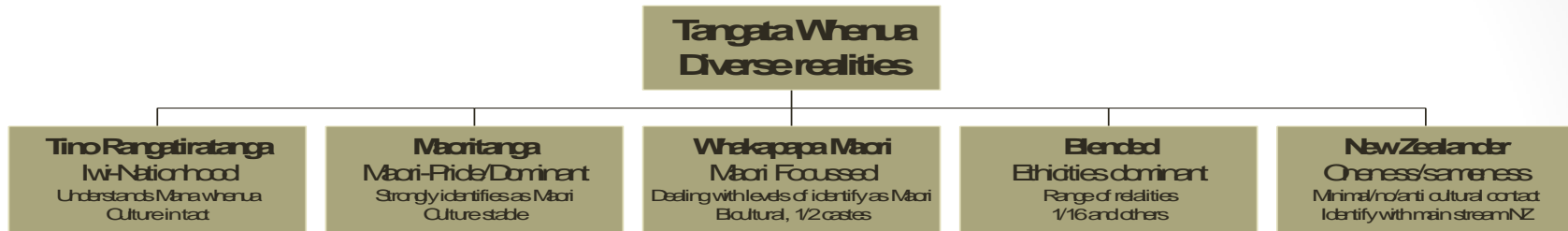


# Whānau Ora: A Critical Engagement

Working with Māori, in Māori spaces, using Māori tools of engagement to develop strategic planning mo āpopo

Dr Leland A Ruwhiu

# diverse realities impact on Whanau ora



- Our view
- Our ways
- Our aspirations
- Our voices
- Our stories
- Our places
- Our time

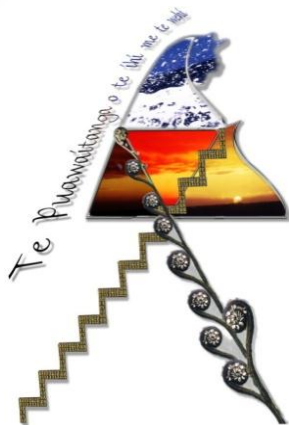
# My non negotiables

- Not interested at all in entering into this debate without my tikanga in tact.
- No energy nor time to look at Tauivi development.
- For example . . . Average life span - Maori male in Aotearoa.
- More interested in clearly identifying my place in the development of whanau
- Gangan's contribution . . .

# Key points

- Dads contribution - wairua
- Wairua moments/An Epiphany/an Aha moment.
- “I will not let anyone walk through my mind with their dirty feet” Mahatma Gandhi
- “Humble beginnings keeps me grounded as it reminds me of the struggles to get me to where I am today” Riki Paniora (2009)
- Riki Paniora’s contribution
- Oppression & meeting at the border





**LENIC**

## He Wero



- What are our land marks and our stories that identify who we are?
- Are the rights of the whanau (family) more important than the rights of the individual?
- Should important pieces of information be written down or kept in people's hearts?
- What level of respect do you give to people, is it according to their achievements or their seniority i.e. age?
- Is an individual a whanau and can you become whanau to those you work with?
- Why do wahine wear black at tangi?
- How is it that we are encouraged not to talk about ourselves?

# Work the thinking . . .

- Lets break Bread . . .



# Whānau ora framework

- Ko Au
- He ngakau Māori
- Te Mahi whakamana
- Measured by:
  - Wairua
  - Whānau
  - Tikanga Matauranga
  - Mauriora
  - Mana
  - Ko au

# Māori Social Policy

Dr Leland A Ruwhiu



# Five Key Characteristics of Māori Social Policy

- History is an integral part of Maori social Policy.
- Maori conceptual frameworks are a critical part of Maori social policy.
- Maori methods of practice.
- Maori participation/ownership.
- Integrated policies

# Five key principles

- Continuity.
- Cultural integrity.
- Cultural relevance.
- Tino rangatiratanga.
- Integration/balance.

# Five key goals

- Five key goals
- The promotion of Maori wellbeing at all levels.
- The promotion of Maori identity.
- The promotion of self-management.
- The promotion of development.
- The promotion of generosity.

# Whānau Ora – Social Policy

Dr Leland A Ruwhiu,

# Report of the Taskforce on Whānau-Centred Initiatives

- Was written for the Hon Tariana Turia - Minister for the Community and Voluntary Sector.
- Taskforce membership
  - Mason Durie (Chair)
  - Rob Cooper
  - Di Grennell
  - Suzanne Snively
  - Nancy Tuaine
- The Taskforce was convened in late June 2009 and was required to report back to the Minister with its findings and recommendations in January 2010.
- As required, the Taskforce provided updates to the Minister at two-monthly intervals starting in July 2009, and released a discussion paper for public for engagement in October 2009

# Taskforce purpose

- To construct ‘an evidence-based’ framework that will lead to:
  - strengthened whānau capabilities
  - an integrated approach to whānau wellbeing
  - collaborative relationships between state agencies in relation to whānau services
  - relationships between government and community agencies that are broader than contractual
  - improved cost-effectiveness and value for money.

# Actions taken

- The Taskforce developed the framework based on a review of relevant literature,
- the experiences of health and social service agencies, an analysis of oral submissions received at 22 hui throughout the country,
- and over 100 written submissions from individuals and organisations.

