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Tū Pono Te Mana Kaha o te Whānau

Evaluation for Te Pūtahitanga
o Te Waipounamu



Tū Pono

Te Mana Kaha o te Whānau

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In the six years since Tū Pono was first established in Te Waipounamu, we have lost many whose courage and passion to fight for whānau will forever remain their legacy. In particular we will forever treasure the memory of Tania Matakī, Matua Pele Faauli, Richard Bradley and Taua Aroha Reriti-Crofts; each who gave so generously of themselves in their belief and love for whānau. We miss them dearly. Moe mai rā e ngā rangatira.

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Executive summary

Tū Pono: Te Mana Kaha o te Whānau (Tū Pono), is a flax roots Te Waipounamu movement to effect change so that whānau can live healthy lives free of violence. The strategy was developed to support the work of whānau, hapū, iwi and kaupapa Māori entities to improve their knowledge and application of safe, effective, whānau-centred and evidence-based strategies.

In the period between 20 April and 23 May 2017, Tū Pono took to the road for a second time to present the findings of the initial consultation hui. The hui were an opportunity for whānau to offer further input and recommendations to confirm the strategy, based on the feedback from over 800 whānau voices.

At Te Hora Pā, in the land of Ngāti Kuia, iwi leader Waihaere Mason stood and proclaimed that this is to be a Te Waipounamu strategy, that Tū Pono Te Mana Kaha o te Whānau must permeate through every hui, whether it be marae komiti or rūnanga strategy. It was brave, unflinching leadership; challenging every marae, every iwi across the top of the South to stand together as one, for the safety and strength of whānau.

That bold fearless spirit has become the hallmark of the Tū Pono approach in Te Waipounamu. It is seen in the aunty who stood at Arahura Marae and shared her story of decades of violence until that point, unknown, unseen. It is heard in the songs of Tāne-Mahuta and Aka, coming together as Twin Harmony, to ensure every home was inspired by the message of no more violence, listen to the children. It was witnessed in the strategies of a husband and wife

as they shared their “eyes on” approach – ensuring that when they attended a social event, one of them would always be dedicated to watching out for their children at all times.

The courage to lead has also characterised the rollout of the strategy. Consultation across over 27 hui led to the development of a strategy which has been implemented since July 2017. A network of six Tū Pono Connectors has been established across Te Waipounamu. Collateral and merchandise to promote the Tū Pono brand has been produced. Digital stories have been created. Submissions to government on associated legislation were consistently tabled; presentations on the Tū Pono approach have been regularly given at local, regional and national fora. Iwi leadership has directly petitioned Ministers; taking the Tū Pono message to Wellington.

Yet despite strong recommendations made to the Ministry of Justice to clarify how the ‘Tū Pono’ and Whānau Ora approach to family violence relate, there has been no dedicated resource to supporting the implementation of the Tū Pono strategy since 2017. Building capacity to address family violence amongst their workforce has become one of the main priorities for Tū Pono practitioners. This includes supporting Connectors to grow their network of both the regulated and non-regulated workforce, within their regions. The sharing of resources, improving referral pathways and collating shared data has increased the effectiveness at a local level. Yet professional development, supervision, role clarification and safety issues still remain of the utmost importance for the Tū Pono network.

When the Minister for the Prevention of Family and Sexual Violence, Hon. Marama Davidson, launched the national strategy for the elimination of family violence and sexual violence on 7 December 2021, she set out her challenge to the nation:

“The pathways for healing and safety are a priority within Te Aorerekura and ensure that the actions reflect the voices of whānau and communities.

People must be supported to reach restoration and safety from violations suffered.”

Tū Pono: Te Mana Kaha o te Whānau offers a framework for whānau transformation, inspired by the call for change, driven on a platform of expertise and lived experience, and shaped by a desire for all participants to become ambassadors of a movement built from the community up. It provides unparalleled

consistency across the South Island to uphold a prevention approach. It models a way of being which is firmly located in healing pathways which lead to wellness. It is collectively driven and locally based. It extends to intergenerational solutions and is inclusive of all whānau members, whatever positioning they may take up within the violence trajectory. Most of all it is strengths-based; encouraging whānau to celebrate changes they make; recognising that the smallest steps can provide the confidence to recreate the circumstances in which whānau live.

The results of this evaluation demonstrate the impact of that belief is being translated into enduring change. But of all the factors associated with Tū Pono: Te Mana Kaha o te Whānau, the most remarkable feature is that despite minimal funding, the commitment to the kaupapa remains strong. The belief in whānau-led transformation is high.



Introduction

Tū Pono: Te Mana Kaha o te Whānau – A Te Waipounamu Whānau Ora Strategy to effect change is a strategy to address violence utilising Tū Pono as the movement for change. The strategy was developed to support the work of whānau, hapū, iwi and kaupapa Māori entities to improve their knowledge and application of safe, effective, whānau-centred and evidence-based strategies.

The approach has taken into account a range of family violence, intimate partner violence and sexual violence intervention, prevention and postvention strategies in, with, by and for Māori communities of Te Waipounamu.

The marae-based hui have provided the mechanism by which whānau could, as a result of their journey, be an agent for wider change; within their own lives but also within those of their whānau. Findings are indicative of outcomes, which result from a Tū Pono approach whereby whānau members were provided with opportunities to develop their toolkit to address barriers, acknowledge traumas and build self-belief in order to facilitate change, for themselves and their whānau, to have greater control over what happens to them in their lives.

Tū Pono is designed to get whānau talking and speaking out about how they can end family violence. Whānau have developed their own ideas to encourage conversations so we can find ways to end family violence and harm. The challenge going forward for Tū Pono: Te Mana Kaha o te Whānau is how best to support the people who want to take action within their own whānau.

The purpose of this report is twofold. Firstly, to present the development of Tū Pono: Te Mana Kaha o te Whānau since it was first seeded as an idea in 2016, and secondly to evaluate the impact of the approach for whānau and investigate opportunities for continuous improvement.

PART ONE

Tū Pono: Te Mana Kaha o te Whānau

“When we heal individually, it is also a collective healing, it is so deep and authentic it heals our grandmother, intergenerational healing happens collectively and that's what I believe.”

(Tū Pono stakeholder)

CONTEXT

Family violence and sexual violence in Aotearoa

New Zealand has one of the highest rates of sexual and domestic violence in the developed world. Together they are considered the biggest specific crimes in the nation.

New Zealand Police respond to a family violence incident every four minutes; yet 67% of family violence episodes still remain unreported. In 2015, before Tū Pono was initiated, over 110,000 family violence investigations were undertaken by the New Zealand Police. Seventy-six percent of domestic violence incidents are unreported. In 2020 and 2021, there were 155,338 family harm incidences accounting for 16% of all police frontline activity¹.

In a study released in June 2021, estimate of the total economic costs of sexual violence, it was estimated the total cost of sexual violence in New Zealand in 2020 was \$6.9 billion. Business and Economic Research Limited (BERL) was asked by the Accident Compensation Corporation (ACC) to provide a

defensible estimate of the total economic costs of sexual violence in New Zealand. They surveyed a wide literature base to expand on the extent of costs identified as being accrued due to sexual violence. Their study built on previous calculations by including, as a cost, the value of feeling safe that is lost upon victimisation. The final cost was composed of \$600 million in costs to the Crown, \$5.2 billion in costs to individuals, and \$1.1 billion in costs to wider society².

Research suggests one in three (33%) of New Zealand women have experienced physical or sexual intimate partner violence (IPV) in their lifetime. When psychological abuse is added (where economic harm sits), it increases to one in two (55%). Children are present at nearly two-thirds of all family violence incidents police respond to. Physical and sexual IPV affects one in two (58%) of Māori women over a lifetime. When other forms of violence are included, this could be as high as 80%³.

¹ <https://www.police.govt.nz/sites/default/files/publications/annual-report-2020-2021.pdf>

² Estimate of the total economic costs of sexual violence in New Zealand (acc.co.nz)

³ <https://www.rnz.co.nz/news/te-manu-korihi/410738/every-day-i-was-beaten-maori-women-three-times-more-likely-to-be-killed-by-partner>

Previous research has consistently identified problems in the interactions between whānau and agencies. In October 2012, Government recognised that a whole-of-government response to family violence must continue [SOC Min (12) 22/2 refers]. It sought to ensure that work to address family violence is strongly linked with other strategic priorities, particularly the White Paper for Vulnerable Children, the Better Public Services result areas, and Whānau Ora. A Māori Reference Group (MRG) and the Pacific Advisory Group (PAG) was formed to;

- provide advice to the Taskforce for Action on Violence within Families on family violence-related policies, services and initiatives that impact on Māori and Pacific peoples in New Zealand
- oversee the development and implementation of specific programmes of action for Māori and Pacific peoples

- review progress on the taskforce's programmes of action.

The Māori Reference Group for the Taskforce for Action on Violence within Families articulates this concern⁴.

“There are suggestions of cultural misunderstanding, systemic bias and a lack of knowledge about whānau dynamics and values. Evidence suggests that some Māori choose not to engage with mainstream agencies, even when they are in serious need. It is well-known that there are high levels of under-reporting of family violence incidents by Māori.”

Into this backdrop, it was timely and necessary for action to be taken to address the prevalence of family and sexual violence in Aotearoa. It was time for Tū Pono: Te Mana Kaha o te Whānau.



⁴ <https://www.familyservices.govt.nz/documents/working-with-us/programmes-services/whanau-ora/e-tu-whanau-programme-of-action-2013-2018.pdf> pp12 The Māori Reference Group for the Taskforce for Action on Violence within Families.

WHAKAPAPA

Tū Pono: Te Mana Kaha o te Whānau

The concept of Tū Pono: Te Mana Kaha o te Whānau was inspired by the kōrero of Mereana Mokikiwa Hutchen (née Stirling – Ngāi Tahu, Ngāti Māmoē, Ngāti Porou, Te Whānau-ā-Apanui), or Aunty Kiwa as she is more commonly known. Aunty Kiwa would frequently provide sound counsel and advice: *“We must always be tika and pono with aroha – the truth will set you free.”*

The Tū Pono: Te Mana Kaha o te Whānau tohu portrays the importance of whanaukataka and the support needed from older generations to see all mokopuna soar, excel and prosper.

The circle of the embodiment has a dual purpose, it reflects safety and protection, it also reflects the history of Papatūānuku and Rakinui, and all that encompasses Māori whakapapa/DNA.

The tohu is a korowai (circle of protection). It encompasses two large koru, and these represent kaitiaki (parents/guardians) who are pou (pillars) that provide support and protection for the kākano. The smaller koru featured in the lower part of the korowai represents ‘mokopuna’. The white spaces inside the korowai signify the resting place of potential, where fruitfulness can manifest.

As a whole, the tohu symbolises current and future leaders, young and old, creating a flourishing whānau, hapū, iwi that empowers rakatirataka (self-determination) and aspirations to take flight⁵.



