



20 APR 2021

Tēnā koe

On 2 March 2021, you emailed the Office of Hon Marama Davidson requesting, under the Official Information Act 1982 (the Act), the following information:

1. *A briefing for Minister Tariana Turia prepared by the Ministerial Advisory Group on Family Violence and the Maori and Pacific Reference Groups around 2011 or 2012. This paper was referred to as the Blue Skies Report or the Blue Skies Briefing. I request a copy of the final version of this briefing and if a final version was never produced, then the latest draft version.*
2. *Te ao Māori-led draft strategy on Family and Sexual Violence referred to in the Newsroom story at this link.*

On 8 March 2021, you were advised by Hon Marama Davidson's office that question one of your request had been transferred to the Ministry of Social Development (the Ministry) to respond to your request under the Act.

On 11 March 2021, the Ministry contacted you advising that no document titled 'Blue Skies Report' or 'Blue Skies Briefing' could be found. The Ministry also provided you with two links with further information about the family violence taskforce. The Ministry asked if you could clarify your request if the information was not found on the links.

On 19 March 2021, the Ministry followed up and asked if you could clarify your request otherwise the request would be refused. On 20 March 2021, the Ministry received your clarification. Within the clarification you advised the paper you were after was a briefing that did not go to the family violence taskforce, however, was a briefing for Hon Tariana Turia, the then Associate Minister for Social Development.

Please see enclosed in the response a copy of the Blue Skies Paper: *Whānau Ora and Family Violence: Briefing for Minister Tariana Turia* – Dated 10 March 2011.

The principles and purposes of the Official Information Act 1982 under which you made your request are:

- to create greater openness and transparency about the plans, work and activities of the Government,
- to increase the ability of the public to participate in the making and administration of our laws and policies and
- to lead to greater accountability in the conduct of public affairs.

This Ministry fully supports those principles and purposes. The Ministry therefore intends to make the information contained in this letter and any attached documents available to the wider public. The Ministry will do this by publishing this letter on the Ministry of Social Development's website. Your personal details will be deleted, and the Ministry will not publish any information that would identify you as the person who requested the information.

If you wish to discuss this response with us, please feel free to contact OIA_Requests@msd.govt.nz.

If you are not satisfied with this response, you have the right to seek an investigation and review by the Ombudsman. Information about how to make a complaint is available at www.ombudsman.parliament.nz or 0800 802 602.

Ngā mihi nui

A handwritten signature in blue ink, appearing to read 'Manaia King', is positioned above the printed name.

Manaia King
General Manager
Māori, Partnership and Programmes

BLUES SKIES PAPER: WHĀNAU ORA AND FAMILY VIOLENCE:

BRIEFING FOR MINISTER TARIANA TURIA

TAUTOKO KĀWAI WHĀNAU

Supporting whakapapa past, present and future

Prepared by the Ministerial Advisory Group on Family Violence and the Maori and Pacific Reference Groups

10 March 2011

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The Dream: Moemoea – An Outcomes Framework

In this family/whanau/hapu/iwi

- They have knowledge of their whakapapa (genealogy) and history/taonga (treasures) and are confident within their identity, able to live in the present and shape their futures
- People can speak their own language
- Spiritual aspects are central to their lives where they wish them to be
- They value and respect all who belong to them, e.g. children and older members
- They are aware of and active within their community
- They realise their roles, functions and responsibilities
- They have sufficient access to resources that they are able to provide for their needs
- They are able to collectively meet their community and family responsibilities
- They are adaptable, entrepreneurial and well educated
- They are visionary, with a sense of future possibilities
- They are able to own their own homes should they wish to
- Family members are able to make decisions about their own lives
- Family members are able to participate in all aspects of life
- People are 'comfortable in their own skins'

The dream will be achieved when

- Elders, kuia and kaumatua play a full role within the family in all aspects of life, and are valued, supported and cared for
- Matua/parents are supported and grow in the way they 'plant' and nurture the family
- Children/tamariki are loved and grow to their full potential
- Young people are able to achieve choices in all aspects of their lives
- All children/tamariki are comfortable and safe in a place where they can learn safely and well
- People take collective responsibility for their family, whilst being responsible for their own destiny
- People are able to function well in today's world, whilst retaining their culture
- They are contributing to a sustainable society and environment

PREAMBLE

The Family Violence Ministerial Advisory group for Minister Turia was asked to develop a strategy paper that outlined the best possible model across early intervention, Crisis and Post Crisis for families/whanau experiencing violence. The Minister has raised questions about the effectiveness of current systems and funding and asked the ministerial advisory group to identify the impact that various funding streams, particularly those in the social area, had in addressing the issues of violence and to suggest new ways to get a better outcome for the funding distributed.

This paper has been developed through

- discussions with advisory group members and
- discussions with other groups and people with expert knowledge of domestic violence and the impact on Māori and Pacifica peoples
- Domestic violence reports and reporting

EXECUTIVE SUMMARY

Maori and pacific whanau/families, and communities have unequal access to services that support resilience and the capacity and capability to protect and support themselves. For those whanau/families who have access to the system (and many do not, for a range of reasons identified in this paper) they are often caught in a depersonalising 'service churn' that offers every assistance short of real help.

Those involved in creating this paper are committed to providing advice and support that will overhaul the substandard level of care, service and support available to whanau/families and in particular to those most vulnerable, Maori and Pacific women, children and their families. Outcomes resourcing and reporting was welcomed by the providers involved and other representatives of the groups. This was seen as an opportunity to highlight the effective and durable interventions and support provided by those working in Maori and Pacific models of practice. Also welcomed by those informing this paper was the ecological systems approach being proposed by the Ministry of Social Development to prioritise, improve and better understand and connect their goals and objectives and how they are being invested in and achieved, especially in respect of family violence investment. The ecological model is settings based and recognises the political and institutional influence and impact on the social environment including whanau Maori. This model identifies real change as multi-linear and that support systems improve when institutions are more responsive. This makes the whole community responsible, and accountable, for effective social change.

This paper presents many challenges to both the ways in which providers are supporting families, and to the way agencies are held accountable for undertaking their statutory obligations.

We recognise that the current economic environment is unlikely to provide new baseline funding to the family violence sector. Therefore we support improved allocation of the existing resources to those whanau/families experiencing crisis and supporting their resilience and independence from the system, through safety and strength, or whanau ora. The family violence system has a responsibility to ensure this.