# Common themes emerged

- In particular, the need for Whānau Ora to demonstrate a 'Māori heart',
- To ensure local representation in decision-making,
- To reinforce minimal bureaucracy,
- To reflect whānau Ora sustainability
- To be adequately resourced,
- To incorporate a research and evaluation component
- And to be based on quality relationships between whānau, providers and iwi.



# The Context & Definition of Whānau

- Whānau has been variously defined but generally refers to Māori who share common descent and kinship, as well as collective interests that generate reciprocal ties and aspirations.
- Whānau are built around familial ties that extend over three, and usually more, generations.
- The links between whānau members do not depend on specific tasks but on ongoing relationships based around shared lines of descent and conjugal associations.
- They are built around cultural values such as generosity, hospitality, sharing and mutual respect.
- Intergenerational connections are reflected in similar genetic patterns, similar heritage, similar names and similar obligations.
- They generate bonds that cannot be dissolved even when alienation occurs.
- Whānau have long histories that are measured in generations rather than years.

# Continued

- In earlier years, members of whānau lived in close proximity to each other and were able to share in the collective activities with relative ease.
- Caring for children, gathering food, building houses and farming whānau land were examples of shared functions that whānau were able to undertake for a common good.
- The need for government intervention was relatively infrequent. However, with changing social and economic policies, those characteristics have been eroded and the closeness that previously existed is no longer evident, at least to the extent that it was.
- Several factors have led to a substantially modified whānau environment: the depression in the 1930s, the 1939-1945 World War, and since the mid-1940s progressive urbanisation, now coupled with globalisation, have created distance between whānau members so that whānau households may exist in different parts of the country or even across different countries.
- Though whānau are still connected, opportunities for close interaction have been attenuated.
- At the same time, new communication technologies have created fresh links that
- hold promise for whānau connectedness.
- Younger whānau members, for example, increasingly use social networking tools such as Facebook and YouTube to maintain links with cousins, uncles, aunts and siblings.

# Continued

- The concept of whānau has been applied to people who work collaboratively in order to meet specific purposes.
- Parents and children who attend the same Kōhanga Reo, for example, or who are part of the same sports team or cultural group, often describe themselves as whānau.
- Successful whānau functioning depends on a level of cooperation and interdependence coupled with a commitment to shared objectives and a shared cultural perspective.
- In contemporary times whānau has also often been used as a synonym for family and sometimes as an equivalent of household.
- Many Māori families do in fact spend much of their lives as members of household units rather than extended families and may have infrequent contact with other whānau members.
- Similarly a two-generational unit may often be the norm, at least on a day-to-day basis.
- City living has resulted in extended neighbourhood relationships so that, rather than drawing on the resources
- of the wider whānau, metropolitan Māori families may depend more on friends or community when immediate help is needed.
- That does not diminish their connections to their own whānau but recognises the realities of their situations and the difficulties they may have in connecting with other whānau members.
- Although mindful of the changing realities for whānau and the geographic distance that has occurred between whānau members, the Taskforce has interpreted whānau to mean a multi-generational collective made up of many households that are supported and strengthened by a wider network of relatives.

# Continued

- Whānau Transitions (four trends to consider)
  - the rate of growth is relatively high (compared with the total New Zealand population),
  - the median age is relatively young (22 years),
  - the population is ageing, and
  - the population is mobile (both nationally and internationally).

# Continued

- These transitions will inevitably impact on
  - the economic and social circumstances of whānau and will require adaptations to meet changing needs.
- The Taskforce
  - recognises the dynamic nature of whānau,
  - the need for a future-focused approach to whānau wellbeing,
  - and an equal need to take an adaptive approach to whānau interventions.

## Foundational to this framework

- Is a wider societal context that recognises the position of Māori within New Zealand.
- Te Tiriti o Waitangi, the Treaty of Waitangi, remains a key instrument to guide national development.
- It affirms the unique status of Māori as tangata whenua, the indigenous population, while simultaneously conferring, through Government, the rights of citizenship upon all New Zealanders.
- In recent times, Treaty-based settlements between the Crown and various iwi have contributed to positive outcomes for all parties.
- These outcomes help iwi to focus their attentions on the future rather than the past, and provide Government with opportunities to build positive relationships with tangata whenua that can have national benefits.
- Achieving these positive Treaty-based outcomes requires a capacity to visualise a future based on goodwill and interdependence.
- The Taskforce believes that the Whānau Ora proposals set out in this report provide further opportunities for Government and Māori to work together in interdependent ways to benefit all New Zealanders.

# A Whānau-centred Five-Part Framework

## Domains of whanau impact

- A whānau aspirational aim
- Principles
- Whānau outcome goals (Aim & Overall Goals)
- Whānau-centred services
- A Whānau Ora Trust.

# A whānau aspirational aim

- It recognises the many variables that have the potential to bring benefits to whānau and is especially concerned with social, economic, cultural and collective benefits.
- To live comfortably today, and in the years ahead, whānau will be strengthened by a heritage based around whakapapa, distinctive histories, marae and customary resources, as well as by access to societal institutions and opportunities at home and abroad.
- Although much of the focus during the consultation process was on social gains, the aspirational aims are premised on a balance between social gains (such as health, education and societal inclusion), economic gains (such as an expanding asset base), cultural gains (including participation in te ao Māori), and collective gains.
- These are strengthened by reciprocal commitments between and across generations, and between the ambitions of individuals and the shared hopes of the whānau.



