at a regional and national level to contribute to the social service and family violence sector as a whole. A third level is as a trainer and educator in the health and social services fields.

For Tū Tama Wahine o Taranaki these relationships and networks are an integral part of their service provision and programme delivery, ensuring they have the support of others and can provide support to other related organisations.

TŪ TIKA O ARO TIKA

Programme rationale

Tū Tika o Aro Tika was designed by Tū Tama Wahine o Taranaki to provide a service for Māori men. After working with women and children affected by domestic violence for more than ten years, Tū Tama Wahine o Taranaki came to the realisation that healing for the entire whānau could not be effected until men took responsibility for their behaviour and embarked on a healing journey as well. This resulted in the development of Tū Tika o Aro Tika.

Programme description

Designed by Tū Tama Wahine o Taranaki o Taranaki, Tū Tika o Aro Tika consists of 18 weekly group sessions, each of two and a half hours' duration, working directly with men. Tū Tama Wahine o Taranaki believe that the best way to get men to take responsibility for their actions is in a group setting where they are open to be challenged by others. Participants are referred to the programme to address issues of violence and power to help them gain some understanding and learn to control their behaviour. Referrals come through the Ministry of Justice (through the Courts as respondents), from other agencies/ organisations, partners, whānau or self-referral.

A planned approach is taken to programme delivery. Each session has session objectives, employs adult learning strategies, and utilises a range of resources (e.g. videos, pictorial images, self assessment/reflections tool etc).

Tū Tika o Aro Tika has a strong Kaupapa Māori focus and "uses a methodology that seeks to address violence from within a Māori cultural worldview. The sessions are structured around tikanga Māori (cultural values and practices) that assist in facilitating learning and self-examination." In addition, the programme draws on the organisation's knowledge and expertise (both theory and practice) in the fields of counselling, mental health, social work, education and training - but delivered within a Kaupapa Māori context.

Further, the development and delivery of Tū Tika o Aro Tika also takes into account the heterogeneity of participants. Men who participate on the programme have diverse life experiences and come with varying degrees of knowledge, awareness and confidence about being Māori. For many, their ability to comprehend information is affected by years of substance abuse and their ability to deal with emotions and their confidence to express both their thoughts and emotion is limited.

The programme content, the key messages and the core cultural concepts underpinning each session are briefly outlined below:

Te Tīmatanga (The Beginning)

This introductory session outlines the overall programme content and format and makes clear the rules and expectations around participation. It focuses on ensuring that men understand the implications of the Domestic Violence Act 1995, particularly with respect to breaches of the Act. It begins the process of whanaungatanga, in this case connecting the facilitators and participants with one another. It introduces participants to the fact that kaumātua will play a significant role in monitoring and affirming their progress on the programme.

Whanaungatanga (Family Relations)

This session focuses on connecting participants to their whānau and whakapapa. Participants take a personal journey, affirming their identity as Māori by identifying their whānau, hapū, iwi (or having it identified for them). It seeks to identify and connect them with their whānau and with kuia and kaumātua. In addition, notions of individual responsibility and social accountability (to whānau, hapū and iwi) are also presented.

Takahī Mana: Kei te Tika, Kei te Hē? (Trampled Respect: Is it Right or is it Wrong?)

This session uses the concepts of mana, tapu and noa to explore different forms of violation. Visual and cultural images are used to facilitate participant reflection and discussion on violence. A recognition of violence as a breach of tikanga (mana, tapu and noa) and the ripple effect/impact of violence on whānau are the key messages of the session.

Whakangaro atu Wairua: Kei Te Tika, Kei Te Hē? (The Loss of Wairua: Is it correct, is it so?)

This session uses the concepts of wairua and mauri to continue exploring the different forms of violation. Traditional ways of addressing violence are presented to contrast the way participants deal with violence. This session reinforces the messages of violence as a breach of tikanga (wairua and mauri) and the impact of violence on others, particularly whānau.

Ngā Āhua a ngā Mahi Tūkino (Ecological Model of Violence and Power and Control in Society)

This session focuses on understanding the way in which power and control is present at all levels of society. Using the power and control wheel tool, participants reflect on their personal experience of power and control from a number of different perspectives (e.g. personal, whānau and societal). A key focus of the session is for participants to be cogniscent of the dynamics of

power and control in society and in their own lives, and how this impacts on their behaviour.

Te Tai Ao (Dimensions of the Ecological Models)

This session focuses on the environment and the impact of colonisation (in particular its violation of the environment). Using images of forestation and deforestation over time, it likens the destruction of the environment to the destruction of people/humankind. It draws on concepts of Kaitiaki, Papatuanuku and Atua. The session raises awareness about the nature and extent of destruction on whānau as a result of violence. Further, it reinforces the potential of violence to have devastating intergenerational consequences, both on participants and their whānau.

Te Tūtaratanga o te Tangata (People's Response to Violation)

This session looks at the nature of violation in relation to cultural oppression and how individuals are affected by violation. Reflecting on personal experiences of violation from childhood to adulthood, and their responses to violation, participants become aware of the systemic and societal forces that have shaped their own behaviour. Participants are challenged to take personal responsibility to address cultural oppression, with learning tikanga and te reo Māori suggested as possible options.

Te Whakarekarekatanga i roto i te Hapū (Violence within the Hapū)

This session (sometimes two sessions) facilitates the sharing of personal stories in relation to violence. Participants become aware of the extent of violence in their personal and whānau history and gain an increased understanding of the world and their place in it. Survival, within this context, is something to be proud of and participants begin to rebuild their self-esteem and self-confidence. The process facilitates deeper and more personal connections amongst participants and strengthens their connections and support for one another. The principles of whakawhanaungatanga and manaakitanga are evident in this session.

Whakaiti o te Mana o te Whānau (The Belittlement of the Prestige of the Extended Family)

This session focuses on participants 'confronting' and taking personal responsibility for their actions. Using a letter writing mechanism (to their victim) it brings to the fore feelings of pain, anger and hurt. This helps them to address their own feelings, and helps them to acknowledge the feelings of their victim. This is a challenging session for participants as they are 'forced' to own their actions, feel the pain they have caused, empathise with their victim and ultimately feel genuine remorse.

Te Whakawhiungatanga ki te Tangata (The Effect of Cultural Oppression on the Individual)

This session encourages participants to put themselves into the place of their victim and to consider what it is like to be on the receiving end of violence. Participants explore, through the use of a partnership tool developed by Tū Tama Wahine o Taranaki o Taranaki, 'what is lost when there is violence in the relationship'. The key message in this session is about the effect of their behaviour on whānau relationships, particularly their partner and tamariki.

Pāngai ngā Aria te Mahi Tukino ki ngā Tamariki (The Effects of Violence on Children)

This session uses a video resource 'Manaakihia te pāharakeke' to enable participants to see that children are affected by violence. 'The cycle of violence on children tool' further highlights the impact of violence on children. The session emphasises that it is harmful for children to witness violence, and therefore it is the responsibility of adults to protect children from violence, as they are often unable to protect themselves. A key message in this session is the tikanga involved in caring for children to keep them safe from violence.

Te Pā Harakeke Mātuatanga (Proud Parenting)

This session involves participants identifying what children need to live a full and happy life. Participants identify a range of factors they believe are necessary for children to live happily e.g. a hug a day, violence free home, matauranga Māori, a stable home, confidence and support, a drug free home, knowing their whakapapa etc. The key purpose of this session is for participants to 'name' what they understand and know will help children to grow up and be strong and confident adults (as a strategy to help them provide the necessary care and support).

Te Whare tangata - Te Āhuatanga mō ngā Wāhine (The Role of the Women)

This session examines participants' stereotypes about women. It draws on the concepts of mana, tapu and te whare tangata and highlights 'the importance of women in the continuation and maintenance of whakapapa, their physical strength during childbirth and their role in nurturing the whānau'. Participants examine their own behaviour and acknowledge the impact of their violence on their whānau, particularly their wahine. A key aspect of this session is for participants to identify what they need to change in their thinking and behaviour toward women. The primary message is about te whare tangata, the sanctity and divinity of women as child bearers.

Te Āhuatanga mō te Tāne (The Role of the Māori Men)

This session explores participants' perceptions and stereotypes of men. Discussion and reflection focuses on the contemporary negative image of Māori men, as violent and not taking responsibility for their actions and whānau. It contrasts this with positive stories of Taranaki tipuna and their courage and commitment to retain tribal lands, maintain cultural practices and care for their whānau, using non-violence and passive resistance strategies. A key message is that men can reclaim mana tane (by emulating the deeds of their tipuna).

Te Aria mō te Mahi Tūkino ki te Whānau, Tinana, Hinengaro, Wairua (The Effects of Violence on the Family, Body, Mind and Spirit)

This session focuses on the four human emotions of anger, fear, sadness and happiness. A timeline activity is used whereby participants are asked to fully associate with an incident involving each emotion and share stories and insights about these incidences. These sessions put participants back in touch with their feelings and help them to see the fine line between anger, fear, sadness and happiness. The key message in this session is the importance of acknowledging feelings and being able to differentiate between emotions.

Kōwhiri Oranga (Making Choices and Changing Behaviour)

This session focuses on participants committing themselves to changing their behaviour and to making a decision in respect to change. A change 'card exercise' is used to assist the process; challenges to decision-making are discussed, as are the positive and negative consequences of decision-making. The key message is one of empowerment through decision-making and creating an action plan to change their behaviour.

Ko te Whakāro ā mua (Future Planning)

This session focuses on the future. Participants look at the type of relationships they wish to have in the future with their partner, children, whānau, hapū and iwi. They consider work and other future plans which may also involve education. They are encouraged to think as big or as small as they want to. The key message is to reflect on the areas in which they have made changes during the programme, decide what lies ahead and how they might communicate changes to the wider whānau. This may include the option of repeating the programme.

Whaia i ngā Tapuwae o ngā Tūpuna (Following in the Footsteps of our Ancestors)

This session is essentially a graduation ceremony and occurs only when the programme kaumātua and facilitators feel that participant/s have made sufficient progress on the programme and have a good chance of maintaining the positive behaviour changes. Participants receive a programme completion certificate and a letter which documents their progress and achievements while on the programme. A celebratory hākari is an important part of this session as is the giving of a matau/taonga unique to the programme and made by an acknowledged Taranaki artist. The key messages are ones of affirmation, validation and acknowledgement of their journey and progress. Another key message is that Tū Tama Wahine o Taranaki will be there, if needed, to provide ongoing help and support.

NGĀ MĀTĀPONO (OVERARCHING PRINCIPLES)

As stated previously, Tū Tika o Aro Tika has a strong Kaupapa Māori focus and 'seeks to address violence from within a Māori cultural worldview targeting participants' behaviour from the perspective of tikanga Māori'. The sessions are structured around tikanga Māori that assist in facilitating learning and self-examination."

The culturally distinct practices that underpin the programme evident across all sessions include:
* Tikanga
* Identity
* Taranakitanga
* Whānau
* Whanaungatanga
* Mana
* Personal responsibility
* Te Ao Māori me te Ao hurihuri.

Each of the culturally distinct practices is outlined below. Whilst these are described herein as discrete components, it is important to note that within the programme these may be an individual programme session, the building block/foundation for other sessions and or interwoven across many sessions of the programme. In addition, these practices operate at different levels within the programme. For example, they may focus on the participant: as an individual; in relation to their partner or tamariki; within a whānau context; or have a community or societal orientation.

Tikanga

Tikanga is utilised in two main ways within the programme. Firstly, it is a set of beliefs, values and principles, which inform and guide actions and behaviours. Secondly, it is the application and use of cultural practices, which makes explicit the historical and contemporary relevance of tikanga. For example in the first session (Te Tīmatanga: The Beginning) the cultural practice of whakatau, where kaumātua welcome the men to the programme, and mihimihi, where each person introduces himself, are utilised. These cultural practices locate the programme within a tikanga context, and demonstrate and model the application of tikanga within the programme.

Throughout the programme, tikanga is presented as a valid, relevant and correct (tika) way for participants to live and order their lives. Any deviation from doing what is right/correct, therefore, such as acts of violence, is a transgression of tikanga.

Identity

Identity within a tikanga Māori context is about knowing who you are and where you come from – essentially your whakapapa. One of the programme's assumptions is that a key contributor to (male) violence stems from being disconnected from one's own identity, one's whakapapa. A focus within the programme, therefore, is for the men to recover, reclaim and reaffirm

their identity as Māori. In addition to the whakapapa aspect is the need for men to have an understanding and an analysis of who they are; what makes up their identity in the context of the life they have led. It is an important first step in terms of 'sowing a seed' in relation to Māori cultural identity as a vehicle for personal change.

This is most evident in the whanaungatanga session but the process actually begins in the first session through mihimihi and personal introductions, and is a foundational building block, evident in later sessions. (Please note: there is a strong interrelationship between identity, whakapapa and whanaungatanga within the programme, albeit reported separately in this study).

Whakapapa

Whakapapa (genealogical lines) defines, determines and connects an individual with their whānau, hapū and iwi. "Whakapapa confirms an individual's membership to hapū and iwi and provides the means for learning about the history of their tīpuna". "Knowledge of whakapapa is important to engender a sense of pride and belonging through understanding the roots of their heritage."

Within the programme whakapapa is about participants knowing their identity, and having pride in their identity (as Māori) because of the links to tipuna.

We do, "Ko wai au?' And it's not just about your name; it's about you and your whānau, your Dad and so on, and where you come from and whom you identify with.

Over time the programme describes how participants are intimately linked to other tribal members and traditional landmarks, and reinforces the obligations and responsibility to whānau. A principle that sometimes can take some time for the men to realise is that to know themselves is to know their whānau, and to know their whānau is to know themselves.

Whānau

Whānau is the fundamental unit of Māori society into which a person is born and socialised. It is the means by which the rules and obligations around whānau functioning are conveyed, transmitted and enforced. Within the programme, much of the discussion focuses specifically on the importance of whānau and reinforces the centrality of whānau to Maori.

Facilitators point out that for some men, one of the causes of their violence could be attributed to a breakdown in their relationships with whānau. Participants are firstly shown how important the whānau is to the well being of Māori and then they are shown ways in which they can attempt to take responsibility for their action and begin to re-establish the bonds that may have been broken as a result of their violence.