Tū Pono

Te Mana Kaha o te Whānau

⁵ Explanation of tohu provided by Ariana Matakī-Wilson

Tū Pono Champions

Tōtara wāhirua, he kai nā te ahi.

“A tōtara that is split is food for the fire.

But one that is together, stands against the wind.”

In the Book of Proceedings, created to document the establishment of Tū Pono: Te Mana Kaha o te Whānau, a ‘group of champions’ was proposed as instrumental in building a Te Waipounamu Māori response.

Tū Pono: Te Mana Kaha o te Whānau acknowledges the leadership of our champions:

- *Tā Mark Solomon who initiated the first conversation about taking the hui to the homes of our whānau. He bravely drew upon his own personal experiences of family violence and in doing so set the scene for whānau to have real, honest conversations.*
- *Tāua Kiwa Hutchen for her stamina, passion and vision for whānau to “Whakatika te Huarahi – Haerenga Whakamua”.*
- *Hon. Dame Tariana Turia, who responded to the kōrero she heard from Te Waipounamu, and wanted to support the journey of change;*
- *and our advisory group of Tāua and Pōua; Expert Practitioners; and advisors for their continued guidance and commitment towards the development of Tū Pono: Te Mana Kaha o te Whānau⁶.*

The story of Tū Pono starts with them. It is appropriate, therefore, to look further into their motivations in coming together for the unique partnership that became Tū Pono.

Iwi leadership

“You will have heard it said - silence implies consent. Silence is the real crime against our humanity that has motivated me to speak out wherever, whenever, to whomever. That’s one

of the reasons why my whole focus now is to go out into the communities and start the conversations. That’s what Tū Pono is all about.”⁷

Twenty years ago, in the summer of 2002, the kaiwhakahaere for Ngāi Tahu, Tā Mark Solomon wrote an editorial in Te Karaka entitled ‘Breaking the Silence’. In that article, Tā Mark referred to domestic violence as one of our “best-kept secrets”, binding victims and perpetrators alike to an “insidious authority”. He went further to say:

“Violence in the home permanently creases the lives of those who live under it. Children exposed to it shape their worlds through what has been modelled.”

Addressing the ‘creases’ became a priority that Tā Mark has upheld through decades of leadership. In 2014, in his capacity as a member of the Police Commissioner’s Māori Focus Forum, Tā Mark received an email from then Police Commissioner Mike Bush. Attached to that email was all the police data on family violence for 2014. Tā Mark was shocked at the scale of violence and abuse in this country. Some months later, on 22 November 2015, at the Ngāi Tahu Hui-a-Tau in Ōtepoti, he drew on that data for his presentation to the hui.

He then asked uri for their help in identifying the solutions that we know are within our own hands; in keeping our families free of violence.

“I want to hear all of your ideas. To this end, I will be establishing new fora for discussion – both kanohi-ki-te-kanohi and virtual - so that you have a place to come to with your stories of inspiration and change.

We will work with Te Pūtahitanga o Te Waipounamu – our Whānau Ora Commissioning

⁶ Book of Proceedings: Building a Te Waipounamu Māori Response; 9 June 2016-25 May 2017

⁷ Tā Mark Solomon. Ibid. p. 14.

Agency – to consider how the leadership that resides within all of our whānau can be called upon to address the seemingly unflinching demographics of violence amongst our communities.”

Tā Mark reflected on his contribution to the establishment of Tū Pono: Te Mana Kaha o te Whānau in his memoir, Mana Whakatipu.⁸

“I started a programme called Tū Pono: Te Mana Kaha o te Whānau, which is a whānau driven movement to find a way forward for Māori to prevent family violence. I spoke at a number of hui in Te Waipounamu and called on everyone to speak out on this in public. I believe it is up to whānau to take a lead in bringing about change.”

Whānau Ora approach

At the same time, Te Pūtahitanga o Te Waipounamu had been approached by Te Puni Kōkiri regarding new funding that had been ‘reprioritised’ from Vote Social Development, specifically a fund named Te Punanga Haumarū. Te Punanga Haumarū was interpreted as, “a haven to rest and restore – a place of safety, where we can be warm and secure”.

On 9 March 2016, Di Grennell and Manahautū Tuarua, from Te Puni Kōkiri wrote to the Chair of Te Pūtahitanga o Te Waipounamu, Norm Dewes, advising of the availability of additional commissioning funding for the 2015/16 year. Te Pūtahitanga o Te Waipounamu had been allocated \$445,260.00 (plus GST) for the period March – June 2016. A variation to the Outcome Agreement would be negotiated to incorporate the increased budget, as well as an addendum to the 2015/16 Annual Investment Plan.

Te Punanga Haumarū supported community action to prevent bullying of children and young people (0–19 years). Te Punanga Haumarū had been established in 2012 by Hon. Tariana Turia in her capacity as Associate Minister of Social Development to help communities and whānau create safe and nurturing environments for children and young people. Included within the framework for Te Punanga Haumarū was the intention to build ownership and commitment at a local level to changing attitudes and behaviours in our communities. Te Punanga Haumarū was initiated

to provide tools and strategies to support effective community action.

On 27 November 2015, the General Partner Limited Board approved the procurement procedures which outlined the approach that Te Pūtahitanga o Te Waipounamu would take to planning, sourcing and managing its procurement. All decisions and practices must be able to withstand public scrutiny at all times. Throughout procurement activities Te Pūtahitanga o Te Waipounamu would;

- clearly record planning, processes and decisions so they can easily be audited
- document and manage conflicts of interest
- identify risks and get the right person to manage them
- act lawfully, ethically and responsibly.

To help measure whether whānau are realising their aspirations, and in what aspects of their lives whānau are strengthening, Te Pūtahitanga o Te Waipounamu is guided by the Whānau Ora Population Outcomes Framework. That framework is divided into seven primary areas:

⁸ Mana Whakatipu, Ngāi Tahu leader Mark Solomon on leadership and life. Mark Solomon with Mark Revington, 2021, p. 207.

POU TAHI

Whānau in Te Waipounamu are self-managing and empowered leaders

POU RUA

Whānau in Te Waipounamu are leading healthy lifestyles

POU TORU

Whānau in Te Waipounamu are participating fully in society

POU WHĀ

Whānau in Te Waipounamu are confidently participating in te ao Māori

POU RIMU

Whānau in Te Waipounamu are economically secure and successfully involved in wealth creation

POU ONO

Whānau in Te Waipounamu are cohesive, resilient and nurturing

POU WHETU

Whānau in Te Waipounamu are responsible stewards of their living and natural environment

Te Pūtahitanga o Te Waipounamu believed it was important to retain the focus of Te Punanga Haumarū while aligning initiatives closely to the Whānau Ora outcomes. A specific work-stream was added into the commissioning work programme for 2015/16 described as Te Punanga Haumarū. The initiatives to receive investment from the Te Punanga Haumarū fund must be able to satisfy the dual goals of Te Punanga Haumarū and the Whānau Ora outcomes, particularly Pou Ono (Whānau in Te Waipounamu are cohesive, resilient, and nurturing).

Initially, five entities were selected for Te Punanga Haumarū funding, namely:

- Waiora Parenting Programme: Ngā Kete Mātauranga Pounamu; Murihiku
- He Waka Kotuia; Ōtepoti
- Youth at Risk; Waihōpai
- Whakamana Ngāti Kurī; Te Tai-o-Marokura
- Whenua Iti Outdoors Waka Journeys/Abel Tasman Waka Trust; Nelson/Tasman.

The platform provided by Te Punanga Haumarū would be the perfect landscape to locate Tū Pono.

Ministerial commitment

The pathway to Tū Pono was carved out from a context of Whānau Ora which was a relatively new policy agenda established in the 2008-2011 government.

Whānau Ora had been launched as a key government policy approach on 8 April 2010. The inaugural Minister for Whānau Ora, Hon. Tariana Turia, set forth the rationale for the approach on that day:

"Rather than having different agencies working with individual family members, Whānau Ora will work with whānau and families as a whole. It will empower them to take control by meeting their obligations and taking responsibility.

By building on the strengths of the entire whānau, it will require agencies to work together in better and smarter ways to support whānau and families. I am confident that Whānau Ora has the potential to help all families, right across New Zealand."

Whānau Ora was established by Hon. Tariana Turia initially in her capacity as Minister for the Community and Voluntary sector, but the approach extended across her other portfolios at that time, Associate Minister for Health, Disability Issues and Social Development and Employment.

On 31 March 2009, Hon. Tariana Turia was delegated full responsibility for the Government's response to addressing and reducing the impact of, family violence in her capacity as Associate Minister for Social Development and Employment.

Minister Turia indicated early on that the focus of the family violence campaign going forward will be strengths-based and action-focussed. On 20 May 2009, the Community Response Fund was announced by the Minister. The fund, up to \$40 million in the first year, was to support those community and voluntary sector organisations facing cost and demand pressures to deliver vital social services.

On 25 August 2009, Hon. Tariana Turia established the Family Violence Ministerial Group which would meet quarterly to provide oversight to a whole-of-government approach to preventing violence within families. Government saw that family violence is a

significant social problem in New Zealand causing economic, social and health problems for victims and witnesses of violence. The Family Violence Ministerial Group endorsed a Programme of Action for 2011/2012 which was oriented to action. In each of the focus areas outlined below, were specific measurable actions which would occur during 2011/2012:

- 01 National and local leadership and co-ordination
- 02 Evidence-based planning for new initiatives and continuous improvement
- 03 Inspiring behaviour change and empowering families/whānau to respond
- 04 Early intervention, crisis response and rebuilding lives

On 15 June 2011, Minister Turia announced that community organisations directly responding to the needs of families and whānau experiencing family violence will receive most of the funding under the Family-Centred Services Fund; funding of over \$9.250 million to go to frontline services directly working with families and whānau. Another fund announced by Minister Turia in the context of Budget 2011, prioritised community-led development.

"Community-led development puts communities at the centre of funding decisions and it allows the Government opportunity to invest in communities in a holistic way, rather than merely funding individual organisations and projects. It empowers local communities to generate local solutions to local problems."

On 20 September 2014, Hon. Tariana Turia retired from Parliament; her successor in the Whānau Ora portfolio was Hon. Te Ururoa Flavell. Like his predecessor, Minister Flavell was passionately committed to addressing family violence by placing support in the hands of whānau themselves. In a release issued on 12 July 2017, he emphasised that whānau need to play a bigger role in tackling family violence if its scourge is to be removed from communities.

“We are struggling to win the fight against family violence and we need to change our approach. We can’t carry on with the same old methods – we’ve got to make changes. Family violence impacts far wider than those who are the victims – it affects the whole whānau. But whānau must be part of the solution.

We know whānau-centred, kaupapa-based approaches lead to positive, long-term outcomes for Māori and we need to try new things to break the cycle of family violence. Whānau must get the support they need to access appropriate help to end violent behaviour.”⁹

Family violence and sexual violence providers

The environment for change was being built through a collaboration of interests – iwi, ministerial, Whānau Ora and service delivery. Two agencies of particular importance in the evolution of Tū Pono were Te Whare Hauora and Te Puna Oranga, both based in Christchurch.