# Principles

- These will underline all components of the framework, serve as essential foundations, and will be important markers to guide the selection of indicators, outcome measures, and the allocation of funding for whānau-centred initiatives:
- Ngā kaupapa tuku iho (the ways in which Māori values, beliefs, obligations and responsibilities are available to guide whānau in their day-to-day lives)
  - • whānau opportunity
  - • best whānau outcomes
  - • whānau integrity
  - • coherent service delivery
  - • effective resourcing
  - • competent and innovative provision.

# Whānau Ora Aim & overall Goals

- Aim: best outcomes for whānau!
- The Taskforce has identified three sets of goals to underpin this broad aim:
  - whānau goals
  - goals for effective service delivery
  - goals for efficient governance and management.

# Whānau outcome goals

- While the desired results of an intervention will vary according to particular whānau circumstances, the Taskforce has identified a set of goals.
- The goals will be met when whānau are:
  - self-managing
  - living healthy lifestyles
  - participating fully in society
  - confidently participating in te ao Māori
  - economically secure and successfully involved in wealth creation
  - cohesive, resilient and nurturing.
- The six goals are outcome goals insofar as they represent the key areas in which results are expected from whānau-centred initiatives.
- Collectively the goals will make up the agenda for whānau-centred interventions and the results of any intervention will be measured by the impacts on the full range of outcome goals.

# Whānau-centred services

- that focus on the whānau as a whole, build on whānau strengths and increase their capacity.
- Notwithstanding the contributions to whānau wellbeing by many organisations, the focus in this report is on those services funded by Government.
- Whoever the provider (government agencies, iwi and Māori providers, non-government organisations (NGOs) or private sector providers) the Taskforce considers that whānau-centred
- services should be characterised by six key operational elements:
- whānau-centred methodologies shaped by the values, protocols and knowledge contained within te ao Māori commitment across government
- the establishment of an independent Trust with a dedicated government appropriation
- a primary focus on best outcomes for whānau, through integrated and comprehensive delivery
- strong regional direction
- building on existing provider capabilities.

# Whānau Ora Trust

- Pivotal to the implementation of this framework is the establishment of an independent Trust.
- The Trust will provide an independent, stable and transparent foundation for the implementation of Whānau Ora.
- One of the primary functions of the Trust will be to facilitate the delivery of whānau services that are comprehensive, integrated and focused on positive development.
- The Trust will be responsible for the administration of a fund, derived from relevant appropriations – including, but not limited to, Votes Health, Education, Justice and Social Development.
- The Trust will report directly to a dedicated Whānau Ora Minister and will be accountable to this Minister and to Parliament.
- A key function of the Trust's chief executive will be to chair a group of social sector chief executives, with the objective of ensuring Whānau Ora is implemented across the full range of government activity.
- The success of Whānau Ora will be dependent on changes in the way policies, programmes and services are designed and delivered across the wider public sector.

# MANA TANE

**Dispelling the illusion  
of whanau violence**



*E mohiotia ana a waho kei roto he aha*  
**One cannot know from the outside what is contained within**

# Kaumatua Pirihi Te Ohaki Ruwhiu speaks . . .

- Tihei mauri ora ki te whai ao ki te Ao marama. Tena koutou, tena koutou, tena koutou katoa. Tena koutou nga whanau i roto i Te Whare Whakaū. Ko tenei te tangi me te mihi aroha nui atu ki a koutou, nga kuia me nga koroua, nga matua, me nga taitamariki maori me o koutou whanau.
- Whakarongo mai i tenei kaupapa taumaha. E waha nei tatou i runga o tatou pokohiwi. Ko tenei te wero ki a tatou, ki a koutou katoa. Me whakamutu atu nga mahi kino te kangakanga, te whawhai, te patu, te kohuru i o tatou whanau ia naiane tonu. Kua e tukinotia o tatou whanau.
- Ko tenei te wa ki a tutangata ai tatou, nga kuia me nga koroua, nga matua, me te katoa. Haere mai tatou ki te whakamana, ki te whiti korerorero, ki te awhi, ki te titiro nga huarahi ki a taea e tatou te whakamutunga atu nga mahi puku-riri me nga mahi kino me nga pakanga hara, i roto i o tatou kainga, i roto i te iwi whanui, i roto i te ropu a iwi.
- Kia kaha tatou te kuhu i o tatou Mana Maori. Kia tu hei amorangi ki mua, hei pou ariki, hei taonga aroha humarie, hei taonga whakawhiwhinga, kia tu pakari ai tatou whanau mo ake, ake, ake tonu.

# Whakamarama

- Greetings to all Tangata Whenua in Aotearoa, especially grandmothers, grandfathers, parents, youth and whanau Maori, when it comes to stopping family violence.
- This is our time as a whanau to stand up, to speak out, to contribute, to explore, to change, to create, to stop violence in our homes.
- To stop any form of abuse in our homes, our communities and our society.
- We have to show leadership, true grit and determination, with integrity and humility, to provide a legacy that reinforces and strengthens our whanau, our future generations.
- Na Pirihi Te Ohaki Ruwhiu (Kaumatua)



# TE MATA O NGA TANE



# MANA TANE

## ECHO

### Family violence prevention

Its not a journey that I'll do alone – want to discuss with whanau about my participation.

