

A FORMATIVE EVALUATION OF KAUPAPA MĀORI VIOLENCE PREVENTION SERVICES IN HAURAKI



TE POIPOIA TŪKINO O HAURAKI
Transforming and Healing Whānau Violence in Hauraki

Kei te poi ki te kōrero
Ka whiua te poi ka puta te kōrero
Ka whiua te poi ka puta te kupu

*The poi tells us what is happening
When the poi is in motion the story unfolds
When the poi is in motion the world is explained*






this report was commissioned by Te Whāriki Manawahine o Hauraki (on behalf of Te Poipoia Tūkino o Hauraki) & prepared by Tūmana Research, Harataunga.

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EVALUATION BRIEF

Te Poipoia Tūkino o Hauraki – Transforming and Healing Whānau Violence in Hauraki (Te Poipoia) was launched in June 2008 as a strategy for the development and delivery of authentic solutions to whānau violence in Hauraki. The following organisations endorsed the strategy, thereby, agreeing to collaboratively work towards implementation of the milestones and objectives:

-  the Hauraki Māori Trust Board
-  Te Korowai Hauora o Hauraki
-  Te Whāriki Manawāhine o Hauraki
-  Wāhine Ora
-  Te Kupenga o Ngāti Hako

Four years down the track, Te Poipoia seems to have taken a back seat, even though each organisation is still delivering services that respond to whānau violence.

Over the last few years, whānau violence has reached epidemic proportions in Hauraki and many of the whānau we work with tend to go underground, preferring to remain invisible, and be unreachable by mainstream services, until a POL 400¹ is filed or notifications are made to Child, Youth & Family (CYF). High profile media coverage of some tragic recent events, has also led to Māori being stereotyped as the face of whānau violence in Hauraki, and indeed, the whole country. While we know this is not the case, we also know little credit is given to Māori providers who get runs on the board and are successfully working with Hauraki whānau and Māori whānau residing in Hauraki.




Within this environment, there is a pressing need to revisit the value and feasibility of Te Poipoia, as a workable strategy and vision, for Māori service providers in Hauraki. On behalf of the stakeholder organisations, Te Whāriki Manawāhine o Hauraki (Te Whariki), has applied for, and received, a small amount of funding, from Te Puni Kōkiri, to do a formative evaluation of Kaupapa Māori violence prevention services in Hauraki.

Formative evaluation is a process that seeks to strengthen and improve the delivery of programmes and interventions by examining a range of information about the vision, objectives, organisational context, personnel, structures, costs and procedures. It is a flexible, change oriented technique, that looks for discrepancies between expected directions and what is happening nationally whilst analysing relative strengths and weaknesses and aiming to identify opportunities for better outcomes.







The methods will primarily involve scoping relevant documents and talking to service providers about their thoughts, concerns and views on current practice, Kaupapa

¹ See Appendix Two

Māori violence prevention services in Hauraki and future directions for Te Poipoia. The following themes will be broadly explored:

-  violence prevention services in Hauraki – what is violence? what works for whānau? gaps and concerns? relationships with other providers? obstacles and challenges?
-  aspirations for Te Ao Māori service development - what is Kaupapa Māori? future directions for Te Poipoia? priorities and training needs?
-  synergies with wider policy directions and initiatives, eg – the Hauraki Whānau Ora Collective, the Taskforce for Action on Violence within Families².

It is anticipated, the inaugural signatories of Te Poipoia will form a reference group for discussion and decision-making about the research process, findings and methods including the need for additional information gathering techniques such as wānanga or interviews with practitioners, whānau and mainstream providers. Overall, it is hoped the process of formative evaluation will be beneficial for whānau and Māori providers of violence prevention services in Hauraki in terms of:

-  clarifying the vision for Te Ao Māori violence prevention services and the feasibility of Te Poipoia Tūkino o Hauraki as a network and strategic plan;
-  identifying directions and priorities for the development and delivery of Te Ao Māori violence prevention programme(s) along with pathways for training practitioners;
-  creating new opportunities for collaboration and co-operation;
-  consolidating information about wider policy directions, support systems, resources and funding opportunities;
-  generating knowledge about the skillsets, systems and mechanisms that will enable Hauraki whānau violence service providers to successfully work together, as a collective, towards common goals and aspirations;
-  strengthening capacity for measuring outcomes, monitoring performance and demonstrating the effectiveness of whānau violence services in Hauraki.




Limitations

The timeframe for evaluation was relatively short (April-June 2012) and focused on gathering discourse themes through qualitative data collection techniques such as face-to-face discussions and interviews. The methods did not aim to review demographic data, service user rates, financial performance, annual plans and/or other quality assurance documents.

² See information available at <http://www.msd.govt.nz/about-msd-and-our-work/work-programmes/initiatives/action-family-violence/> on 3 June 2012

Ethical Considerations

According to guidelines published by the Ministry of Health and Health Research Council of New Zealand, the evaluation methods data did not need to be reviewed and approved by a Regional Health and Disability Ethics Committee before being implemented (see Appendix One). Nevertheless, the methodologies were conducted in a manner that was consistent with recommendations by the Social Policy Evaluation and Research Committee (2008)³ and Ministry of Social Development (2004)⁴. Furthermore, the underlying approach was informed by ethical principles outlined in Te Tauranga Waka⁵, notably, the importance of:

-  mana(akitanga) – ensuring each party has legitimate grounds to participate, outcomes are responsive to actual needs and respective integrity, or status, is mutually elevated by participation.
-  tikanga – implementing customary practices that nurture and safeguard relationships, increase the likelihood of objectives being achieved, produce positive outcomes and are flexible, fair, culturally appropriate and right for the context and/or circumstances;
-  whakapapa - managing information appropriately, ensuring data is gathered, analysed, recorded and presented in a manner that makes sense and contributes to the creation of knowledge that is meaningful, useable and relevant for participants.

Nā reira, mā te Ātua tatou hei tiaki, hei manaaki

Denise Messiter (on behalf of Te Poipoia)

Managing Chairperson

Te Whāriki Manawāhine o Hauraki

³ SPEar (2008). Good Practice Guidelines – Research Involving Māori. Retrieved from <http://www.spear.govt.nz/good-practice/overview/research-areas/maori.html> on 1 May 2012.

⁴ MSD (2004). Guidelines for Research & Evaluation with Māori. Retrieved from <http://www.msd.govt.nz/about-msd-and-our-work/publications-resources/planning-strategy/guidelines-research-evaluation-maori/index.html> on 1 May 2012.

⁵Palmer, S. (2009). *Te Tauranga Waka - an action-plan for addressing Maori concerns about the system and process for ethical review of issues relating to human participation in research and innovative technologies*. Coromandel: Tumana Research.

VIOLENCE PREVENTION SERVICES IN HAURAKI

What is whānau violence?

Physical abuse is the first thing that comes to mind when we talk about whānau violence, we think about women and children being beaten and bruised, guns and knives, whānau being punched and kicked, we think of the physical acts that can, and do, cause injury and death. But whānau violence has many faces and forms. It can happen in the home, on the street, within systems and processes. It can be visible or unseen, between family members or other people, self-directed or manifested as inequity, disparity and injustice. The experience of violence may vary, in terms of how often it happens and the severity of injuries, but anyone can be a victim. Violence always happens in a context and it is always about power and control.



Figure 1: The Power & Control Wheel (also called the Violence Wheel) ⁶

We use the Violence Wheel (Figure 1) when we talk about the meaning of violence with whānau. It wasn't developed by Māori but it is a useful tool. The Wheel describes what abusive behaviours can look like in a relationship, it helps whānau to recognise the warning signs and understand what is happening for them. Whānau need to know that physical violence often follows less visible forms of abuse such as intimidation, name-calling, withholding money, not keeping promises, placing mates

⁶ developed by the Domestic Abuse Intervention Project in Duluth, Minnesota. Retrieved from <http://www.domesticviolence.org/violence-wheel> on 3 June 2012.

before family, insults and verbal threats. They need to know it is not their fault, they are not alone and we are there to help.