In 1989, Ōtautahi Women’s Refuge was established in Christchurch to deliver safe, confidential kaupapa Māori services to wāhine, tamariki, rangatahi and whānau. A quarter of a century later it was refreshed with a new name, Te Whare Hauora – the House of Wellbeing; and in Ōtepoti – Te Whare Pounamu. Between them, they constitute the only two Māori Women’s refuges in Te Waipounamu.

The marketing of Te Whare Hauora had two simple messages:

- He Wahine He Taonga – every woman is a treasure and,
- Our door is always open.

Te Whare Hauora provides a safe place for wāhine and tamariki affected by domestic violence. Te Whare Hauora offers Ministry of Justice approved programmes; non mandated programmes and other culturally appropriate services and events, including safe housing and other supports. In October 2015, Te Pūtahitanga o Te Waipounamu funded one full-time equivalent Whānau Ora Navigator with Te Whare Hauora. The focus of the Navigator was working with whānau with high needs when they are transitioning

from the ‘safe house’ in a family violence context. The reach for Te Whare Hauora extends from both the urban area of Ōtautahi and the rūnanga rohe (Tūāhuriri, Koukourarata, Rāpaki, Ōnuku, Wairewa and Taumutu).

Te Puna Oranga is a kaupapa Māori service that works with whānau traumatised by sexual harm. Te Puna Oranga was established in 1984 to work mainly with wāhine, tamariki and their whānau in the area of sexual abuse healing. They offer counselling, social work advocacy, youth mentoring, integrated safety response (family violence), education and a 24/7 sexual harm crisis response line.

The core values have stayed the same and these values are based on tikanga Māori values and beliefs. As a service they have evolved and now work with the whole whānau, mokopuna, mātua, kaumātua, whānau, hapū, and iwi, covering all issues that whānau want support and advocacy in, such as sexual abuse prevention and intervention, care and protection, parenting, sexual abuse healing, and supporting whānau to find their own solutions.

On 28 April 2016, Te Puna Oranga presented Tā Mark Solomon with new resources to be launched at the 20 May symposium, Whakatōkia Te Kācano o te Hā. In receiving the resources in his capacity as Kaiwhakahaere for Te Rūnanga o Ngāi Tahu, Tā Mark also reiterated his personal commitment to promote the message of preventing family violence at the community, marae and papatipu rūnanga level.

⁹ <https://www.beehive.govt.nz/release/wh%20c4%81nau-key-addressing-family-violence>



An evaluation by the Ministry of Justice was produced into one of the resources created by Te Puna Oranga; *Whakatōkia Te Kākana o Te Hā*: planting the seeds of life. This evaluation ran from January 2014 to July 2016. Te Puna Oranga wanted to produce a resource where whānau could be empowered to create their own solutions to prevent violence before it happened. A key theme to emerge from the evaluation was the need to take more control and to make the changes to ensure their aspirations for Whānau Ora were realised. There was a strong commitment to strengthen kaupapa and tikanga Māori values to enhance the mana of the whole whānau. The key messages, tips and strategies had assisted the whānau to apply a variety of changes, all seeking to minimise risks that would increase the safety for their tamariki and rangatahi.

There was a special synergy around these two agencies that can be traced back to whakapapa. Both Te Whare Hauora and Te Puna Oranga were linked to the kuia Aunty Kiwa. Together Kiwa and husband Peter had seven children - Amiria, Lelosa, Tania, Vaea, Keriana, Peter and Tahu. In the 1980s, Aunty Kiwa and Peter established the first Ōtautahi home to operate under Mātua Whāngai, an

approach that sought to help Māori children in care by placing them within traditional whanaungatanga relationships. Over the years, they welcomed more than 100 tamariki into their home. It was Whānau Ora in action.

The daughters were instrumental in creating supports and services which gave expression to the philosophical approach Aunty Kiwa actively promotes.

"At that time in the 1980s we had a lot of concerns about our men and at that time we noticed a lot of our men were going to prison because of their violence. Our women got together, my daughters ... this has got to change. We must meet together, talk about what's happening. If men need help, get them the help they need, but don't just take the children from the mother and whānau"¹⁰.

In the time in which Tū Pono was created, Kiwa's daughter, Tania Mataki, was manager of Te Puna Oranga, and Tania's daughter, Ariana Mataki-Wilson, was manager of Te Whare Hauora.

¹⁰ The incredible life of Māori elder 'Aunty Kiwa'; Vicki Anderson; Stuff, Jun 29 2019

Time for transformation

Into this alliance of passionate people, walked in a woman called Tusha Penny. Penny, a daughter of Ngāti Porou and a proud torchbearer of change for the New Zealand Police, approached Ngāi Tahu Kaiwhakahaere, Tā Mark Solomon, and Te Pūtahitanga o Te Waipounamu Pouārahi, Helen Leahy, for a discussion around the new flagship policy, Integrated Safety Response.

Since joining the New Zealand Police in 1992, Superintendent Tusha Penny had been pivotal in the change management Police have gone through over recent years in respect of child protection and sexual violence. She was the first officer to take on the role of National Manager - Child Protection and Sexual Violence in 2011 where she spearheaded a national change management programme to accelerate the police response to the Commission of Inquiry. From 2014, Tusha Penny held the role of National Manager: Prevention based at Police National Headquarters in

Wellington, working on a major change programme within the family and sexual violence area. This gave her responsibility for family harm, victims and vulnerable whānau initiatives across the country.

As the first Māori female District Commander in New Zealand Police, Tusha Penny was up for the challenge.

"We've got to be really bold, we have to acknowledge the truths of this and be brave. We have to try new things. The harsh reality is that we are already getting things wrong and people are getting hurt. We can do better. Our challenge is to make people as safe in their homes as they are on the street. All New Zealanders have a fundamental right to live in their homes and be safe. Family violence is predictable, it's stoppable. We can make a difference¹¹."

Integrated Safety Response and the need for Tū Pono

The introduction of the Integrated Safety Response (ISR) model, encouraging government and NGOs to respond collectively to family violence, was scheduled to begin in Christchurch on 4 July 2016.

ISR required that an immediate multi-agency safety response would be initiated following a report to police of a family harm episode or a Corrections notification of the imminent prison release of a high-risk perpetrator of family harm. The aim of the ISR would be to provide safe, effective, and efficient services to victims, children and perpetrators, families

and whānau. It prioritised the immediate safety of victims and children, and at the same time, referring perpetrators identified through the ISR system to an appropriate service to assist in preventing further violence.

The ISR model included an 'intensive case management process' for high-risk cases, which would involve police and agencies to work together to respond to situations. Superintendent Tusha Penny was very enthusiastic about the approach.

¹¹ Family violence: What can we do to fix the problem? - NZ Herald; 13 May 2016. Superintendent Tusha Penny

"I really believe if we get this right, we are on the cusp of a huge transformation."

Integrated Safety Response drew on a history of Family Violence Interagency Response System meetings (FVIARS), a national multi-agency model for responding to family violence crises, a version of which was operating in Christchurch prior to ISR. The new approach would replace the Family Violence Interagency Response System (FVIARS).

Key aspects would include:

- an electronic case management system to improve information sharing
- daily triage meetings
- a family violence specialist who will work one-to-one with victims who are at high risk
- planning for offenders prior to their release from prison
- an enhanced method of identifying and managing risk
- guidelines for minimum safe standards.

The group that had come together to form Tū Pono was acutely conscious of the approaching opportunity that would become established in Christchurch in July 2016: the Integrated Safety Response pilot. They appreciated that having multiple ownership and investment from key government agencies was a unique tipping point. It would enable them to highlight the chronic over-representation of Māori in the statistical profile of family violence, while at the same time document the desperate under-resourcing of kaupapa Māori organisations attempting to respond to the ever-increasing demand for services. This was one of those milestone moments, when rapid action was required if the collaboration was to have any hope of achieving leverage in such a critical policy area.

Tū Pono was therefore established in May 2016 to bring about a coordinated response to whānau Māori experiencing family violence.

The first task, aimed at confirming stakeholder buy-in, saw Te Rūnanga o Ngāi Tahu come together with Te Pūtahitanga o Te Waipounamu – the Whānau Ora Commissioning Agency in the South Island; Te Puna Oranga and Te Whare Hauora as key representatives of kaupapa Māori providers in the family violence sector. Through the leadership of Te Pūtahitanga o Te Waipounamu, vital cause champions were invited to participate, specifically Hon. Dame Tariana Turia and Whaea Kiwa Hutchen. The next step was to take the concept out to the people.

Creating the project brief

Kiritapu Murray and Talia Ellison were subsequently commissioned by Te Pūtahitanga o Te Waipounamu to produce a proposal for consideration by Te Puni Kōkiri.

In their report of 3 May 2016, they outlined the rationale for entities to come together:

"Christchurch-based Māori family violence providers have little additional capacity to engage in inter-agency responses such as the impending start of the ISR pilot."

Recent discussions with providers, including Te Puna Oranga, Te Whare Hauora and He Waka Tapu Trust have revealed a desire to engage but the providers are concerned for the increased pressure that could negatively impact on the psychosocial wellbeing of whānau who were already vulnerable prior to the Christchurch earthquakes."

The Murray/Ellison paper recommended a way forward, taking into account there were current resourcing constraints within the Waka Ora Collective and Te Rūnanga o Ngāi Tahu. In the report,

Te Pūtahitanga o Te Waipounamu recommends the development of a charter - Tū Pono: Te Mana Kaha o te Whānau. It also notes that Te Pūtahitanga o Te Waipounamu, Te Rūnanga o Ngāi Tahu and the Waka Ora Collective will undertake a community engagement campaign to establish a charter articulating the voices of whānau, community, marae and papatipu rūnanga to prescribe a way forward.

The key result areas indicated in the report were:

- strengthening the Whānau Ora workforce and whānau tautoko/volunteers who battle on a daily basis the symptoms and causes of family violence;
- building capacity to foster kaupapa Māori and Whānau Ora in the interagency responses to family violence;
- collectively impact on family violence in Te Waipounamu.

A funding opportunity was identified in the report through utilisation of funding allocated by Te Puni Kōkiri to He Oranga Pounamu which was to be wound up by 30 June 2016.

He Oranga Pounamu was a Ngāi Tahu mandated organisation established to lead the development and integration of health and social services in Te Waipounamu. Ko te oraka whānau i te tuatahi – Whānau wellbeing comes first. There were 19 Māori Providers engaged in He Oranga Pounamu (Waka Ora). Robyn Wallace had been appointed Chief Executive of He Oranga Pounamu in October 2014. The negotiations for utilisation of the Waka Ora allocation were conducted between Robyn Wallace and Helen Leahy for the purpose of establishing Tū Pono: Te Mana Kaha o te Whānau.