Whanau ora family violence funding has supported and created positive outcomes for families, and enabled providers to work with them for longer periods of time. This has enabled the provision

of assistance beyond the preparation and implementation of crisis support or safety plans, with a focus on more holistic and durable outcomes for the whole of the whanau and often the extended whanau. Whanau ora family violence resourcing and practice has appears to have reduced the likelihood and incidence of ongoing and escalating domestic violence experiences for women, children and perpetrators. The impact of this work has engaged whanau, communities and the general public, around a range of successful messaging that focuses of the strengths of cultural values and positive family interactions.

This paper proposes that if there is more investment in the quality of service that can be provided through flexible, inclusive and innovative approaches and not just focusing on the crisis of family violence, then the self determination of families who receive services that support their well-being, and enhances their cultural values as a resource to create greater independence, and family/whanau led futures then we will achieve different results.

Some of the more practical options for considering how the family violence sector and families can be better supported include:

- That all investment across sectors be targeted to building women's capacity to strengthen their cultural and community networks as a resource in the care and protection of them and their tamariki ;
- That further investment in evaluation and monitoring reflect the degree to which services contribute to building whanau and communities to become both sustainable and accountable for their tamariki mokopuna;
- That investment is required across the continuum through a process of crisis, intervention and post-crisis work through
 - 24 hour response
 - Intervention strategies that build women's capacity for resilience and strengthens their accountabilities to their tamariki and whanau
 - Strengthens family /whanau and community levels of accountability and whanau capacity to respond.

And

- Integration across all levels so that all actions and strategies are supporting the work undertaken at the whanau and community levels.

Principles and critical issues that underpin the consideration of these options are identified throughout this paper, and include:

- The status of women, and in particular Maori women should be central to measuring progress in addressing family violence
- That family violence investment must include meaningful and useful monitoring, evaluation and research and that prioritises the service users voice and experience
- That early intervention and prevention investment needs to support and enhance the psyche of families, of whanau, cultural and community relationships, rather than the dominant cultural norms often evident in government social marketing.
- Recognition that there are disparate levels of resourcing given to the services provided by Maori and Pacific providers, often working 24/7, in comparison to the services of many agencies who operate during business hours and close during what is often the busiest time for family violence providers (weekends and holidays).

- It is of great concern that the family violence system appears to deliver differently to people who come from different cultural groups and there was ongoing discussion of institutional racism. It is therefore recommended that agencies need to be somehow monitored by communities to improve the provision of generally responsive, and culturally appropriate interventions.

INTRODUCTION

This paper was developed to look at how resources and services could best meet the needs of whānau/families and communities so that they are better supported to prevent and address family violence in their homes, whānau and communities.

We know that there are many good things happening for Māori, Pacific peoples and others in relation to addressing family violence issues. The work of the past few years¹ has raised awareness about whānau violence, highlighted inadequacies in the system, and fostered change in some areas. There are a number of highly effective Māori and Pacific family violence providers making a difference. However, we also know that many of the challenges and obstacles (identified in the Programmes of Action)² to bringing about change still exist. Further work is required, particularly in relation to systemic change, resourcing and gaining a better understanding of what factors are most important in relation to success or failure.

There is still a clear need and desire for Māori and Pacific people and families to have greater control and responsibilities in implementing the solutions that they know will be most effective. A number of issues have been identified as priorities in relation to moving forward.

These include:

- The need to work with whānau/ families, communities and leaders to make a difference at all levels around building on the strengths and cultural basis to make a difference
- The need to invest in services that take a medium to long-term approach in working with families
- Having flexible ongoing contracts that support outcomes
- Lack of evidence and research to support investment
- The need to increase investment in prevention and early intervention and post crisis support
- Insufficient numbers of skilled Māori, Pacific providers to deliver effective services to Māori and Pacific peoples
- Inequitable access to resources for Māori and Pacific peoples
- Ineffective mainstream provision
- Inequitable access to resources and services in small, remote or rural communities
- A greater need to link and build on current best practice

¹ The Taskforce, Maori Reference and Pacifica Reference groups, It's not OK campaign, E Tu whānau ora etc

² E Tu Whānau Ora, Maori Programme of Action for Addressing Issues of Violence within Whānau, & Programme of Action for Pacific Peoples 2008 and Beyond

Supporting these views a report was presented to the family violence Ministerial Group 28th June 2010 presenting the findings of the review of family violence programmes initiatives and services. The report highlighted that good outcomes are achieved through a comprehensive family violence strategy that involves a well designed continuum of responses, including:

- Initiatives that focus on changing social norms, attitudes and behaviours;
- Prevention programmes and initiatives that build wellbeing and capability of families/whānau;
- Community-based initiatives that help keep children and families/whānau safe through building social networks and support;
- Integrated crisis response and justice sector responses that ensure victim and whānau safety and perpetrator accountability (this may be supported by shared technology); and
- Post crisis services that focus on restoration of family/whānau wellbeing and prevention of recurrence.

HOW DOES A 'VICTIM' EXPERIENCE THE SYSTEM?

In looking for solutions for addressing issues of family violence it is imperative to consider how these interventions will ultimately impact on not only in the medium to long term for society at large, communities, iwi, hapu and whānau, families and churches, , but also the victims and perpetrators of family violence, today.

"Māori women carry a hugely inequitable burden as victims of domestic violence. We need to ensure that they are foremost in our thinking and resource allocation if we are to reduce this burden. Improving the status of Māori women is a critical measurement for the wellbeing of our children and our society" Māori Reference Group, 2 March 2011

The practical realities faced by many women in violent home situations can make it very difficult for them to make a decision to change their circumstances. For some it is preferable to stay put and endure the violence, rather than risk making a decision that could impact negatively on them and their children.