As stated previously, being disconnected from one's whānau is seen as a key contributor to (male) violence and this stems from being disconnected from one's own identity, one's whakapapa. In particular, sessions eight and nine are examples of where the men are encouraged to look at the history of violence within their own whānau. This enables them to better understand themselves through understanding what has occurred in their whānau.

For many of the men, their experiences of whānau have not always been positive. However, the sessions give them an analysis and understanding of some of the reasons why violence occurs, how they gave expression to violence, and strategies to change manage and change their behaviour.

Whanaungatanga

"Whanaungatanga embraces whakapapa and focuses on relationships." "Whanaungatanga defines the relationships, obligations and responsibilities between whānau members." The principle of whanaungatanga, similar to whakapapa, is about the relationships with immediate

and extended whānau members, and relationships modeled thereon.

Whanaungatanga within the programme emphasises the importance of whānau and whānau relationships. The men are asked to talk about their whakapapa: who they are; to name their whānau, immediate and extended; where they come from; to name their maunga; and how they are connected to others. This enables the facilitators to find out how much knowledge the men have about themselves: their identity; their roles within their whānau – tuakana, teina; their knowledge of Te Ao Māori; and their connectedness to all those things.

It's not just about the man, but it's everything that comes with the man.

Whanaungatanga is not only about how people are related to each other, but it also encompasses how people relate to other, the way they express themselves and the manner in which they interact. Each session commences with whanaungatanga and a relaxation exercise that encourages the men to talk about what's been good and not so good for them in the preceding week.

The purpose of the relaxation exercises is firstly to 'relax' participants and then to prepare them for the often personal and painful revelations that the programme/sessions bring(s) to the surface. For example, some of the activities open up wounds, past hurts, feelings of anger and frustration that have never ever been addressed. The relaxation exercises contain with them a range of strategies to assist the men to cope in a calm and positive way with strong emotions that occur both within the programme and ultimately in their own lives. However, what is uniquely Māori about this is that it uses Māori music, Māori imagery and support in the form of the calming presence of kaumātua (who may also lead the relaxation exercise).

An important aspect of the programme is whanaungatanga within the programme:

The whanaungatanga is a constant building of relationships as you go through the programme. The programme is trying to establish a relationship [between participants and facilitators].

They're learning to express their emotions, to tell their truth, to be challenged. This would not be possible without a high degree of rapport. It is also made possible in Māori terms by the constant reference to you are me and I am you - as in facilitators are Māori and participants are whānau – it is the whānau, whanaungatanga connection that is continually reinforced throughout the programme.

Taranakitanga

The term Taranakitanga literally encompasses all that it means to be of Taranaki descent and includes Taranaki tikanga, tupuna, history, stories and waiata etc. The programme draws on Taranakitanga to affirm participants identity as Māori (or being of Taranaki descent); it connects and links them to whānau, hapū, iwi; it highlights the historical deeds of Taranaki tupuna and presents them as contemporary role models and it identifies tribal focal points such as maunga and marae to reinforce a sense of pride and belonging in being Māori (or being of Taranaki descent).

The facilitators variously weave the history and stories of Taranaki into the sessions. Thus they are able to foster a sense of place, pride and respect for what it means to belong to this land and its people, and to live amongst them.

I talk about Tū Tama Wahine o Taranaki and where it comes from, how it started, how the organisation came to be, and how it got from there to here… So the stories are constantly linking, relevant to this place. Especially to ngā iwi o waho – gangs not from here, we say, "What's the tikanga of Taranaki? Have you heard of passive resistance?" And we go into the kōrero of what that is and it makes them think. We say, "This is our area; don't bring that mahi here. When you come here you work with us, with the iwi." They get the picture that it's deeply

entrenched in Taranakitanga and it's not only for Māori; the same goes for Pākeha.

As facilitators work through the programme there are many opportunities to contextualise stories of Taranaki - its land and its people. The stories can relate to current times. For instance, in the session entitled "Te Tai Ao" the men are shown beautiful pictures of Taranaki in its natural state: the mountain, Lake Waikaremoana, and the forests. These pictures are then placed on the whāriki. Then the men are shown pictures of logging, whole areas that have been clear-felled, and these pictures are then placed over the pictures on the whāriki. This creates a visual impact on them, and they get a sense of the devastation of the landscape, which they can then equate to what has been happening to them, with the devastation they wreak on themselves and their whānau.

Mana

"Mana is an external expression of achievement, power and influence". In Maori terms we understand mana in a number of ways. It is that which is bestowed upon us at birth - in this sense it comes from whakapapa. Then there is the mana that comes from being descendants of tupuna (ancestors) who are well known for their actions and deeds. Some whānau are known for certain traits, abilities and skills, which can bring mana to that particular whānau. All people have mana. "Mana can be enhanced by one's actions and achievements and it influences the way in which people and groups conduct themselves."   "Personal and group relationships are mediated and guided by the high value placed upon mana."

The programme examines the traditional Maori model of wellbeing, of whānau ora, and looks at aspects such as mana and tapu. One example of the way in which mana is explored is through a 'brainstorm' process amongst the men. Levels of knowledge and understanding about mana vary significantly. Some know the meaning of mana and others have a limited understanding of mana. Others still, may have a good knowledge of mana, but are unable to verbalise it. (This is a recurring factor within the programme - that is, the inability of men to articulate or give voice to their thoughts, opinions and feelings.)

Further, the men are often unable to relate to mana as a quality that needs to be nurtured, protected and grown by them for their own benefit and the benefit of their whānau. Therefore they do not comprehend how they continually violate their mana and the mana of others until taken through a couple of activities. For example, participants are shown a series of images that are all connected to and overlaid on each other. At this point they begin to see te pō (the darkness) which is described as negative noa and they being to understand (through this and other activities) how their behaviours and actions violate their own mana and the mana of others.

We see it happening all the time, they takahi their own mana. They do it to others too, not realising they are doing it to themselves as well.

To take their rightful place as men, as fathers, as partners, as grandpas, there needs to be a restoration of their mana so that they have a strong sense of who they are and the roles, responsibilities and obligations that go with each of these.

Kaumātua play a pivotal role around nearly all discussions of mana.

Personal responsibility

Men taking personal/individual responsibility for their actions is a key component of the programme. Throughout the programme the men are encouraged and challenged to stop blaming others for what they do/have done, to stop playing the victim and to let go of their 'poor me' attitude. The key messages are those of change is possible, and that change starts with them once they own their behaviour and stop blaming others.

It's also a form of empowerment enabling them to embrace their actions and to take full responsibility for themselves. They've got to stop blaming mummy or transferring the blame on to other women.

Te ao Māori me te ao hurihuri

Tū Tama Wahine o Taranaki describes the framework for the men's programme as being a transformative process, using the elements of Te Ao Māori and Te Ao Hurihuri.

The programme refers to Māori models, and Māori ways of being, for example, to the positive characteristics of various Atua. They relate aspects of the behaviour of Atua to the participants' current behaviour, pointing out that various Atua have many positive characteristics, such as the cunning cleverness of Maui or the strength of Tāwhirimatea (personified as god of wind and storms) coupled with his compassion for his parents in not wanting to separate them. It is seen to give the men Māori models of behaviour to aspire to.

So then we lay out pictures of the different Atua and we get them to choose which one they think they are. They want Tāne Māhuta because he seems to be powerful and he thinks [before he acts]; they like to identify to the positive attributes. They don't realise the others have positive attributes too, so they choose who they think they are. Then we tell them which one we think they are and they are (encouraged to work towards) told they can work towards being one of the other gods, towards the attributes they like in some of the Atua.

FACILITATORS

The following section outlines some of the facilitators evident within the programme. Whilst these facilitators are common to many programmes, it is the way in which they are employed within Tū Tika o Aro Tika, drawing on Māori cultural concepts, values and practices including waiata, whakairo, mahi toi, and stories of tipuna for example, that is uniquely Māori. The following examples are not an exhaustive list of facilitators, rather they provide an indication of the range and types of cultural approaches and methods utilised within the programme. These include:

•   A Kaupapa Māori approach
•   Storytelling
•   Metaphor
•   Toi Māori
•   Culturally skilled staff
•   An all encompassing package
•   Positive role models
•   Transformational change.

A Kaupapa Māori approach

Tū Tama Wahine o Taranaki believes that 'things Māori' facilitate success – hence their work stems from a Kaupapa Māori base.

The programme is embedded in a Kaupapa Māori approach in that what is delivered and how it is delivered is uniquely Māori. This means inclusion of aspects such as the involvement and active participation of kaumātua (who are well versed in Tū Tama Wahine o Taranaki kaupapa) as guides, mentors and supporters to the men and to the programme facilitators. There is also the use of Māori protocol for hui including karakia before every session; and 'wānanga kōrero' where a topic is discussed and debated in 'Māori style', for example a topic is posed and discussed with individual contributions to the discussion invited from all in such a way that there is 'understanding and enlightenment' by all in the process. Food plays an important part in hui Māori. The provision of food is an acknowledgment of the importance of the kaupapa, the

people present and allows Tū Tama Wahine o Taranaki to manaaki, to express their appreciation for the commitment of participants to the programme.

Storytelling

Storytelling is a method the facilitators use to engage with programme participants. These stories may include the facilitator's life experience, that of others, knowledge of historical events, mythological stories, or stories of Taranaki – particularly about the people and the land.

The distinctive cultural aspect to storytelling is in the type of stories that are shared, and how they are shared. Stories are Māori specific and therefore relatable - they talk about Māori people's lived experiences.

They may be told within a session by kaumātua or the facilitators. Often they are embellished with song, actual images or Māori art to give emphasis to points made.

The facilitators believe the stories of the 'old people' are particularly engaging and see evidence of the messages from the stories resonating with participants. While, at times the participants have trouble articulating how they are feeling, there are breakthroughs as participants find their voice and courage to express what they are feeling and hearing.

... te kōrero o ngā tipuna, kōrero that brings those feelings out; the kōrero o nehe, they might not know it, but they can feel it and I can see them trying to search for the words to express how they're feeling.

An example was of one participant's evaluation of the programme where he said he understood the messages and values the facilitators were portraying, and he was able to talk about the whole programme and how it felt for him. Tū Tama Wahine o Taranaki staff pointed out that this is contrary to most participants who are disconnected from their feelings.

In the evaluation he nearly delivered the whole programme back to us, he could say all of it... he described mana, tapu and noa and what those things felt like for him.

Use of metaphor

A metaphor is depicted in every session. For example, in the title of the first session "Tīmatanga: The Beginning" is a metaphor for the age-old story of how life began, and symbolism for a new beginning for participants in the programme. Another example was in the kaumātua likening a house to a living thing, and that the home is a place of refuge, to be valued and cared for:

[In] one of the sessions Uncle Tiki asked, "Do you go home and trash your house?" It was tied into te whare tangata and mana wahine. He said, "Why do you beat up on the home of your children?" He related it to the house being a physical thing. This guy really related to what Uncle Tiki was saying.

Toi Māori

The programme utilises visual and tactile resources that participants can look at and touch, including pictures, Māori carvings and Māori art. Some people are not visual or tactile in nature and therefore relate better to oral or written messages, hence the storytelling. The provider likes to set the scene for each session. This is often done using Māori art and can be about having nice things that participants can look at, touch and admire and other times this is about using a piece of art to tell a story, to highlight a concept, to share a principle, to evoke memories and emotions. One of the facilitators is a carver and her stories, knowledge and experience command respect from participants.

Culturally skilled staff

Effectiveness of facilitation and programme delivery is attributed to the calibre, integrity,

knowledge base, skills, and diverse life experience of the facilitators. It is the combination of expertise that Tū Tama Wahine o Taranaki staff have combined in over 20 years of experience in working in the health and social services arena, particularly in areas of domestic violence and sexual abuse. In addition, staff have a security in who they are in Te Ao Māori and are able to draw upon a smorgasbord of cultural knowledge and experience to input into the programme.

Staff draw upon tikanga Māori their 'cultural bank' of knowledge – teachings in te ao Māori, Māori models and frameworks, Māori processes and concepts, philosophies and cultural practices in the design and delivery of the programme.

A critical element is the wisdom and support provided by kaumātua in relation to tikanga and its application today.

All encompassing 'package' of support

The programme is part of an overall package of support. Tū Tama Wahine o Taranaki believe that the individual does not exist in isolation from their whānau and therefore programme participants and their whānau are offered/able to access support from the range whānau ora services Tū Tama Wahine o Taranaki provides.

Positive role models

Tū Tama Wahine o Taranaki believe that an important dynamic within the programme is the use of male and female facilitators working in tandem. They believe it models positive male female relationships as well as providing support for facilitators within the programme. (It is also a regulatory requirement.)

Transformational change

One of the foundations of the programme is that it seeks to have participants move toward transformational change, which is a change in values, beliefs, attitudes and behaviour. It is the cultural aspects of the programme such mana, tapu, Taranakitanga that provide participants with both the reasons for change and mechanisms and tools to change. It is tikanga that provides the platform for transformation.

Examples of this can be seen in participants' stories of trying different things with their partners or children, or of not referring to their partners in derogatory ways.

- Participants returning to the programme on a voluntary basis
- Coming up to and talking to Tū Tama Wahine o Taranaki staff when they see them in the street
- Advancing to tertiary education
- Buying a business
- Modelling behaviours that are acceptable
- Starting to take responsibility
- Taking charge of the process and they can define what their issues are.

Staff told of seeing and hearing stories of change:

- Staff hearing the children talk of change
- Seeing improvements in participants' physical appearance – they are clean; sit up straight; look people in the eye

SUMMARY

Tū Tama Wahine o Taranaki has a long history of more than 20 years of meeting the needs of whānau/Māori in the Taranaki community. Tū Tama Wahine o Taranaki operates from a Kaupapa Māori base and their services are underpinned by tikanga Māori. Tū Tika o Aro Tika employs a methodology that seeks to address violence from within a Māori cultural worldview.

The sessions are structured around tikanga Māori that assist in facilitating learning and self-examination. These include: tikanga, identity, whānau, whanaungatanga, Taranakitanga, mana and te ao Māori me te ao hurihuri. In particular, Taranakitanga, the deeds of Tohu Kakahi and Te Whiti O Rongomai, and the culture of passive resistance are strongly evident throughout the programme.