It was proposed in the report that the He Oranga Pounamu underspend of \$252,000 tagged to the Waka Ora Collective be applied to the following:

- community engagement for whānau and iwi to champion Tū Pono as a possible charter for Te Mana Kaha o te Whānau, against family violence;
- a plan of action to resource and embed the Whānau Ora approach to the ISR trial in Christchurch
- a tactical response plan for the ISR trial.

It was envisaged this is a pilot that would be rolled out across Te Waipounamu Whānau Ora Collective if successful in providing tangible results. The communications and engagement strategy described a plan for a road show to four locations across Te Waipounamu: Dunedin, Christchurch, Invercargill and Hokitika. The road show would involve Tā Mark Solomon and representatives of the Waka Ora Collective to promote the creation of a charter “Tū Pono: Te Mana Kaha o te Whānau. A communications plan would be developed to ensure whānau, kaupapa Māori providers, marae and papatipu rūnanga receive the key messages.

The proposal to Te Puni Kōkiri was duly approved and a series of milestones negotiated to design a research project to support and embed the Whānau Ora approach within the Integrated Service Response (ISR) pilot programme.

A final report on all outputs and outcomes was to be finished by 30 June 2016.

Preparations for launch of Tū Pono: Te Mana Kaha o te Whānau

The discussions that took place throughout the first six months of 2016 involved a coalition of stakeholders and leaders. In the context of an ongoing dialogue, vital power relationships crystallized, determining the direction the campaign would take.

The type and complexity of the problem to be addressed was understood. The response had to be comprehensive – Te Waipounamu wide – as was the brief for the Whānau Ora Commissioning

Agency. The human and financial resources devoted to implementation were allocated by each of the respective agencies involved; and a funding opportunity identified through utilisation of an underspend that would otherwise have been returned to Te Puni Kōkiri.

The administrative structures required to support rollout were put in place.

Launch of Tū Pono engagement exercise of Tū Pono: Te Mana Kaha o te Whānau

A two phase community consultation plan would see Tū Pono visit six regions in Te Waipounamu, to engage in solution focussed discussions; exploring ways to address the impacts of violence and what Te Waipounamu was going to do about it.

Not long after developing the plan to host engagement hui, an Advisory Group was established to guide the work initiated as a result of the Te Waipounamu community discussions.

Advisory Group – Aumangea

The basic intention of Tū Pono was to provide a leadership network and collaboration that would span Te Waipounamu.

A critical first step was to seek advice and guidance from an advisory group formed of Tū Pono aumangea – champions of the people. Aumangea were described as people who would have brave and courageous conversations, *“they are an advocate that others can seek advice from that is knowledgeable and perceptive, so that they will know how to turn, where to fly, and where to land.”*

Invited to attend the foundation advisory group were:

- Te Inupo Farrar (Pare Hauraki, Pare Waikato); Oranga Tamariki
- Ariana Wilson (Ngāi Tahu, Te Whānau-a-Apanui, Ngāti Kahungunu, Te Hamua)
- Karen Brown (Waikato) Tōtara Kōtuku
- Beatrice Brown (Rongowhakaata) Domestic Violence Manager, He Waka Tapu

- Tania Matakī (Te Whānau-ā-Apanui, Ngāi Tahu, Te Hamua)
- Daniel Matakī (Ngāti Kahungunu) Te Puna Oranga
- Sheryl Gardyne (Ngā Puhi) Te Puna Oranga Psychotherapist
- Billie-Jean Cassidy (Ngā Puhi, Ngāti Kahungunu) Probation Officer Department of Corrections
- Jynine Berryman (Ngā Puhi) Women's Refuge
- Gwyneth (Piwi) Beard (Ngāti Porou) Tū Pono - Aumangea Whānau voice
- Louise Waho (Ngā Puhi, Waikato) Ministry of Social Development
- Tim Reriti (Ngāi Tahu; Ngāti Mutunga ki Wharekauri) Cultural Capability Case Manager ACC
- Karaitiana Tickell (Kāti Māmoe) Kaiwhakahaere, Purapura Whetu
- Pete Darrell (Bermuda) Clinical Director of Stopping Violence Services.

The focus was to enable a stronger Māori response to family violence by asserting the whānau voice as a fundamental key to reducing and eliminating harm. Rather than being defined as iwi; as services; as Whānau Ora – the group chose to come together under one korowai – one cloak of understanding that all could wear. They called themselves Tū Pono: Te Mana Kaha o te Whānau. Tū Pono literally means to stand in one's truth – to hold the faith.

The group knew there would be no easy solution, but equally change must occur, and for this to happen whānau, hapū, and iwi must be given the opportunity to pursue knowledge and ideas that will strengthen, nurture and grow the communities within Te Waipounamu. A noble aspiration – the challenge of course would be in the implementation.

Phase One consultation June-July 2016

The purpose of Phase One was to facilitate community discussions exploring and establishing the foundations for a sustainable Whānau Ora approach to address family harm/violence within the lives of whānau in Te Waipounamu. The Phase One of the community engagement hui provided an opportunity to reflect on the legacies of the past, the present situation and the hopes and aspirations for the future.

In the first hui held at Rehua Marae in Christchurch, Helen Leahy referred to the definition of Mauri Ora laid down by Tamati Kruger and the Māori Taskforce in the report, Transforming Whānau Violence in 2004, and the need to return to that state:

“It is regarded as the maintenance of balance between wairua (spiritual wellbeing), hinengaro (intellectual wellbeing), ngākau (emotional wellbeing) and tinana (physical wellbeing). Mauri ora is sustained and restored by experiences of ihi (being enraptured with life), wehi (being in awe of life), and wana (being enamoured with life). Violence damages wairua, ngākau and tinana. It disturbs ihi, wehi and wana.”

Between June and July 2016, Tū Pono: Te Mana Kaha o te Whānau hosted community conversations in hui at:

- Te Whatu Manawa Māoritanga o Rehua (Ōtautahi), June 9, 2016
- Waihao Marae (Waimate), June 10, 2016
- Te Tomairangi Marae (Murihiku), June 23, 2016
- Scenic View (Ōtepoti), June 24, 2016
- Te Hora Marae (Wairau), July 21, 2016
- Arahura Marae (Hokitika), July 24, 2016

Over 400 whānau members attended the community conversations.

Overview of the consultation proceedings

The Tū Pono: Te Mana Kaha o te Whānau community engagement hui each began with a pōwhiri, or mihi whakatau facilitated by the mana whenua o te rohe.

Each consultation hui opened with an official welcome by Tā Mark Solomon, sharing his own experience and views of family harm/violence, including national and local statistics. Tā Mark would also inform the hui participants that Tū Pono: Te Mana Kaha o te Whānau is in its infancy stage and the purpose of engaging with Te Waipounamu communities is to ensure Tū Pono reflects the values and aspirations of our Te Waipounamu whānau. He would consistently note that while Māori make up approximately 17% of the population, half of the number of family violence offenders are Māori, and in Christchurch approximately 46% of family violence victims are Māori.

Tā Mark Solomon emphasised the importance of promoting whānau empowerment and action as a platform for change via partnerships between whānau, hapū and iwi, kaupapa Māori providers and Whānau Ora Navigators. His motivation was clear:

“If the answers to the seemingly intractable problems of violence lie in our own hands, then we must go to the whānau to hear their solutions.”

Following this address, Hon. Dame Tariana Turia and Helen Leahy, Chief Executive for Te Pūtahitanga o Te Waipounamu would offer insights and inspiration under a Whānau Ora lens. An example of the kōrero outlined at the hui is found in the speech notes Whaea Tariana spoke to at the hui at Te Hora Pā, Canvastown on 21 July 2016:

“Family violence has already caused enduring damage within successive generations of my whānau, and many others like mine. We bore the price for our uncles fighting wars on foreign shores and returning home unable to reconcile what they had experienced.

We have worn the impact of the alienation of our lands, of language loss, of the deterioration of our whakapapa through the impact of diseases of the body and mind, alcohol and drug oppression, the devastation of poverty and substandard homes, ill health and racial discrimination. Grief, depression, violence within whānau has been all encompassing – abuse and neglect do not discriminate – all of us are vulnerable to their hurt.

And so, as the agenda for today stated, something has to change: family violence. Not for my mokopuna. At the end of the day we must go forward with hope, not backwards in fear.”

All three speakers helped prepare participants for the workshops that followed. There were other speakers who shared the podium: Matua Norm Dewes; Tania Matakī; Ariana Matakī-Wilson; Ann Dysart; Donna Matahaere-Atariki; Maania Farrar; Vania Pirini; Marg Henry and Daniel Matakī. These workshops allowed whānau to share and develop solutions that would soon become the making of a Te Waipounamu strategy - to reduce and eliminate the impacts of violence.

During the community discussions, the group put forward the hard questions:

- Why don't we do anything when we know family violence is taking place?
- As neighbours, as friends, as family, why do we keep turning a blind eye?
- What are we doing as whānau to address these statistics?
- Why are we – and everyone else – turning our backs on these women and children?
- Why don't we speak out?
- What do our values mean in practice?
- How do we achieve oranga in our lifetime?
- If we designate our marae as violence-free, how do we monitor that?
- What incentives can we put in place to redefine our homes as a sanctuary of safety?

What the group heard in listening to the families, is that if we place our faith in them; if we ask them to co-design strategies with us, we can mobilise action; we can embed a preventive approach; we can keep all our families safe.

The motivation of the group in creating a collaboration of minds, was simple. Their focus was they wanted to create the space for active and meaningful participation from whānau Māori including opportunities for whānau to determine, participate and lead their own solutions e.g., co-design, advocate, inform and implement at multiple levels. In order to achieve this, Tū Pono: Te Mana Kaha o te Whānau sought to:

- 01** Improve response to whānau Māori at the interface of the national Integrated Safety Response programme
- 02** Ensure the needs, aims and aspirations of whānau are central to and inform decisions, actions and interventions intended to serve their needs in this context – improved integration of services/responses for whānau in need/crisis

03 Identify challenges, constraints, gaps, needs and opportunities for improved response and/or innovative approaches

04 Enable and promote whānau-led solutions reflective of their needs, strengths, aims and aspirations

05 Advocate on behalf of providers (and therefore whānau) for appropriate resourcing to effectively deliver quality tertiary interventions at the interface with statutory organisations.

The group agreed upon a set of key outcomes to progress forward:

Tū Pono: Te Mana Kaha o te Whānau Outcomes:

- 01** Whānau have access to timely and appropriate services and support
- 02** Whānau Ora interventions are whānau-led, and/or informed
- 03** Whānau Ora interventions are child-centric e.g., Te Rito o te Harakeke
- 04** Effective working relationships are agreed and maintained – all partners aware of each others core roles and functions including pathways/processes to access timely and relevant services
- 05** Gaps and needs are identified with agreed strategies to address
- 06** Enhanced cross-functional relationships (direct and indirect domestic and family violence) – building and maintaining effective partnerships to promote accessible pathways.