For those experiencing systematic domestic violence, their life is likely to be shaped by a number of factors including:

- Isolation – this is often social isolation created and enforced by the perpetrator and sometimes reinforced by family members
- Fear – for the physical safety of herself and her children
- Self medication (with alcohol and drugs) is not uncommon
- Permanent injury caused by the beatings and abuse, loss of teeth, hearing, scarring etc
- Poverty and debt levels – including inadequate financial resources to access health and legal services for themselves and their children, or to access transportation to and from services
- Mental health issues including depression, traumatic stress disorders and exhaustion

For many women, their decision to manage the situation and take action to end the violence is influenced by a number of very real and pragmatic fears and concerns, including:

- Losing custody of children
- Being judged by government agencies (and found wanting)
- Losing a home for the children
- Financial fears – the costs associated with leaving - not having enough money to pay the bills or feed children, finding bond money for a new rental property, changing locks, paying to replace furniture or repair damage caused by the abuser, etc.
- Losing access to a car or transport (for everyday things and as a means of getting to safety)
- Lack of trust in the 'system' – no expectation that 'it' will be able to understand and help her as a Māori woman (based on past experiences or those of friends/whānau) and therefore reduced incentive to pick up the phone or tell someone about the situation.
- Fear that reporting will escalate the severity of power, control and violence
- The impact of domestic violence in prohibiting the ability of women consider an alternative future that may include education and employment

Status of Women Principle: *That a measurement of progress and priority in family violence services and investment is the improvement of the status of women and in particular, Wahine Maori. That agencies and providers commit to reporting how their services, interventions and practice frameworks are supporting women, particularly Maori women to become self-determining.*

PRIORITY ISSUES FOR IMPROVING THE OUTCOMES

Lack of evidence and research to support investment

There is a saying that "*things that go unmeasured remain unchanged*" or "*you do what you have always done and you will get what you have always got*". This entire paper is premised on improving experiences and resilience for those affected by family violence and challenging the status quo arrangements. An important part of this is the need for evidence that will help determine things that are most effective in effecting positive change for individuals, families, hapu, iwi, communities and societies. A challenge in this is understanding that "the evidence" has many potential interpretations and may or may not be consequential. For example, increasing POL400s may mean that:

- There is an increase in domestic violence, or
- That there is an increase in the *reported* levels of domestic violence, or
- That there is *greater trust in police responses* to reports of domestic violence, or
- Individuals are empowered (through programmes and support) to contact the police when lower levels of power and control issues leading to domestic violence are evident within their home
- A particular event (e.g. Sporting event, Christmas, school holidays etc) is creating increased stress on families or a community, or
- A particular education or social marketing campaign has been effective

Akin to this example is the danger of a single reported intervention being attributed as the sole contributor to outcomes for women, children and families. Often successful interventions are affected by a range of people, providers, whanau networks and institutions. To oversimplify or use linear approaches to explain change diminishes the human experience and the contribution of the individual to making change for themselves. Family violence often presents '*families with high and complex needs*' so sustainable change is unlikely to be solely the result of a single provider intervention.

Understanding the *interrelationships* of clients, providers and communities will provide us with more knowledge about the attributes of successful change and resilience. This will also enable more successful criteria to be established for ongoing resourcing and investment, leading to better outcomes across the ecological system of response.

To date there has been insufficient investment in researching and evaluating what works and why. Experience in service use and targeted interventions tell us that Māori participants prefer Māori approaches, Pacific peoples prefer Pacific approaches, and that culturally distinct initiatives often achieve the greatest success. However, we do not know what nuances of programme design and delivery contribute to the scale and nature of any success.

Some earlier qualitative research work undertaken by the Ministry of Justice³ identifies the following three key principles underpinning 'best practice' in relation to programmes for Māori Protected persons⁴:

- Te reo Māori me ona tikanga
- Kaupapa Māori solutions – including individual and collective healing
- System responsiveness

It is timely to build on this work. The report suggests that models of best practice should be investigated and integrated so that the role of Māori women (key service deliverers/facilitators) and their commitment to kaupapa Māori service delivery can be made more transparent⁵. Investment in a robust and developing evidence base about effective service delivery to Māori and Pacific peoples should be a priority step before any significant change is made⁶.

Research Principle: *That family violence investment is underpinned by meaningful and effective research, evaluation and monitoring of agencies and provider organisations. That participatory and service user focused methodologies should be prioritised.*

³ Evaluation of Programmes for Maori Adult Protected Persons Under the Domestic Violence Act 1995 - Published June 2002 Fiona Cram, Leonie Pihama, Kuni Jenkins, Matewiki Karehana The International Research Institute for Maori and Indigenous Education, The University of Auckland June 2002. Ministry of Justice, Wellington

⁴ ibid

⁵ Cram et al

⁶ Whanau ora (and the research component) will also contribute to this but a more focussed evaluation framework is required for this work

Building on current best practice

As noted, there are many successes to learn from and build on. However, in order for us to this we need to:

- Evaluate current service delivery to identify what constitutes good practice for Māori and Pacific peoples
- Develop easily articulated and shared model(s)/framework(s) for Māori and Pacific best practice
- find effective ways of sharing information and examples such as FVIARS, Differential Response
- maintain diversity and effective local approaches/initiatives
- supporting improved referral practice and outcomes between agencies and providers

Whanau First/Culture Counts Principle: *That investment in prevention and early intervention for domestic violence include whanau-wide resources that take account of broad cultural responsibilities and community accountabilities.*

Increasing investment in prevention and early intervention

There are currently insufficient resources, investment and focus on prevention and early intervention activities. Attention needs to be given to trial innovative and promising initiatives, at this end of the intervention spectrum.

Iwi/whānau and Pacific communities are increasingly taking responsibility for this work on the basis that a strong connection to whakapapa, identity and collective family strengths are the things that will make a difference. That an approach grounded in the best of tikanga or Pacific values is a necessary foundation for change. However, iwi and others need to be supported in this work and we still need to maintain, grow and replicate the most successful crisis intervention programmes, as well as looking at successful and transformative interventions and support post crisis.

Insufficient numbers of skilled Māori, Pacific providers

Workforce development is an issue that is raised across the board in relation to effective service delivery. Having sufficient numbers of adequately trained people working in the family violence field will be critical to the success of any strategies. Many Māori and Pacific participants prefer service delivery that is culturally appropriate and for many it seems to achieve the best results. Although many Māori and Pacific services are highly effective, they are stretched and underfunded. There is a need to increase the capacity and capability of Māori and Pacific service providers, for specialist services and post crisis support. This is particularly the case for remote and rural communities. Male workforce development has been highlighted as a priority, as have issues including qualifications, professional development, remuneration and the reduced availability of volunteer support.

Inequitable Access to Resources for Māori and Pacific Peoples

Many Māori and Pacific providers working in family and domestic violence services only provide specialist services in this area and provide intensive crisis support and interagency liaison. These Māori and Pacific organisations are often small and specialised, relying on relationships and

referrals to other specialist services for client support (for example alcohol and drug counselling, legal services etc) or programmes.