But a deeper understanding of whānau violence is gained from deconstructing information about how it happens, why it happens and who is experiencing it in our rohe. In Hauraki, we know the victims are our wāhine and tamariki and the perpetrators are mostly tāne. We can also see that children who grow up with violence in their homes tend to have other problems that make it harder for them to find their place in this world, and ironically, they often turn into abusers themselves at one point or another. Far too often, we are finding that taitamariki have decided to punish themselves for the problems in their lives. Internalised, self-inflicted violence is definitely on the rise. Instead of reaching out to others, and asking for help, our rangatahi are keeping their problems to themselves, preferring to quietly self-harm, self-destruct, even take their own lives. We don't know why this is happening but life is obviously harder than it used to be - there are fewer jobs, less opportunities, the cost of life is continually rising and already unaffordable for most. The world is a hostile, competitive, unforgiving place – there is little for our youth to be optimistic about, everything is about money, without it we are failures, dole bludgers, good for nothing beneficiaries and our lives are seemingly insignificant. This is the world in which our youth are meant to thrive, but the truth is, they can barely survive.

te piko o te māhuri tērā te tupu o te rākau⁷
if a child lives with hostility they learn to fight⁸
if your ears are tuned to mamae pōuri - they will hear it all the time⁹

Society inflicts violence on whānau Māori every day but this is not measured or monitored or thought to a factor that causes whānau violence. By sheer definition, the process of colonising indigenous people has been inherently violent and the impacts on contemporary whānau Māori can be seen in socio-demographic profiles across all sectors of society. Bad enough the trickle-down effects of colonisation have never been properly acknowledged, or addressed, but whānau Māori are still immersed in laws and policies and processes that dismantle and undermine what is left of our lands, language, culture, values, identity, mana. Examples of the systemic violence Hauraki whānau are experiencing everyday include:

- ✖ Te Tiriti o Waitangi not being honoured in processes, systems, policies, decisions
- ✖ being a minority group, and increasingly marginalized, within our own whenua, rohe, communities
- ✖ a democratic decision-making system that is based on majority rule instead of consensus-based discussions about values and kaupapa
- ✖ living with the tyranny of capitalism, materialism, consumerism, individualism, commercialism, commodification
- ✖ failing in the education system

⁷ “as the sapling is formed so grows the tree” meaning adult behaviour is shaped by our experiences in childhood

⁸ From ‘Children Learn What They Live’ by Dorothy Law (1959). Retrieved from <http://www.noogenesis.com/pineapple/Kristone.html> on 21 June 2012.

⁹ Personal communication, Parire Huata, Hui Awhinatia mo ngā Kaimahi Māori, 29 June 2012

- ✖ inequities and bias within the justice system including the processes for reporting by Police, access to legal representation and sentencing
- ✖ not being able to speak te reo Māori, rangatahi doing the whaikōrero because we can't do it ourselves
- ✖ the RMA "consultation" farce
- ✖ mono-cultural, divide and rule, decision-making systems being able to ignore mana whenua values and views about the cultural impacts of development
- ✖ a legal system that enables whānau members to claim personal property rights over collectively owned ancestral lands, that are under Treaty claim, then gain RMA approval for sub-division behind closed doors¹⁰
- ✖ the Māori Land Court imposing a voting system that enables tauiwi (Pākehā) to control decision-making about a marae that was gifted to Māori because sub-division has made them the majority landowners/residents¹¹
- ✖ being the poorest and most deprived/disadvantaged whānau of all ethnic groups in our communities
- ✖ growing up in entrenched poverty, homelessness, joblessness, inter-generational benefit dependency
- ✖ land sales, immigration policies, FSSB legislation, asset sales, privatisation, free trade agreements, welfare reforms
- ✖ the rape and exploitation of Papatūānuku for commercial gain, the business model destroying our ngahere, poisoning our foodchain, polluting the land/rivers/sea
- ✖ the Waihi mines - Martha, Favona, Trio, Union, Amaranth, Correnso
- ✖ toxic waste from the Tui mine being allowed to contaminate local ecosystems for 40 years
- ✖ Normalisation of abortion, post-mortem, xenotransplantation, DNA manipulation, tissue banking, pharmaceutical solutions
- ✖ over-medicalization of our birth, life and death experience
- ✖ whānau members selling collectively owned ancestral lands and deliberately marginalizing Māori identity for their own financial gain¹²
- ✖ the Great Pacific Garbage Patch¹³
- ✖ low income whānau having to pay thousands of dollars a year to local government authorities (TCDC/HDC/WRC) for rates on collectively owned Māori land when they can't even afford to build homes, water systems, toilets, roads
- ✖ having to ask local authorities (and pay thousands of dollars) for permission/consent to build homes on lands that have never gone out of Māori ownership

¹⁰ Palmer, SK (2010) Pilot of a tool for Cultural Impact Assessment in local government RMA decisions. Retrieved from <http://www.tumana.maori.nz/cultural-impact-assessment/> on 21 June 2012.

¹¹ ibid

¹² ibid

¹³ see http://en.wikipedia.org/wiki/Great_Pacific_Garbage_Patch









- ✖ crown adjudication/interference in iwi representation disputes
- ✖ a Treaty settlement process that returns 1% of grievance values; allows the Crown to claim ownership of all minerals, ignores “smaller” claims and creates conflict and inequity within whānau/hapū
- ✖ the LAW always having precedence over LORE
- ✖ Māori leaders feathering their own nest, silencing the voice of their people, lacking transparency/integrity/accountability and generally exhibiting the “ahua of the enemy”¹⁴
- ✖ not being able to access Te Ao Māori health and social services
- ✖ the pounding whānau get when they are up against the bureaucracy that deals with disabilities (ACC/MSD/MoH)
- ✖ a mental health system that pathologises wairuatanga; treats Māori models of care like an optional support service and uses seclusion/compulsory medication to make us compliant
- ✖ being told how to live our lives, eg - you must see a “registered” midwife by the 10th week of pregnancy or we will cut your benefit; you must vaccinate your children or they will not be allowed to go to school; you must send your tamariki to a “government approved” school or they will be removed from your care; you must not sleep with your baby or you could be accused of neglect
- ✖ living in a society that is actively dismantling culturally valid ways of knowing/being/learning – whānau being stripped of the skills to transmit their own bodies of knowledge/wisdom
- ✖ abdicating our roles and responsibilities as tangata whenua, always conceding to the dominant culture

For many whānau, the meaning of violence is about living with:









- ✖ hopelessness, powerlessness, subjugation, oppression, sadness, despair, fear, confusion, depression, anxiety, paranoia, guilt, self-blame, shame, whakamā
- ✖ physical and emotional pain, trauma, injuries, stress
- ✖ not knowing what it means to be safe
- ✖ destructive coping mechanisms including risk taking, alcohol and drug addictions, gambling and promiscuity
- ✖ withdrawal/isolation/alienation from whānau/friends/society
- ✖ dysfunctional relationships, transience, co-dependencies, removal of children, loss of self-esteem/identity/confidence
- ✖ inability to love and be loved.






¹⁴ personal communication, Parire Huata quoting Sir Apirana Ngata, 29 June 2012

What works for whānau?


-  immediate relocation to a safe house/refuge if needed
-  having the time to stabilize without the pressure of a service provider wanting to do an “assessment”, make a “referral”, follow a “process”
-  responding with aroha, having the capacity for manaakitanga, being able to care/meet basic needs/provide tangible support resources, eg – clothing, food, shelter, warmth, transport, childcare, money, awhi
-  it's a matter of whānau knowing where we are and being available when they need us
-  knowing they can get support at any time, 24/7, being ready and available to work with anyone who comes in the door
-  community based, drop-in day programmes/opportunities for participation in healing, reflection, self-development, time out activities
-  keeping everyone informed, letting the whānau know our limitations - what we can and can't do - making sure everyone in the whānau knows what is going on and has the information they need
-  discussing and agreeing on roles and responsibilities, whānau need to work together, everyone has a part to play, everyone needs to be committed - taking the time to talk about respective roles and responsibilities is often the first step towards reconstructing relationships

everyone needs to know what they can do to help
despite what has gone on they are whānau
they love one another and want to get to a better place


-  respecting everyone, keeping everyone safe, regardless of who did what or why, letting whānau know the healing journey starts here and now and we are here to help
-  staying in contact with the whānau, being there when they need us, being a good advocate/navigator, being accessible, consistent, reliable
-  referral to other services/providers/resources if and when needed, eg – income support, health and social services, housing, transport, counsellors/therapists
-  individual, personalised, respite care, ensuring whānau members are linked with appropriate mentors, role models, support systems
-  working across a range of tikanga – having the flexibility to do the right thing at the right time for the right reasons
-  refuge is not just about safe housing, they are in the business of healing, refuges don't promote good outcomes because that would be a breach of confidentiality
-  treating others as you would expect them to treat you, helping whānau to regain/reclaim their mana, autonomy, self-esteem, dignity, confidence
-  creating spaces and places for whānau to have regular conversations about where they are at, how they are doing, what is happening for them ...
empowering whānau to communicate with each other, talk/listen to each other, develop their own problem solving skills and techniques

-  encouraging/supporting whānau/hapū to have authentic conversations about the violence that is happening in homes and communities
-  silence is a coping mechanism that is used by communities when they don't know what else to do, whānau need to be supported when they move out of the space of silence – the process must be safe, navigated, managed
 - ☑ must have some understanding of human behaviour/likely responses to actions (this comes with experience), eg - exposing the violence might not be the solution that is needed for this whānau, at this particular time, could generate more violence or drive it underground
 - ☑ cannot use a one size fits all approach – whanau need the time and space to figure things out in their own time, find their own solutions, need different techniques/support processes for different whānau
 - ☑ change might not happen if one whānau member is breaking the silence, might need several whānau members to stand up before change starts to happen, need to know who this will be before the silence is broken?
-  those who are breaking the silence need to be supported by conversations about what it happening ... they need to be guided by people with appropriate skills .. they need to know what behaviours mean and how to respond and when to do it .. they need advisors/navigators who can say “this is what you will do ... start with this person first ... say it like this ...do it when they are doing this” ...
 - ✖ what do I do if he denies it happened?
 - ✖ what if other members of the whānau protect him?
 - ✖ what if my whānau doesn't want to talk about it?
 - ✖ what if they gang up on me?
-  knowing that prosecution/legal action/turning to the Law is not always best for whānau
 - ☑ they can do it front of a court or we can support them to work through the issues themselves
 - ☑ going to court might create more grievance, best to use it as a last resort
 - ☑ everyone needs the chance to say how it was for them, perpetrators need to take ownership, at some point they have to stand and say yes I did that and it was wrong, the victim needs an opportunity to forgive in order for the whānau to move on
 - ☑ this is not about protecting anyone from the truth, the process goes backwards and forwards, whānau need to find their own solutions – it might be about changing their lifestyle, finding a job, getting an income!!
 - ☑ emotional damage can be repaired, need to own it and move on
-  understanding, being able to recognise/identify the triggers/catalysts that can transform whānau, make a whānau want to change, encourage whānau to actively choose a violence-free pathway, eg:


- ☑ feelings of remorse, shame, guilt, awareness of the pain that has been inflicted on loved ones, not wanting their children to live the same way, realising teina are mimicking their behaviour, abusing those who love them most
- ☑ experiencing a crisis/trauma, significant event, change in status, eg – the injury/death of a loved one, fatherhood, separation from whānau, dismantling of the home, getting a job, learning a trade/skill
- ☑ being given an ultimatum/forced to make a choice/convinced to change by a partner, kaumatua, other family members, friends, aunty/kuia, role models, mentors
- ☑ spiritual cleansing, change of lifestyle, learning about tikanga/cultural values, turning to God/religion/Christianity, experiencing forgiveness

 ensuring whānau have access to a range of age/gender/culturally-relevant resources and programmes that:

- ☑ demystify the origins of violence (empower people to take responsibility for their own behaviour), deconstruct power-gender relationships and patriarchal attitudes/myths, explain the socialisation of violence and abuse
- ☑ teach whānau how to live without violence, how to respond to violence, how to break the cycle
- ☑ teach whānau how to keep themselves safe, eg – what does being safe mean, what is a “safe” tāne, anger management/conflict resolution techniques, where to go for support, positive coping strategies, how to identify/respond to triggers/catalysts
- ☑ provide opportunities to learn from survivor stories, success stories, motivation techniques, self-development/healing techniques
- ☑ help with the reconstruction of whānau, eg – parenting techniques, communication skills, relationship dynamics, knowing what it means to be a whānau, knowing how to have quality time together, knowing how to create positive memories, restoring confidence and trust

 using self-assessment techniques, such as rating scales, to capture information that informs discussions with whānau about

- ☑ how well they are doing in terms of personal wellbeing, close relationships and interactions with others
- ☑ the value and usefulness of services, eg – are they helping the journey of recovery, providing useful information, addressing relevant issues
- ☑ changes that are happening over time, eg – feelings of safety, wellbeing, quality of inter-personal relationships
- ☑ issues/concerns/goals that need more work.

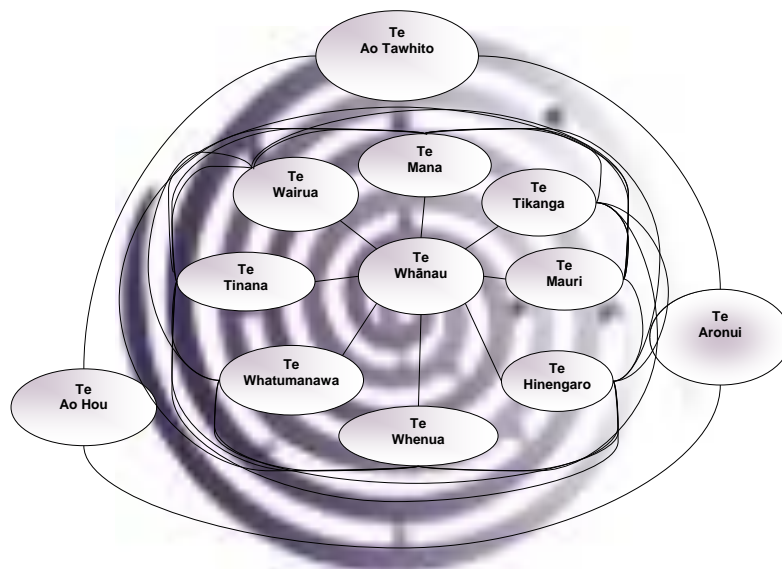
 ensuring whānau have access to, and are participating in, culturally appropriate courses/programmes/wānanga that have been specifically designed for wāhine,

tāne, rangatahi, whānau, couples, communities and aim to provide the information/skills/strategies they need to lead violence-free life, eg:

- ☑ Ko Au¹⁵ – learning about whakapapa, who we are, where we come from, developing a sense of identity, self-worth, belonging, connectedness to tūpuna, whānau, hapū, iwi, maunga, whenua, marae
- ☑ Poutama Mauri Ora Mauri Tū¹⁶ – how to use indigenous knowledge, tools, affirmations to recover and heal from family violence



- ☑ Hōmai te Waiora ki Ahau¹⁷ – talking about Māori values/concepts of wellbeing, what they mean and why they are relevant, how they influence/shape dynamics, behaviours, attitudes, relationships, eg - what is whānaungatanga? manaakitanga? tikanga? how do we do this? how can we do better?



¹⁵ provided by the Hauraki Māori Trust Board



¹⁶ developed by Denise Messiter, Te Whāriki Manawāhine o Hauraki, Pollen Street, Thames

¹⁷ based on Dr Rangimarie Pere's model of Māori wellbeing, available at

<http://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-wheke> on 20 June 2012.

- ☑ Mana Tū, Mana Ora¹⁸ – using whakairo as a vehicle for working with tāne Māori, changing attitudes towards whānau violence, ie – talking about personal journeys, exploring different ways of responding, developing anger management techniques, thinking about legacies – what they want to be remembered for¹⁹.

Composition of One's Legacy	Degree of Importance				
	No 1	Maybe 2	Yes 3	Very 4	Most 5
Loving					
Financially stable					
Promoter of healthy whanau wellbeing					
Non-violent and peaceable					
Caring, respectful individual					
Honest					
Caring, respectful and giving					
Principled					
Communicative and sensitive					
Solid and always there for loved ones					
Faithful and spiritual					
Willing to learn and make necessary changes					
















-  the effectiveness of service delivery is determined by whānau themselves
- ☑ if they think we are doing a great job they will come back and bring others with them
 - ☑ we are effective if there is less violence happening in our communities
 - ☑ whānau need to feel like their life is improving, if a service doesn't help them to do that then it is not effective
-  our priority is whoever comes through the door, it doesn't matter whether they are Māori or Pākehā, we use the same approach
- ☑ the main thing is we keep them informed of what's going on
 - ☑ we sometimes use non-Māori tools and techniques but they are not usually enough by themselves
 - ☑ a Māori approach to service delivery generally works for everyone

¹⁸ developed by Paora Sweeney when he was working for Te Korowai Hauora o Hauraki

¹⁹ the Legacy Measure was developed by Ruwhiu, L., Ashby, W., Erueti, H., Halliday, A., Horne, H., Paikea, P. (2011). *A Mana Tane Echo of Hope – dispelling the illusion of whānau violence*. Taitokerau Tāne Māori speak out. Amokura Family Violence Consortium.

Gaps and Concerns?

Funding and contracts

-  violence prevention services have always been under-funded but it's about whānau getting the service they need
 -  we are contracted for 50 whānau but work with 110
 -  working in a deficit model doesn't help our kaupapa, the funding that we get should reflect the true value/actual cost of our services
 -  anything we provide, that is over and above our contract obligations, should be reported in a way that assists the development of services
 -  we do ten dollars worth of work for a dollar if we have to, but we only give them a dollars worth of reporting
-  contracts are negotiated with each organisation separately, there is a lot of secrecy about how much funding each organisation gets to work with whānau
 -  there are huge variations/inequities in the funding levels, some get more for delivering less, some are paid on a case-by-case basis
 -  working in this type of environment is not good for relationships, it generates mistrust and hostility
 -  it would be fairer to negotiate the cost of service delivery collectively, as a region, then everyone would get the same amount
 -  Refuges provide their services for as little as \$121 per whānau whereas organisations that work with perpetrators, high risk offenders and at-risk youth get between \$1510 - \$3108 per whānau²⁰
-  contracts bring funding and peace of mind, in terms of knowing we can pay our staff and the doors will still be open next year, but the cost is our mana and autonomy to decide our own kaupapa
 -  having a contract means they own your data and that is not always best for whānau, we have a reputation around here – “what you say here stays here” - we don't want that to change, whānau need to know they can trust us
 -  we prefer not to have a contract – it's safer for our people, we can guarantee their privacy, they could be coming to see us about anything, people don't know it's about violence
 -  contracts bring restrictions and limitations that need to be managed
 -  if we accept public money we have to be accountable for the services we provide – it's all about creating a paper trail that demonstrates the effectiveness of care

²⁰ see Te Puni Kōkiri evaluation reports on Māori designed, developed and delivered initiatives by Mana Social Services Trust (Rotorua), Te Whare Ruruhau o Meri (Manurewa), Hoani Waititi Marae (Waitakere) and Te Whakaruruhau Māori Women's Refuge (Hamilton). Retrieved from <http://www.tpk.govt.nz/en/in-print/our-publications/publications> on 29 May 2012.