What is evident from our brief time with Tū Tama Wahine o Taranaki is that tikanga Māori and particularly Taranakitanga is implicit in all they do. Staff do not consciously think about what component part of the programme is about tikanga or Taranakitanga - that is akin to asking them to think about breathing. It is who they are, it is what they do, and it is core to their being and how they operate. The challenge for the researchers was to begin to draw out and make explicit the uniquely Māori aspects that underpin the organisation/programme. A tentative start has been made, but it only touches the surface. Further, the question of how much of this type of information organisations want to share and or make public needs to be considered as part of any future research.

The most significant challenge they face is one of time. They believe it is important to have sufficient time and the necessary resources to work with the men and their whānau to provide the essential support required to bring about sustainable behaviour change and personal transformation.

Many of these men have known violence as an everyday occurrence in their lives, often since childhood. Changing behaviours entrenched over a lifetime takes (often years not months), support, tools, mentoring, guidance, and affirmation. Importantly, men need to know and come to the realisation that there is another way, and tikanga Māori provides that pathway. Some participants will re-do this programme two or three times before they come to this realisation.

 "I get it now; I know what I have to do differently".

Tū Tama Wahine o Taranaki believes that in order to bring about personal transformation more than the current 18-week programme is needed. They believe the programme needs to be of a longer duration and, importantly, there needs to be support to whānau during the programme and ongoing support for men and their whānau after the programme.

Tū Tama Wahine o Taranaki currently provides this support, to the extent possible, within the current level of resources. However, due to programme funding and resource constraints, Tū Tama Wahine o Taranaki are not able to provide the level (frequency and intensity) of support to men and their whānau that they believe is necessary to achieve the required behaviour change.

Despite the challenges of lack of resourcing, a perception of institutional racism and misconceptions about the programme, the historical legacy and commitment to whānau, and an ethos of non-violence continue to sustain and nurture the commitment of Tū Tama Wahine o Taranaki to whānau ora. Tū Tama Wahine o Taranaki see themselves today as continuing the legacy of non-violence - of stopping violence within whānau, caring for whānau and drawing practical strength from ngā mahi a ngā tupuna me ngā tikanga o mua (from the deeds of tupuna and cultural practices).

Glossary	
Atua	God
Iwi	Tribe
Kai	Food, meal
Kaumātua	Elder
Kaupapa	Idea, purpose
Kaupapa Māori	Māori approach
Kōrero	Talk, discussion
Ko wai au?	Who am I?
Mahi	Work, action
Mana	Esteem
Mana wahine	Embodiment of Women of strength
Mātauranga	Knowledge
Maunga	Mountain
Nehe	Ancient times
Ngā iwi o waho	Outsiders, people from other areas
Ngā mea Māori	Things Māori
Noa	Free from tapu
Tamariki	Children
Tane Māhuta	God of the Forest
Tapu	Sacred
Taranakitanga	Ways of being pertaining to Taranaki
Te Ao Māori me Te Ao Hurihuri	Māori world, past and present
Te Ao Pākehā	Pākehā world
Teina	Younger sibling
Te kōrero o ngā tūpuna	Talk, stories of the ancestors
Te reo	Māori language
Te Taha Māori	The Māori side, Māori way of being
Te whare tangata	Women's womb, sacred nurturing place
Tikanga	Custom, practice
Tīpuna (tūpuna)	Ancestors
Toi Māori	Māori art
Tuakana	Older sibling
Wairua	Spirit
Whakairo	Carving
Whakapapa	Genealogy
Whakatau	Welcome (less formal)
Whānau	Family
Whanaungatanga	Relationship
Whare	Meeting house
Whare tupuna	Ancestral meeting house
Whakairo	Carving(s)

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TE WHARE RURUHAU O MERI – RANGATAHI J.A.M

INTRODUCTION

Te Whare Ruruhau o Meri is a Charitable Trust that operates under the guidance and direction of Te Pīhopatanga o Te Tai Tokerau, the northern branch of the Anglican Church of Aotearoa. It has operated in the South Auckland community of Otahuhu since 1984. It offers a range of community based social services. These include counselling, social work, youth work, an alternative education programme and domestic violence support to whānau.

This research explores a Māori designed and delivered family violence programme - specifically it examines Rangatahi J.A.M (Jesus and Me), a residential children's holiday programme that provides respite for parents. The purpose of the study is to identify the culturally distinct practices and initiatives that underpin the programme. This will contribute to the development of an evidence-based best practice framework to identify what works for Māori to eliminate family violence.

The focus of this research is on the Kaupapa Māori content of the programme and provides a cultural 'snapshot' of the residential children's holiday programme. This study is not an evaluation of Te Whare Ruruhau o Meri, the range of services they offer, nor of Rangatahi J.A.M, the residential children's holiday programme.

METHODOLOGY

This case study focuses on Rangatahi J.A.M – the residential children's holiday programme. This case study was developed based on:

- A review of programme and supporting organisation documentation
- Evaluation of Programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995
- Kaupapa Rangatahi folder
- Rangatahi J.A.M Children's Evaluations 2007 & 2008
- Rangatahi J.A.M Venue Programmes booklets
- Rangatahi J.A.M timetable 2004 - 2008
- Rangatahi J.A.M policies & procedures
- Interviews with the Manager of Te Whare Ruruhau o Meri and two Programme Facilitators
- Observation of the July 2008 intake of the programme.

LIMITATIONS

The timeframe of the research constrained the amount of time that the culturally distinct practices noted in this study could be explored in-depth with Te Whare Ruruhau o Meri. We are

indebted to Te Whare Ruruhau o Meri for the provision of additional information and ongoing feedback and clarification, post the researchers' visit.

WHAKATAUKI

> *Mā te whakaatu ka mōhio*
>
> *Mā te mōhio ka mārama*
>
> *Mā te mārama ka mātau,*
>
> *Mā te mātau ka aroha*
>
> *By discussion comes understanding*
>
> *By understanding comes light*
>
> *By light comes wisdom (and)*
>
> *By wisdom comes love and everlasting compassion.*

This whakatauki represents the core values and principles that are a fundamental part of the delivery of all Te Whare Ruruhau o Meri programmes. The philosophy of Te Whare Ruruhau o Meri is evident in these statements, which affirm the mission of Te Whare Ruruhau o Meri as:

> *"Recognising the need to stop Domestic Violence*
>
> *Where ever and whenever it arises.*
>
> *To be Violence Free."*

Objectives

The objectives of Te Whare Ruruhau o Meri are:

• To provide social services and pastoral care to Māori communities within Te Tai Tokerau and Tamaki Makaurau

• To provide support to Māori families who are victims of all types of abuse

• To take an active role in raising awareness in regard to keeping our tamariki safe.

HISTORY

The complex is situated on an Anglican church site known as St Mary's. The chapel (which has been on site since 1884) was named Mary Magdalene, thus the name Te Whare Ruruhau o Meri (ruruhau being a term to describe a place of shelter that provides protection, security and safety for women, children and their families). Originally known as Te Hineahuone, the adoption of the name Te Whare Ruruhau o Meri also reflects the expanded focus and work being done not only with women but also with fathers and children.

The current Director was approached to take on the position of Director in order to provide support for Rev Puti Murray, who as well as being a priest, was also an active member of the Māori Women's Welfare League.

I was shoulder tapped by the Aunties who put it to me like, "this is an invitation – your whaea needs your help." On arrival I could see that there was a genuine attempt to awhi whānau. There were lots of activities from quilt making to pastoral care at the hospital.

Te Whare Ruruhau o Meri has developed and delivered services in the Taitokerau and Tamaki Makaurau region since the 1980s, in response to a need for Māori specific services to whānau in need. A survey was undertaken in 2003 within the Anglican Church parishes to identify whānau needs. The survey highlighted a significant number of sexual abuses, suicide, violence in the home, and child welfare issues. The survey also identified a need for counselling, and culturally appropriate social services to the Māori community were limited at that time.

Whānau were coming from as far as Kaitaia. In 1996–97 we started to get 18 whānau a month. They were coming for sexual abuse counselling, some were getting a hiding, grief, suicide... they came for counselling and they would stay here for 1–3 days. We realised then there was a need for a satellite office in Kaitaia.

CURRENT CONTEXT

Organisational structure

Te Whare Ruruhau o Meri is part of the Anglican Māori Diocese of Te Tai Tokerau and as such reports to the Diocese via the Te Whare Ruruhau o Meri Board of Trustees. The Director is responsible to an Executive Committee with regard to the management of services and programmes as outlined below. There are three full time and six part time staff. The office is located in Otahuhu in South Auckland.

Services and programmes

Te Whare Ruruhau o Meri current programmes and services include:

* Sexual Abuse Counselling: Counselling victims of sexual abuse and/ or their whānau. Awareness training and facilitating whānau hui to address wider dynamics with a resolution outcome
* Te Taikaha Kore: Providing women's, children's and men's programmes in relation to domestic violence matters for respondents, applicant groups and individuals
* Whānau Counselling: Counselling whānau individually or in group settings to address issues of grief, relationship challenges, custody and access
* Te Matāpuna o te Ora: Provides a learning environment for students who have been truant, expelled, or suspended from their local high school. These students are supervised by classroom tutors and are able to access correspondence learning
* Rangatahi J.A.M. (an acronym for Jesus And Me): A five-day Residential Holiday Programme offered as respite for parents and children, provided four times per year
* Youth Development Services: Providing group activities, holiday programmes, court advocacy, supervision, some correspondence and a recreational and cultural component
* Pastoral Care Programme
* Social Work Intervention Programmes and Services
* Counselling
* Domestic Violence: This service deals with applicants (victims) and respondents (perpetrators), offering resolutions and support from a whakapapa and whānau baseline.

Collaborative relationships and networks

Te Whare Ruruhau o Meri has developed strong relationships and networks in the communities within which it works. Church activities allow Te Whare Ruruhau o Meri to utilise expansive networks through Ngā Puhi, Ngāti Porou, Kahungunu, Rongomaiwahine and Tūhoe. Other relationships that are nurtured are with local iwi via Tāmaki ki Raro Trust and local Māori service providers. Te Whare Ruruhau o Meri have developed extensive networks nationally from within Church and Government communities. In local networks Te Whare Ruruhau o Meri offer a supervisory role to Te Whānau Rangimarie staff and receive regular referrals from Social Workers in Schools, Tāmaki ki Raro Trust, Māngere Family Services, Friendship House and Preventing Violence in the Home.

Groups they are affiliated to and their involvement include:

* Jigsaw – an umbrella group for child abuse prevention services and child protection services in New Zealand. The Director has been the Deputy Chair for over two years. This has involved attending meetings, helping to develop the Best Practice model, co-facilitating

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noho marae for Māori members and the development of a Māori project 'Spark the dream' as part of the child abuse prevention campaign

- Te Kāhui o te Motu – a Māori social services provider – a network that encourages Māori providers getting together and being able to share and exchange practices
- The Preventing Violence in the Home Māori caucus of the National Stopping Violence Network
- Preventing Violence in the Home – the Director is on the Board and Te Whare Ruruhau o Meri submitted a shared application for the establishment of the South Auckland Family Safety Team
- Atawhaingia te Pā Harakeke – a holistic whānau centered training network of Iwi and Māori service providers working in the Early Childhood sector. Te Whare Ruruhau o Meri staff have attended Atawhaingia te Pā Harakeke training and conferences as these events are highly regarded for their Māori specific focus.

There's a shared value base in what Atawhaingia te Pā Harakeke have to offer. There's much value inside what's learnt from there. We've been able to see value in what our staff have learnt. It has enabled our staff to be able to create activities and tools that help families to understand and redress behaviours, especially for Māori tamariki. They continue to resource us and support us after the training with new resources and other training opportunities.

- Te Whāriki Tautoko – Membership of the Māori rōpu of the NZ Association of Counsellors
- Aotearoa NZ Social Workers Association – membership
- Family Violence Prevention Task Force Māori Reference Group – member
- Anglican Diocesan Council – membership.

Three levels of relationship engagement and interaction are evident. The first level is at a practical and functional level, facilitating and supporting service provision. The second level is at a regional and national level to contribute to the social service and family violence sector as a whole. A third level is their relationships with iwi through their church affiliations and networks.

For Te Whare Ruruhau o Meri these relationships and networks are an integral part of their service provision and programme delivery, ensuring they have the support of others, and that they in turn can provide support to other related organisations.

RANGATAHI J.A.M (CHILDREN'S HOLIDAY PROGRAMME)

Programme rationale

Since 2004, Te Whare Ruruhau o Meri has delivered a Recidivist Offenders programme that provides therapy and support to 14 of Auckland's top 20 high-risk offenders. The primary focus of this programme is to provide support to whānau affected by domestic violence. The men receive counselling and participate in the men's programmes. Partners of these men participate in the women's programmes thus enabling support and counselling to be provided so that both the men and women can address their own issues pertaining to family violence.

Rangatahi J.A.M was designed by Te Whare Ruruhau o Meri to provide a service for the children of parents who have participated in Te Whare Ruruhau o Meri programmes. It was envisaged that this programme would allow Te Whare Ruruhau o Meri staff to assess the needs of the children and provide services to the whānau as a whole.

Programme description

Designed by Te Whare Ruruhau o Meri, Rangatahi J.A.M is a five-day residential children's holiday programme that is run four times a year. Te Whare Ruruhau o Meri believes that there is a need for respite for parents during the holiday period so they can work on their relationship.

The programme caters for up to 60 children who come from a range of backgrounds, many of whom have lived in situations of abuse and violence.

The programme allows for staff to work with children in a more intensive way in a violence free programme setting.

Rangatahi J.A.M has a strong Kaupapa Māori focus and uses a Māori model 'te kawa o te marae' which was developed by Te Whare Ruruhau o Meri. The five-day programme is structured around tikanga Māori (cultural values and practices) that assist in facilitating bonding, learning, sharing and enjoyment by the children. Children are gradually introduced to concepts of marae, tapu, whakawhanaungatanga, tuakana/teina relationships and their learning is reinforced with activities and scenarios that relate to their realities. In addition, the programme draws on the organisation's knowledge and expertise (both theory and practice) in the fields of counselling, social work, sexual abuse and domestic violence.