In comparison, many mainstream providers in this area also provide a range of care including elderly care, early childhood care and support, foster care, large amounts of broad community programmes, and other health, welfare, education and social services.

For larger mainstream organisations, this means that they are better able to access a range of resources to support their clients, who may often have lower needs than families who present to Māori and Pacific family violence service providers.

Statistics show that Māori clients (women and children) represent approximately half of all those experiencing domestic violence, yet the funding for Māori and Pacific providers is inequitable.

Effective mainstream provision

Māori and Pacific people acknowledge that, in many instances, they need to engage with mainstream services. However, despite many improvements over recent years, Māori and Pacific clients and providers are concerned that current services are often inadequately equipped to meet their needs. Both groups are less likely to engage, and interactions or interventions are less likely to succeed. Mainstream services need to be more accountable in the services they provide to diverse cultural groups and in the quality of service they provide. Some of the specific issues for particular agencies and suggestions for improvements have been made in the body of this paper that reviews what is working well for clients and those areas that require improvement, in particular, the prioritisation of specialist Māori and Pacific client advocacy support to negotiate and encourage better system response, uptake of Māori and Pacific practice models, resourcing and workforce development are some of the recurring themes.

Human rights considerations

Māori and Pacific peoples have the same rights and services as any other citizen of New Zealand. Currently, we know that elements of the family violence 'system' and the way that they are implemented exclude many Māori and Pacific people because:

- Māori and Pacific peoples do not trust or feel comfortable with these systems so choose not to engage with them because they are not responded to sensitively or efficiently⁷
- of experiences of entrenched racism in the system which means that Māori and Pacific people are often treated differently from others. These experiences rarely lead to human rights complaints that would challenge and improve the system and services Māori and Pacific clients receive.
- there is inconsistent practice by agencies across New Zealand with some staff in some areas better skilled, trained and resourced than their counterparts in other areas
- there are insufficient opportunities for Māori and Pacific individuals and families and communities to work from a strengths based approach and utilise their skills, strength and knowledge to undertake their healing within a context that will be comfortable, safe, durable and most effective.

⁷ Anecdotally, it is reported that numbers of women state that it is preferable to keep taking beatings than to engage with agencies such as the Police or Child Youth and Family, whom they fear more

Unfortunately the tools that are often used by other New Zealanders, such as making disability, race relations or human rights complaints are far less likely to be used by Maori or Pacific peoples, such is the normalisation of racism experienced.

AN OVERVIEW OF THE IDEAL SITUATION

If we were to prescribe an ideal system and situation for preventing and responding to family violence issues for Māori and Pacific families and communities within New Zealand then there needs to be an adequate level of resources, skills, and connectedness within system to support positive outcomes for whānau and Pacific families experiencing family violence.

EARLY INTERVENTION

Discussions on early intervention and prevention reflect the broad social marketing campaigns that seek to encourage reporting and prevention of future incidents of domestic violence and move beyond that to a range of positive initiatives that need to be owned and acted on by all in the family and community.

Providers also see their work in the crisis and post crisis area as being an early intervention and prevention of future incidents of domestic violence. Understanding the structural levels applied to domestic violence interventions enables us to interpret these as occurring at societal/structural, organisational/policies and services, and individual/programme or service recipient level. It is important to remember that even within context of prevention and early intervention, this investment is occurring to offset the increasing levels of violence being reported and the effects of domestic violence on our society, communities and whānau and individuals.

It is strongly suggested that early intervention priorities include a context and frameworks for addressing issues of family violence based on our experiences and realities here in Aotearoa, and recognise the different cultural dynamics and conceptual frameworks that underpin practice.

- Maori have a practice framework underpinned by tikanga and whakapapa and a shared philosophy that incorporates the principles of mana, mauri and tapu. This framework is clearly articulated, well understood, easily shared, effective and valued within the wider Family Violence context. This may include Mauri Ora, Whanau Ora or other community frameworks such as Te Whare Ruruhau social well-being framework (appended), Te Wheke etc
- Pacific peoples have a practice framework underpinned by a shared philosophy based on collective family responsibility, maintaining "the Va" (harmonious family relationship space) and the values of respect, compassion, aloa, reciprocity and courtesy and their differing needs as distinct Pacific groups.

Effective prevention and early intervention work undertaken / driven by communities (iwi, hapu, whanau, extended families) at the local level would be most effective if it was focused on:

- strengthening mana and identity, connecting with whakapapa (for Maori), returning to the aiga potopoto, restoring the 'Va' (for Pacific)

- recognition that a whole of whanau approach focused on building whanau strength and resilience, and grounded in tikanga will work best for Maori, recognising that domestic violence is an assault against whakapapa, mana and tapu
- recognition that the collective family is the foundation for Pacific well-being and that having a strong family relationship space ("Va") is fundamental and can only be achieved by the wider family itself
- opportunities and support for Maori to work intensively with tane within a whanau / iwi supported tikanga-based framework
- offender accountability
- opportunities and support for Pacific peoples to work intensively with Pacific men within an extended / collective family framework based on nurturing and rebuilding the "Va" (relationship space)
- opportunities to nurture and support confident, strong rangatahi and young Pacific people with input from elders, and opportunities to develop them as leaders of the future and role models for their peers
- sufficient numbers of skilled, well resourced Maori and Pacific FV providers / facilitators (male and female)
- good, clear, accessible information, resources and stories to support the practical work (in a range of languages)
- strong consistent "nationwide" and local messages reinforcing what is important to build strong resilient and safe families
- Opportunities to celebrate and share successes and strengths
- Strong messages, truth and acknowledgement about the history of New Zealand, and the long term generational impact and trauma on Maori – an important foundation for change and healing

E Tu Whānau is an example of a positive messaging process which is targeted at practitioners, champions, influencers and everyone within Te Ao Maori to encourage them to take action to make their whanau stronger

E Tu communications strategy kaupapa recognises:

- and draws on the power and effectiveness of Māori philosophical and oral traditions
- that wisdom shared can have resonant and far reaching effects
- is about whānau making positive difference, hapu changing things for themselves and iwi as providing opportunities for leading ongoing change
- strengths based approaches, including the view that success is contagious and foster pride, confidence and provides the environment for mana to grow and be restored to people

A range of Māori values/concepts provide the platform for key messages and these include aroha, whānaungatanga, whakapapa, mana/manaaki, korero/awhi, and tikanga.