- 📄 we should be contracted for outcomes not outputs and data about the number of people we see and how many referrals we make, we need to find creative ways of funding a more holistic approach to service delivery
 - ✖ a generic contract with the flexibility to work across a range of programmes, models, techniques
 - ✖ we know the outcomes whānau want to achieve but our datasets have not been set up in a way that allows us to report on their progress
 - ✖ we need to define the outcomes we are working towards then capture information which shows how and when they are being achieved
- 📄 effective services evolve over time, through learning from others and the time-honoured process of trial and error, our contracts and funding arrangements need to recognise this
 - ✖ we need to know what doesn't work before we can say what works, unfortunately that type of learning can only come from experience
 - ✖ a one size fits all approach has never been good for whānau
- 📄 about 22 organisations are contracted to provide violence prevention services in Hauraki
 - ✖ there is obviously duplication and overlap that needs to be tidied up
 - ✖ only 5 of these organisations are Māori
 - ✖ whānau Māori are mostly seen by mainstream providers
 - ✖ every organisation has a contract that says they will provide culturally appropriate services that meet the needs of Māori
 - ✖ most organisations don't know how to provide a culturally appropriate service for Māori

Programmes & services

- 📄 people under-estimate the work that is done by Refuge
 - ✖ it's not just a safe house where whānau can go to get away from domestic violence
 - ✖ refuge is a retreat, a sanctuary
 - ✖ it's a place where whānau go to recover from the violence of life
 - ✖ where else can they go in our communities?
 - ✖ where do whānau go when they need healing?
- 📄 some Māori providers find it hard to deliver Te Ao Māori services
 - ✖ most of our kaimahi are Pākehā
 - ✖ our Māori clients/whānau don't have a choice, they are not asked whether they want a Māori case manager, they are simply assigned to whoever is available

- ✖ we don't have the skills/capacity to deliver a Kaupapa Māori service
- ✖ we had 3 kaimahi that could do this work but they have all moved on
- ✖ our clinical team has 16 counsellors and social workers but only 2 of them are Māori, it is difficult to recruit suitably qualified Māori staff
- ✖ we used to deliver a Kaupapa Māori anger management programme but there is no-one to run it anymore

mainstream services

- ✖ are not tikanga based
- ✖ work with individuals, not whānau/hapū, communities
- ✖ seem to think healing and recovery is a personal journey
- ✖ do not acknowledge/address social, cultural and environmental causes/factors/influences
- ✖ undermine the credibility of Te Ao Māori programmes and services
- ✖ have been doing ad hoc referrals to Māori service providers for so long they think it is the only way
- ✖ we need to turn it the other way round

Te Ao Māori services are generally seen to be an optional add-on to mainstream techniques instead of a core component of service delivery

- ✖ whānau are rarely given a choice, most of them don't know our service is available
- ✖ whānau are opting to stay with mainstream providers because they think there is nothing else

we refer Māori clients and whānau to mainstream programmes and services because there is nowhere else for them to go

- ✖ we only know of one anger management programme in Hauraki, it is delivered by the Hauraki Safety Network
- ✖ we also use their parenting and self-development programmes
- ✖ we are still sending whānau to do the Incredible Years parenting programme even though we know it's doesn't work for Māori²¹
- ✖ there is only one Māori psychiatric nurse in Hauraki, everyone loves her but DHB policy says she can only work with whānau who live in the northern part of our region

we urgently need Kaupapa Māori/Te Ao Māori programmes and services

- ✖ our strategic planning continually identifies the need for whānau-centred programmes and services
- ✖ we have referred clients to the Poutama programme but it only happens once or twice a year

²¹ Cargo, T. (2008). Māori experiences of delivering the Incredible Years parenting programme (reflections). Werry Centre. Auckland.

- ✖ we don't know much about the other programmes - when do they happen? what do they do? who runs them? are they accredited? where is the information about safety and effectiveness?
- ✖ Te Ao Māori programmes have to be accessible and available when whānau need them, a lot of opportunities are missed
- ✖ a 3 day wānanga doesn't suit everyone, weekly programmes and other delivery techniques are needed
- ✖ in other regions, Te Ao Māori violence prevention programmes run all year round, take 18 weeks to complete and whānau sometimes need to do the programme 2 or 3 times before change starts to occur²²

📖 the literature that informs health and social services contains a mountain of evidence about the risk factors for whānau violence²³

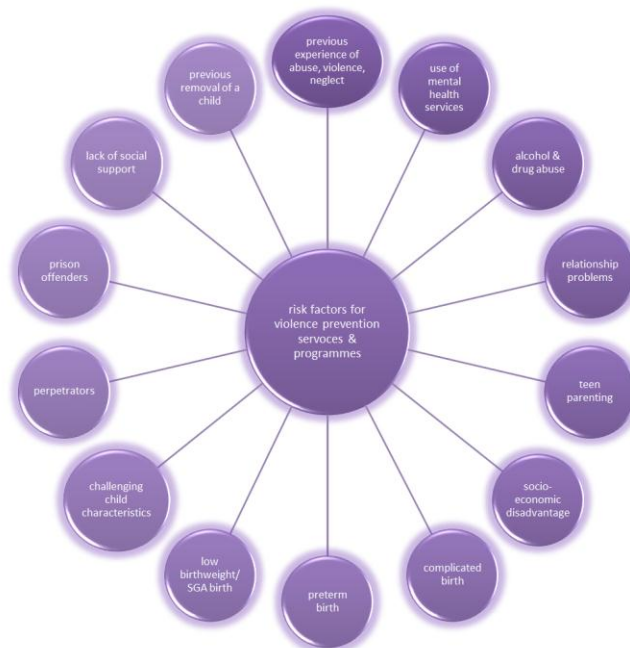


Figure 2: Risk factors for whānau violence

📖 violence prevention is a rapidly expanding industry that has become a core component of health and social service delivery

- ✖ victims and perpetrators used to be the target groups
- ✖ now it's teenage parents, mental health service users, women of childbearing age, parents with relationship problems, parents with a history of alcohol and drug abuse and parents of pre-term babies, low birthweight babies or children with challenging characteristics and many others

²² Te Puni Kōkiri, (2008). *Rangahau Tūkino Whānau. Māori Research Agenda on Family Violence*. Wellington.

²³ See Cram, F. (2012). *Safety of subsequent children: Māori children and whānau. A Review of Selected Literature*. Research Report 2/12. Wellington: Families Commission.

- ✖ there is also a tendency towards “integrated” programme delivery like, for example, combining violence prevention programmes with antenatal education, parenting education and AOD programmes
- ✖ rehabilitation programmes are also being developed to address issues like parental grief following removal of a child and the safety of subsequent children
- ✖ Māori whānau are over-represented in all of the risk groups
- ✖ Hauraki needs to focus on demonstrating the effectiveness of interventions for Māori
- ✖ if Māori providers don’t do it, someone else will

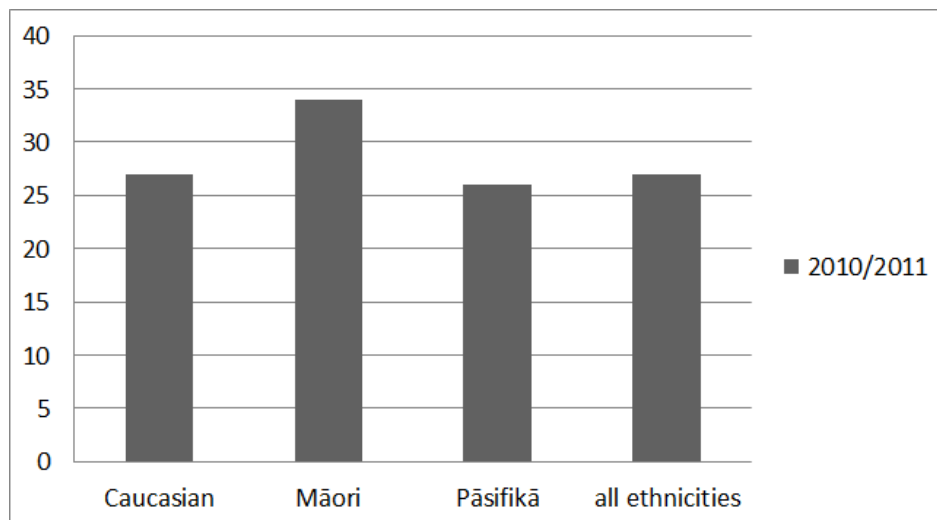


Figure 3: NZ Police Annual Report 2010/11: Family Violence reports by ethnicity

Relationships with other providers

- 📁 As Māori providers of violence prevention services we have a similar vision but we generally work in isolation from each other
 - ✖ Te Whāriki, Wāhine Ora and Ngāti Hako sometimes work together and, to a lesser extent, the HMTB may be involved
 - ✖ we all have relationships with other agencies and sectors, eg WINZ, housing, health professionals, mental health/AOD services, CYF, MSD and providers in Tauranga, Hamilton
 - ✖ to varying degrees, we also work with mainstream providers in Hauraki
- 📁 We (Māori providers) should be collaborating with each other and sometimes working with mainstream, when and if there is a need but we haven’t figured out how to do this yet
 - ✖ maybe it’s time for us to put our contracts on the table, so we know what each other does
 - ✖ this would help us streamline, collaborate, identify gaps, develop our skillsets/capacity/expertise