This kaupapa is much like a cobweb that comes back all the time – its time to get rid of the spider and only then will the cobweb making stop. Confidentiality has its place but at times it gets in the road of total healing.

Monarch butterfly – should let whanau develop without helping them.

Huge responsibility about the information – words are cheap is false – we cheapen what we have to say. How this might be used by future generations – a huge responsibility (Trust issue)

Not that I think I'm above anyone else I just think that in my journey there might be a part that might be helpful for others even if it [touches] one person [only] (Interview 5/10/06)

**I take from it the value of stories – what is the key from that story, and that becomes the technology for healing. That key unlocks the mysteries out of it.**

# MANA TANE

## Literature review

Ko te ako te ara; ko te mohiotanga te rama

- **Four Suppositions**
  - Men in the centre
  - Global critique
  - Indigenous wisdom
  - Tangata Whenua contribution

# DISTURBING FACT

## Peers legitimate abuse

- Much of the time spent with peers involves drinking . . .
- talking about hard times or mourning for what has been lost . . .
- many of these men's friends view wife beating, rape and other forms of abuse as legitimate and also an effective means of reclaiming patriarchal autonomy . . .
- not only do their peers explicitly state that women abuse is a legitimate way of keeping women in their place, they also serve as role models because many of them assault their own partners (DeKeseredy, Alvi & Schwartz 2006: 3)

# KEY LEARNING

## Maori wellbeing - four essentials

- Universal sources of inspiration (Themes – Wairua)
- Ones relationships to others, including ancestors (Themes – Whanau, Mauri Ora)
- Being exposed to stimulating transformative learning environments (Theme - Tikanga Matauranga)
- Having a sense of self worth (Themes – Ko Au, Mana).

# TE MATA O NGA TANE

## A whakawhanaungatanga Kaupapa Maori research framing

- Stewart (in Cram & Nairn, 1990: 13) reminds all of the diverse realities that exist in Maoridom by stating “Te rongonui o te taniko, kei roto i te whiriwhiri no, mau tonu tona ataahua - The beauty of taniko is that there is more than one pattern”.
- With those notions of uniqueness, plurality and diversity firmly established, the emergence of ‘Kaupapa Maori research’ paradigms and associated praxis (Smith, G, 2002; Smith, 1999; Bishop, 1996; Mead, 1996, Te Awe Kotuku, 1991), continues a line of thinking that places ones cultural wisdoms, in this case Maori ones, at the pinnacle of research ethics and engagement, not as a minor after thought.
- Led to the construction of a qualitative, action based, participatory, kaupapa Maori, whakawhanaungatanga driven research experience.

# MANA TANE Whakapapa

- March – 18<sup>th</sup> May 06: ‘kanohi ki te kanohi’ – preparation work.
- 23rd May 06: First hui with core group of Tane – Whangarei.
- 9th June 06: Second hui - Bream Bay Community Centre – Bream Bay.
- 28th July 06: Third hui at Pa O Te Ora – Hikurangi.
- 9th of August 06: Fourth hui– Whangarei.
- 1st of September 06: meeting possible participants – Moerewa & Kaikohe.
- 9th of September 06: Fifth hui to meet all other possible participants using power point presentation – Whangarei at the Pulse
- September 06 – July 07: Thirteen interviews with Tane and six with Wahine carried out in Papakura; Waipu; Bream Bay; Whangarei; Moerewa; Kaikohe; and Rawene.
- 12th of March 07: Sixth Hui with Tane, feedback about key themes – Whangarei.
- Dec 06 – June 07: Research & write up of the report.
- 13th July 07: Seventh hui with Tane for poroporoaki – Whangarei.
- July – September Follow-up re. affirmation to use the material
- Oct 08 – June 2009
- 2009 – Oct 2010 Tane celebration of final draft
- Feb 2010 Te Whare Whakau – public hui
- 2010 May – May 2011 consolidation of final report
- 2010 June Pilot noho
- 2011 Jan – Sept 2011 4 Wananga with 16 noho
- 20 June 2011 Taitokerau launch.

# MANA TANE

## Rangahau tikanga

# Methodology





# MANA TANE

## ETHICS

- **Ko te tiakitanga**

- (Look after people, make sure they're cared for – protective of whanau participating in research) P 2 & 3

- **Ko te aroha**

- (To do our mahi in love and reverence) P 1, 2 & 3

- **Ko te manaaki tangata**

- (to support & provide spiritual up lift-ment to bless) P 1

- **Ko te whangai tangata**

- (Give in order to receive – we need to practice our research on ourselves, we need to open up first – indigenous ethical research practice) P 2 & 3

- **Ko te whakamana nga tangata**

- (respect people and what they bring – Confidentiality and ownership of the research – na tatou) P1

- **Ko te whakaiti**

- (Remain teachable, humble, approachable, and utilise a sense of humour in all our mahi – acknowledge the skills, knowledge and wisdom of all participants) P 4 & 5

# MANA TANE

## TE TIMATATANGA

- **Key learning objectives:**
  - Violence free;
  - Oranga Whanau/Whanau Ora;
  - Safe Tane Maori;
  - Tane Maori Aspirations.