These communications and the strategy that being implemented is derived from the Māori programme of action.

Formative and field based feedback indicates that the resources and messages are very well received and useful for engaging in discourse with individuals, whānau and across generations regarding whānau ora and domestic violence. Providers recognise the benefits of using the resources in an interactive, rather than purely as passive resource and have found that clients and the public response to the messages and the resources has been both engaging and positive.

"... the cards you have provided:

- *are a wonderful resource*
- *have a reflective approach*
- *are non-threatening*
- *I am finding invaluable in my role"* provider feedback

Provider organisations are finding that both staff and clients are reacting positively to the resources and to the practical thoughts and advice they contain.

Communications and messaging to families/whānau, hapu and iwi in a positive way that resonates with the values and aspirations that are part of who they are and want to be are often absent in mainstream family violence provider (who are looking for a donor audience) and government (who are looking for broad social appeal and highlighting negative or unacceptable behaviour) social marketing campaigns.

There are many opportunities to extend this brief to local resources and campaigns that support the key messages developed through the years of consultation with Māori providers, whānau and communities.

CRISIS

Self referral

It is unusual for Māori women to report violence directly to an official agency. It is more likely to be disclosed during korero with friends and whānau. However, for many women in this situation, their closest friends and whānau may also have experienced violence of this sort and consider this behaviour to be "normal". Disclosure by women to those closest to them may not result in the support they need.

However, when a situation is so severe and a wahine does take action, this is a significant step and it is vitally important that those who report domestic violence are supported throughout this journey. The smallest difficulty will impact on anyone in a fragile mental and physical state and have a huge influence on the success or otherwise of any intervention.

Intervention by others

Initial engagement with family violence service providers or agencies is more likely to be prompted by intervention by others in the community including:

- Neighbours
- Employers
- Schools

- Health professionals (Hospitals, doctors, community nurses)
- Community Providers (e.g. parenting programme, DV provider, other service providers)
- Police or CYF (after having dealings with the family for other reasons)

CRISIS INTERVENTION

As discussed in the section describing the issues and barriers for those who are trying to navigate support for issues of crisis, this initial contact by those in crisis with the system and its agency and provider workers is critical. An effective crisis response will not only reduce death and serious injury and the loss of children, wives, sisters, daughters, and the incarceration of sons, fathers, uncles and nephews, but will also ensure those who seek help in crisis have better tools and resources to take control of their circumstances and make positive change for the future.

Interaction with key agencies and services

Once the initial contact has been made this then leads to a series of interactions with government agencies, NGOs and others, some with more success than others.

The most effective process generally is when:

- agencies and services work closely together;
- information is clearly and accurately communicated;
- the people involved are knowledgeable with respect to family violence dynamics, well trained and experienced with respect to their particular job, and aware and respectful of cultural needs.

For any woman this is enhanced even further when she is supported by another woman (preferably a knowledgeable advocate who can offer support and options, explain things and help her to access any further help that she needs) and by her whānau, and has access to a transformative process implemented within a conceptual framework that is familiar to her.

The most ineffective interactions result from:

- poor connections between different government agencies and others;
- inconsistent practice and untrained staff;
- lack of respect for and knowledge in relation to a Māori / Pacific / different world view,
- delays and anomalies in proceedings and
- referral to a programme that is not culturally based, accessible, appropriate or agreeable.

These factors lead to systemic failure, disempowering women and children, and preventing families/ whānau from having any influence or autonomy in relation to implementing a solution. In the worst situations this sort of failure can contribute to injury and death.

There have been a number of internal and external reviews of government agencies in relation to their responsiveness and effectiveness for different ethnic and geographical groups. The following discussion provides an overview only, highlighting key areas of concern for Māori and Pacific people participating in the system currently.

What is working well with statutory government agencies

- Some advances have been made at the front end of the family violence spectrum (including the national campaign work and implementation of the E Tu framework) and these have led to an increase in reporting. However the long term success of these initiatives relies on a sustained approach and a greater investment of resources.
- Where whānau and iwi are taking action at the local level in promotions, programmes, interventions, training and providing services
- There has been increased awareness of FV issues in recent years leading to more intervention from outside a family, including from schools and health professionals
- The messages from the "it's not ok" campaign have had resonance within Māori and Pacific communities but there is a call for continued reinforcement of these messages and some more tailored messaging to these communities?
- The 'E Tu' framework is working with whānau, hapu and iwi to instil positive messages and role modelling and to encourage greater involvement and action by communities in order to eliminate violence. There are some excellent examples of iwi taking responsibility for fostering mana and supporting strong, healthy whānau
- There are some highly effective Māori social service providers working successfully with families to promote whānau ora and to address serious issues within a 'whole of whānau' tikanga-based framework.
- Uptake of 0800 Family Violence Information Line

In some areas:

- Police are known to have the experience, skills and cultural understanding required to make a sound judgment about the situation, to collect the evidence required to progress the case and to call in appropriate support for the victim.
- Police have good working relationships with Māori FV providers and use them effectively to support Māori women from the start. This can make a big difference to the quality of the information and support they receive, the degree of comfort that they feel and ultimately the final outcome.
- Police provide clear information to victims about their rights and options (i.e. Safety Orders, Protection Orders)
- The allocation of FV cases (of POL 400s?) is undertaken in a collaborative round table situation with providers able to discuss and select the most appropriate cases for their service
- Police monitoring and improving staff responses to domestic violence reports and attendance when complaints are raised by provider or the public
- Where any intervention is coordinated between CYF, the Police, and FV provider or advocates taking into account the whole situation and the greatest likelihood of success
- Provision of historical information to providers including the status of the children within the family seeking support
- Where strong community provider and agency relationships exist clients have access to good information, advice and support