- ✖ we don't know much about what the mainstream providers do over there, its like working in a void
- ✖ there is no point in everyone providing the same service
- ✖ what are our strengths? weaknesses? points of difference?
- ✖ there is a fair bit of suspicion and mistrust, lots of room for improvement, relationships need to be restored, for example, we send our clients to Kerry Hennessy at the Thames Medical Centre, we find they get better care there

📖 The Hauraki Violence Intervention Network (HVIN) was meant to be about collaboration but it hasn't worked out that way

- ✖ It's all about POL 400s²⁴ and who delivers the service, its not about finding solutions that work for whānau
- ✖ our clients are mostly self-referrals, they don't come from POL 400s
- ✖ we did a cost-benefit analysis and this showed the cost of us participating in HVIN far outweighed any benefits

📖 the POL 400 process is offensive and unethical, there are no protocols for working with confidential information or protecting the privacy and anonymity of whānau, this should be paramount

- ✖ basically a bunch of providers come together and talk about information that belongs to whānau, names and personal details are thrown around the table, whānau don't always know it is happening and have no control over who is involved in the conversations
- ✖ it's meant to be about matching services with needs but it's more like a lolly scramble ... you have this one, I'll take that one ... then off they go and do their MSV²⁵ - the process is flawed
- ✖ we send various workers to the POL 400s, we don't want it to be one person's responsibility
- ✖ I was gobsmacked when I went to my first meeting, the language was so blasé and lacked sensitivity, I didn't go back for a year - they have improved heaps but could still do better

📖 MSVs give providers the authority to rock up and check a whānau out, its all about CYF²⁶ being able to say they are doing something, we know of a whānau that had 45 MSVs!!! what does that tell you? the process is inefficient and intrusive, it just adds to the stress and burden whānau are already carrying

📖 MSV data is meaningless, it doesn't tell us anything, we don't work with whānau like that, information should be given to whānau when they need it, not all at once in the very first visit so someone can tick their boxes, everyone just ticks the boxes anyway

²⁴ see Appendix Two for background information

²⁵ Minimum Standards Visit – a checklist of the information that is given to victims/perpetrators, name of the Agency that is responsible and reasons for non-engagement (if any).

²⁶ Child, Youth & Family

- 📄 the HVIN talks as if they are the face of whānau violence in Hauraki when they know we lack confidence in their process and have pulled out²⁷, they act like they still represent us
- 📄 we got involved in the campaign that linked “Its Not OK” with “Ease Up on the Drink” messages in Waihi last year
 - ✖ the accolades went to DHB, Police, Hauraki District Council and HVIN
 - ✖ Māori service providers didn’t even get acknowledged yet we were the so-called local champions that convinced our people to participate
 - ✖ the spotlight was on the higher drinking rates of Māori youth and this was linked with the risk of violence but I think they missed the mark
 - ✖ what about the poverty these kids are growing up with, they forgot to mention Māori are at greater risk of that as well
 - ✖ violence goes hand in hand with poverty and disadvantage but what are they doing about that?

Obstacles & Challenges


- 📄 the politicians have created a labyrinth of quality assurance mechanisms that have been designed to ensure the providers of health and social services are accountable for public funding and the quality of services they deliver
 - ✖ this has generated billion dollar investments in training and workforce development, performance monitoring, competency assessment, standards of practice, accreditation and professional body representation, mandatory reporting of child abuse has also been introduced
 - ✖ this has greatly undermined and diminished capacity for local service delivery
 - ✖ it is mostly affecting established grass-roots providers who have been meeting the needs of their own communities for years
 - ✖ whānau don’t seem to be any better off, the rates are still rising, it has made it harder for whānau to get support when they need it

	2009/10	2010/11
number of FV incidents recorded	49,937	55,194
number of FV offences recorded	54,104	52,408
number of FV death review investigations	15	21

NZ Police Annual Report 2010/11: Family Violence incidents, offences and death reviews²⁸

²⁷ Te Whariki has formally withdrawn from the network, Ngāti Hako and Wāhine Ora no longer attend. Te Korowai and HMTB still participate in POL 400s but have reservations about the process.

²⁸ Actual rates are higher, these are the cases that come through Police.

 Māori providers have a range of quality assurance mechanisms in place, including CYF and MSD accreditation, but no-one has Ministry of Justice approval to deliver violence prevention programmes²⁹

✖ this is an obstacle that could prevent the development of effective Te Ao Māori initiatives in Hauraki

✖ MoJ approval is not such an issue if people are self-referring but most of us work with referrals and we can only refer to accredited programmes that are delivered by approved providers

✖ CYF accreditation should make it easier to get MoJ approval but the process will still take time, for example, programme outlines need to be developed and submitted with the application

✖ Will MoJ approval help us to create a professional development/training programme that is linked to the NZQA framework?

✖ can we deliver programmes and training under an umbrella organisation like Te Wānanga o Aotearoa?

 Pita Sharples always envisaged Kaitoko funding would be used to strengthen local capacity for delivery of Kaupapa Māori parenting programmes³⁰


✖ it is disappointing the Kaitoko funding that came into Hauraki hasn't been used for this

✖ a number of Kaupapa Māori parenting programmes and training opportunities have been developed, eg - Whānau Whakapākari³¹; Hakuitanga, Hakorotanga³²; Te Atawhainga Te Pā Harakeke³³; Whānau Toko I te Ora³⁴

✖ with the latest round of welfare reforms, it is virtually compulsory for teen parents and beneficiaries to attend parenting classes

✖ most of our teen parents and beneficiaries are Māori

✖ developing a parenting programme that is responsive to the needs of Māori has to be a priority

 the advancement of Te Ao Māori initiatives and opportunities is often undermined by our own people - Māori clinicians, service providers, whānau members – who continually defer to/give legitimacy to the dominate culture

²⁹ service specifications for MoJ approval are determined by the Domestic Violence (Programmes) Regulations 1996

³⁰ Cram, F (2012) *Safety of Subsequent Children: Māori Children & Whānau. A Review of Selected Literature. Report 2/12.* Wellington: Families Commission.

³¹ Herbert, A. (2001) Whānau Whakapākari: A Māori centred approach to child rearing and parenting training programmes. University of Waikato, Hamilton.

³² developed by Te Komako, Māori Training Unit, Early Childhood Development, Ministry of Education

³³ Cargo, T., & Cram, F. (2003). Evaluation Report. International Research Institute for Māori & Indigenous Education, Auckland.

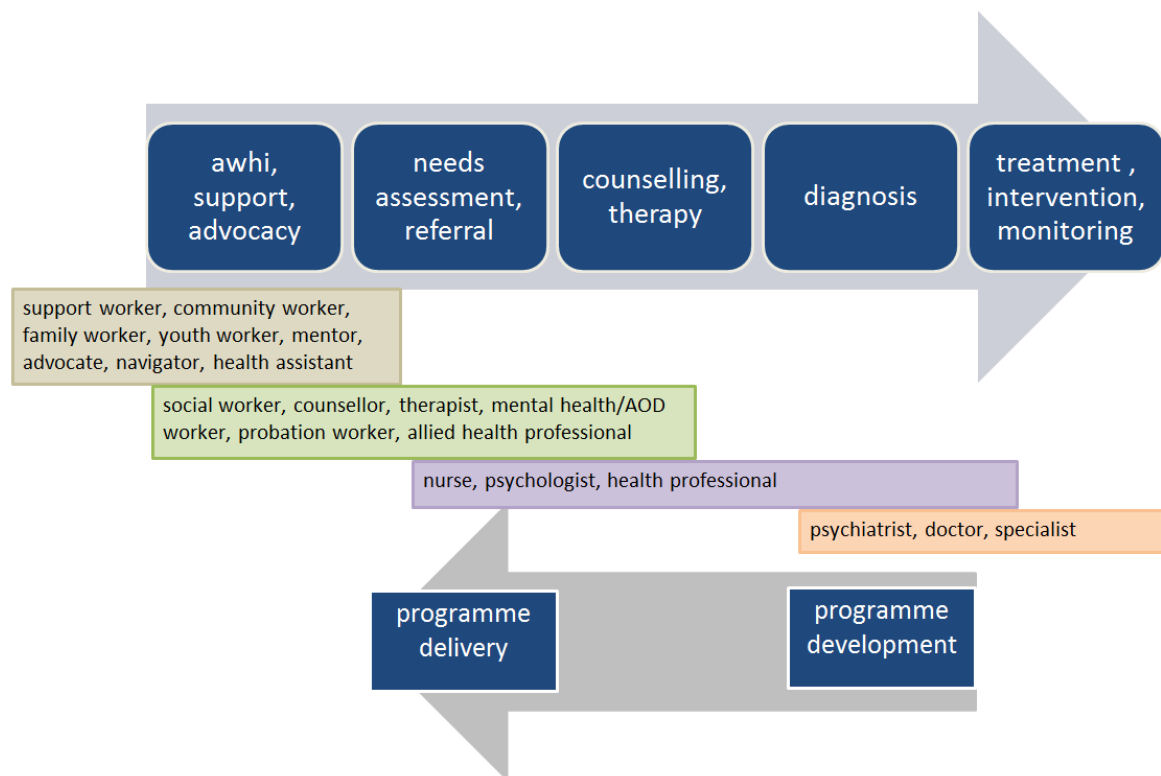
³⁴ Livingstone, I. (2002). Evaluation Report of a Māori parenting skills programme. Ministry of Education, Wellington.