# KEY LEARNING

## Weaving a pattern of knowledge

- Violence free: (Dispel the illusion that family violence is normal and acceptable)
- Oranga Whanau/Whanau Ora: (Strengthening whanau/family dynamics that aligns to the overall goal of Mauri Ora)
- Safe Tane Maori (removing opportunities for whānau violence to be perpetrated through education for the empowerment and liberation of whānau, hapū and iwi)
- Tane Maori Aspirations (teaching transformative practices based on Māori cultural imperatives that provide alternatives to violence)

# MANA TANE

HE RIPOTA

## Outline of Mana Tane Project report

- He mihi whakatimatanga – Introduction
- Executive Summary
- Part One: Ko te ako te ara; ko te mohiotanga te rama – Literature review
- Part Two: Te ara pono mo nga Tikanga Rangahau – Research Methodology
- Part Three: Nou te rourou, naku te rourou – Men in Taitokerau speak out.
- Part Four: Conclusion/Recommendations
- He mihi whakamutunga - Conclusion

# MANA TANE

## TE KORERORERO

Nou te rourou naku te rourou . . .

- ***Te Pakanga i te kainga whitiwhiti korerorero***
  - I've got a very strong recollection of my dad. He was a very violent fella, especially in my younger days growing up and at school. It wasn't a very happy time. Growing up into my teens he never lifted a finger. But before my teens he was very hefty [with] the old boot and the old hand. And the closed fist stuff too. It wasn't just the slap across the ears . . . likewise it wasn't just the physical abuse, but also the verbal abuse as well. That kind of leaves a bit of a mark there [on you] especially if every day of your life when you're growing up . . . you're told [that] you're hopeless . . . useless [and just a] waste of good space.

# MANA TANE

## TE KORERORERO

### Nou te rourou naku te rourou . . .

- ***Te Ara Humarie korerorero***

- But it was about when my wife [said] to me ‘if you touch me again you mongrel I am going to take our kids and I’m outta here and you will not see us again’. And one of the things with my wife . . . I knew that she meant it. And that was the ‘click for me’ so I’m going to lose everything and when the angers gone you know, the sorrow period wanes, but you know, It wasn’t like I could do this again. I was fairly sure that she would leave. And so I knew I had to change. And I knew the issue was that I was losing everything, because I [couldn’t deal] with the anger [and the rage] that was happening inside me . . . Yeah the fact that I was talking to her about this stuff . . . she challenged me and said you can’t just blame your dad because in the end you are still doing it . . . and I said I can see where the triggers are . . . and she said, well you’ve got to move on . . . [and my next question to myself was] well how do I move on?.

- ***Nga Manu Tioriori korerorero***

- I didn't believe him that he had really changed. Actually I was quite angry when he said he had . . . it felt really hard to understand how somebody could be forgiven for doing that [abusing] to somebody else [me] for that long. And I thought how easy it was for him to just get out of it. I actually reverted to taking over the violence and stuff . . . I didn't want him praying for me . . . then just one day I snapped. And I got his gun out of the cupboard. And he was on the floor praying with our kids and I stuck the gun to his head and told him if he didn't stop I was going to blow him away. And then my kids were begging me for his life. And when the kids started doing that, cause usually it was the other way round. But this time when the kids were screaming at me I just sort of dropped the gun and ran out of the house . . . I just couldn't work out what was happening to me. I thought I was losing my mind. I just went away, and I was crying about the whole thing but while I was away . . . I just thought about what was happening . . . And it took me a long time to realize and I had a whole year of torturing him and punishing him like that . . . and I realized wow over that one year he never hit me and I thought oh hey he had changed but I was still dealing with my anger and hurts that I wasn't willing to look at . . . not once had he raised his voice to me and that. And then, I rung him up . . . and I just said to him that I want to come home and I want what he had. 'I wasn't sure what it was but I wanted what you had'. Yeah so he came down and picked me up and that's when our journey started together. It wasn't easy after that . . . but I realized he had changed. He had given up the drugs he had given up the parties [he had given up the violence].

# Violence

- A Tane Maori speaks:
  - One of the things I remember when growing up was a lesson I learnt from an incident with my mother.
  - ‘When you see the fear in other people’s eyes you think you’ve won’.
  - I remember how my mother used to give us a hiding, then one day I stood up to her and nearly beat her but the thing I remembered was ‘I saw that fear in my mother’s eyes.
  - I knew I was the king of the house after that’
  - . . . I dictated when the violence was going to happen in the house when my father wasn’t around.



# Violence

- A Wahine Maori speaks:
  - .. (he) was straight up aggressive, just got a bee in his bonnet and couldn't get off the boat, just lost control and everyone suffered.
  - It was hard to see the kids scared, and a lot of my choices were made on the basis of making sure that (he) didn't hurt the kids.
  - For example, I'd do what he said or the kids got a crack.
  - His eyes would go black and he went off into his own place.
  - It was a place where me or the kids couldn't get into until he was ready to let us in.