After the workshop sessions, a summary of the day was presented where Tū Pono heard the voices of the hau kāinga describing “where to from here” for their marae. At the end of each consultation hui, all hui finished with a karakia and karakia waiata to whakanoa the tapū, before handing the rākau back to the people of the marae.

As a result of the hui, a Te Waipounamu draft strategy developed, and a legacy created to ensure the data and voices of whānau would explicitly inform the next steps.

The group were told the “*Healing journey begins with whānau*”; “*We need to give our children a voice to say no*”; “*We need zero tolerance for violence on our marae.*”

The solutions were found in the words of the whānau: “*It’s about being reconnected*”; “*Silence allows further violence*”; “*Whānau need to be our starting point.*”

Feedback from engagement hui

A report was prepared by Fiona Cram for Te Puna Oranga, dated 12 August 2016, which summarised the hui feedback from Phase One. This feedback related to whānau responsiveness and service responsiveness to addressing family harm, as well as feedback on the roadshow itself.

Participants at the hui were invited to provide feedback about addressing family harm, including: whānau responsiveness (discussion) and service responsiveness (questionnaire). They could also provide feedback on the hui itself (questionnaire).

The discussion at the Tū Pono Phase One hui largely focussed on strategies and solutions for whānau addressing family violence and abuse and finding healing, and for protecting tamariki and rangatahi from violence and abuse and moving towards Whānau Ora (wellbeing). Organisational responsiveness, along with iwi and marae responsiveness were also discussed. This focus largely emerged out of the keynote addresses given at the hui by Māori leaders, including Tā Mark Solomon. The hui felt invigorated to address what could be done by whānau to acknowledge issues of abuse among their own, and what could be done more generally by whānau to create a protective and safe environment for all members, especially those who might be most vulnerable. The insight provided here into the whakaaro of breakout groups represents the beginnings of a conversation about family violence.

Many hui participants had sought help with family violence issues for themselves or someone they knew. While friends or whānau were often a source of information about where to go for help, help was often first sought from a social service provider. Seeking help first from the police was also common and may reflect help seeking in a crisis situation. The first service they contacted was able to provide support for nearly half of the participants, with this including whānau-friendly and culturally responsive service delivery. The number of participants responding to this survey is too small to provide feedback about specific service provision. However, the survey has provided some insight, and has also demonstrated the willingness of people to comment about accessing services in response to family violence.

On 9 August 2016, a draft Te Waipounamu strategy was created based on the whānau voices.

On 16 September 2016, the draft was shared with the Advisory Group for further review.

On 30 September 2016, the final draft strategy was ready to be shared with the whānau of Te Waipounamu for final recommendations before launching.

PHASE TWO

February 2017

-June 2017

In February 2017, Tū Pono: Te Mana Kaha o te Whānau prepared to implement Phase Two - the revisiting of the six regions and sharing feedback from the Phase One community discussions. The aim was to seek out any further recommendations, and in doing so help to refine the building of a Tū Pono: Te Mana Kaha o te Whānau Te Waipounamu Strategy – to end the impact of violence within the lives of families living within Te Waipounamu.

Between 20 April - 25 May 2017, Tū Pono revisited the six regions of Te Waipounamu to further engage with whānau for final recommendations of the Te Waipounamu strategy to end the impact of violence.

During Phase Two, participants were presented with the *Tū Pono: Te Mana Kaha o te Whānau Draft Strategy*, and a Framework and Response Model. These two documents were built upon the solutions offered by whānau during Phase One. Following these presentations, participants were asked to form small breakout groups, to review the two documents and to provide feedback from a Whānau Ora perspective as to where improvements could be made.

The final workshop consisted of questions pertaining to wāhine and ways of lowering the crimes being committed against them. Participants were also emailed the workshop questions and asked to respond electronically.

Overall, participants' discussions about responsiveness to family violence fell into the broad themes of whānau: acknowledging hurt, seeking healing, protecting tamariki and rangatahi, supporting parenting and whānau, strengthening male role models, and encouraging iwi and organisational responsiveness. These themes were then captured and reflected in the final draft of the Tū Pono: Te Mana Kaha o te Whānau Te Waipounamu Strategy – To end the impact of violence within the lives of families.

Throughout 2016-17, the Tū Pono collective visited over 27 marae, whānau and communities throughout Te Waipounamu, and whānau shared their lived experiences and solutions to stop the harm from violence. The outcome of those hui was the launch of Tū Pono: Te Mana Kaha o te Whānau at Rehua Marae in June 2017 – a Whānau Ora Strategy to eliminate harm from violence. Eight hundred whānau across Te Waipounamu informed this strategy and throughout the entire process a uniquely kaupapa Māori community design approach was taken to ensure the final outcome was fit for purpose.

On 6 June 2017, Tū Pono was launched at Rehua Marae in Christchurch. On 7 June, the Minister for Whānau Ora promoted Tū Pono at the National Family Violence Conference in Wellington.



Tū Pono

Te Mana Kaha o te Whānau

Tēnā koe e te rangatira

The Tū Pono: Te Mana Kaha o te Whānau Collaboration of Māori NGO, Tū Pono: Te Mana Kaha o te Whānau Advisory Group and Te Pūtahitanga o Te Waipounamu invites you to the:

Tū Pono: Te Mana Kaha o te Whānau LAUNCH

Please join us along with the Minister of Whānau Ora
Te Ururoa Flavell

Tuesday 6 June 2017
Rehua Marae
79 Springfield Rd, Richmond, Christchurch
5:15 – 8:30pm

RSVP to Naieta at Te Puna Oranga by 31 May 2017
info@tupono.org or 03 381 8472 or 022 350 8455



Te Puna Oranga



HE WAKA TAPU



He Whānau He Mana

The purpose of the launch was to celebrate a Te Waipounamu Māori response to end the impact of violence within the lives of whānau.

Within the whare at Te Whatu Manawa Māoritanga o Rehua, a capacity crowd heard that the strategy revolves around seven key steps:

Whakatika te Huarahi – Harenga Whakamua

Ready the Path and Move Forward - Move Forward Together



Whakarite te Huarahi: Preparing the ground

A time to ready ourselves for our feet to stand; creating safe spaces.



Whakatika te Tapu – Whakatika te Mana: Acknowledging the hurt

The ground has been prepared, we are ready to restore our sacred birthright. A time for kotahitanga, manaaki, aroha, tika, pono and whanaungatanga.



Kei roto ko te Kore, Ka Puta te Ao Mārama: A Pathway of hope and light

Creating space for whānau to achieve positive change.



Haerenga Whakamua: Taking action

Whānau are applying strategies for change.



Tū Rangatira: Believe in ourselves

This is the turning point where positive results encourage us to believe in ourselves.



Tukunga iho: We are achieving!

Putting kotahitanga into practice.



Kuru Pounamu: Treasuring our mokopuna

Mokopuna are at the forefront of our succession planning of aroha, tika, pono, tohungatanga, aumangea and Whānau Ora.

The strategy was launched by Hon. Te Ururoa Flavell as Minister for Whānau Ora.

Keynote speakers on the night included Hon. Dame Tariana Turia and Tā Mark Solomon.

A highlight of the evening was the three tāua: Taua Kiwa Hutchen; Taua Aroha Reriti-Crofts and Taua Inu Farrar, who shared their insights and their wisdom towards the building of a stronger Māori response to end the impact of violence within the lives of families living in Te Waipounamu.

A concurrent social media campaign was launched with the strategy. Two 60-second videos were made to create awareness about the Tū Pono: Te Mana Kaha o te Whānau approach.

Video 1: Tū Pono: Te Mana Kaha o te Whānau – Standing in our truth

Tū Pono is designed to get whānau talking and speaking out about how we can end violence. Whānau have developed their own ideas to encourage conversations so we can find ways to end family violence and harm.

Video 2: Kei roto ko te Kore, Ka Puta te Ao Mārama – A pathway of hope and light

This video provides information about the steps whānau might take to eliminate violence and harm in our community.

A suite of branding items were produced as the feedback from whānau was collected and collated. These resources included: a Tū Pono banner; a wind blade; umbrellas for the marae; posters for the marae; posters for the whānau home; labels for the windows of the marae and the whānau home; and labels that could be used in kōhanga, kura, and in the office and in the home.



“This is a Tū Pono Whare”
Tū Pono: Te Mana Kaha o te Whānau
We stand true for violence free whānau

Relationship between Tū Pono: Te Mana Kaha o te Whānau to ISR

In Christchurch, of all people entered into CMS for ISR, 22% were Māori. Available data on ethnicity was reported as ‘assessed and recorded’ by attending police officers, not self-reported. It is highly likely therefore that 22% represents significant under-reporting. In 2017, Māori made up 19% of ISR victims and 23% of perpetrators in Christchurch but constitute just 8% of the population of the greater Christchurch area.

In the evaluation of the pilot released in August 2017, it was noted that more work was still needed to ensure the concept and opportunity of Tū Pono: Te Mana Kaha o te Whānau is fully understood, and that the whānau-centric approach to working with Māori is fully realised and integrated into the existing ISR model.

On 7 March 2017, Ministry of Justice released additional funding to Te Pūtahitanga o Te Waipounamu for the establishment of five FTE Whānau Ora Navigators to increase the current capacity of existing kaupapa Māori organisations that currently provide Whānau Ora Navigator positions, within the ISR trial.

The funding for the five Whānau Ora Navigators was scheduled to expire on 10 September 2017.

The five Whānau Ora Navigators would be placed in He Waka Tapu, Te Puna Oranga, Te Whare Hauora, Te Rūnanga o Ngā Maata Waka, and Te Rūnanga o Ngāi Tahu.



One person was appointed as a *Tū Pono: Te Mana Kaha o te Whānau* coordinator funded through Vote Social Development - Waitāuhi Gage. The co-ordinator refers taskings from the table to the appropriate entity. Prior to sitting at the Safety Assessment Monitoring (SAM) table, Wai had served seven years with the Family Safety Team/Police (FST) as a Senior Child/Whānau Advocate. She has been a strong and consistent voice for whānau at the table, and it is through her referrals and liaison that the wider kaupapa Māori collective has been empowered to proceed.

Despite this, it was disappointing in early 2017, when the Tū Pono collaboration met, encompassing Te Pūtahitanga o Te Waipounamu, Te Whare Hauora (Ōtautahi Māori Women's Refuge); Te Puna Oranga, Te Rūnanga o Ngā Maata Waka and He Waka Tapu to learn that as of 30 June 2017, there was no further commitment of funding for this particular role to maintain a focus on whānau Māori at the SAM table.

As a co-ordinated group of agencies seeking to uphold the voice of whānau as a key opportunity to eliminate family violence, the collaboration noted great concern that the funding appears to be no longer available for such a key role.

Ongoing Funding for Tū Pono: Te Mana Kaha o te Whānau

An allocation of family violence funding was announced on Budget Day (25 May 2017).