- ✖ the other day there was a Hui Āwhinatia for Kai Mahi Māori who work in whānau violence and two of our Māori providers sent their tauwi staff members along!
- ✖ the voices of Kai Mahi Māori have been silenced by mainstream delivery models in Hauraki for so long
- ✖ Māori providers of violence prevention services should know that Kai Mahi Māori need some time to themselves, to re-claim and re-create their own Te Ao Māori space
- ✖ our knowledge is slowly being whittled away
- ✖ like every time we choose to use “Its Not OK” instead of “E Tu Whānau”³⁵ promotion material
- ✖ and when we stand back and allow Pākehā to karanga on our marae
- ✖ being Māori has become a competency tick that anyone can buy
- ✖ why are we abdicating (renouncing, forsaking, abandoning) our roles and responsibilities as tangata whenua?
- ✖ it is a takahia on our mana, it is marginalizing our voice!
- ✖ we need to talk about the ethics, boundaries, standards of practice that define our work, as Kai Mahi Māori in Hauraki

🖨 tertiary study, standards of practice, competency assessment, performance monitoring, registration and annual practicing certificates are hallmarks of the “suitably, qualified” practitioner that has rapidly become the preferred provider of health and social services in the accreditation environment

- ✖ this is underpinned by professional boundaries that increasingly define the roles and responsibilities of publicly funded practitioners and clinicians
- ✖ generally speaking - support workers, community workers, whānau navigators and mentors do advocacy, mentorship and support services
- ✖ assessments, referrals and counselling is done by social workers, counsellors and therapists
- ✖ psychologists and doctors do treatments and interventions and also develop programmes that are delivered by allied health professionals
- ✖ this type of hierarchy is problematic for Māori practitioners who are less likely to have the “academic” qualifications that are needed to become registered professionals
- ✖ so-called “unqualified” Māori practitioners, who have spent their lives providing a range of whānau violence services in their own communities, including assessments, counselling and therapeutic interventions, face redundancy in the quality assurance environment
- ✖ its all about transparency and compliance
- ✖ we need an accreditation system that acknowledges the value of experience and empowers Māori practitioners to continue their involvement in violence prevention service delivery

³⁵ developed by the Māori Reference Group (to the Taskforce for Action on Violence Within Families), Ministry of Social Development



Professional boundaries and hierarchies within the helping professions³⁶

🖨️ we don't have a database that allows us to compare the effectiveness of Te Ao Māori and mainstream models of service provision for whānau Māori in Hauraki but this would be such a good idea

- ✖ first we need to define what is meant by effective service delivery then set up a database that can identify change over time
- ✖ we need to know what data is currently collected and how it is reported or used to inform delivery
- ✖ we need good baseline data about the prevalence of risk factors, types of services and other variables of relevance
- ✖ some personal attributes would need to be considered, for example, it is harder to work with whānau who think Māori models have nothing to offer them
- ✖ we urgently need relationships and protocols that enable us to aggregate data, analyse information across organisations and take a whole of population view of service delivery in Hauraki
- ✖ we have to do this in a way that doesn't compromise the safety, privacy, anonymity and confidentiality of whānau

³⁶ schematic illustration only, developed for the purposes of this report



local Councils have been inflicting violence on Hauraki whānau Māori for years and they have never had to take any responsibility whatsoever for their actions

✖ yet we would become criminals if we were to inflict the same level of violence on them

✖ how do we turn a negative into a positive?

✖ how do we develop meaningful relationships with our Councils?

✖ how can we collaborate, work in partnership?

✖ imagine if we could work together, to create a violence-free Hauraki

✖ how can we help the Councils to take a leadership, promotion and advocacy role?

✖ when will the Council take this responsibility seriously?

✖ they need to introduce bylaws and policies that help to reduce the harm that violence causes, eg - genuinely valuing Māori identity and the few remaining ancestral lands in Hauraki would be a start, reducing the number of alcohol outlets and pokie machines would also help

TE AO MĀORI ASPIRATIONS

What is Kaupapa Māori?







Kaupapa Māori is a term that helps to distinguish Māori approaches to service delivery from mainstream methods and techniques. It has been widely used in education and research sectors and is underpinned by a number of philosophies, theoretical principles, methodologies³⁷.

Within health and social services, the terms Kaupapa Māori, tikanga Māori and culturally appropriate service delivery are often used inter-changeably. There is concern, however, the application of these concepts in service delivery settings is interpreted narrowly, and often reduced to little more than removal of shoes and the prayers to begin and end meetings. As an alternative, the notion of “Māori designed, developed and delivered” (interventions, programmes and services) has been gaining popularity³⁸.

In Hauraki, Māori providers tend to talk about Te Ao Māori programmes and services. Generally speaking, this refers to systems and processes that:











- ☑ validate and legitimise Māori concepts, worldviews, ways of being
- ☑ apply Māori methods, models, techniques, resources, strategies
- ☑ foster the use of te reo and tikanga Māori
- ☑ strengthen Māori culture and identity
- ☑ create opportunities for self-determination (rangatiratanga)
- ☑ promote Māori values and aspirations
- ☑ improve the health and wellbeing of whānau/hapū/iwi
- ☑ help to build the Hauraki nation

Te Ao Māori aspirations for Hauraki violence prevention services are firmly underpinned by visions of:

-  “By Māori, For Māori” models of practice
-  leadership, knowledge generation and capacity building
-  Māori service providers collaborating and working together to transform and heal whānau violence in Hauraki
-  services that address the historical, political, environmental, systemic and socio-cultural determinants of whānau violence
-  strategies, models, policy directions, training packages, resources and promotion campaigns that have been informed by mātauranga Māori
-  robust tools and techniques that confirm who we are as Māori

³⁷ go to www.kaupapamaori.com for more information

³⁸ Personal communication, Harry Tam, Manager, Te Puni Kōkiri on 29 May 2012.

-  collecting data, generating knowledge and building an evidence-base that is relevant and meaningful for whānau in Hauraki
-  integrated datasets that assist the identification and projection of service specifications and needs
-  critical analysis of mainstream services and techniques to identify opportunities for networking, training, improving the effectiveness of delivery
-  implementing priorities, directions and workforce development themes that meet the needs of Hauraki Māori
-  standards of practice, performance monitoring frameworks and accreditation processes that have been informed by Māori values and realities
-  flexible contracting arrangements that value Māori outcomes and worldviews
-  whānau, hapū, iwi having the skills/knowledge/resources to resolve family violence issues within their own communities
-  opportunities to explore and define how tikanga Māori informs effective service delivery for Hauraki whānau/hapū/iwi, such as
 - ☒ the use of whakapapa, purākau, mātauranga, hoa haere, whakatauāki, waiata, karakia, whaikōrero, mōteatea as techniques for conflict resolution, healing, self-development, competency assessment
 - ☒ a flexible approach, finding the meanings that make sense, using the right tikanga, for the right reasons, at the right time
 - ☒ applying holistic values and philosophies in the development of interventions and timeframes for measuring changing, eg – using mirimiri, romiromi, rongoa, tohi, pure ceremonies, working with te tuakiritanga, understanding mauri, healing the body, mind, spirit and soul; working with the whole whānau not just victims or perpetrators
-  promoting publicity campaigns around key messages that have relevance for Hauraki Māori, eg
 - ☒ whānau violence is a cultural oxymoron – violence is a transgression of whānau³⁹
 - ☒ manaakitanga is providing a “surrogate” whānau environment for as long as it takes
 - ☒ using kaitiakitanga analogies like “from the mountain to the sea”, “change takes 7 generations to achieve”, what we do to Papatuanuku is symptomatic of how we treat Te Whare Tangata
-  actively engaging in, and building on, the wisdom, paradigms and discourse themes of tangata whenua and other indigenous people, eg:
 - ☒ violence damages the mauri of victims, perpetrators and whānau, it creates dis-ease and imbalance that leads to a state of kahupō or spiritual apathy, in which life will have no purpose or meaning⁴⁰

³⁹ Personal communication, Paraire Huata, 29 June 2012

⁴⁰ Kruger, T., Pitman, M., Grennell, D., McDonald, T., Mariu, D., & Pomare, A. et al. (2004). *Transforming whānau violence – a conceptual framework. An updated version of the report from the former Second Māori Taskforce on Whānau Violence*. Te Puni Kōkiri, Wellington.

Future directions for Te Poipoia

Te Poipoia presents a platform, and opportunity, for Māori providers of whānau violence services to work together, in our own unique way, to find the pathways, directions, solutions that are needed to ensure Hauraki is violence-free.