Issues with agency service provision and responsiveness

- Under reporting of family violence and poor engagement with government agencies is still a serious concern for Māori and Pacific women. This is not likely to change significantly while the system remains inaccessible and unresponsive to these women and they have no expectations of the services that they have a right to access and receive, established to help those most vulnerable in our society.
- There is a lack of consistency of practice and procedure by police officers and many feel that an effective response is "luck of the draw".
- Generally it is felt that many Police do not have sufficient skills or cultural understanding to respond effectively to a Māori / Pacific woman's situation
- Police often have limited options with respect to preferred providers and may not have appropriate providers to call upon. In some instances they are very selective about who those "preferred" providers are, eliminating opportunities for more appropriate providers or agencies to provide services to whānau / families
- Police do not always accurately assess the situation correctly and do not have the training to do so. Women victims are sometimes arrested because they have responded to an assault in self defence or because the perpetrator rings the Police first or because the perpetrator lies / manipulates the situation to Police
- Māori women feel that there is inherent racism and sometimes gender bias towards them and that many Police hold negative perceptions and stereotypes about them. They believe that this impacts on how seriously their complaints are taken, how promptly they are dealt with and whether or not they are also arrested.
- Protection Orders are not highly regarded generally in terms of their ability to "protect" because it is felt that they are not well enforced by Police, are not always accorded priority by Police, are easily manipulated by abusers and potentially offering no real protection to women and children.
- Lack of accountability / monitoring of Police practice to ensure that it is consistent and of a high quality across the country
- Threats (removal of children, alcohol and drugs etc) to women if they refuse to give statements or press charges against perpetrators of violence or threats from their perpetrators if they do press charges.
- Inconsistent practice by social workers and others – many have inadequate knowledge of family violence dynamics (they may be child advocates or merely inexperienced) and limited cultural understanding leading to poor decision making (such as removing children and condemning or implicating the woman victim)⁸ Practitioners note that the threat of 'losing custody' is often used manipulatively by abusers to maintain control and thus decision making needs be very careful and undertaken by skilled professionals.
- Many Māori women do not view CYF as a "care and protection" agency to help them but rather a Pakeha organisation that might take their children away. This fear is grounded in

⁸ Anecdotally it is reported that child protection workers often fail to identify domestic violence in the lives of abused children, or, if they do identify such violence, treat the non-violent parent as part of the problem (an inadequate protector) rather than as part of the solution. Such practices can mean the battered mothers are unfairly held to account for events over which they have no control. Good practice suggests that, in general, the best hope for keeping children safe is to work with their mothers to help them to keep themselves and their children safe.

reality (many Māori children are placed in CYFs care – often unsafe placements). This presents a significant barrier for many women in terms of accessing support.

- The Family Group Conference process is deemed by many, especially Māori to be disempowering to whānau with complaints that CYF often go in with a predetermined outcome, and actively 'select' the whānau members that they want to be involved (and deliberately exclude others)
- Inadequate collaboration with Māori FV providers
- Lack of accountability to Community providers and families impacted by their service

The means, prioritised and promoted by the Maori reference group and the Ministerial advisory group, to address many of the issues above was the critical need for community lead review, monitoring and audit of and by the judiciary, and other statutory parts of the justice and welfare system including courts, probation, corrections, police, WINZ and CYFs. Many of the issues highlighted above could serve as the basis for the scope of such monitoring/review.

RECOMMENDATIONS TO IMPROVE AGENCY SERVICE AND STATUTORY OBLIGATIONS

Organisational feedback has indicated that the limited specialist services and programmes, along with access issues for agencies such as CYFS, WINZ and Housing New Zealand after hours is placing an inequitable burden on community provider and limiting the provision of statutory service. The issue of inequity is especially the case in rural and provincial areas.

Providers have noted that these provisions are possible and resources can be supplied to those in need as evidenced in the Christchurch earthquake and have drawn comparisons to the issues faced by families and communities experiencing this crisis and the crisis of family violence where similar issues of homelessness, financial deprivation and crisis support are urgently required.

There is often a need for relevant government agencies (CYFs, WINZ and HNZ) to provide extended 24/7 (rather than 9am-5pm Mon-Fri) statutory service interface with providers where there is a need to support whānau/families experiencing domestic violence. The inequity of resourcing available to those NGO's and providers operating 24/7 crisis support in comparison to government agencies and their workers represents not only a quality crisis service issue, but also a flow on effect to NGO recruitment and retention of staff.

Equitable Agency Responsiveness Principle: *That government agencies should be able to provide the same level of responsiveness and support to effective family violence crisis intervention as providers, who are far less well resourced*

Maori Responsiveness and Monitoring Principle: *That agencies should report to communities and the Taskforce on how their practice provides a gold standard service for (in particular) women, Maori and Pacifica peoples and how theory driving practice ensures frontline workers are cognisant of the impact of colonisation for both perpetrator and victims of domestic violence. That agencies, working with Maori, evidence training and professional competency in their work with Maori.*

POST CRISIS

In terms of looking at outcomes and impacts of the interventions, programmes, services and support offered to families and victims current evidence from providers reminds us to look at not only positive improvements in respect of family violence. For example, sometimes children attending school or day care regularly, an absence of aggression towards agency workers (such as at FGC's), agreement to utilise other services, taking on paid work etc are examples of how sustained support can create the life changes necessary to help women and children have better options and to make positive choices. These outcomes are often beyond the brief of physical safety required in crisis interventions and more directly related to post crisis support that reduces family violence.

POST CRISIS SUPPORT

Currently the post-crisis period for victims, whānau and perpetrators is characterised by insufficient resources to allow adequate follow up over a period of time. Ongoing support is deemed vital, as many women are very vulnerable at this time. Insufficient support at this stage can result in women returning to abusive relationships, often with increased levels of violence as punishment for their prior actions. Nevertheless, currently a number of providers offer this sort of support because they know that it is vital, although it may not be funded.

Sustainable outcomes through whanau ora family violence⁹ post-crisis intervention

Māori and Pacific values and practice frameworks provide the focus for the range of post crisis support that victims and whānau may need to eliminate domestic violence from their future.

Although very much formative, initial whānau ora family violence initiatives are reporting:

- a reduction in repeat offending
- an overall reduction in the incidences and severity of any domestic violence that the range of services families are able to be supported to access during this period
- these programmes and supports tend to include a broader range of programmes (rather than just FV) focused on positive parenting, and treatment for addictions
- greater opportunities for tamariki and rangatahi to be supported in their physical and mental health, education, communication and positive socialisation
- greater opportunities to work with perpetrators to create positive outcomes for their involvement in the lives of their families,
- whānau hui that lead to whānau plans and decision-making
- greater involvement from extended whānau in supporting wahine and tamariki in a more positive and durable way
- families are moving beyond living from day to day or week to week
- families are (able to and) making better financial decisions
- perpetrators are breaking away from gang affiliations
- the quality of life of the family is significantly improved
- children are being reunited with their parents

⁹ This is the Funding provided to 26 providers around the country to under take work with whanau where there is violence

- staff are free to work beyond their job descriptions to support whānau in a flexible way that is meaningful for whānau
- improved opportunities and resources to collaborate with other support agencies and organisations
- increased opportunities to build on whānau strengths and whānau resources
- Opportunities to undertake post crisis evaluation processes and hui with whānau to ascertain service improvements and determine the level of outcome and impact.