# Violence Free

- A Tane Maori speaks:
  - He (my brother-in-law) started laying little seeds . . . that made me think. One thing he talked to me about was violence. He said,
  - “You know bro, violence is not just giving the missus a black eye. It is all the other shit. The holes in the wall . . . they are all stamps of authority. It stamps a warning that this will happen to you if you don’t do as I say. Bro that shit stinks. I have a lot of hope for you two. You have no idea what you can become. Your union can break a powerful cycle within our whanau”.
  - The bro would come around and said to me one day, ‘you know bro a lot of people let shit happen to them or you can make shit happen’.
  - You know those blocks of lime stone you got around your house, it must have taken a lot of time and effort”. I said, “yeah”. He said, “So you sacrificed some time and effort to do that and look at the results. You can do shit like that and you can also do it on your self and whanau”.
  - He was a regular influence on me. When I think back, he was looking after his sister and he was helping me.
  - I figured that he thought if he could help me be a better person his sister would not have to live the life of violence.

# KEY LEARNING

<b>Causes/Change</b>	<b>Love &amp; Absolution</b>	<b>Challenging illogical thinking patterns</b>	<b>A wairua prompt</b>	<b>Good Role Modelling</b>	<b>collective support</b>	<b>Service to others</b>	<b>Healing powers of Natural terrain</b>
<b><i>Influential Adults</i></b>	Forgiving bad role modelling – Mana – lizing	Parents not are perfect	Explore values and beliefs	Looking for pseudo parents roles	Talking about up bringing	Present to support group	Revisit areas for a blessing
<b><i>Utu</i></b>	Speaking to abusers	Dealing with self blame	Prayer	Finding ways to let go with mentor	Use Hui a kaupapa	Peace through service to others	Look for land marks that support change
<b><i>Camouflage</i></b>	Permission to explore unresolved issues	Challenging Transference	Seek that Healing spirit	Speaking with mentor about tendency	Discussing ways to really cope	Talking it through with others	Using healing places for respite
<b><i>Multi form</i></b>	Taking time to uncover the masks of abuse	Uncover reasons for use masks of abuse	Name the type of abuse	Using role models to look at goal setting	Attend seminars on recovery	Write your story for others	Creation pukorero
<b><i>Stimulants</i></b>	Confirm love for self & family	Stop blaming others	Seek inner peace	Look to mentor for strength	Drug rehab support group	Sharing learning with others	Using spa for group session

# KEY LEARNING

<b>Causes/Change</b>	<b><i>Love &amp; Absolution</i></b>	<b><i>Challenging illogical thinking patterns</i></b>	<b><i>A wairua prompt</i></b>	<b><i>Good Role Modelling</i></b>	<b><i>collective support</i></b>	<b><i>Service to others</i></b>	<b><i>Healing powers of Natural terrain</i></b>
<b><i>Resistant</i></b>	Permission to let go	Challenge why hold on to abuse	Seek support of Kaitiaki	Gather good people around you	Use Noho and wananga	Plan a training session on your learnings	Gather Kai moana to break down barriers
<b><i>Natural Terrain</i></b>	Facing those fearful places	Remember the Natural terrain is tuakana to humanity	Checking out 'Ko Au'	Look to those who care for nature	Gather in a range of places	Clean up papatuanuku	Te Ahurutanga –setting up safe places
<b><i>Colonization</i></b>	Forgiving the oppressor	Challenging deficit thinking	Seeking our own ideologies	Transformative education	Decolonization workshop	Learn Te Reo together and find our words	Use Marae
<b><i>Infidelity</i></b>	Seeking forgiveness	Committing to one person	Explore what being faithful is	Being free of sexual addictions	Attend a retreat	Run a session on health relationships	Use Ngahere, Moana, to build new memories
<b><i>Human emotions</i></b>	Letting go of dangerous emotions.	Understanding the difference between insanity, sanity	Seek the seat of ones emotions	Seek those who have coped with emotions	Self awareness courses	Learn the art of engaging with others	Seek support from ones tuakana

# Whanau Ora

- A Tane Maori speaks:

- I suppose [oranga whanau] is about caring, sharing respect, support, yeah when people can sit down and talk openly without the violence.
- When things aren't right we have to sit down and talk it out instead of harbouring it and letting it fester . . . [it's about] honesty, love, people feeling safe.
- That's it bro, my home is nice to come home to, before I'd go somewhere else, but because of the changes that have occurred [I enjoy coming home].
- Being able to articulate my thoughts or feelings, instead of letting the thoughts of anger determine things,
- I've learnt new skills
- I've learn how to communicate positively even when one is angry.
- I suppose before I acted it out, where as now I'm able to say, let me have time to think before I'd just act on it
- Now I read my body, I know how I'm feeling, now I think what am I going to do. Because I know the outcome is going to be more positive. Having love in the home.

# Oranga Whanau

- A Wahine Maori speaks:
  - . . . there are a number of role models out there to help us improve our relationships as a couple and with our children. And it's up to us to find those people and put them in our lives. Treat others how you would like to be treated.
  - Spend good quality time with each other as a couple, and spend quality time with your children. Make sure you provide opportunities to talk to each other and discuss the hard issues.
  - Make sure you recognize the teaching moments for yourself your partner and your children and wider family.
  - [My partner] has maintained the gathering of whanau and taken time to teach his siblings and their children how to take time to talk with each other, play with each other and have whanau hui. He's also introduced this to my whanau . . . who are still getting used to it [now].