Te Poipoia is:

- ☑ a vehicle
- ☑ a catalyst
- ☑ a focus for collaboration, coming together, representing the Hauraki Nation
- ☑ a forum for discussion, decision-making, critiquing the many faces of whānau violence in Hauraki and identifying our own strategies

Whenever there is a spike, we come together informally as service providers. This needs to get stronger, more formalised. There is not a lot of good kaupapa stuff around, we need to find it for ourselves, our work is too reliant on western models, they have their place but our Māori models will do it better. We need to wānanga, engage in programme development, support each other to do the things that we do well.

Te Poipoia will:

- ☑ allow us to do this uniquely, as Hauraki Māori
- ☑ maximise the potential that lies within whanaungatanga - the links and networks that already bind us together
- ☑ enable us to operationalize a vision that we have defined for ourselves

There may be other organisations that want to be part of it, but for now, we need to focus on getting it right for us.

- ✖ we will find bigger and better solutions if we work together
- ✖ we are still learning how to collaborate with each other, we don't know what that means, we don't trust each other yet
- ✖ it cannot be led by one organisation
- ✖ when we have one lead provider then everything goes that way, by default
- ✖ we all need to step up to the mark
- ✖ we all need to take ownership
- ✖ if it works for us, it will work for whānau, hapū, it will provide a model, help them to find their own solutions

Te Poipoia was launched around the time the HVIN was set up but we let Te Poipoia take the back seat, why did we do that? It helped when we sat down and talked about the issues that affect us, as whānau Māori. The drivers that brought us together then are still there, we just need to dedicate some time to do it. The milestones and objectives we identified haven't been achieved but they are still

relevant. We were building on the Mauri Ora Framework⁴¹, we were working towards:

- ☑ dispelling the illusion that whānau violence is normal and acceptable
- ☑ removing opportunities for whānau violence to be perpetrated
- ☑ teaching transformative practices based on Māori cultural imperatives that provide alternatives to violence

The vision was about publicity campaigns, promoting our own messages, networking, developing new services and programmes, collaborative projects, research. Nothing has changed, we just need to figure out how to get there. Are we serious this time? Do we want it to work? Are we ready to make a commitment, not just at a strategic level but at a practitioner level and a whānau level.

1. Does your organisation think collaboration amongst Māori providers is the best way of delivering whānau violence programmes and services in Hauraki?
2. Does your organisation want to collaborate with other Māori providers to address whānau violence services in Hauraki?
3. Does your organisation think all of the providers in this collaboration should be equally accountable for the delivery of whānau violence programmes and services?
4. Does your organisation think Te Poipoia Tukino o Hauraki is a vehicle that would help to address whānau violence in Hauraki?
5. Is your organisation willing to be involved in the development and implementation of Te Poipoia strategies, milestones and objectives?
6. Is your organisation willing to discuss, and work towards, a collaborative contract for development and delivery of whānau violence services in Hauraki?
7. Is your organisation willing to be involved in the development and implementation of a collaborative strategy for monitoring and reporting the effectiveness of whānau violence services in Hauraki?
8. Will your organisation allow Kaimahi Māori to participate in a collaborative workforce development strategy?

It's pretty obvious, collaboration around Te Poipoia goals and objectives would be an awesome pilot for the Hauraki Whānau Ora collective. If we get it right here everything else will follow.

⁴¹ Kruger et al (2004), ibid

Priorities⁴²

Leadership

- ✓ create pathways and mechanisms for effective collaboration across Māori providers (Te Poipoia stakeholders)
- ✓ advocate/raise the profile of Te Ao Māori programmes, training opportunities and services, make them visible and accessible
- ✓ identify a set of outcomes/indicators that enables the effectiveness of service delivery to be measured/monitored from a Te Ao Māori perspective
- ✓ negotiate flexible/collaborative/sustainable outcomes-based contracts that meet the aspirations of Māori providers
- ✓ broaden networks/partnerships, eg - establish beneficial relationships with Councils, media, other funding agencies

Changing Attitudes & Behaviours

- ✓ foster the use and distribution of E Tū Whānau resources
- ✓ gather whānau stories/perspectives about their experience of violence, understand the dynamics that drive whānau violence in Hauraki
- ✓ promote Te Ao Māori violence prevention programmes, training opportunities, quality assurance mechanisms
- ✓ improve access to Te Ao Māori programmes, training opportunities, services
- ✓ develop/implement Te Ao Māori publicity campaigns that address the needs of Hauraki whānau

Ensuring Safety & Accountability

- ✓ strengthen capacity for Te Ao Māori programme and service delivery, build on models that have been developed by others⁴³
- ✓ identify Te Ao Māori practice standards, professional development pathways, competency assessment frameworks and accreditation mechanisms that are responsive to the needs of Hauraki kaimahi/whānau
- ✓ gain MoJ approval for development and delivery of Hauraki violence prevention programmes and training opportunities
- ✓ clarify protocols/frameworks for gathering data and sharing information across organisations
- ✓ generate an evidence-base that informs the effectiveness of Te Ao Māori service delivery

⁴² developed around the E Tū Whānau programme of action themes

⁴³ such as Te Kaiawhina Ahumahi ITO Certificate/Diploma in Social Services – Abuse, Violence, Neglect, developed by Moana Eruera

Effective Services










- ☒ create a working definition of effective service delivery for Hauraki whānau
- ☒ scope the breadth/content/direction of current service delivery, data collection, performance measures and reporting templates
- ☒ identify gaps/inconsistencies in policy/protocols, eg DHB regions, POL 400 referral process
- ☒ develop and implement Te Ao Māori service delivery specifications, data collection frameworks and quality assurance mechanisms
- ☒ gather/analyse baseline socio-demographic data that enables projection/evaluation of Te Ao Māori service delivery/workforce development needs, eg – the number/age-group of Māori mental health service users, offenders, teenage parents
- ☒ identify Te Ao Māori workforce development needs
- ☒ identify Te Ao Māori research needs

Understanding & Developing Good Practice

- ☒ develop Te Ao Māori standards of practice and performance monitoring mechanisms
- ☒ identify/address Te Ao Māori training and professional development needs
- ☒ create/implement Te Ao Māori workforce development plan
- ☒ create/implement Te Ao Māori research strategic plan












Training Needs

Te Poipoia members often talked about creating a training and professional development package that addresses the needs of Kaimahi Māori in Hauraki. The actual content of such a training package was seen to be a work in progress, that would evolve over time, but the following themes were evident.








-  opportunities to wānanga/discuss/learn about Te Ao Māori service delivery, eg – what is Te Ao Māori? what does good practice look like? how to keep themselves safe in non-Māori and Māori service delivery settings? how to understand/apply Māori values, tikanga, worldviews in day-to-day practice? What does violence look like for whānau Māori in Hauraki?
-  orientation/familiarisation with the content/objectives of Te Ao Māori violence prevention programmes, particularly those that have been developed in Hauraki, eg - Ko Au, Poutama; Hōmai te Waiora ki Ahau; Mana Tū Māna Ora; Legacies; Whānau Whakapākari; Hakuitanga, Hakorotanga; Te Atawhainga Te Pā Harakeke; Whānau Toko I te Ora
-  clarification of the pathways for referring whānau to Te Ao Māori programmes/services within day-to-day practice
-  Te Ao Māori standards of practice and competency assessment frameworks
-  strengthening capacity for delivery of Te Ao Māori programmes, ie – selecting/training appropriate Kaimahi
-  practice standards for Māori provider organisations who employ non-Māori staff to work with Māori
-  empowering local champions and change agents
-  gathering data, measuring outcomes and generating a relevant evidence base
-  transmission of knowledge about wider policy directions and implications, eg – E Tū Whānau Ora Programme of Action for Addressing Family Violence 2008-2013 priority areas, guiding principles, funding opportunities; the Families Commission Strategies for Preventing Child Abuse (2012)

SYNERGIES WITH WIDER POLICY DIRECTIONS

E Tū Whānau Ora - Māori Reference Group to the Taskforce for Action on Family Violence - Work Programme 2011-2012 (selected items only)





-  improve/develop local co-ordination
-  collaboration/linking of services within each community
-  enable local communities to determine the most appropriate mechanisms and initiatives to respond to family violence in their region
-  supporting and encouraging local leadership - partnerships with local authorities, identify local leaders who can initiate change, publicity campaigns, developing community action tools
-  outcomes based contracts
-  strengthen community capacity to identify own solutions
-  build on E Tū Whānau campaign
-  support champions of local change
-  take a 3-way approach to youth relationship violence - targeted consultation, working in communities, developing school resources
-  look at uptake of programmes for protected people in the Family Court
-  continue to promote the Mauri Ora conceptual framework – 3 fundamental tasks for addressing violence:
 - ☒ Dispelling the illusion that violence is normal, acceptable or culturally valid;
 - ☒ Removing the opportunity for violence to take place;
 - ☒ Teaching transformative practices for the liberation of whānau.