The name for the programme was determined as a result of a 'competition' amongst the children on one of the first programmes. Children were invited to come up with a name and the best name was chosen from amongst the children.

Rangatahi J.A.M (Jesus And Me) The little girl who came up with "Jesus And Me" said "Take the letters of each word – Jesus And Me, it turns into JAM, which is like JAM it's sweet on your toast". Using an applause Clap-O-Meter this became the winner of the competition.

The programme content, the key messages and the core cultural concepts underpinning each day of the programme are briefly outlined below.

Day One: Orientation – Noho marae

Day One introduces the children to the concept of noho marae, whereby children are placed into whānau groups, and the process of building relationships with one another (whanaungatanga) in their whānau groups and with Te Whare Ruruhau o Meri staff and rangatahi mentors, begins. The children are given clear boundaries around safety when interacting with other children on the programme. They are taught to learn to respect and look after themselves and one another, their own personal possessions and other people's property. To support this, opportunities and experiences are created that enhance and grow their confidence, trust, participation and the "fun factor". All children are actively involved in sharing of karakia and hīmene, organising sleeping and eating areas, and in daily cleaning roster duties. Children are placed in whānau rōpu (named after each of the churches that provide support for the programme). Over the next two days, each rōpu will learn two himene, two waiata and a skit based on the theme for the concert.

Day Two: Whanaungatanga (Developing relationships)

This day builds on whanaungatanga and involves engaging children in fun activities while teaching them acceptable social skills and behaviours in respect of how to share, talk and communicate with others. Often it is through play activities that staff identify and work with behavioural issues. A counselor is always on hand to support a child if they start to act out or if a problem arises. The kaupapa or focus for this day is on learning about responsibility for self and others. The concept of the value of whanaungatanga is taught through a whānau-hapū/iwi exercise. It is hoped as a result of these activities that children will understand the concept of whanaungatanga, be able to show kindness and compassion to others and learn ways of communicating and problem solving.

Every night during dinner, children who displayed positive attributes throughout the day are acknowledged by being invited to sit at the 'table of honour'.

The prize giving that we have every night is an opportunity to recognise all the little things.

Each rōpu is responsible for nominating someone and saying why they are doing so. Whoever is chosen to sit at the table of honour has the job of thanking the ringa wera for kai.

Day Three: Sharing of talents

The focus of this day is on sharing of individual and collective talents as children prepare for the whānau night where a concert is held and whānau members are invited along. During the arts and craft activities on Days One and Two the children make glitter stars, moons and planets to decorate the black backdrop for the concert. Children are encouraged to participate in making a range of items, waiata are learnt, and dances and skits are rehearsed. For many of these children, their talents have not been often highlighted. The children's whānau come to watch them perform, as it is important to these children to see signs that someone within their whānau is especially committed to them by turning up on the night. Parents gain insight as the concert progresses, of the various activities that have occurred during the week and the key messages that the children have received.

We seek to build self-esteem through praise, appreciation and positive reinforcement. When tamariki display caring and supportive behaviour they in turn receive acknowledgement and certificates. Where behaviour shows challenge and discomfort, the child is provided awhi, support and time out doing 'cheer me up' activities such as colouring in or writing apology letters.

Day Four: Rewards and Outings

This day focuses on fun activities like trips away to a music-recording centre and swimming pools, in recognition of all the hard work they have done. Visits to two to three churches are also included as an opportunity for tamariki to share karakia and thoughts about having Atua in their lives. Visits to other churches are also about giving back to those who have supported the programme. The churches donate food, blankets, and clothes to the holiday programme and this is a time to acknowledge these gifts. The children usually put on a performance at the churches and a kai is provided for them afterwards.

On an away bus trip the programme stopped at McDonalds for lunch and the entire bus sang the karakia for kai, at the top of their voices before eating. It was an eye-opening event for those already eating their kai.

The day ends with the completion of their daily journal (a place to record daily activities and their thoughts for the day) and a disco with lots of prizes to be won.

Day Five: Karakia and Hākari

The day is spent packing up their belongings, cleaning the premises and preparing for the kai hākari (feast). The day aims to show children what it means to 'give back', to ensure that they understand the concept of tiaki whare, (looking after the place where you have been), and they are all involved in a range of activities in this regard. The programme finishes with karakia in the Te Whare Ruruhau o Meri chapel followed by a kai hākari.

NGĀ MĀTĀPONO (OVERARCHING PRINCIPLES)

As stated previously, Rangatahi J.A.M has a strong Kaupapa Māori focus and seeks to provide space for children who are victims of violence in the home; a space, time out and a loving and caring environment where they are well looked after and provided for. The culturally distinct practices that underpin the programme evident each day include:

- Te kawa o te marae
- Identity
- Whakapapa

- Awhi Mai Awhi Atu
- Whakapono
- He taonga te mokopuna.

Each of the culturally distinct practices is outlined below. Whilst these are described herein as discrete components, it is important to note that within the programme these may be individual programme activities or the building block/foundation for other activities. They are clearly interwoven across many parts of the programme.

Te Kawa o te Marae

Twelve years in development, Te Whare Ruruhau o Meri have developed a model called 'Te Kawa o te Marae'. A key resource has been the development of an actual model of a marae/wharenui (which can be dismantled to show key interior and exterior features of a wharenui). The marae model is used to facilitate discussion with the children about what is happening in their lives and comparing and contrasting their thoughts and feelings with some of the values and principles pertaining to marae.

This can include discussion about the practices that occur on the marae, the unique aspects of marae living, and provides for learning about concepts such as tapu, noa, mana, wairua and aroha. Importantly they are presented and given relevance for rangatahi today.

So this approach is about rangatahi drawing from the strong sense of structure from inside the marae.

Another way in which the marae model is utilised within the programme is within a session exploring physical safety within the home: He Wāhi Tapu Tou Whare – Is Your Home Safe? Facilitators share information about the construction of a wharenui, the meaning or significance of the different parts of a wharenui, the spiritual (tapu) nature of the wharenui and its connections to tipuna. Children dismantle, explore and rebuild the wharenui whilst exploring concepts of safety and the whakapapa of violence.

Te Kawa o te Marae is utilised on both the men's and women's programmes to teach not only traditional customs and practices, but also as a tool to encourage discussion about non-violent behaviour.

We use the marae model as a cultural icon, to teach identity, relationships, to encourage korero and to learn about themselves as Māori.

We steer them in a way that promotes the philosophies and tikanga of the marae model as part of their lives.

One of the key benefits that has emerged as a result of utilising Te Kawa o te Marae within the Rangatahi J.A.M programme is that children now use the model at home and with their parents to facilitate discussion about issues of concern to them.

One of our parents told us about how a child had picked up the marae model at home and said to her mother, our house is tapu (sacred) like this one aye Mum, we don't hit here.

The Te Kawa o te marae model concept has been shared on a national basis by the Director with others involved in the social and health services sector. There is high interest in the model from others who have heard about it and can see the benefits of utilising such a model in their work with whānau.

Identity

Identity within a tikanga Māori context is about knowing who you are and where you come from – essentially your whakapapa. In addition the Rangatahi J.A.M programme has a focus

on children and young people learning to be proud of who they are, their talents, skills and qualities. Fun activities lead to children talking about where they are from, what school they go to, who lives in their house, what they are good at and what they have difficulty with.

I'm the best at elastics in my whole class.

It's alright to say I can do this and I can't do this.

The programme leaders constantly affirm, praise and acknowledge children's qualities so that they are happy to talk about themselves in positive ways. This also provides opportunities to acknowledge the qualities of their tupuna. This acknowledgment is often done in te reo Māori as this reinforces the value of the Māori language and is actively utilised also to cater for those Māori children who have an understanding of the language.

Whakapapa

Whakapapa (genealogical lines) defines, determines and connects an individual with their whānau, hapū and iwi. "Whakapapa confirms an individual's membership to hapū and iwi and provides the means for learning about the history of their tīpuna". "Knowledge of whakapapa is important to engender a sense of pride and belonging through understanding the roots of their heritage."

Within the programme whakapapa is about participants knowing their identity, and having pride in their identity (as Māori) because of the links to tipuna.

Throughout the programme the children learn about the value of acknowledging tribal connections. There is a strong link within the programme to the Taitokerau region, based on the fact that Te Whare Ruruhau o Meri have a satellite office in Kaitaia and also because of the whakapapa connections of staff. The presence of children from Taitokerau on programmes and holiday programmes reinforce the connections of iwi to one another and give children a sense of being a part of an iwi (as this is something new for some of the children). For those children who have been raised in Māori speaking situations such as in Kōhanga Reo or Kura Kaupapa, these experiences reinforce the value of being Māori and having whānau, hapū and iwi connections. For those whānau who are disconnected from their tribal roots, Te Whare Ruruhau o Meri staff call upon tribal representatives within their networks to support whānau of their tribal area.

Awhi Mai Awhi Atu

This concept pertains to the notion of helping others, giving to others and receiving in return. There are various activities that promote this concept, from the 'Tū ki te mihi' activity, which encourages children to acknowledge the deeds of others; to the 'Table of Honour' that acknowledges individual children for their positive actions and behaviour throughout the day. This is a concept that is constantly encouraged throughout the programme. Children are taught the value of helping others and in return receiving help in times of need. This is an important concept to be reminded of in the context of issues of violence where often a child may think that they are alone and that there is no one there to help them. Children learn through the programme the value of providing and receiving support, and the returns that come from the principle of giving and receiving. They also learn new skills such as how to handle bullying, walking away from fights, and clearly telling others what's okay and not okay.

We teach tamariki appropriate gestures and manners to be used during meal times, designated play times, as well as holding general conversations with each other. Throughout the programme we teach tamariki to be respectful of each other by raising their hands when asking questions, and not interrupting when someone else is speaking, or raising their voices simply to be heard.

This concept of awhi requires all children and staff to work together to make the best use of the limited space that is available to deliver all parts of the five-day programme. This requires sharing, tidying up, moving equipment and bedding, and constantly reorganising the space to cater for all the different activities.

Whakapono

Throughout the programme, the concept of whakapono (having faith) is reinforced in daily karakia, the singing of himene, the notion of awhi mai, awhi atu, visits to the churches and conversations about wairua and whakapono. The idea of children having faith in themselves and their dreams is promoted. Often children have not been exposed to these concepts, so they are new, enlightening and different. The programme seeks to instil faith in the tamariki through karakia and worship, to offer hope to the needy, strength to those who are struggling, and salvation to those without. Tamariki are encouraged to share prayers morning and night. On Friday morning before the tamariki leaves the programme a Eucharist service is held and parents are invited to attend.

Our formula for success is about whakapono. That whole sense of "if you believe it can happen – it happens". We teach people how to have faith. E uu ana ki te whakapono. He rongoā tenei mea te whakapono.

Whakawhanaungatanga : Relationships

Using the concepts of mātāmua and pōtiki and tuakana/teina children learn about the special relationships within whānau and the applicability of these relationships within their whānau. For example, roles and responsibility of first born/last born child (mātāmua and pōtiki) and older and young siblings/cousins (tuakana/teina) are highlighted. The session also promotes clear communications, utilising and demonstrating (often through the marae model) creative and relevant ways of interacting with their whānau.

Children tell us (using the marae model to demonstrate) about their relationships with their siblings – who's who, how they get on with each other, who looks after who. It's a great way to learn about their perception of whānau relationships

He Taonga Te Mokopuna

He Taonga Te Mokopuna is a programme that is delivered as part of the Atawhaingia te Pā Harakeke training programme that is designed to assist children who have witnessed domestic violence or other instances of extreme family distress. Te Whare Ruruhau o Meri has incorporated this programme into the Rangatahi J.A.M holiday programme. He Taonga Te Mokopuna programme has ten goals covering concepts such as Mana Reo, Tū Pakari, Tiaki, Awhi, Manaaki and Whakamana. Staff have identified specific ways in which these goals are implemented in the programme.
These are attached as Appendix 1.

Throughout the Rangatahi J.A.M programme children get a clear message about the value and specialness of children. This message is also communicated to parents as they participate in programmes. It is hoped that this idea results in better caring for and looking after children in the home and restoration of whānau relationships.

The Rangatahi JAM Programme is all about taking care of one another, as a core value, which embodies the practise and promotion of "Unconditional Love" in action. Children do as they see, and if they only see violence and abuse then they mimic those actions without question accepting them as the norm. It's important to interrupt those patterns of abuse and guide children into relearning social skills and habits.

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FACILITATORS

The following section outlines some of the facilitators utilised within the programme. Whilst these facilitators are common to many programmes, it is the way in which they are employed within Rangatahi J.A.M, drawing on Māori cultural concepts, values and practices including the use of the marae model, karakia, waiata, and stories of tipuna for example, that is uniquely Maori. The following examples are not an exhaustive list of facilitators, rather they provide an indication of the range and types of cultural approaches and methods utilised within the programme. These include:

A Kaupapa Māori approach

Storytelling

Skilled and experienced programme facilitators

Whānau based programme.

A Kaupapa Māori approach

There is a strong Kaupapa Māori thread that runs through every activity on the programme.

Principles and values that are clearly evident include: whakapono, tumanako me te aroha, manaakitanga, whakapapa and whanaungatanga, tuakana/teina and arohatia tētahi ki tētahi.

The Te Kawa o te Marae model is shared as the basis for advocating for building a strong whare or home so that it will sustain and look after the whānau. Aspects of the whare are described in te reo Māori and shared understandings about the whare are also discussed.

In addition to a Kaupapa Māori approach it is important to Te Whare Ruruhau o Meri to promote values of Faith, Hope and Compassion. These Christian values are intertwined with all aspects of tikanga.

Both the tikanga Māori and the Christian values serve to reassure and comfort women, children and whānau who ask for help and support.

To encourage their taha wairua to come out we might say something like "ehara tēna he whakaaro pai?" so what is a good spirit? This is discussed and then the prize giving every night gives us an opportunity to demonstrate principles by acknowledging acts of kindness, from someone who ties up someone else's shoelaces, or wiping someone's nose. This recognition of acts of goodness is acknowledged as children nominate others to the table of honour. And it is the people who sit there who have the opportunity on behalf of the group to acknowledge the cooks for the evening meal.