In the media release announced by Hon. Te Ururoa Flavell, *"Budget 2017 also includes \$9 million of new operating funding over four years to support Whānau-centred family violence interventions. We need to break the cycle of family violence, and we know Whānau-centred, kaupapa-based approaches lead to positive, long-term outcomes for Māori."*

"The funding will include new money to pilot the introduction of facilitators who will support Whānau to access appropriate help to end violent behaviour."

While the prospect of ongoing funding appeared positive, all funding negotiations were deferred until after the outcomes of the New Zealand general election on Saturday, 23 September 2017.

With the departure of the Māori Party and specifically Hon. Te Ururoa Flavell from Parliament, there was no explicit funding assured for Tū Pono: Te Mana Kaha o te Whānau from this point on.

The funding allocated to whānau-centred family violence interventions (\$9m) was redirected to Te Puni Kōkiri, and subsequently to the Māori providers per se. Te Pūtahitanga o Te Waipounamu was asked to umbrella the contract but did not receive any operational funding to do this. After one year of acting as a host for the whānau-centred family violence interventions funding, Te Pūtahitanga o Te Waipounamu opted out of the caretaker role.

Through its own baseline funding, Te Pūtahitanga o Te Waipounamu established a modest network of Tū Pono Connectors and community leaders who champion Tū Pono to engage in solution focussed discussions *"to strengthen our mission for systemic change,"*

Those roles were based at Te Āwhina Marae (Motueka); in Purapura Whetu and Te Whare Hauora (Ōtautahi) and in Te Kaika (Dunedin).

The purpose of Whānau Ora Connect is to facilitate connections on behalf of whānau, with responsibility for the delivery of essential health and social services and programmes (such as Ministry of

Social Development (MSD) counselling support etc; District Health Board, now known as Te Whatu Ora - Health New Zealand, for health services) as well as community service providers and to confirm the nature and scope of services available to whānau. Whānau Ora Connect will focus primarily on facilitating access to and coordinating the effective delivery of essential health, welfare and social services and programmes (including community providers) to ensure:

- whānau who are entitled to, are receiving appropriate support and information; and
- whānau receive the targeted follow-up they require, from specialist practitioners, counsellors and/or medical practitioners.


As part of the role, Whānau Ora Connect – Te Punanga Haumarū, is committed to the safety, security, and wellbeing of whānau, supporting and strengthening whānau - to commit to change for the better.

Te Pūtahitanga o Te Waipounamu recognises that to achieve the aspirations articulated by the Tū Pono strategy; there must be emphasis on Pou

Tohungatanga: a highly skilled culturally competent workforce. Whānau Ora Connect is a key mechanism to achieve Pou Tū Pono: A Tū Pono leadership network based upon the foundations of being tika, pono and aroha.

Over the next four years, Te Pūtahitanga o Te Waipounamu would continue to respond to community need by facilitating Tū Pono workshops, as well as maintain the Tū Pono network developed in late 2017. The Tū Pono network was engaging with whānau across the South Island to implement a Whānau Ora approach to address family violence and harm. As an example, on 4 April 2018, they facilitated a hui in Blenheim at Omaka Pā with a focus on 'Punanga Haumarū' which translates as 'creating safe spaces in our homes, marae and community'.

Tū Pono ki Te Tau Ihu community project team then called a hui at Waikawa Marae on Wednesday 28 November 2018 to support local whānau in their efforts to eliminate violence. Other hui in the top of the South Island have been held at Te Āwhina Marae in Motueka, Whakatū Marae in Nelson and Omaka Pā in Blenheim.



Tū Pono
Te Mana Kaha ō te Whānau

**Standing in our truth:
safe homes, strong whānau**

Wairau Community Hui

"To end the violence we need to break the silence" Tā Mark Solomon
Tū Pono network invites you to a hui to share strategies to keep all our whānau free from harm

3.30 - 8pm, Wednesday 4 April, Omaka Marae, Aerodrome Road, Blenheim

For information and to register contact: Maire.Kipa@teputahitanga.org, 021901965

Whānau hui have been carried out all over the South Island introducing iwi/hapū and whānau to the Tū Pono Framework which is aimed at creating inter-generational change to empower whānau to be in a position where they can make changes.

The response model for addressing family harm, whānau responsiveness and service responsiveness is fully operational by Tū Pono Connectors.

Māori providers' presence and participation in the Integrated Service Response pilot in Christchurch – collaboration between Police, Child, Youth and Family, Corrections, Health, and non-Government Organisations – has been strengthened through their involvement in Tū Pono: Te Mana Kaha o te Whānau.

In 2018, Nan Wehipeihana prepared an evaluation synthesis of findings from two independent Kaupapa Māori evaluations completed in Christchurch and Waikato in 2018, for the Ministry of Justice. The evaluators interviewed whānau, kaupapa Māori partners, providers, iwi, the ISR governance and core teams and community stakeholders in each of the two pilot sites.

The Integrated Safety Response (ISR) Kaupapa Māori evaluation¹² made a number of suggestions to improve the responsiveness of ISR. These include to:

- 01** Strengthen relationships across the sector to manage service gaps, facilitate access and to advocate for more funding of non-ISR programmes and services.
- 02** Clarify how the 'Tū Pono' and Whānau Ora approach to family violence relate. This needs to be clarified with all those involved.
- 03** Explore the potential role, relationship or contribution of Te Pūtahitanga o Te Waipounamu (Whānau Ora Commissioning Agency) to ISR Christchurch. There is a need for ISR and Whānau Ora to be better connected to ensure seamless support for whānau.

Four years later, these recommendations are yet to be actioned.



Hui at Waikawa Marae, 28 November 2018

¹² CZGUhBnF-Kaupapa-Māori-Evaluation-Snapshot.pdf (justice.govt.nz)

Tū Pono Connectors 2018-2022








Te Pūtahitanga o Te Waipounamu employs Tū Pono Coordinators to support communities all over Te Waipounamu to host hui and events in places and within timeframes where whānau feel comfortable to talk about past trauma as a whānau and a community, and where they can take responsibility for ensuring the end to whānau and sexual violence/harm. Often a starting place for whānau is implementing ‘Our Charter of Commitment’. This charter illustrates a commitment from marae to ensure a “zero tolerance” policy to whānau harm. This means whānau promote behaviour that opposes and addresses bullying, put downs, shouting, unwanted sexual or physical contact, or any other behaviour that affects an individual’s tinana, wairua, hinengaro and that of their wider whānau.

Their commitment is that all people who belong to or visit a marae who have agreed to the charter, are provided a safe and secure environment. The commitment from Tū Pono: Te Mana Kaha o te Whānau is that it supports a marae to achieve this. A copy of the charter is attached as Appendix One. What has been evident in the four years of operation is that wānanga have been the main spaces where Tū Pono Connectors have been able to successfully engage with whānau. These include wānanga held at the marae on areas such as; mauri ora wāhine, mauri tāne wānanga, weaving wānanga, waka ama wānanga, karanga wānanga, and whakapapa/whānau wānanga. Whānau determined wānanga led by whānau, resourced by government departments and supported by practitioners.

The role of a Tū Pono Coordinator is somewhat unique to the different needs of communities they serve, however they all work towards ‘Whakatika te Huarahi – Haerenga Whakamua. Ready the Path and Move Forward - Move Forward Together’. Essentially Connectors facilitate more system-wide support and:

- enable whānau to access specialist support before transitioning on to the Whānau Ora Navigator
- provide facilitation of whānau hui and community hui inclusive of local whānau
- support whānau by contributing to the reduction of violence, homelessness, suicide attempts, addictions, bullying and elderly abuse
- support whānau, friends of whānau and others affected by violence, completed suicide and suicidal attempts, homelessness, addictions, bullying, and elderly abuse by implementing Tū Pono (connecting them with support networks).

Below is an illustration of ‘Whakatika te Huarahi – Haerenga Whakamua. Ready the Path and Move Forward - Move Forward Together’, followed by further insight into what our Tū Pono Connectors are achieving at each step.

 <p>Whakarite te Huarahi</p>	 <p>Whakatika te Tapu Whakatika te Mana</p>	 <p>Kei Roto ko te Kore, Ka Puta te Ao Mārama</p>	 <p>Haerenga Whakamua</p>	 <p>Tū Rangatira</p>	 <p>Tukunga Iho</p>	 <p>Kuru Pounamu</p>
<p>Preparing the ground</p> <p>A time to ready ourselves for our feet to stand. Whakarite te Huarahi is about creating safe spaces.</p>	<p>Acknowledging the hurt</p> <p>The ground has been prepared, we are ready to restore our sacred birthright. A time for kotahitanga, manaaki, aroha, tika, pono and whanaungatanga.</p>	<p>A pathway of hope & light</p> <p>Creating space for whānau to achieve positive change.</p>	<p>Taking action</p> <p>Whānau are applying strategies for change.</p>	<p>Self belief</p> <p>This is the turning point where positive results encourage us to believe in ourselves</p>	<p>We are achieving!</p> <p>Putting kotahitanga into practice.</p>	<p>Treasuring our mokopuna</p> <p>Mokopuna are at the forefront of our succession planning of aroha, tohungatanga, aumangea and Whānau Ora.</p>

Preparing the ground - We will need to be strong, and we will need to identify the most appropriate person to help us ready our path. This person will advocate on our behalf, it can be a friend, a whānau member or a Whānau Ora Navigator. The advocate needs to be proficient and skilled to facilitate whānau discussions, with the best intention, that can support our whānau to whakarite te huarahi – prepare the path.

Acknowledging the hurt - This step includes identifying the right mix of supports and resources that will awahi whānau discussions and decisions to whakatika te tapu – whakatika te mana. It's not about being in denial, it's about speaking up and not allowing others to sweep things under the carpet. Let whānau know with mana that they are accountable for their actions and learn to articulate what has happened. Now is the time to start identifying the pathways that will heal and restore the sacredness of te hinengaro, te tinana, te wairua me te whānau hoki, to take back one's power. We need to start talking about this mamae, so we can go forward together.

A pathway of hope and light - Whānau are reminded they are not alone. This is a whānau approach, the responsibility for change rests with the whānau. This is a time to seek healing, self-forgiveness, to work through guilt and blame. All whānau members are included in the healing journey to whakatika te huarahi – clearing our path of obstacles and by doing so we are inspiring a new pathway of hope and light, a path that gives you a feeling of freedom and happiness.

Taking action - Moving forward and taking action helps to build whānau strength and improves our mātauranga to implement change. It's going to take trust, being real and accountable, having vision and courage. We need to set goals and put these into action. Working through our short-term goals to build long-term aspirations.

Self-belief - Through taking action, our whānau have the necessary skills to drive whānau leadership. We are mentally fit to make good decisions as a whānau, we are physically fit for our tamariki and mokopuna, we have positive attitudes, we find strength, passion and fuel to keep each other going, we are our own rangatira for change.