Principle of Independence: *That family violence inputs, outputs and outcomes stipulate objectives and goals that support individual and whanau post-crisis to build support mechanisms from among their social networks within their own communities and beyond.*

Moemoea Outcomes

Consultation and input from the Ministerial advisory group and the Māori reference group have endorsed the “moemoea” as an outcomes framework for family violence resourcing and those working in policy, legislation, compliance, and service provision.

Of huge importance to those who provided input to this paper is that individuals and whānau are not locked into a ‘service churn’ but rather that after a period of time they are confident and competent to respond to issues of stress and crisis through calling in their own resources and networks, rather than service dependence.

The need for families / whanau to have Tino Rangatiratanga was spoken of as:

The concept of self determination, self actualisation and basic control over one’s life and circumstances.

Similar concepts and language that government may be familiar with that relate to this include independence (in an ecological context, at micro, meso and exo levels), self responsibility, self determination and increasing resilience. These are reflected in the overall concept of whānau wellbeing/ whānau ora.

Mana Motuhake/Tino Rangatiratanga is the right of Māori people to practice the tikanga of their hapū and iwi, their ‘iwi tangā’ (Kruger: 2008 Te Korowai Aroha o Aotearoa Hui a Tau, Keynote Address Tauarau Marae, Rūātōki).

This leads into the definition for whānau violence:

‘The Taskforce understands whānau violence as the compromise of Te Ao Māori values. Whānau violence can be understood as an absence or a disturbance in tikanga. The Taskforce believes that transgressing Whakapapa is a violent act and that Māori have a right to protect (rather than defend) their Whakapapa from violence and abuse.’¹⁰

¹⁰ *Transforming Whānau Violence – A Conceptual Framework* by 2nd Māori Taskforce for the Prevention of Whānau Violence pg 10;

Those providing input into this paper were adamant that the place of gender be recognised. The taskforce has reviewed some of the documented evidence on whānau violence. This tells us that;

- Māori women receive higher levels of medical treatment for abuse and that abuse is of greater severity for them
- Māori women aged between 15 – 24 are seven times more likely to be hospitalized as the result of assault than Pākehā women
- Māori children are four times more likely to be hospitalized for injuries sustained as a result of deliberately inflicted physical harm
- Māori women are over represented as victims of partner abuse, more likely to report psychologically abusive behavior, to have experienced physical or sexual abuse in the past twelve months and to have experienced more serious and repeated acts of violence.

This adds up to a serious picture of whānau violence, what it does not tell us is about the processes of whānau violence in terms of the dynamics of violence. Whānau violence is not well reported or recorded and the data on which interventions are based are unreliable.

The information reveals that what we know about Māori women and children's experiences of abuse from a study of the public record is based on 'service use' and the way in which Māori women and children enter into the public system for abuse treatment and support services. The analysis that results is individually oriented, largely 'service provider' or 'researcher' focused and does not adequately, socially, historically, politically or culturally contextualize the abuse of Māori women and children in the context of whānau, hapū and iwi.¹¹

The Moemoea (appended) presented as part of the Programmes of Action, have been endorsed as an outcomes framework to ensure that providers are focusing services beyond the misery of whānau and towards wellbeing. Clearly some additional work needs to be undertaken to translate this into something the investment and contracting environment will find useful. However this will be part of the discussions on Results Based Accountability with whānau ora family violence providers late March in Auckland.

CONCLUSION:

Despite increased focus and investment in family violence over the past few years, and a number of improvements, for many Maori, Pacific and ethnic minority families and communities the current system for addressing family violence issues remains inadequate on a number of levels. This is despite clear evidence that these communities have significant and identified need. In summary the system is fragmented, regularly non-responsive to Maori, Pacific and other non-mainstream participants, and characterised by inconsistent practice and inherent racism and gender bias.

¹¹ Ibid.

However, it must also be acknowledged that there are many excellent services and individuals operating within the current system but that their efforts are diminished within the overall context of continued under resourcing and systemic inconsistency and failure.

In conclusion it is suggested that the following issues need to be accorded urgent priority:

- Gaining a clearer, evidence based understanding of what contributes to success within programmes for Maori and Pacific participants;
- Developing distinct Maori and Pacific practice models / frameworks based on shared principles and philosophies and evidence about what makes them most successful;
- Increasing the availability and capability of effective Maori and Pacific service providers and improving access to these for Maori and Pacific;
- Prioritising investment in prevention and early intervention activities which are likely to reap the greatest long term benefits – including increased support for locally driven whanau / iwi / hapu initiatives aimed at strengthening mana and whanau ora and restoring the “Va”.
- Ensuring processes for community monitoring of agency and organisational responses to domestic violence

Appendix 1: Excerpt: Evaluation of Programmes for Maori Adult Protected Persons under the Domestic Violence Act 1995

Introduction

This research set out to evaluate the delivery and outcomes of programmes for Māori Adult Protected Persons by examining two such programmes: one offered in Taranaki and the other in South Auckland. On the whole the women who participated in this research spoke very highly about the programmes they had attended. The women were largely grateful for the Māori content in the programmes and the accessibility of the Māori women facilitating the programmes.

Programmes

Participants in the Tu Tama Wahine programme found that the Kaupapa Māori content and strong Māori focus provided a foundation from which to explore identity and a cultural view through which they could re-evaluate their own situation. Important aspects of the programme for participants were about being listened to, not being judged, being accepted, and being able to share their experiences with other Māori women who had had similar experiences.

Having a Māori facilitator was important for participants in the Te Whare Ruru hau o Meri programme. The programme aims to help families identify who they are and where they are from. This is a process of reintroducing whakapapa and acknowledging the importance of whānaungatanga. All programmes offered by Te Whare are holistic and support the whole whānau in the healing process.

Principles of best practice

From the evaluation of these two programmes three key principles have been identified for the delivery of domestic violence programmes for Māori women. The three principles are:

- Te reo Māori me ona tikanga

Te reo Māori me ona tikanga underpinned the programmes, although this was more explicit in the Taranaki programme than in the South Auckland programme.