The above is an example of a common practice on marae where in a hui situation it is courtesy to acknowledge those who prepare a meal.

In addition, within the programme there are other activities such as the whānau-hapū -iwi activity that teaches children about how decisions can be made in a whānau-hapū -iwi setting. This activity is used every night on the programme as a way of enabling children to discuss and make decisions about aspects of the programme such as: shall we have a disco tonight? As a result of the exercise, children experience a process that can help them to talk through issues and come to a collective decision. Feedback from parents of children who attended the programme highlighted the value of using this exercise in the home post the programme to discuss issues as a whānau.

We heard an example of where a child went home after the programme and one night their whānau had something that needed to be discussed and the child said 'Let's have a whānau-hapū -iwi time'. The parents were delighted!

Story telling

Children bring to the programme their own stories related to family violence. Their stories are stories of survival, about how they look after themselves and others, about sacrifices, hurts and troubles.

I'll never forget the little boy who arrived at the holiday programme and was excited about staying the night. My assumption was that he was able to have a good night's sleep, kai was an issue in his house and he was the youngest. This boy woke up the next day and his pants were still on and nobody had touched him in the night. That was why he was excited! This is his third holiday programme. These kids end up telling us these things on the programme. That boy is now 17 years of age; he has a life!

Children are encouraged to have a voice, to have an opinion and to express themselves in positive ways. They are constantly praised for their deeds and these become success stories that staff highlight so that children are affirmed. Story telling is a way of building confidence and encouraging personal growth and pride in self.

The programme activities around te reo and story telling have resulted in the children now knowing someone else who's gone through something similar to their upbringing with domestic violence. This knowledge can assist with the changing of difficult behaviour patterns learnt in the isolation of abuse and violence. To begin to tell their stories in a safe and nurturing environment brings about a process of healing. Building on the marae model strategy gives them the tools and opportunity to voice their stories in their words and in their way.

Skilled and experienced programme facilitators

The team working as facilitators for Te Whare Ruruhau o Meri have a wide range of credentials including experience and practice in pastoral care, counselling qualifications, theological experience and qualifications and experience working with Māori whānau.

We have a roving counselor for any tamariki that are acting out. Thus the counselor might spend time with the rangatahi. We have a roving chaplain who prepares different children to lead karakia.

Te Whare Ruruhau o Meri has also developed a programme where rangatahi graduates of the programme (13 years and older) have returned to support, work and train as Rangatahi Mentors on the programme. They also support graduates to go onto further education or a career of their choice. Te Whare Ruruhau o Meri would like to develop a Rangatahi development (youth work) programme so that more rangatahi mentors can be brought on board to support the programme.

A particular strength of the programme is the ability of the current Director, (who facilitates discussion on the programme) to communicate effectively a combination of tikanga Maori and family violence information in ways that are relevant and appropriate to children and whānau. This is highlighted for two reasons.

Firstly, for the children, there are some who have been raised in a te reo Maori-speaking environment and therefore the Director has the ability to communicate in the Maori language at a level that is understandable to them. The following is an example of the type of conversation that may be had with a child utilising the marae model to initiate discussion. In this example the child is asked about their thoughts about hitting in the home and what can be done about that:

"Ki tō whakaaro nō hea wēnei mahi {hitting]?", "Oh, i patu taku pāpa i taku karani papa i taku karani mama, or, i patu taku karani i a so and so," "oh, so kōrero pā mai i taua āhua, mai rāno" "pēhea tēnā, how can we do something about that, he aha tō whakaaro mō tēnei mahi?" We could say "open up and have a look inside Papa, homai mātou tētahi kōrero kia pai mai te noho i

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roto i tēnei whare". "Ka pēhea?".

For those that have not been raised with the language, the use of child friendly and simple ways of explaining tikanga is hugely advantageous. For example, some children arrive at the holiday programme with very little clothes, or no shoes. One of the tikanga the programme teaches is about the value of sharing with one another and of asking for help when needed.

Children have been heard to say in their prayers, "Lord can it be my turn to have the shoes tomorrow?" "Lord can I please have someone share their clothes with me, so I can go to the disco?"

Secondly, there are whānau who participate in this programme who are disconnected from their cultural roots and therefore have very little knowledge of Maori customs and practices, or so they think they have until these aspects are explained in a non-threatening and easy to understand way.

It's in the way you introduce the kōrero to the tamariki that they're going to want to decide whether or not they want to kōrero.

Whānau based programme

The programme is part of an overall package of services provided by Te Whare Ruruhau o Meri. Parents who are a part of existing programmes benefit from having their children participate in the Rangatahi J.A.M programme as ultimately the entire whānau gets access to the skills and expertise of staff. Parents have the opportunity to consolidate their learning and there is now a 'common language' that they can all talk - that is a 'whānau is special, whānau is important' message. Support to whānau extends post the programme too as in the following example:

There's a story about a young girl who was turning five and the mother and father had been in conflict. The mother talked to the counselor about the fact that she was not able to have her child's 5th birthday as she and her tane had had a big fight and he buggered off. We ended up having a birthday for this child at the whare and brought a whole lot of the tamariki who were at the holiday programme together. It was a great day – a memory that will be a positive one for the child and her family about being able to have a special 5th birthday.

Whānau example

An example of a whānau who have successfully taken part in Te Whare Ruruhau o Meri services was featured in Te Puni Kōkiri's newsletter, Kōkiri – Celebrating Māori Achievement (Putanga 08, 2008), Three children from one whānau up to the age of 13, presented to Te Whare Ruruhau o Meri. They lived in a home where abuse and violence were every day occurrences.

Their father was mandated to attend the male violence programme at Te Whare Ruruhau o Meri and as a result the whole whānau came on board with Te Whare Ruruhau o Meri programmes to help them. Mum went to counselling, Dad to the men's programme, the children to counselling and the Rangatahi J.A.M. programme, and then they all attended whānau counselling together.

This photo shows a picture of the whānau as they graduate together from Te Whare Ruruhau o Meri programmes.

SUMMARY

Te Whare Ruruhau o Meri has a long history of more than 20 years of meeting the needs of whānau/Māori in the South Auckland and Taitokerau communities. Te Whare Ruruhau o Meri operates from a Kaupapa Māori base and their services are underpinned by a combination of tikanga Māori and Christian principles. Rangatahi J.A.M is a programme that aims to provide a safe, fun and caring programme for children who have been victims of family violence. Staff are focused on wellness for the whole whānau and want that children and whānau know that there is somewhere they can go to for help. Tikanga include: te kawa o te marae, identity, whakapapa, awhi mai awhi atu, whakapono and he taonga te mokopuna.

What is evident from our brief time with Te Whare Ruruhau o Meri is that tikanga Māori and Christian principles are so much a part of the organisation and its programmes and are implicit in all they do, that it is difficult at times, without prompting, for staff to articulate uniquely Māori aspects and or cultural concepts. Staff do not consciously think about what component part of the programme is about tikanga or about Christian principles. There is no need to. It is who they are, it is what they do, it is core to their being and how they operate. The challenge for the researchers was to begin to draw out and make explicit the uniquely Māori aspects that underpin the organisation/programme.

A tentative start has been made, but it only touches the surface. Further, the question of how much of this type of information organisations want to share and or make public needs to be considered as part of any future research.

The most significant challenge they face is whānau commitment to change. Whānau face many challenges on a daily basis from issues related to providing for their families, to the challenges associated with changing their behaviour. Many of the children and their parents have known violence as an everyday occurrence in their lives, often since childhood. Changing behaviours entrenched over a lifetime takes (often years not months), support, tools, mentoring, guidance, and affirmation. Importantly, children and their parents need to know and come to the realisation that there is another way, and tikanga Māori provides that pathway.

Te Whare Ruruhau o Meri believes that in order to make the programme more effective they need to grow Rangatahi leaders, look at other venue options and continue to promote the concept of whānau wellbeing in their work with the parents of the children. Ongoing support to children and their whānau post the programme is also important. Many children return to the holiday programme time and time again and this enables the reinforcement of values and principles, further respite for parents, and opportunity to be a part of supporting children to blossom and grow in a loving and supportive environment. Te Whare Ruruhau o Meri are committed to providing a range of services that support whānau to be violence free.

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APPENDIX 1: HE TAONGA TE MOKOPUNA PROGRAMME

KEY GOALS:

Goal 1: MANA REO

To assist the child to express his or her feelings, including feelings of hurt, pain, guilt and isolation in order to assist the child to deal with the effects of Domestic Violence

Goal 2: TU PAKARI

To assist the child to develop a sense of normality, a healthy self-image and to build self-esteem

Goal 3: NGA WEHENGA, NGA NGARONGA

To assist the child to deal with issues arising from separation or loss

Goal 4: TU TANGATA

To assist the child to gain a realistic perspective of the events leading to the making of the protection order, including the child's involvement in those events

Goal 5: MANA AOTUROA

To assist the child to understand the events following the making of a protection order, including the changes in the child's family life, and the options for the future

Goal 6: TE WHANAU WHANUI

To help the child build a support network

Goal 7: TIAKI

To assist the child to build a support network

Goal 8: WHAKANUI TE WHANAU

A celebration shared with caregivers and their child: to strengthen the bond between the child and their caregiver

Goal 9: AWHI MANAAKI

To assist the child to develop social skills and improve his or her competency in social relationships including social relationships with their peers

Goal 10: WHAKAMANA

To assist the child to develop strategies for non-violent conflict resolution and to learn anxiety management techniques and anger management techniques

APPENDIX 2: GLOSSARY

Kaupapa	Idea, purpose
Mana	Esteem
Marae	Tribal gathering place
Matāmua	Eldest
Mauri	Life force
Noa	Free from tapu
Pōtiki	Youngest child
Rangatahi	Youth
Tapu	Sacred
Taitokerau	Northland
Teina	Younger sibling
Tāmaki Makaurau	Auckland
Tikanga	Custom, practice
Tuakana	Older sibling
Whakapapa	Genealogy
Whānau	Family
Whanaungatanga	Relationship
Wharenui	Ancestral meeting house

TE WHAKARURUHAU INC – TRANSITION AND WELLBEING PROGRAMME

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- Ngā Mihi nui kia koutou katoa

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32   The researchers acknowledge this programme study as being primarily authored by Te Whakaruruhau Inc.

EXECUTIVE SUMMARY

We know that when women and children are supported and empowered, communities become more resilient and all society benefits. Male violence against women and children has intensified and grown in severity and frequency over the last two decades. Governments' latest figures indicate that male violence towards women make up 87% to 93% of all reported incidences. Since being established in 1986, Te Whakaruruhau has worked with many whānau who have been affected by domestic violence. Advocates see and experience the extreme manifestations of colonisation and patriarchy in the form of physical, psychological, sexual, and emotional abuse, throughout their daily work lives. They work on multiple levels at all times with many individuals, whānau and groups. They model strong positive whānau support systems for women and children, and aim to provide a range of programmes designed to achieve whānau-ora, as demonstrated in this case study. Te Whakaruruhau utilises a range of social change strategies and practices aimed at restoring the status of Māori women and children in the achievement of whānau-ora. This is fundamental to the 'transition and wellbeing' of Māori whānau.

Key Findings:

1. Leadership and Vision have been vital to Te Whakaruruhau providing a service that is effective, culturally appropriate, far-reaching and successful.

2. Culture-specific frameworks and practices employed by Te Whakaruruhau have been highlighted in this case study as vital to achieving success and whānau-ora. They have demonstrated that programmes need to be culturally 'wide' enough to encompass the needs of the whole whānau and 'deep' enough to identify their socio-economic needs.

3. Capacity building has been instrumental in enabling Te Whakaruruhau to cater to, and facilitate pathways to achieving whānau-ora through adequate and appropriate resourcing of whānau while in crisis, transition and interdependence.

4. Critical-Mass is viewed by Te Whakaruruhau as essential to building collective action (critical-mass) to effect social change and to achieve overall success in the elimination of violence against women and children.

5. Diversity of programmes and the development of a wrap-around service provision (though not new) are viewed by Te Whakaruruhau as critical to facilitating positive and achievable pathways towards whānau-ora. In providing a framework of support and protection, Te Whakaruruhau has been conscious that a simple "one size fits all" approach is not adequate when working with Māori whānau who are affected by domestic violence.

Although this case study has highlighted the success of effective refuge and advocacy wrap-around programmes, Te Whakaruruhau stress, that these 'alone' will not end violence against women and children.

The 'Transition and Wellbeing Programme'

> *"Anō ko te whare whaowhao o Te Ao Kapurangi"*
>
> *So like the crowded house of Te Ao Kapurangi*

In 1823, Ngā Puhi gathered a force of warriors to settle outstanding issues with Te Arawa. These warriors were lead by Hongi Hika and were the first iwi force to use muskets in iwi skirmishes. At the height of the battle a Te Arawa woman, Te Ao Kapurangi, who had been taken prisoner by Ngā Puhi some years before, beseeched Hongi Hika to spare her people. Hongi, in an act of cynical chivalry agreed and said 'all those who pass between your legs before I say enough, will be spared'. Te Ao Kapurangi immediately climbed to the top of Tamatekapua, the meeting house on Mokoia, straddling the roof above the doorway, she called to her people to enter the house.

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While this is probably not what Hongi Hika envisaged would happen, its significance is that her actions saved an iwi, in this case Te Arawa, from imminent extinction. In true mana wahine style, Te Ao Kapurangi's actions were courageous, audacious and without fear for self.

> *"He tapu tō te wahine, he ira atua tō te tamaiti"*
>
> *Such is the sanctity of women and the divinity of children*

INTRODUCTION

Te Whakaruruhau Māori Women's Refuge draw their courage, wisdom and resilience from the many accounts of mana wahine and bravery recorded in Māori oral and tribal history. Like Te Ao Kapurangi, Te Whakaruruhau workers actively and conscientiously advocate for the safety and protection of Māori women and children whose lives are affected by violence. Much more than a service provider, Te Whakaruruhau is a conduit through which the stories and experiences of thousands of women and children have been told. Their aim is to give voice and visibility to women and children within the community, not only as victims of intimate partner violence but also as members of a society that fails to provide basic human rights and protection from the totality of harm inflicted on them.