# Whanau Ora/Organa whanau

<b>Whanau Ora/Oranga Whanau Principles</b>	<b>Manifestations/themes of these principles in lived practice</b>
<b>Wairua</b>	
<b>Whanau</b>	
<b>Tikanga Matauranga</b>	
<b>Mauri Ora</b>	
<b>Ko au</b>	
<b>Mana</b>	

# Safe Tane Maori

- A Tane Maori speaks:
  - But honesty is a key one . . . actually having people to be able to talk [who aren't fake but know what they are] . . . [who are] very open about the issues and I suppose like me . . . just with a real ngakau to want to be the best they can be
  - . . . A real heart to be a good husband, good parent, good grandfather and really want the best for others . . .
  - As soon as I heard that question [how did I feel about being identified as a safe Tane Maori] my head came up. You know for me what am I? Cause people can see me but do they know me. There's a part of [me] that [gives off a] sense [of] being flattered, well that's cool but I suppose for me it was a good opportunity to look back and check myself out . . . you know.
  - Am I all that! Because people may have these preconceived ideas [of] what I'm like . . . I always say ask my children . . . my wife, [that's how] you'll know who I am . . . [they reply, we] see you in glorious color and then if I was to look at that as the line then I'm saying that yeah if I wanted to have a safe appraisal of myself . . . I think safe tane is about a person that knows their limitations . . .
  - knows that they always have to be on guard [because] it isn't a pill that you take and you're better . . . its about continually talking, continually working on it, till the day you die.
  - I suppose I wanted to participate [in this research] because there was dialogue that there were men going through the same thing and I wanted to participate purely on [that] basis. Not [because of] what I could say to people, but probably what I could learn off others. That was more my interest and the reality for a lot of people in the mahi now is we know that's a key of working with our men . . . being able to create processes [and] models that can actually help our Tane who are like us, [who] have the same issues and tools where we can get together and work collaboratively to come up with stuff that can actually help our whanau . . . help our men like us . . . our bros, to work this stuff through . . . that for me is cool.



# Safe Tane Maori

- A Wahine Maori speaks:
  - His ahua is approachable now . . . put others before himself [in other words practices selflessness] . . . I feel safe leaving the kids with him, knowing that they'd be safe and looked after [while in his care]. He's [now] more open to [talk about things] when he gets angry and [is] aware of the signs . . . [furthermore, he] looks for [healthier] alternative outlets for that [anger]. His own ahua or demeanor is calm and he's prepared to talk about [things] when he's angry.

# Mana Tane Aspirations

- A Tane Maori speaks:
  - I have many aspirations for my whanau. That my partner and children feel safe and loved in our home.
  - That our children never ever forget who they are and who they represent, that they feel comfortable with being Maori and also that they feel comfortable about living their faith.
  - That they see violence as a form of unrighteous dominion, based on lack of communication skills rather than something to glorify.
  - The legacy that I hope to leave for my partner, children, grandchildren and loved ones is that when they think of me, they'll remember that they have the power to positively influence others, to change if need be, to never to give up, to understand the value of being loyal and trustworthy and to know the importance of really being loved and respected.

- A Wahine Maori speaks:
  - Here are some of my thoughts for the participants in this research and Tane Maori in general.
  - I'm reminded of what my father in law said when my husband and I got married. And which definitely continues to apply even today.
  - That I (his son's wife) was a pearl of great price, in other words someone of great worth. This gave me the courage and commitment to be in a relationship like theirs that has lasted thus far for over 50 years.
  - My inlaws have role modeled love, respect, honesty, trustworthiness in their relationship.
  - I want my relationship with their son to be just like that. That means he has to do his part and I have to do mine.

# Tane Maori Aspirations

Figure Five:

A legacy measure: what Tane Maori wanted to be remembered for?

<i>Composition of ones legacy.</i>	<i>Viewed as important</i>				
	No 1	Maybe 2	Yes 3	Very 4	Most 5
Loving					
Financially fiscal					
Promoter of healthy whanau wellbeing					
Non-violent/Peaceable					
Top dog in a pecking order					
Caring respectful individual					
Honest					
Domineering					
Caring, respectful and giving					
Principled					
Self centered & unsharing					
Communicative and sensitive					
Violent abuser					
Solid and always there for loved ones					
Faithful & spiritual					
Willing to learn and make necessary changings					

# Mana Tane Aspirations

Figure Six: Directional guides map

Directional guides	Desired Outcomes for Posterity
Safety	
Continued learning	
Clean home	
Change	
Communication	
Self esteem	
Values	
Spirituality	
The value of Love	
Whanau	

# MANA TANE

## KORERO WHAKAMUTUNGA

- [Here are my] final comments to men watching this research. People that are part of this research need to lead by example.
- [Not only is it] important that what we say on this research [is heard but] in this program is something that we live as well.
- We are not giving lip service.
- What we say in this korero is what we live.
- That has to be the life style now for me, to be effective in the work that I do.
- If the men are on this program well it's a start because that is where it happened for me too.
- There [were] a lot of [things] leading] up to those changes in my life. This is how I can put it in practical terms. It is about making these changes. People say they find it hard to change. I say yeah it is hard to change too, but when I was going to lose my family that was the motivating factor for me to make some changes.
- How I describe that change, it is like getting into a car and making a 'U' turn. Instead of going the way that I was going I had to make a 'U' turn and go the opposite direction. And so I have continued to do that. It has been hard but my children, my grandchildren, my friends, my hapu and iwi are important to me. The only way I can influence my family, hapu and iwi is to lead by example. I think we need more leaders that are heading in that direction.