Te Puni Kōkiri – Work Programme on Family Violence




-  have invested in literature review, evaluations of effective interventions, Rangahau Tūkino Whānau⁴⁴
-  currently have watching brief but can support capacity building/development
-  recognise the need to mobilise whānau, no point introducing more policy, whānau need to be active participants in changing their own futures
-  Māori providers need to take responsibility for managing/designing/monitoring their own services
-  aim to support transformation of Māori whānau/organisations
-  recognise limitations of current contracting arrangements – not funded for holistic, whānau-based, wrap around service delivery, contracts can be restrictive, accreditation processes can be unrealistic
-  providers need to be able to say “we believe we can accredit our own and this is how we are going to do it!!!”

⁴⁴ Te Puni Kōkiri, (2008). Māori Research Agenda on Family Violence.

Ngā Pae o te Maramatanga – various investment themes




-  What barriers inhibit health and social wellbeing for Māori people? How can these be overcome?
-  What is meant by health and social wellbeing in the Māori context? What is the potential value to wider society?
-  What successful approaches to healing might be developed through examining indigenous knowledge and historical Māori healing practices?
-  What skills, abilities and curricula can be developed from indigenous knowledge and how do they contribute to New Zealand education?

Health Research Council of NZ – various funding streams

-  Ngā Kanohi Kitea Community Grants to develop Māori capability and knowledge, ensure effective service delivery, investigate a well-defined need, eg
 -  Ngā Kanohi Kitea Development Grant \$10K over 3 months to assist preparation of a full project proposal
 -  Ngā Kanohi Kitea Full Project Grant \$200,000 over 18 months to investigate a research question

Violence Prevention Partnerships with Regional Councils

Several Councils have adopted collaborative partnership models to address violence prevention needs, eg

-  Manukau City Council - Tomorrow's Manukau - Eliminating Family Violence Implementation Team
-  Waitakere City Council - Partnering Policy for Waitakere – Taskforce on Family Violence⁴⁵
-  On 2 March 2012, Auckland Regional Council & MSD hosted a meeting of Family and Sexual Violence Prevention, at Orakei Marae - looking at the development of a violence prevention strategy i⁴⁶

⁴⁵ Available from www.waitakere.govt.nz

⁴⁶ <http://www.nzfvc.org.nz/sites/nzfvc.org.nz/files/F%20&%20SV%20prevention%20hui%20-%20Findings.pdf>

APPENDIX ONE

Checklist for Ethical Review

Checklist: Does this Project Need Ethical Review ?

source: http://www.ethicscommittees.health.govt.nz/moh.nsf/indexcm/ethics-ethicalprocess-whatresearch?Open&m_id=4.1 retrieved 19 April 2012

Project Title: Evaluation of Kaupapa Māori Violence Prevention Services
Location: Hauraki
Researchers: Te Whariki Manawahine o Hauraki

Health and disability research that involves human participants (whether health or disability support services consumers, healthy volunteers or members of the community at large) must be submitted for ethical review where the research:

	Yes/No
compares an established procedure with other procedures that are not regarded as established	x
involves access to personal information for purposes other than direct consumer care or clinical audit	x
seeks to further scientific or professional knowledge by means of questionnaires, interviews or other techniques of information gathering, or by means of laboratory analysis of human blood or tissue from living people, cadavers, or discarded body tissue	x
is conducted by a government department, except where a statutory exclusion applies (e.g. Statistics New Zealand)	x
is observational research or a physiological study	x
is a clinical trial	x
involves the use of radiation, organ imaging or surgical technique	x
involves innovative practice	x
is a new treatment or intervention which uses pain or deprivation of basic food or drink as a means to change behaviours.	x
is a study that requires ethics committee review, in accordance with the National Ethics Advisory Committee's Ethical Guidelines for Observational Studies.	x
Outcome: This project needs review by a regional ethics committee	NO

Signed:

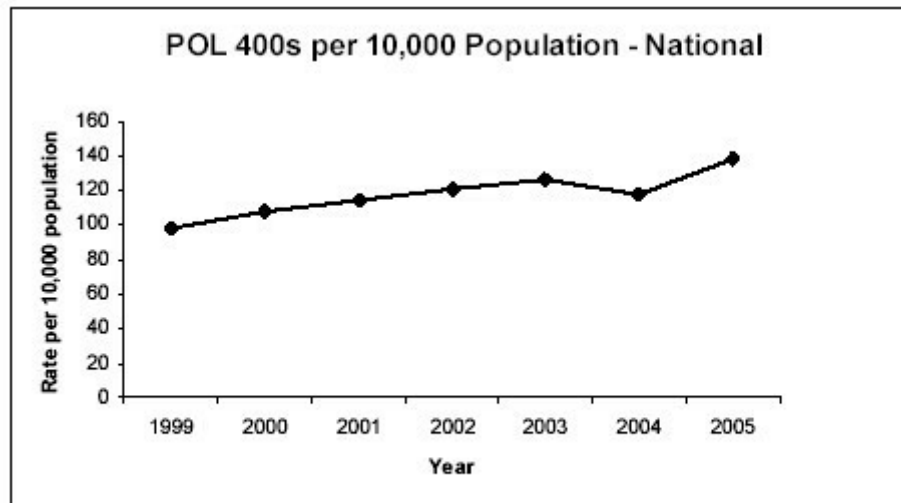
Position:

Date:

[Handwritten signature]
 Managing Chairperson Te Whariki Manawahine o Hauraki
 31/05/2012

APPENDIX TWO: OVERVIEW OF THE POL 400 PROCESS





A POL 400 is the code given to a Police form that is completed by staff who attend incidents or offences involving family violence. It is difficult to access up-to-date data, but the available information suggests the number of POL 400 forms filed each year is generally increasing. Between 1999 and 2005, the rate of POL 400s increased by 25% from 98 per 10,000 population to 138 per 10,000 in 2005.



Source: New Zealand Police
















Family Safety Teams (FSTs) were introduced in 2004 as a joint initiative between NZ Police, Ministry of Justice, and Ministry of Social Development (Child Youth and Family) in collaboration with the community sector. They aim to provide a co-ordinated response to family violence. Between 2004-2007, the FST budget created \$15.2 million of new funding for Police, Justice, and MSD (CYF). FSTs were set up to inform the development of national best practice and promote consistent standards of practice amongst agencies working with those experiencing violence⁴⁷.

Te Rito, the New Zealand Family Violence Prevention Strategy, was published by the Ministry of Social Development in 2002. Under this Strategy, MSD has funded the establishment of 38 Family Violence Intervention Networks (FVIN) throughout New Zealand. Each network is made up of representatives from government agencies and various community organisations in accordance with local needs but every FVIN is funded to employ a co-ordinator and provide a range of local activities, such as:

-  regular information-sharing meetings
-  family violence training and seminars
-  promotion of family violence services
-  a forum for discussing the information contained in POL 400 forms, ie – deciding which government and community organisations should work with the family.

⁴⁷ Note – the latest report on FST activities was completed in 2008 and reported on 2005 data obtained from 3 pilot initiatives.

The Hauraki Family Violence Intervention Network (HFVIN) was established about 3 years ago (around 2008) and involves a number of community and government agencies, including:

-  Child Abuse Prevention Services (CAPS) – also the host institution
-  Hauraki Safety Network
-  Relationships Aotearoa – Hauraki
-  Thames Baptist Community Ministries
-  Citizens Advice Bureau
-  Pathways
-  People Relying on People (PROP)
-  Stepping Out – Hauraki
-  Whitianga Community Services Trust
-  Safer Homes in New Zealand Everyday (SHINE)
-  Victim Support Hauraki
-  Te Korowai Hauora o Hauraki
-  Hauraki Māori Trust Board
-  NZ Police
-  Child, Youth & Family

APPENDIX THREE:

SCHEDULE OF MEETINGS & PARTICIPANTS

Date	Organisation	Position/role	Purpose
30/3/12	Te Whariki Manawahine o Hauraki	Management	vision, challenges
16/4/12	Te Kūpenga o Ngāti Hako	Management/Kaimahi	vision, experience, challenges, service delivery, contracts
27/4/12	Te Korowai Hauora o Hauraki	Kaimahi	vision, experience, challenges, service delivery, contracts
10/5/12	Amokura Collaboration	Governance	programme development
11/5/12	Amokura Mana Tāne	Kaimahi	programme delivery
18/5/12	Wāhine Ora	Management/Kaimahi	vision, experience, challenges, service delivery, contracts
21/5/12	Child, Youth, Family	Team Leader – Violence Prevention	policy directions
22/5/12	Ministry of Justice	Domestic Violence Advisor – Programme Approval	accreditation for programme delivery
23/5/12	Child, Youth, Family	Accreditation Advisor	accreditation scope
25/5/12	Hauraki Māori Trust Board	Management	vision, experience, challenges
25/5/12	Department of Corrections	Rehabilitation & Reintegration – National Manager	policy directions, environment scope
28/5/12	Te Puni Kōkiri	Whānau & Social Policy – Manager	policy directions, programme development
29/5/12	Te Puni Kōkiri	Whānau Violence Research, Effective Interventions	environment scope
31/5/12	Te Whariki Manawahine o Hauraki	Management/Kaimahi	vision, experiences, challenges, service delivery
31/5/12	Te Korowai Hauora o Hauraki	Kaimahi	programme development
29/6/12	Te Poipoia/Māori Service Providers	Kaimahi	wānanga/discussion about report themes