One United Nations report estimates that 113 million to 200 million women around the world have been classified as demographically "missing." Every year, approximately 1.5 million to 3 million women and girls lose their lives as a result of gender-based violence or neglect. In countries where the birth of a boy is considered a gift and the birth of a girl a curse, selective abortion and infanticide occurs on a daily basis. In some countries, young girls die disproportionately from neglect because food and medical attention is given first to brothers, fathers, husbands and sons. In countries where women are considered the property of men, their fathers and brothers can murder them for choosing their own sexual partners. These murders are then called "honour" killings. Young brides are killed if their fathers do not pay sufficient money to the men who have married them. These murders are called "dowry deaths". The brutal international sex trade in young girls kills uncounted numbers while even more go missing. And so little value is placed on women's health that every year roughly 600,000 women die from childbirth alone. According to the World Health Organisation, between 100 to 140 million girls and women worldwide are living with genital mutilation; many die and many live the rest of their lives with crippling pain and disfigurement. Furthermore, one woman out of every five worldwide will be a victim of rape or attempted rape in her lifetime. In addition, domestic violence is one of the major causes of death to women in every country (Ali, cited in Te Whakaruruhau Working Manual, 2006; World Health Organisation, 2008).

In New Zealand it is estimated that up to a third of all families will be affected by violence and abuse in their lifetime. Government figures indicate that male violence towards women make up between 87% – 93 % of all reported incidences (Family Violence Clearing House, 2007). Family violence statistics continue to reveal disproportionately high rates of recidivism for both Māori perpetrators and victims (Leveratt, 2003; Carswell, 2006; Family Violence Clearing House, 2007). The latest statistics reveal that 48% of women who accessed Women's Refuge services in 2005/6 were Māori, a 4% increase from the 1999 statistics reported in Cram et al (2002). In addition, of the total number of children who received refuge services for this same period, 60% were Māori (Family Violence Clearinghouse, 2007).

HERSTORY

Te Whakaruruhau Māori Women's Refuge first opened in 1986 in response to the rising numbers of domestic violence incidents; the lack of effective government intervention and the effects that patriarchy and colonial dominance had on Māori women and their whānau. During this

time, New Zealand underwent major social and economic reforms, these changes impacted severely on the status of Māori whānau resulting in a widening in disparities between Māori and non-Māori on all socio-economic indicators. Two decades of political activism and hundreds of tragic, preventable deaths, injuries and family breakdowns has led to an increasing recognition that intentional violence against women and children affects not only the individual and families but also wider society. Over the last decade, with increasing negative statistics for Māori whānau, Government has been urged to address a range of social issues, including domestic violence, as part of their policy and strategic direction. Communities have also been actioned into discussing 'zero tolerance to violence initiatives', while violence towards children is now elevated to a priority area of action.

Te Whakaruruhau was the first Māori Women's Refuge in Aotearoa to become affiliated to the National Collective of Independent Women's Refuges (NCIWR). The Refuge shelter was created to accommodate the rising number of Māori women and children seeking culturally appropriate assistance from violence and oppression usually inflicted upon them by a known adult male. Community support and advocacy has been subsequently developed to assist Māori women and children that remain in their homes and require support from Refuge. Geographically, Te Whakaruruhau services an area that extends across Hamilton City with a total population of 130,000, of which 24,000 identify as Māori (2006, Census). Regular contacts include referrals from and to outlying areas such as, Ngaruawahia, Huntly, Raglan, Cambridge, Morrisville, Matamata and more recently Te Awamutu. On Average, Te Whakaruruhau houses up to 200 – 300 women and children a year, and contact a further 5000 women and children who remain within the community. The organisation deals with approximately 450 domestic violence calls and contacts per month the majority of which, have been sourced from Police incident reports on family violence (Pol-400s).

Te Whakaruruhau has continued to ensure that close and enduring relationships are formed with hapū and iwi throughout the region and with Māori, Community and Government agencies that operate within and outside of the Hamilton City boundary. Te Whakaruruhau is one of two Refuge shelters located in the Hamilton City area. Up until recently the two Refuges operated independently of each other with separate management, Collectives, and administrative systems. In 2005, Hamilton Refuge and Support Services and Te Whakaruruhau entered into a relationship whereby a more effective and efficient combined management and administrative system was developed and adopted. These changes have reduced the duplication of resources, allowed for the streamlining of culture-specific services and contributed to the overall development of a more effective Community co-ordinated response to women and children whose lives are impacted on by domestic violence. Collaboration is viewed by Te Whakaruruhau as fundamental to eliminating violence and improving the status of Māori women and children, a challenge that Te Whakaruruhau places squarely at the feet of whānau, hapū, iwi, community and government.

ORGANISATIONAL PROFILE

Te Whakaruruhau's values, beliefs and vision are embodied in their logo. The marae in the logo metaphorically represents a model of wellbeing and interaction; of stability; growth and healing. The whare represents the womb, the sacred house of the people (Te Whare Tangata), where future generations are born and protected for the continuation of whakapapa. The kaitiaki (guardians) are characterised by refuge advocates who protect, mentor, and nurture Māori whānau. As shown,

the guardians of the whare are armed with tewhatewha and kotiate[33]. These weapons represent the strategies, knowledge and skills that Te Whakaruruhau Advocates use to confront barriers and negotiate pathways towards safety and wellbeing (whānau-ora) for Māori whānau. The hau surrounding the whare symbolises the multifaceted situational forces that can impede or enhance the achievement of safety.

Underpinning Te Whakaruruhau practice is the belief that:

Māori women have a unique place (Te Whare Tangata) within the tribe, whakapapa and continuation of Māori nations and that this position provides for women's autonomy, self determination, integrity and the right to develop to ones fullest potential within a supportive community – **Wahine-ora.**

Children hold a divine and precious role within Māori society and that this places an obligation on all, to protect, guide, nurture and nourish the future generations – **Tamariki-ora.**

Tino Rangatiratanga mo te Iwi Māori is an ideological foundation stone with principles of self determination, autonomy, control over resources and destiny – **Whānau-ora.**

Furthermore, Te Whakaruruhau understands that:

Cultural norms support the notion that gender (male) and race (Anglo-Saxon) pre-determine 'natural' dominance. These beliefs were brought to Aotearoa by successive colonial and migrant groups who believe and practice supremacy through violent conquest and religious sanction.

Entrenched deeply within this society is the belief that women and children continue to be possessions or property of their fathers and male partners and that this situation is maintained as both 'natural and normal'.

This has affected and now influences Māori men's impressions of the role and status of women and children to the detriment of Māori whānau. This thinking and practice was originally an anathema to Māori however it is now integrated into Māori psyche and the memories of recent generations.

Structure

Te Whakaruruhau is an Incorporated Society, which has a governance structure that consists of a Chair, Deputy Chair, Secretary and Treasurer. A management team oversees the strategic administration of the organisation while the day-to-day operations are managed by a Collective, which consists of 36 paid staff members. These positions include management members, team leaders, administration personnel, community and residential Advocates, and support workers. Te Whakaruruhau's physical status and service encompasses a multi-site operation, made up of two refuge houses, one transition house, and one main office with a meeting space. For the last few years, Te Whakaruruhau has been in negotiations with Housing New Zealand (HNZ) to develop a much-needed purpose built complex that can adequately serve multiple whānau needs and aspirations. In addition, Te Whakaruruhau has negotiated with HNZ to secure 10 state homes for those families who have agreed to participate in the Transition and Wellbeing programme. Their aim is to provide these families with real pathways towards future sustainability, including opportunities for stable housing and home ownership.

Along with the day-to-day operations, Te Whakaruruhau endeavours to:

Work alongside agencies and groups that work towards the emancipation of women, provide protection, advocacy, safe housing, economic independence, social, emotional and intellectual support, child assistance, legal representation, training, educational or employment opportunities, travel / transport facilities and medical / health services.

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33   Traditional weapons

Work within Māori hapū structures to create or support strong responsive whānau models. To build alliances with Māori organisations and institutions that will support the development of healthy whānau and to address and enhance the status of Māori women and children in modern day.

Staffing

During the past 20 years, minimal government funding (up to 27% of annual budget) and a pool of volunteers have tended to make-up the workforce of Te Whakaruruhau. Due to the increase and severity of domestic violence over the last few decades, Governments commitment to addressing domestic violence through increased funding has enabled Te Whakaruruhau to respond more effectively to Māori whānau through the provision of wrap-around services. Since the Effective Interventions Initiatives agreement between Te Whakaruruhau and Te Puni Kōkiri was formalised on 23 January 2007, Te Whakaruruhau has significantly improved its service capacity. For example staffing levels have increased from 7 paid staff to 36 fulltime staff members.

Furthermore, this funding has enabled Te Whakaruruhau to: 1) increase their hours of service to a 24 hour crisis response, 2) increase the breadth of community outreach, 3) provide a range of programmes aimed at strengthening whānau-ora; and 4) develop long-term solutions for Māori whānau, such as wrap-around service provision.

Training

Everyone involved with Te Whakaruruhau already brings with them a range of skills, experience and knowledge that can benefit the organisation. In-house training is designed to build on existing competency while bringing together the knowledge and skills of Advocates and Collective members, which help provide a successful learning environment. Because of the unique role Te Whakaruruhau has in the community and the diverse range of people they are working with, training is designed to equip everyone to fulfill their tasks to the highest level of competence. All workers undertake a generic refuge-training programme, for example, the dynamics of domestic violence, the myths and realities around violence, safety planning, and case management. This is then supplemented with specialised training such as, mental health assessment, Work & Income (W&I), safety awareness with the Police, child advocacy, mahi ora, and mauri ora programmes.

SERVICES AND PROGRAMMES

Te Whakaruruhau has a proven history of service provision, meeting the needs of whānau, and extensive involvement in the field of social services and crisis intervention for the past two decades. Te Whakaruruhau Advocates work on multiple levels at all times with many individuals, whānau and groups. These include:

Services for Women and Children

Women and children who access refuge services are provided with crisis intervention; time appropriate services; quality interactions and contacts; up-to-date information; advocacy; community support; residential shelter; transfers; referral; and relocation.

Enhancing Support Networks

Te Whakaruruhau provides leadership by developing models of strong positive whānau support systems for women and children; encourages family, whānau and friends to remain active and supportive in the lives of women and children; builds community connections that will assist family and whānau; e.g. facilitate whānau hui; work with hapū to create positive responses to violence within their whānau; and refers onto appropriate services and support systems.

Community Training and Education

Te Whakaruruhau provides training to community groups and works to raise community awareness and consciousness of domestic violence issues through education programmes, public speaking, and workshops. One goal is to promote and encourage effective protocols with employers, businesses, community leaders, agencies and individuals in order to improve responses to women and their children and strengthen community resolve to stopping violence.

Auditing Government and Community Responses

Build collaborative relationships and responses. Evaluate the effectiveness of government responses on women and children in line with the principles of tino rangatiratanga, whanaungatanga and mana wahine. Provide feedback and actively negotiate policy and practice change.

Facilitating the Visibility of Women and Children

Create safe communities and constructive responses based on the experience and needs of women and their children. Enhance Women's advocacy and visibility at all levels of society.

Community Collaboration

Actively lead and participate in collaborative community initiatives aimed at violence prevention and intervention such as:

*   Family Safety Teams
*   Hamilton Family Violence Collaboration
*   Inter-agency
*   Action focused research initiatives
*   Māori Family Violence Network
*   NCIWR.

In providing the above services and programmes, Te Whakaruruhau actively campaigns for social change across government and non-government sectors including diverse Māori communities. The organisation operates from a Kaupapa Māori base where, manaakitanga, wairuatanga, kotahitanga, and whanaungatanga are the values that determine practice. Principles of aroha, mana and tapu are the overall goals, which underpin and inform the direction and nature of support provided. Due to the impacts of family violence, colonisation and patriarchy on Māori whānau structures, values, and beliefs, a primary goal for Te Whakaruruhau is to provide a strong 'surrogate' whānau environment.

THE TRANSITION AND WELLBEING PROGRAMME: A PATHWAY TO ACHIEVING WHĀNAU-ORA

It's not about providing a specific Māori programme; it's about providing a range of programmes delivered within a Māori framework which meet the cultural, social, familial and economic needs of Māori women and her whānau this is key to achieving whānau-ora.

Te Whakaruruhau's Transition and Wellbeing programme is one of several initiatives being developed and implemented with the support of Te Puni Kōkiri. This programme was first established in 2007 in response to increased public pressure to reduce and eliminate domestic violence, increased issues surrounding poverty, and a working knowledge that mainstream prescribed programmes do not work for Māori women and their whānau. This programme goes beyond the provision of traditional 'crisis response' and enables Te Whakaruruhau to assess, plan and implement medium to long-term strategies under the three programme streams of wahine-ora, tamariki-ora and whānau-ora. Traditionally, prescribed programmes have tended to be under-resourced and limited in their application and practicability for Māori women and her

whānau. As described by the Service Manager:

"In the past, women would leave refuge (post-crisis) and more often than not return to the same environment she had left as we weren't funded to provide post-crisis support...a lack of affordable and good long-term housing, together with poor economic stability, largely reduced her options and opportunities to achieve effective pathways to safety and wellbeing, yet she was expected to post-crisis, and under these same conditions!"

The current Transition and Wellbeing framework allows for the development of practical solutions applied through a range of strategies relevant to meeting her diverse and often complex needs. Case management within aspects of the service is based on three stages, 1) crisis-residential and community; 2) transitional; and 3) interdependence. All women and children are assessed across these three stages and inducted into a range of programmes focused on wahine-ora, tamariki-ora and whānau-ora (see figure 1 below for a breakdown of these stages). These three programme streams are comprised of agreed upon plans of action and goals undertaken at each assessment stage. The focus of these programmes is to meet her and her children's needs at all levels; encompassing individual, whānau, community and society.

FIGURE 1. RESIDENTIAL AND COMMUNITY CASE MANAGEMENT PROGRAMMES ACROSS THE STAGES OF CRISIS, TRANSITIONAL AND INTERDEPENDENCE LOCATED WITHIN A WAHINE-ORA, TAMARIKI-ORA AND WHĀNAU-ORA FRAMEWORK.