We are achieving - When we believe in ourselves and we move as one, our whānau are powerful and we start to see results of positive change. We have broken barriers, we have built bridges, we maintain hope, and we are following our destined pathways. Our whānau is learning that knowledge is obtained everywhere, everything we do provides a learning opportunity, knowledge helps us to bring about change. By creating change, we are achieving.

Throughout this entire journey, Tū Pono Coordinators provide educational resources such as videos, webinars and training packages to support whānau to move through these steps to enable a wraparound approach.

Governance and networking

Tū Pono: Te Mana Kaha o te Whānau has a leadership network and collaboration that spans Te Waipounamu. It is our biggest strength and enables dynamic community-led solutions. We have the advantage of leveraging across 59 Partners who comprise our Whānau Ora Navigator network. We also have an enduring relationship with key government departments including:

- Ministry of Social Development
- Department of Corrections
- Ministry of Justice
- Oranga Tamariki
- Ministry of Health
- Ministry of Education

Specific Family and Sexual Harm Providers we partner with include:

- The Family Violence Interagency Response System
- Maataa Waka ki Te Taihū Trust
- Te Rūnanga o Ngā Maata Waka, Ōtautahi
- Whakatū Marae

- Te Whare Hauora, Ōtautahi
- Te Puna Oranga, Ōtautahi
- He Waka Tapu, Ōtautahi
- Presbyterian Support Services
- SASH Nelson Incorporated
- SVS Living Safe
- STOP
- Emerge Aotearoa
- The Cause Collective
- Sexual Violence Support Centre Incorporated
- National Collective of Independent Women's Refuge Incorporated
- Male Room
- Canterbury Men's Centre
- Motueka Family Service Centre
- Motueka Women's Support Link Incorporated
- Age Concern
- Barnardos NZ Incorporated
- Marlborough Violence Intervention Project.

Specifically in Te Taihū; Tū Pono: Te Mana Kaha o te Whānau – Te Taihū o Te Waka-a-Māui management board are local Māori community leaders with a wide range of expertise who have worked with whānau for many years across Te Taihū. They are Chair: Matua Shane Graham; Secretary: Whaea Trish Little; Treasurer: Dr. Richard Hunter; Whaea Gemma McKinney; Whaea Rita Powick; Matua Barney Thomas; Whaea Melanie McGregor; Manukura: Amoroa Luke (MNZM) and Waihaere Mason (MNZM).



Tū Pono service model

“Our innovative service model is based on the Mangopare (above) which represents strength, leadership, agility, tenacity, unrelenting determination, courage and wealth. We acknowledge the work that needs to be done to prevent whānau harm and the strength that comes from a collaborative effort. Strategies and approaches that equip whānau with problem-solving, communication, conflict management, emotional regulation, and other life skills are effective in reducing violence, and

for authenticity, these should happen in our own spaces where our values of manaakitanga and kotahitanga are upheld. We support communities to start their own conversations about what they see happening and access the support needed to address it. Safe spaces, resources and the time to discuss “tapu” conversations with those we have the closest connection with was what we proposed to offer Te Waipounamu.”



PART 2

Tū Pono: Te Mana Kaha o te Whānau Impact Evaluation

“This kaupapa needs the resources for whānau to be able to access this kaupapa as it works for Māori.” (whānau)

This section describes the approach and outcomes for the 2022 impact evaluation funded by Te Pūtahitanga o Te Waipounamu on behalf of the Joint Venture Business Unit (JVBU). This evaluation was tendered as Tū Pono: Te Mana Kaha o te Whānau sought to build a robust evidence base to formalise the value of the existing work within primary prevention and embedding learnings, with a focus on mātauranga, as well as setting up shared frameworks to measure collective success.

The evaluation is part of the wider Te Pūtahitanga o Te Waipounamu Whānau Ora strategy to foster and grow inspirational ideas which are whānau-centred, intergenerational, locally driven, and will provide direct impact for whānau by:

- 01 Evaluating the impact of the Tū Pono Connectors, as the face of Tū Pono
- 02 Investigating issues/learnings associated with indigenous knowledge creation and intellectual property in relation to family and sexual violence
- 03 Creating a rubric describing what makes Tū Pono as a strategy successful and determine the impact of the strategy as a building block to change

Data for this evaluation was collected through document/monitoring data review and interviews with Tū Pono Connectors and whānau. For a full description of the methodology please see Appendix 1 Twelve interviews were conducted with Connectors, whānau and stakeholders. The interviews followed four lines of impact inquiry as negotiated with Te Pūtahitanga o Te Waipounamu. These are:

Do whānau have access to timely and appropriate services and support? (Tū Pono outcome)

Are Whānau Ora interventions, whānau led/child-centric and/or informed? (Tū Pono outcome)

How effective are the Tū Pono Connectors (and the activity) in bringing about positive change for whānau? (Evaluation outcome)

What difference has Tū Pono made in the lives of whānau engaged?

In addition, monitoring data held by Te Pūtahitanga o Te Waipounamu was analysed to support the qualitative findings from the interviews. This data was drawn from the July 2020-July 2021 and July 2021-July 2022 reporting years. The following section presents the findings from this evaluation.



Findings from evaluation

“I feel like our job is to empower our people, our whānau, I don't call them clients, I call them whānau, and I want them to feel valued. Some of them go through a hard life, so I call them whānau.” (Connector)

One

Access to timely and appropriate services and support

There is significant evidence that Tū Pono Connectors enable whānau to access timely and appropriate services and support. This theme is inextricably linked to the whānau-led approach and interventions. The data indicates that Connectors saw a part of their role as facilitating support for whānau who were experiencing family/sexual harm, or the trauma associated with past experiences.

“We're kind of like that go between and then looking at what were some of the barriers to whānau accessing services and support.” (Connector)

“The whole reason for Tū Pono was whānau didn't want to go to services. They didn't want to be on the refuge box, they didn't want to go to rape crisis. They wanted to do it within their own means, to be the best they could be. But I think there's that line of risk between actually what you're dealing with on a day-to-day basis is chronic intergenerational traumatic violence. And yes, you don't want to go to a system, you don't want to go to a service, you want to have some control, but how can Tū Pono be that bridge between getting on with your life and being self-actualising.” (Connector)

Connectors discussed how they ‘walked alongside whānau’ to understand their experience and needs and be led by their aspirations. Connectors were clear about their boundaries, that is, they were not counsellors but listening to whānau, hearing their stories, ensuring they feel heard and accessing appropriate services and support.

“I'd be really clear that I wasn't a counsellor, and I said, 'But I can help you access different options that are available here in Ōtepoti'.” (Connector)

“I'm not a professional. So, I use the professional community groups that are out there.” (Connector)

It was clear Whānau Ora Navigators were often the first point of call for the Tū Pono Connectors.

“When we are talking about Tū Pono and its alliances, our biggest advocacy alongside Tū Pono are the Whānau Ora Navigators, the way they work in our community.” (Connector)

There are a number of key themes identified in the data that are related to accessing timely and appropriate support. The following table outlines the major themes in the data, with a description of this theme and a quote from the interviews to demonstrate.

Themes	Description	Quote from Connectors
<p>Enabling access</p>	<p>Connectors ensure whānau are able to access their entitlements through Accident Compensation Corporation (ACC) and MSD. It is apparent many whānau are not aware of their entitlements and what is available to support whānau. Connectors play an important role in cable access to entitlements.</p>	<p>“ACC accredited counselling service, Hiwa Navigation, which is kaupapa Māori. That way, [whānau] can access therapy around the sexual harm that has occurred, and also have the option where there may be compensation through what they've gone through, which was also very important, and access to a social worker who could help them navigate some things as part of their healing, alongside the counsellor.”</p>
<p>Receiving entitlement</p>	<p>Many of the whānau working with Tū Pono Connectors were reliant on benefits and had to access support through MSD to gain access to appropriate services. Many whānau were unaware of entitlements, or had difficulty accessing MSD services, citing long phone waits as an example.</p>	<p>“So, it might be supporting them with MSD, getting the disability allowance as well, so they could fund counsellors. And also, finding counsellors who would consider therapy around the maximum amount that disability allowance could be granted at, because every whānau I work with, the majority of them are on a benefit.</p> <p>“We would be looking at other therapeutic options and how we could finance that.”</p>
<p>Ensuring services are appropriate</p>	<p>Connectors ensure services are appropriate for the needs of whānau – those who had access to kaupapa Māori health social services discussed how they considered their approach to be more enabling for whānau.</p>	<p>“Some of our biggest advocates in that space are our Māori health groups, again because they're set up to do certain things, they seem to have a little bit more autonomy around the way they can work.”</p>
<p>Advocacy getting services</p>	<p>Many of the services designed to support whānau are difficult to access or require whānau to move through assessment protocols to be able to access support. Connectors spend time working through government agency requirements with whānau.</p>	<p>“Our biggest issue isn't so much the whānau, it's the organisations that are out there supposedly to support them, and sometimes the ropes and the hoops they have to jump. And again, it's those government agencies.”</p>

Themes	Description	Quote from Connectors
<p>Advocacy within services</p>	<p>Some of the whānau working with Connectors found it difficult to advocate for themselves in order to gain access to services. Connectors discussed how they walked alongside whānau advocating for them to ensure they received the right support at the right time.</p>	<p>“I would attend that appointment if they wanted me to, because a number of whānau, when they're meeting with a doctor, they feel really uncomfortable about opening up. So, we'd create a wee bit of a plan - when you want me to step in and you feel comfortable; would you like me to elaborate with the doctor? And then they would give me a cue, so then I could open up, because it's really painful for whānau to actually open up with a doctor about what's going on. So, the doctor would be able to record all of that on the disability allowance form and often, a medical certificate as well, because then it's also looking at what would be the most appropriate benefit for whānau to be on. If they're on a job seeker, they've got to be available for full-time work, and actually most of the whānau I'm supporting in this space, they're doing healing work; they are not ready to do full-time work right now.”</p>
<p>Advocacy within justice system</p>	<p>Whānau working with Tū Pono Connectors were often engaged with the justice systems as a result of the violence in their lives. Connectors described supporting whānau to work through court processes, understand their obligations and advocating for them as they commit to change in their lives.</p>	<p>“I'm working with adults who have been harmed in their childhood, and it's also impacted the way they've been in their relationships. They may have become verbally abusive themselves, or they've ended up in the court system. I support a number of people through court systems as well. And that's been incredible ... I never knew it would have such an impact when you write a support plan and give back to the probation officer, give back to the lawyer, and how that has honestly changed the outcome for whānau who are going into that system.”</p>