# Wananga Delivery of WVP programme

- Research grounded
- For whanau
- On marae
- Using tikanga
- Based on weaving whanau to whanau
- Drawing together wairua moments

**Te Whare Whakaū Whānau Violence Prevention Wānanga 1**  
**Noho Outline Tuatahi – Ka Pō, ka Pō, ka Āwatea**

- Whanau grounded
- Getting whanau to engage – to talk – their right to talk
- Establishing wananga tikanga
- Making whanau feel safe – Trust & respect with Te ropu whakahaere & Nga pou arahi
- Seeing, feeling, touching, hearing/listening and experiencing
- Viewing whanau dynamics – able to assess whanau
- Tools and knowledge – Oppression & significant places



# Te Whare Whakaū Whānau Violence Prevention Wānanga 1

## Noho Outline Tuatahi – Ka Pō, ka Pō, ka Āwatea

Te Ra	Te Wa	Nga Mahi	Nga Pou Arahi
4.03.11 (Frid)	6pm	Whaka eke, mihi whakatau, kai	
	7pm	Kai	
	7.30pm-9pm	. Whakawhanaungatanga mo te kaupapa <ul style="list-style-type: none"> <li>• Getting to know everyone</li> <li>• Fishbowl questions for nga kaiwhakahaere</li> <li>• Setting down our tikanga for the rōpū</li> <li>• Setting the scene for the weekend</li> <li>• Laying down the foundation for this mahi</li> <li>• Prep. for movie (what we wanted to get out of it)</li> </ul>	
	9-11.30pm	Movie – Once were Warriors	
5.03.11 (Sat)	11pm	Kapu ti, mihi mihi, Karakia, moe.	
	6am	Parakuihi	
	8am	Intro for day – affirmation of Tikanga and our questions about the movie. Rōpu mahi: Movie reflection – learning from Once were Warriors - Wahine; Tane & Rangatahi Kai	
	10am	Movie reflection – learning from Once were Warriors (Continued) Whānau Mahi - coming back together for feedback. Kai	
	12.30-1pm	He korero whakamana – Oppression	
	1.30-2.30pm	Mapping exercise – individually given time to create our own timeline, life cycle, symbol,	
	2.30-3.30pm	genograms for our whanau gallery. Sites of significance, contestation & inspiration	
	4 – 5.30pm	Four groups explore each other’s mapping product.	
	5.30-6.30	Movie: Freedom Writers.	
	7-10pm		
6.03.11 (Sun)	8-9	Kai	
	9.30 – 11an	Hui a Wairua	
	11 – 1pm	Kiwi Quiz Movie reflections in groups using poetry or song or skit	
	1-2pm	Case studies and development of Wheels of violence and of balance etc. (Resources to leave for next hui) Setting whanau homework & support strategies	
	2-3pm	Hakari and clean up/Poroporoaki	
	3.30-4.30	Debrief with Te Whare Whakaū	

**Te Whare Whakaū Whānau Violence Prevention Wānanga 1**  
**Noho Outline Tuarua - Whitiwhiti Ora, ki te whai Ao, ki te Ao marama**

- In the light of day . . . Exploration of the four pou.
- Whanau directed mahi
- Ready to get their yards down
- It was a focus change
- Wero/challenges laid down – given stuff to work with
- Using ones self pukorero –
- Building reciprocity
- Normalising open korero

**Te Whare Whakaū Whānau Violence Prevention Wānanga 1**  
**Noho Outline Tuatoru - Tawhiri mai te Ata, pakiri mai te mana, haere whakamua**

- Extended whanau involvement
- Community exposure
- Weaving whanau ora plans
- Celebration & graduation
- Pastoral connection points – goals for healthy development
- Emotions were high – huge growth
- Huge expectations
- Using the language of healing

**Te Whare Whakaū Whānau Violence Prevention Wānanga 1**  
**Noho Outline Tuawha - Hopukia mai nga ihi. Kia kaha mau tonu.**

- Review/stock take of whanau ora plans
- Instigating Whanau TIME
- Weaving with supports
- Issues around pastoral care arose
- Maintaining whanau weave with each other – we're healthy part of peoples whanau
- Clearly distinguish between being whanau & being healers with whanau

# Reflective feedback on Wananga

- It works
- Pastoral care and integrated community support is crucial
- Cultural spaces & community spaces in localities is essential
- Working with whanau in need and whanau who support is paramount.
- Understanding that one is a whanau and we can become whanau to those we work with
- Collaboration is a must – kotahitanga mo te kaupapa
- Research should continue to provide the pukorero locally
- Evaluation of wananga is to occur in 2013