	Crisis Residential & Community	Transitional	Interdependence
Wahine-ora & Tamariki-ora	Participant Assessment Stage 1	Participant Assessment Stage 2	Programme Evaluation Stage 3
	Programme Plan & Design	Programme Plan & Design	Participant Feedback Stage 3
Whānau-ora	Programme Implementation	Programme Management	Exit
	Programme Management	Programme Evaluation	

Underpinning all programmes are three key assumptions: first, that crisis and transition takes time and requires adequate resourcing and support; second, women must be in a 'state of readiness' for change to occur; and third, a stable supportive environment is needed for the development and sustainability of whānau-ora (Robertson & Robins, 2008). All women wishing to participate in the Transition and Wellbeing programme sign an agreement with Te Whakaruruhau to have a two-year wrap-around multiservice response plan that is designed around her specific goals and aspirations.

Crisis

This is the period when women first enter the whare because of threats of violence, direct violence and/or fear of being killed. The period of crisis can last anywhere from two weeks to as long as six to eight months for some women: it can last a lifetime. During this initial phase, advocates work to assess immediate and longer-term safety needs such as emergency safe housing, medical treatment, and support and advocacy through the Justice system. Advocates then go on to liaise with government and non-government agencies in order to stabilise her affairs. For example many women who access refuge are also HNZ tenants; likely to need

an income or be on a benefit with W&I; and usually require justice intervention. For some women, this period can also be a chance to 'take time out'; this can be in the form of respite support, where her children are placed in temporary foster care. One problem experienced by Te Whakaruruhau is finding culturally appropriate foster care services: 'There just aren't enough'.

Transition

When women enter the transition phase, a number of assumptions can be drawn. Firstly, her immediate safety and health needs have been met and are being maintained. Secondly, she is ready to move towards the development of medium to long-term goals and objectives. Medium goals can include decisions around vacating the family home, custody of children and access, rebuilding relationships with whānau and friends, and effectively engaging services for ongoing assistance, such as W&I, CYFS, HNZ, and Justice. In this phase workers support women through hui with family, government agencies, lawyers, schools, and referrals to other helping agencies. All of these contacts and referrals are aimed at stabilising her situation and providing her with achievable opportunities and goals that ultimately facilitate interdependent living without violence.

Interdependence

This stage focuses on planning and identifying the practical steps associated with achieving long-term needs and goals such as accommodation, financial security/independence; employment, and education opportunities. Interdependence for whānau is described, "as the ability to do things for herself, not in isolation but through reciprocal relationships with others" (Robertson & Robins, 2008 p.12). This stage requires women to build personal confidence, strong communication, parenting skills, awareness, and knowledge of issues around violence, and develop and maintain support networks independently. Women's decisions are consistently supported and assisted by Advocates who model strong relationships, which are reliable, consistent and stable (Robertson & Robins, 2008). For some, this may include working with partners who are willing and committed to change, and who have usually attended various stopping violence programmes. A whānau-ora plan with these families can include establishing rules of engagement, development of effective communication strategies, individual responsibilities, shared goals, and a commitment to restoring whānau mana. As one partner told refuge:

'I am so grateful that I am able to be a part of restoring my family's life, I am responsible for their homelessness, and that my children are in the care of CYFS and my wife is in refuge. To be involved in renovating a home for them is a dream for me, and I can't tell you how it makes me feel. I will do anything for this opportunity'.

Programme Exemplar: Residential Assisted-Support Programme

One programme of support under the wahine-ora and tamariki-ora streams is the Residential Assisted-Support Programme. This initiative was developed to provide women and children entering refuge with practical hands on support and manaaki. Although referred to as the Residential Assisted Support programme, this term is used to describe a range of assisted supports aimed at providing daily structure and routine around mealtimes, bathing and bed time, respite support, mentoring/guidance, and practical strategies around parenting, cooking, budgeting, food shopping, nutrition etc.

The residential assisted support was first implemented in 2007 by volunteer shift workers in collaboration with the resident women. Recent funding from Te Puni Kōkiri and partial funding from CYFS has enabled Te Whakaruruhau to dedicate two paid workers to this programme.

These Advocates are employed between the hours of 7 am to 10 am and 5 pm to 8 pm. This

project was initially developed to assist women to regain custody of their children, and to help facilitate the development of positive relationships with their children who have been removed from her care. Under this funding agreement, Te Whakaruruhau is currently contracted to provide 'assisted' support to CYFS associated 'high critical need' cases only. Although the initial funding has made a huge difference to the depth, breadth and quality of service, Te Whakaruruhau contend that the majority of women and children who access refuge services are in a state of high-critical-need (due to violence) and require the same level of support as those supported by CYFS. Of the five families whose children are under the care of CYFS, and who have been placed in refuge since the agreement, only two have received partial funding from CYFS. Te Whakaruruhau is currently negotiating for full funding with CYFS of all high-critical-need cases, and all those 'in need of care and protection'.

"A Day in the Residential Assisted Support Programme"

For many women, this may be the first real opportunity they have to focus on their own needs. The Advocates are charged with providing practical support to all those residing in the safe house. This involves working alongside the women during the busiest times of the day. They help to get the children up, bathed, dressed, fed, and ready for the day's activities and ensure that the food provided is healthy and well balanced. Throughout this time, children are introduced to routines by their mothers (assisted by Advocates); these routines provide children with a sense of stability and security. Advocates model appropriate behaviour and good communication in a safe and secure environment where children have many opportunities to experience positive 'whānau' relationships. Positive engagement and interaction is consistent and occurs on a daily basis. The Advocates alongside of Mum take care of the cleaning of the safe house while children are taken to school and childcare facilities. Menus are planned, shopping lists are drawn up and tasks are allocated. On their return to the safe house, children are provided with snacks consisting of fruit, small sandwiches and a fruit drink or water. Between 4.30 pm and 5 pm children are bathed, dressed in their pyjamas and given their dinner. Early evening, children are encouraged to engage in quiet time activities such as reading and storytelling. Night time is often a difficult time for women, therefore Advocates are available to talk with, and provide a listening ear and advice where required. Sometimes it is just about being there.

PROGRAMME SUCCESS

When talking about programme success a number of issues arise. Firstly, success is interpreted in different ways by different people; secondly, success is value based; and thirdly, success can be distinct to the individual or relevant to the group. The central question then becomes 'who' defines and measures success? In regards to Te Whakaruruhau and the Transition and Wellbeing programme, it becomes evident from the stories and experiences that many examples and degrees of success have been and continue to be achieved. Discussions around success within Te Whakaruruhau have been concentrated around three key areas:

Success for Women and Children

This can encompass a number of situations and objectives determined by herself, her children, or in collaboration with the organisation and/or other people (e.g. whānau and government). These can involve but are not exclusive to: achieving safety for herself and children (e.g. breaking the cycle of violence), developing and stabilising relationships, reconnecting with whānau, getting children back in her care, taking time out, developing positive parenting skills, securing and stabilising financial situation, getting a house of their own, going to university, employment and so forth.

Success of the Programme

This is measured against pre-determined agreed upon objectives (from the assessment phase) between women and children, and refuge advocates. Examples of success are reflected in the achievement of tangible goals such as getting the children 'up, fed and ready' for school by a 'certain time'; achieving long-term housing, employment, living in a violence free environment with or without their partner, to receiving adequate support from government and community agencies. Success is also revealed through intangible achievements such as 'confidence building', 'self esteem-building', or just spending 'quality family time' together.

Success for Te Whakaruruhau

This is reflected through a number of key performance indicators such as, the alignment of women and children's achievements (e.g. programme success) to the organisation's, goals, objectives and vision; the reduction of employee absenteeism and turnover; increased staff performance, commitment, competency and capacity; and the development and strengthening of 'reach' and capacity achieved by Te Whakaruruhau over the last 20 years.

As demonstrated above, success can be measured in a number of ways, by a range of people, aligned to a series of values, and can include both tangible and intangible outcomes. When exploring success around the Transition and Wellbeing programme it is evident that the organisation values all levels and degrees of success by all people. Moreover, as we have seen, success within Te Whakaruruhau is not prescribed to only one pathway, but instead, encompasses many pathways for many people. Below is a description of the primary factors that have contributed to the overall success of Te Whakaruruhau and the Transition and Wellbeing programme.

"Leadership and Vision"- a key to success

Throughout this study, leadership and vision have clearly stood out as fundamental to Te Whakaruruhau's achievement and development since being established in 1986. Having a clear sense of purpose, aims and objectives, a strong vision and philosophy, has enabled the organisation to develop informed unique and effective pathways in achieving their goals. Over the past 20 years Te Whakaruruhau's 'brand' of leadership has consisted of: creating a trusting environment, believing in the inherent self worth of others, delivering what they espouse, transparency, representing of the voices of women and children, consistent in their actions, assisting and empowering others to be successful, encouraging and motivating, and committed to continual improvement around service delivery. Operating from a Collective system, housed within a Māori framework, Te Whakaruruhau has fostered an environment that motivates all those working in the organisation to embrace these same leadership qualities. These have been illustrated in their practice at all levels of the organisation, across all situations, and with all people.

"Culture"- a key to success

It is in the implementation of the Transition and Wellbeing programme that successful culture-specific ways of working become evident. Te Whakaruruhau utilises a range of cultural frameworks aimed at implementing appropriate programmes of action when working with Māori whānau, Government and Community agencies. The organisation operates from a Kaupapa Māori framework where all practices have as their guiding values, concepts of manaakitanga, wairuatanga, kotahitanga, and whanaungatanga. These values are embedded in a framework that has tapu (e.g. protection, security, and respect), aroha and mana as their founding principles, the goal being: to uphold the integrity and dignity of all women, children and whānau.

Although the core values remain constant in all practices undertaken by Te Whakaruruhau, a range of tikanga (cultural practices) are utilised when engaging with different individuals and groups across various situations. These tikanga ensure that a pathway of safety and security is present from each initial engagement through to its natural conclusion. The cultural practices utilised by Te Whakaruruhau are drawn from a number of Māori frameworks such as the cultural practices used on a Marae to the cultural practices used in Hui. Examples of these within Te Whakaruruhau are: korero awhina (e.g. counselling, planning, and supporting), manaaki tangata (assisted support – cooking, cleaning, minding children), and whanaungatanga (making connections). The type of tikanga employed in each engagement is determined by the purpose or kaupapa of the contact. In other words, if contact is around safe housing, cultural practices used on the Marae will be the basis of initial interactions (though not exclusively).

During her stay with refuge, the inclusion of other cultural practices such as Hui, manaakitanga and whanaungatanga will be used interchangeably.

Below are two examples of how Marae and Hui cultural practices are applied within Te Whakaruruhau, although these are not the only cultural frameworks utilised.

In the context of Te Whakaruruhau's work, the safe house is likened to a whare tipuna where protection and shelter is ensured for the people.

The paepae refers to senior Advocates designated with the tasks of ensuring appropriate tikanga are observed when receiving people. Like the running of a marae, Te Whakaruruhau encourages collective responsibility and sharing of all duties, which aim to augment notions of mauri and mana. This situation provides for many meaningful and successful exchanges to take place between the Advocates and women, between women in the whare, and between women and their children. It also provides a sense of duty and responsibility by all to uphold the aroha and mana of the refuge by ensuring that all things are taken care of appropriately. In this way each member of Te Whakaruruhau is obligated to maintain the integrity of the whare (safe house and organisation) in every way. "To care for your guests' needs is paramount to ensuring your tribe's mana is raised". For example, to hear your manuhiri acknowledge your tribe as 'tohunga ki te manaaki tangata' enhances tribal self-esteem, ensures a warm return visit, and acknowledges that good connections have been made. For Te Whakaruruhau, the aim is to ensure 'all doors are kept open' to women and whānau who access refuge. This is to ensure that she and her whānau can feel welcomed if needing support or advice in the future. Additionally, tikanga o te marae are also utilised by Te Whakaruruhau when receiving all manuhiri who access their service. As discussed earlier, the level of tikanga utilised is dependent on the purpose and situation of each engagement.

Māori cultural practices are consciously employed throughout all interactions that Te Whakaruruhau engages in. Tikanga used in Hui by refuge can involve cultural practices around whakawhanaungatanga and harirū (making connections), mihimihi (introductions), whakatau (settling of the people), karakia (blessing of food) and so forth. For women and children receiving refuge support, these practices provide her with a transparent, safe process where initial connections are made with Advocates, discussions are held about needs, fears and concerns, there is exploration of existing networks and practical support, and the development of pathways aimed at safety and stability. When engaging in korero awhina with women and children, Advocates are encouraged to use all their senses including hearing – listening; voice – talking, singing, crying, and laughter; vision – observation, images, imagination; and feeling – expressing emotions, understanding, validating experience and reality. Te Whakaruruhau also utilises these same cultural practices when working with government agencies, community groups, Māori groups and whānau.

These situations are always supported by Advocates who are responsible for ensuring 'manaaki tangata' for all manuhiri. Advocates are oriented into their positions within the organisation as kaihautū of Te Whakaruruhau. As such they are individually charged with the role of 'hau kainga' whose actions exemplify concepts of manaaki tangata whilst working with women and children in need of safety, government and community support and whānau connections. These can include but are not exclusive to:

- Whakawhanaungatanga – ensuring all connections are acknowledged
- Karakia – ensuring all spiritual needs are met
- Ngahau – entertaining guests
- Giving manuhiri the best kai and the first pickings – ensuring physical/emotional needs are met
- Waiata – ensuring the right support is present
- Giving manuhiri the greater side of the tipuna whare
- Staying alongside visitors to support their stay
- Tautohetohe – debates on topical issues
- Whakawhitiwhiti kōrero – deeper discussions on issues.

"Capacity"- a key to success

Building the capacity of the organisation has been crucial to Te Whakaruruhau providing a service that has the human resource capacity to cater to excessively high numbers of domestic violence cases, the physical capacity (facilities and transport) to cater effectively to women and children accessing refuge services, and the organisational capacity to successfully support the services provided. For these reasons, Te Whakaruruhau has been able to widen the breadth of their service to include children and whānau, and provide depth to their programmes in the form of wrap-around services. This wrap-around service ensures that all needs are being met, for women, her children and her whānau. For many years, Te Whakaruruhau existed with minimal funding and consisted of a small number of paid staff supported by a large pool of volunteers. These volunteers, though valuable, usually came with minimal skill, knowledge and experience relevant to the job. As a result, Te Whakaruruhau would experience high turnover and reoccurring problems when recruiting and retaining, competent workers. Furthermore, instead of expending efforts to develop and build capacity, the organisation would utilise valuable time and resources, recruiting, selecting, training and orientating new staff frequently. The increasing statistics in domestic violence further compounded this situation.