- Kaupapa Māori solutions

Providers and participants talked about the programmes needing to come from a Māori base; this is fundamentally related to Kaupapa Māori. This base was often described as holistic, compared to a western (or Pakeha) model that addressed only the needs of the individual in isolation.

Providers, participants and Key Informants spoke of whānaungatanga, whakapapa, manaakitanga, te reo Māori, karakia, mana, Mana Wahine, Mana Tane, aroha, tapu, noa, matauranga. These are not isolated concepts but are interwoven in a cultural mosaic. They are also about both the content of a programme as well as the process by which it is delivered. It is from these concepts, and many others, that strong Kaupapa Māori programmes operate. It is also from this base that Māori can reach out, if they so desire, to other forms of healing.

- Individual and collective healing

Healing was considered to be an essential part of the programmes and this extended to the whānau, hapu and iwi. It is noted, however, that within South Auckland the focus was largely on the individual and their whānau. This did not prevent a wider historical and political analysis of the current position of Māori within this country being included in the programme.

Programmes that are based within Kaupapa Māori and which ensure opportunities for the healing of mamae for Māori are crucial. Healing was also directly linked to identity and, in particular, decolonisation processes. For real change to occur there must be mechanisms in place whereby participants can be involved in and direct the process of healing.

In Table 1 below, the key principles are documented along with the philosophies and practices of the providers.

Table 4.1 Key principles in the benchmarking of programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995

Key Principles

Te reo Māori me ona tikanga	Kaupapa Māori solutions	Individual and collective healing
<ul style="list-style-type: none"> • Ako Māori: Māori pedagogy • Taonga tuku iho: cultural aspirations • Providers (facilitators, counsellors) are Māori • Providers have appropriate skills and training • Culturally-safe use of te reo me ona tikanga • Matching providers and participants • Code of ethics and standards 	<ul style="list-style-type: none"> • Kia orite i nga raruraru o te kainga: Mediation of socio-economic and home difficulties • Kaupapa - collective vision • Support Māori cultural aspirations • Holistic approach including taha wairua, taha hinengaro, taha tinana • Consultation with whānau, hapu, iwi • Access to matauranga Māori • Manaakitanga - support and care 	<ul style="list-style-type: none"> • Priority given to participants' safety • (Tino) rangatiratanga - relative autonomy • Participants are listened to and not judged • Women share their experiences with others • Affirmation, empowerment and choice • Building cultural esteem • Sense of community and shared responsibility • Recognition of Mana Wahine, Mana Tane, Mana Tamariki • Whānau - support for extended family structure

- Sense of equality between provider and participants
- Valuing of nurturing and mutually-respectful relationships
- Social, political, historical and gender analysis of domestic violence
- Acceptance of and respect for the client as a whole person
- Supporting women in the legal system
- and an emphasis on connectedness
- Objective of restoring balance

System responsiveness

There are several issues that are not covered in the table that can have an effect on programme delivery:

- A high number of Court referrals are necessary to cover the costs of the programme. If referrals begin to slow, a provider must ensure that Court staff are well informed regarding the programme and thus willing to make more referrals. It is also the responsibility of the provider to 'tout' for business.
- Transportation and childcare are necessary for women wishing to attend the programme. A lack of either can create barriers for women.
- Ideally, for real healing to occur, women need long-term, ongoing support beyond the number of sessions funded within the Regulations (i.e. 12).

The above issues have been raised by both providers and must be addressed to ensure the effective continuation of both programmes.

Appendix 2: Te Whare Ruruhau Social Well-being Framework
Practices / Tikanga Iho Matua - Principles

Kawa -	Haukainga	Manuhiri	Mana	Tapu	Mauri
Karanga	Invitation to participate	Listen and Respect	o te ora o te mahi	whakapapa of tangata - ahakoa ko wai	Uniqueness
Karakia	Wairua Atawhai	Atawhai Whakahoki	Atua	Maintain wairua state	tohunga minita
Mihimihi	Purpose of the hui	Accepting & agreeing to participate	Whakarangatira te take	korero o te rangatira tukuiho, taahuhu	kaupapa
*Hariru + Hongi	Connecting / Te Ha Te Ira Tangata	Tautoko and agreement	Mana tinana orange o te tangata	whakanoa kua tatuu	Kua rangatira taatou, mai ngaa atua
Kaupapa O te Ra	Nga Take – Te Rito, Advocates, Education	Services that work and why	Te hunga nui Te rahi, te iti	whakanui te korero, te raa, waa	mauri o te korero
Whiringa Whakaaro	Brainstorm : What works and why	The vehicle and living dream	Whakatakoto Te mana o Tane He mana te kupu	he tapu te korero whakatapua	Nga korero ka puta
Korero Whakamutunga Poroporoaki	Action Plan – Nga Moemoea – E Tu	→	That all participants / tangata leave the hui with their mana, mauri and tapu in tact - celebrating / whakanoa		
Karakia Hakari Poroporoaki	Wairua Oranga		whakanoa / return to original state of being		

	Celebration / Whakanoa	→	
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Appendix 3: Pacific Practice Model Framework

Aiga Potopoto

(Both nuclear and extended)

- Nurturing relationships
 - Harmony
 - Cohesion
- Collectivity
 - Cooperation
 - Sharing
 - Caring
 - Supporting

Underpinning Values

Respect

Aloa

Reciprocity

Compassion

Courtesy

The Va "the relationship space"

"*tausi le va*"

nurturing the relationship space

"*soli le va*"

Harming / damaging the relationship space

"*teu le va*"

Rebuilding / restoring the relationship space

Holistic approach

No . . . "early intervention", "crisis", "post crisis"

It's about the sacred relationship that defines our world.

TO achieve "*Teu le va*" we need to:

1. Return to the aiga potopoto (follow protocol)
2. Identify internal and external support. (resources within and external to the family)

Pacific Blue Skies

- Grow capacity and capability of Pacific Community
 - through resourcing appropriately
 - small scale (existing vehicles) – local solutions (kava group
 - innovation pools / transformational
 - communication skills – appropriate relevant
 - youth, churches, kava groups, Island groups, sports (models out there) train the trainers (pay for resourcing this)
- Hold mainstream accountable for deliver to Pacific
 - Providers accountable to community
 - Look at outcomes not just numbers.
- Hold policy development accountable
 - Real about the impact on Pacific people.