While the increase of paid staff numbers has contributed to the improvement of staff retention and capacity, the development of the organisation's systems and its physical resources have also been a key factor in the achievement of success. Over the last two years Te Whakaruruhau, with the support and guidance from Te Puni Kōkiri and business mentor Niwa Nuri, have increased their physical capacity from two vehicles to six, one refuge house and one two-room office building, to two refuge houses, a transitional house (post crisis), and a large community office space. Furthermore, Te Whakaruruhau has strengthened their operational, administrative and management systems to cater to the additional demand.

"Critical-Mass"- a key to success

Increasing infrastructure and capacity alone are not enough. To complete this enquiry of success it is necessary to highlight the importance of building collective action (critical-mass) to effect social change and to achieve overall success in the elimination of violence against women and children. Building critical mass refers to, "creating a critical mass of support for change among key people who can influence others into tangible positive action" (Anderson & Anderson, 2008, p.1). Building necessary support for an organisation's philosophy around social issues such as domestic violence is one of the most difficult challenges faced by Te Whakaruruhau, Māori and

the Community, yet it is necessary for successful change to occur.

Since its establishment Te Whakaruruhau has formed many successful relationships with Women and Children who access Refuge, Iwi, Government, Māori and Community groups.

These relationships have contributed to the building of critical mass in the fight against domestic violence at both the local and national level. The building of critical mass for Te Whakaruruhau began in 1986, through the development of the first safe house for Māori Women and their children. Women and children who entered refuge experienced for the first time a whare which embodied the true meaning of 'safety'. From the time they would enter to the time they left, women and children would be provided with opportunities to experience life without violence, and with equality, empowerment, aroha, and self-determination. At the same time, women would receive information, tools and strategies in how to maintain this pathway. These are practices that Te Whakaruruhau has carried out since first opening.

Success of these actions is witnessed in the many stories of women and children who are now: living without violence; employing safety strategies; seeking safe housing; returning to work for refuge; regaining custody of children; and living independently. Te Whakaruruhau workers talk of children returning, grown up and thanking them for their help, and/or seeking assistance/ advice around violence in their lives. The far-reaching effect of Te Whakaruruhau's success is also highlighted through the experiences they have encountered with whānau and partners of women who are or have been in refuge. These experiences have ranged from: thanking refuge for supporting their whānau member, partner and children; helping to stop the abuse; putting them on the 'right track'; to providing the knowledge and tools to foster a violent free family environment. As we have seen, these examples highlight the achievement of success in building critical mass at the individual and whānau level.

Effecting social mobilisation at the whānau level is only one measure of success. Having an effect at the Community and Government level is just as crucial for successful change to occur. In 1991 an inter-agency strategy was established by the Family Violence Prevention Coordinating Committee to provide a coordinated approach to domestic violence in Hamilton. This resulted in the establishment of the Hamilton Abuse Intervention Pilot Project (HAIPP). This was the first time that a coordinated response where both Government and Community agencies, (led by Roma Balzer and actively supported by Te Whakaruruhau and Hamilton Refuge Support Services) have come together to take action to monitor systems' response to domestic violence offending and provide increased safety for women and children. Agencies involved in this strategy included HAIPP, Te Whakaruruhau, Hamilton Refuge and Support Services, Department of Corrections, Police, Parentline and the Department for Courts. While successful in its early years, gaps in the inter-agency system revealed the need to gain commitment from other key government agencies (such as W&I and CYFS) whose services and practices impacted directly on, and at times to the detriment of, victims and perpetrators of domestic violence. This strategy enabled the development of consistent protocols which could be regularly reviewed in accordance with social policy and legislative changes. Women's and children's voices and experiences were now being represented at the community and government level. In 2005 another Government strategy was launched. This strategy included the Family Safety Teams Initiative, who meet every day to assess Pol 400 reports, prioritise cases and ensure appropriate support is available and provided. One of the goals for this group is to ensure that women and children receive fast and effective follow-up and relevant service provision. The success of these relationships can be seen in the quality and quantity of effective and reciprocal relationships formed by Te Whakaruruhau with key government and community agencies over this time. One strategy undertaken by Te Whakaruruhau includes the provision of training to these agencies.

This 'programme' of action, enables Te Whakaruruhau to inform, educate, and heighten

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awareness for, key people around the many issues faced by women and children who live with domestic violence (build critical-mass).

In building critical-mass to combat the attitudes and behaviours which have led to the continued degeneration of positive Māori whānau structures, Te Whakaruruhau has been successful in securing and maintaining close working relationships with Tainui, some marae in the Waikato region, and other Māori groups. The success of this relationship can be seen in the initiatives now being undertaken across different hapū and marae in Waikato. In addition, the increase in the development of culturally appropriate resources and services around domestic violence further indicates the reach of their success.

Te Whakaruruhau's influence reaches even so called 'hard' groups, the groups labeled by society as, 'high risk'. In 2007, Te Whakaruruhau formed a relationship with the Te Ao Marama unit from Waikeria Prison. This project has been running for 18 months and is now well established where a group of up to eight men come one to three days a week to do physical work and maintenance around the office and houses. When meeting with Te Ao Marama for the first time, Te Whakaruruhau embraced this group as they would any other, welcoming them with a pōwhiri – whakatau, mihimihi, kaupapa korero and kai.

"When we first started, we gave them clear expectations of what we wanted we welcomed them to be part of our kaimahi whānau. They do as and when required activities. We feed them and give them a koha for petrol. Their work is the physical evidence of the restoration of balance – they are fixing, cleaning, doing the physical stuff. Our networks come in behind them and do the 'dress up' mahi and make the house look good, the finer touches." (Kaiwhakarite)

This introduction was to set the tone for the development of a very successful relationship. As we will see below, this association was to have a huge lasting impact on both agencies and their respective members.

'When attending a house-callout to repair and clean, the men entered to find the women's house in complete disarray. Holes in the walls from a fist, boot or head could be clearly seen, unfinished cereal where children had obviously been was still sitting on the table, pyjamas and clothes still lying on the floor in the kitchen, blood splattered in places, and signs of abuse in most rooms – it was obvious that her and her children had fled. The enormity of seeing the impacts of the violence so close up resulted in these men coming back to the office to talk about this encounter with refuge staff. For some, the impact was the realization that this was similar to their situation with their own families; it was a reminder of their own childhood experiences where they had lived and survived as children in violent households it was also a reminder that they had never gone back to repair the damages inflicted upon their families because of their violence. During the discussion it was obvious to refuge workers that a huge shift had taken place with this group of men. (Discussions with Te Whakaruruhau)

As illustrated above, this close working relationship has raised the men's awareness around the impacts and work involved in rebuilding the lives of whānau who are affected by domestic violence. Further to this, Te Whakaruruhau have been told that these men are now protective of the 'refuge' and its 'kaupapa'. Consequently, care and consideration is taken by this group when selecting new prisoners to come on to the community work programme. The value of this relationship to Te Whakaruruhau is captured in the following quote by one manager:

"We have learned a lot from this relationship. We are mindful of their safety and ensure that they are treated with dignity and respect. If we view them as prisoners then we put judgments and expectations in the way. We have welcomed them into our whānau and made connections with them, they know what to expect from us and vice versa. We also share common goals in supporting families; therefore this is our time to be as one with them on this kaupapa and in

restoring the balance".

This 'unconventional' relationship illustrates the value of thinking 'outside of the square' and challenges us to explore new areas to facilitate successful interaction and intervention at all levels of society.

Finally, over the last ten or so years, Te Whakaruruhau has continued to build and develop a number of key relationships with researchers and scholars from the University of Waikato. This association has encouraged and resulted in a number of research projects undertaken in the Waikato region around domestic violence. These have included research on the Domestic Violence Act 1995 (Ruth Busch and Neville Robertson, 1997), Intentional Injury as a Result of Male Partner Violence (still in progress, Neville Robertson, Rolinda Karapu, Ariana Simpson & Karen Whiteman - Māori and Psychology Research Unit), Living on the Cutting Edge, (a 2007 report prepared by Neville Robertson, Ruth Busch, Radha D'Souza, Fiona Lam Sheung, Reynu Anand, Roma Balzer, Ariana Simpson and Dulcie Paina - School of Law and the Māori and Psychology Research Unit), and the three current evaluations for Te Puni Kōkiri. Research has provided Te Whakaruruhau with an additional effective avenue in having their voice, and the voices of women and children whose lives have been impacted on by domestic violence, heard by many people. Te Whakaruruhau has also made use of these relationships to keep informed, up to date, and knowledgeable regarding key issues and directions affecting women and children, and Māori. Consequently, they have adapted their service provision and practice in response to significant changes.

As we have seen, Te Whakaruruhau have employed a number of successful, innovative strategies which have contributed to the facilitation, stabilisation and the building of critical-mass across Whānau, Hapū, Iwi, Government, and Community groups. Although we have seen many successes throughout this case-study, Te Whakaruruhau also acknowledges the need to continue the fight to change societal attitudes around the status of women and children and domestic violence – 'too many of our women and children are still dying from violence'.

"Diversity"- a key to success

These words were affirmed by the Kaiwhakarite of Te Whakaruruhau when asked why she thought the Transition and Wellbeing programme was successful. Women who access Te Whakaruruhau come from a range of communities, cultures, hapū, economic status, ages, situations and social backgrounds. The majority however are Māori, young and mothers of one or more children. This diversity reveals the range of issues, challenges and situations that can exist when working with victims of domestic violence.

Throughout this case study many examples around the need to provide a diverse range of programmes, supports and services have been illustrated. These can be (but not limited to) supporting her to gain custody of her children, securing stable financial assistance, ensuring she has respite if needed, providing advocacy while going through the Legal system, ensuring safe housing, community assistance, information and medical assistance. If she has children, support can range from: enrolling children into school; facilitating supervised access; providing basic human needs such as housing, food, and safety; to regaining custody of her children. If the relationship with her whānau has been compromised, assisting her to make connections, facilitating mediation or counselling options are all part of what Te Whakaruruhau does. In some instances, Advocates work with the whānau as a whole (even though they are not funded to do this). Their aim is to strengthen whakapapa and safety networks within whānau, hapū and iwi, and encourage responsibility for safer communities (build critical-mass). This practice also provides whānau who want to be empowered, with accurate information and effective tools to create and maintain a safe environment for women and children.

FUTURE SUSTAINABILITY

Sustainability is important for change to be effective. As we have seen, Te Whakaruruhau has employed and undertaken many strategies to effect social change in the fight against domestic violence. The organisation's vision around empowerment and the protection of women and children is shown to be embedded in all policies and practices they implement. Their uniqueness is evidenced in their application of a Kaupapa Māori framework that has manaakitanga, wairuatanga, kotahitanga and whanaungatanga as its guiding values while being directed by principles of empowerment in all things, through aroha, mana and tapu. Their successes are proven in the many lives they have saved, the many families they have nurtured, and the many people they have touched in their fight to eliminate violence against women and children from our society. In order for Te Whakaruruhau to continue to be effective for Māori women and their whānau, it has been proven in this case study that wrap- around services are vital to achieving whānau-ora. However, this alone is not enough. As a non-government organisation, Te Whakaruruhau has struggled in its 20 years of existence to secure full and consistent funding for their service.

They have continuously negotiated through political, economical and social turbulence to bring the voices of victims of domestic violence to the forefront. Characterising qualities of resilience, determination, commitment and dedication to non-violence, Te Whakaruruhau stands as 'Rangatira', a sign for us all to mobilise and unite to end domestic violence from the lives of our mothers, daughters, children, whānau, and neighbours.

> *Taking a seat next to her father Tuaka, Mahinarangi nestled against him, and let her head slip down onto his lap; she looked up into his tattooed face. 'He aha ai?' (What is it?) he softly asked. Mahinarangi did not need further prompting; in a low but excited voice she poured out her story of love for the handsome Tainui man, Turongo. Tuaka beamed down on the flushed face of his beloved daughter and her eyes sparkled with joy when she realised that her choice of a husband found favour with him. 'Ka ora koe i a Turongo.' (Turongo will cherish you). He quietly patted Mahinarangi's burning cheeks and rising from his place, he glanced slowly around the house, and addressed his people on this matter:*
>
> *"I invite you all to speak, for Mahinarangi is a daughter of the tribe. She is as much your child as mine. Each in his turn, the tribal orators spoke, and it was evident that the union of Turongo and Mahinarangi found favour among the tribe."*
>
> *(Te Ao Hou, 1953, No.3, p.21)*

As highlighted earlier, Te Whakaruruhau is currently in negotiations with CYFS to stabilise funding around high critical need cases. They have also discussed at length with HNZ their goal to develop a purpose built complex to cater to the increased needs and severity of domestic violence cases. Furthermore, Te Whakaruruhau has and campaigned and continues to actively campaign to have 'one audit' of accountability for all crown agency funders. As stated by one worker, "we spend most of our time chasing funds and writing reports". Over the next three years Te Whakaruruhau endeavours to achieve long-term sustainability by developing Crown agency support (including Health and Justice), relationships with Philanthropic Trusts, Iwi support and strategies around Self-Sufficiency. This programme of action requires funders to 'think outside of the square', in order to reduce recidivism rates around domestic violence and to give the power and control back to the 'grassroots' people who for many years have been the backbone of our society, our 'leaders' for social change.

'Social change requires a comprehensive understanding of the dynamics of patriarchy, oppression and culture; it requires making connections and understanding relationships between individual experiences, oppression, culture and history; social change is political, it requires critical analysis of power and control within all levels of society'. (Hill, cited in Domestic Violence Awareness: Action for Social Change, 2005. Brenda Hill is part of the Ending Violence Against Native Women from the Roots Up; Sacred Circle, National Resource Center to End Violence Against Native Women)

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