Themes	Description	Quote from Connectors
<p>Accessing culturally appropriate services</p>	<p>Connectors play a role in ensuring whānau access services that are culturally appropriate and delivered in a way that supports whānau healing. The Connectors describe the impact of a local kaupapa Māori service that delivers an experiential Indigenous service.</p>	<p>“[A kaupapa Māori service] can support whānau who either have a mental health diagnosis or an addiction, and the cultural connection that whānau can have is so beautiful. So, for the men in particular, the woman also, they've got opportunities to get kaimoana, to go hunting, to be out in the land. They have a beautiful Indigenous counselling ... a whole holistic way of working with whānau as well. We've had nothing like this here, and this is becoming a beautiful service that whānau can have so many of those needs met, which I'm so thrilled for whānau to have.”</p>
<p>Utilising Te Pūtahitanga Whānau Ora network activity as a source of support</p>	<p>Tū Pono Connectors are embedded in their regional support systems and contexts and aware of opportunities for whānau to make new social connections and gain a support network within their community. This Connector describes how they use Kōanga Kai, a Te Pūtahitanga o Te Waipounamu māra kai project, to access support to create a māra at the homes of whānau.</p>	<p>“Tū Pono is able to help them look at other goals. For a lot of them, it's around finances or being isolated and not knowing people. Whānau Ora provides a space for them, and especially with the Kōanga Kai initiative; we're able to resource them at home. So, they're learning different skills, they've got an activity they can do together and then they've got a space.”</p>
<p>Breaking down barriers - transport</p>	<p>Connectors are aware there are many boundaries that prevent whānau from accessing services, including transport. Some Connectors discussed how they would ensure whānau got to important appointments by providing transport.</p>	<p>“The person I'm supporting needs transport ... everyone's needing transport now ... because they can't afford the petrol, so they will not go to the appointment, or they don't have a car and the bus services are irregular because a lot of the bus drivers have COVID, so a lot of the times the buses don't show up.”</p>
<p>Breaking down barriers - financial</p>	<p>Financial barriers also prevented many whānau from attending appointments, particularly when they already owed money. Some connectors had utilised the Tautoko Fund to wipe debt with doctors</p>	<p>“You've got to always be thinking of even those little barriers. That's why people aren't going to the doctors because they can't afford the cost, and they're feeling really embarrassed about the bills they've already built up.</p>

Themes	Description	Quote from Connectors
	<p>and other services. Others had sourced vouchers to ensure free services for whānau.</p>	<p>We've also wiped a number of bills with the Tautoko Fund; we've cleared those bills and people just feel so good. Automatically they're not going to be frightened about whether they make the next appointment now, because oh thank goodness, the bills have been paid. Little things like that that can mean so much."</p>
<p>Planning service engagement alongside whānau</p>	<p>Connectors discussed the importance of supporting whānau to plan their interaction with agencies and schedule small tasks. Many Connectors were supporting whānau who were overwhelmed and experiencing trauma. Having a Connector sit alongside them and plan the support they needed enabled them to make steps in healing.</p>	<p>"[This is] the pattern I've seen from people when they're engaged and they're so overwhelmed. They're just so overwhelmed ... they just kind of need you to go, 'Would you like us to make an appointment around such and such? Would this work for you?' And they're like, 'Yes.' It's that helping of that unpacking. But like I said, within four weeks, there's a huge shift. Four weeks of just ticking off maybe one little task each week, within four weeks, the processing of their thinking is a lot less overwhelmed. So, changes within a short amount of time."</p>
<p>Role of Tautoko Fund</p>	<p>Interview data indicated the important role of the Tautoko Fund in breaking down barriers and providing manaaki to whānau. Kindness and tautoko are enabled through the fund – there is evidence across the interviews that Connectors use it in different ways to support whānau needs or aspirations. As this Connector describes;</p>	<p>"I could not emphasise the impact Tautoko Fund has; it's just incredible. It's not a lot, but man, do I make that go a long way. We focus on those basics so when those basics. Here's something that's happened recently. Two whānau this year didn't have shoes. Their shoes had worn out, they were ruined, so they arrived to their catch ups with me with bare feet. (I took them to get new shoes) ... and then when she got those shoes, those shoes just meant the world to her. It's the same when people get phones. It's like 'I matter, I matter.' So, in my role as a Tū Pono Connector, these little simplistic step-by-step ways of showing manaaki, whanaungatanga, they work, they absolutely work."</p>

How much did we do?



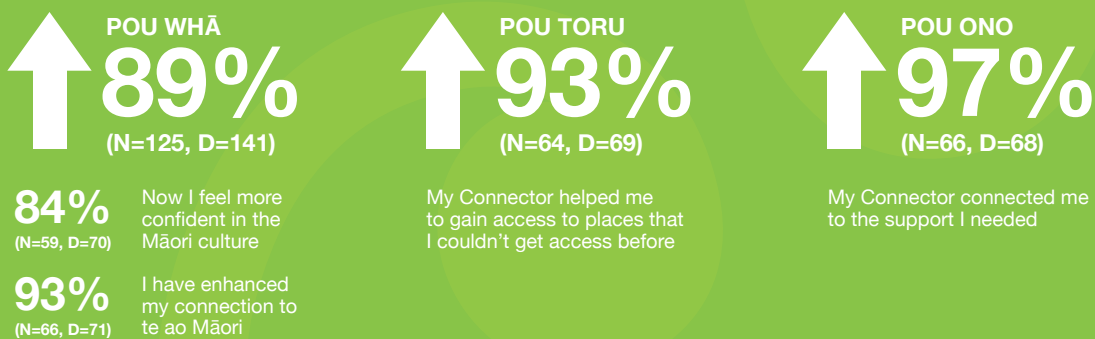
How many whānau did we support?



How well did we do it?



What did Connectors help you with?



KEY

- OT = on track
- ↑ = exceeding Investment Plan target
- ↓ = not meeting Investment Plan target
- N = numerator
- D = denominator
- SK = skills and knowledge
- AO = attributes and opinions
- BC = behaviour change
- CC = circumstance change

The above infographic outlines the impact Tū Pono Connectors have made in the year 1 July 2020 to 31 March 2021. The data demonstrates high levels of satisfaction from the 79 whānau who were surveyed as part of the 2021 monitoring phase. Data indicates that 412 whānau members from 183 whānau were supported through the Tū Pono Connectors in 2021. Ninety-six volunteers supported the prevention activities that were led out by the whānau Connectors and the organisations.

Two Whānau-led/child- centric and/or informed interventions

There is significant evidence that the support provided by the Tū Pono Connectors is whānau-led and/or child-centric. A theme across all the Connectors is that their role is to sit alongside whānau and not to dictate, they are clear that they support whānau wherever they are at without judgment. Several Connectors discussed how their role is 'whānau-centred rather than problem orientated', which is what many whānau experience when they access mainstream services.

"It's all about whānau, it's supposed to be whānau-led, whānau-supported, they're the mentors of their own outcomes, and to do that, it also empowers them within, [having someone] to listen to what's going on and having them feel valued." (Connector)

Several Connectors used the metaphor of 'walking alongside whānau', not dictating to them what they need to do.

"Working alongside [whānau] is the biggest thing and making sure they want to engage, that we are there for the right reasons and setting the right intentions and just working alongside. I think it just doesn't work if there's any sort of dictatorship. People just don't relate to that."

It's apparent from the data that many whānau accessing the service are embarking on a journey of change and healing. For whānau, this can be overwhelming. The Tū Pono Connector plays an important role as a listener, an advocate, and a bridge to other services if whānau feel they are ready for that step. As this Connector describes this process:

"Nobody's forced to do anything. They're guiding what they feel comfortable doing. I'll plant the seed, I'll talk to them about the process of counselling, what it can look like, and that if they're interested, these are the numbers."

"I'll text all of that information so they've got it on their phones, so they have that option. But what I've found is most people actually do want someone to talk to. They want to talk about what's happened because the reason why they're accessing our service is because it's all become incredibly overwhelming. For whānau accessing our service, they're also feeling a sense of incredible hopelessness." (Connector)

Whānau leading the process can often mean they are not ready to engage with other services or make significant changes. This Connector describes what it actually means to be whānau-led, that often they may not achieve success as they see it, but their role is to support whānau to work through it themselves rather than 'fix' whānau.

"I'm not going to always have success, and if I go thinking that I'm going to have success all the way through, then I'm thwarting myself and I'll probably get ill worrying about it. So, I'm not going to worry about it. All I can do is give them, the whānau, an opportunity to empower themselves by being their support and being their sounding board. I try not to make suggestions unless they ask, because they need to work it through themselves, and sometimes it's not easy." (Connector)

Evidence that the model is truly whānau-led is apparent in the wide variation of work the Connectors carry out in their support of whānau. There is no job description that describes how the role is to be carried out, what service or process the Connector should follow. While this creates some ambiguity describing the role, it is evidence the support is whānau-led.

"I would do whatever the whānau needs. Because the way I look at whānau, any whānau that's affected by violence, they fit into this kaupapa." (Connector)

Three Experience and effectiveness of Tū Pono Connectors

Data indicates that Tū Pono Connectors are highly effective in their roles. Of the seventy-nine whānau surveyed (2020-2021), 100% reported satisfaction with the support they had received from their Tū Pono Connector. It is apparent that Tū Pono Connectors bring significant prior experience to their role. Several of the Tū Pono Connectors have held positions in NZ Police, as social workers, working in women's refuge, running businesses, in healing modalities and so much more. These Connectors often talked about the opportunity to work in a role supporting whānau without the constraints of mainstream roles such as policing and/or social work. However, it is clear, prior experience in these sectors means these Connectors have particular skills and relationships in Justice, with Oranga Tamariki, or Ministry of Social Development which they draw on for support. Several of the Connectors are studying social work or a Whānau Ora diploma to increase their knowledge.

"My background is policing and I had been working at Women's Refuge, and I was drawn to come to Tū Pono." (Connector)

Connectors discussed the power of lived experience in their work with whānau. They discussed how they had to work through their own journey in order to support whānau.

"I had lived experiences ... and felt like I had done enough work on my inner self to be in that space and have that for connecting with other people. It was connected to [my own] healing as well." (Connector)

"It's come back to the lived experiences because we can kōrero about it. They're like, 'Well what happened? How did you get [through] all the steps to get here?' I think that just gives them some hope to know there is a way out of whatever they're in at the particular time." (Connector)

This connector described how telling their own story enabled others to share their story and understand the power of shared experience.

"I gave my presentation to the [group] (a gang) and they had kai there. We had karakia, we had presentations and we had kai. During the presentation, I told them my story of what I lived. I will tell you that story so you'll understand where I'm coming from. After I told them my story, each member who was patched up in their [gang] regalia then told me their story. It turned out to be, everyone was sobbing, they're crying, they joined a gang because they couldn't stay at home because of their family situation. So, they left and joined a gang because that's their new family now." (Connector)

There is acknowledgement from the Tū Pono Advisor that while this lived experience enables Connectors to connect with whānau, it can also be a challenging position to work in when you are on a healing journey yourself.

"I think some of our Connectors who are currently working in this space, they're on a journey themselves. We do have quite a high turnover." (Stakeholder)

Four

The difference Tū Pono has made in the lives of whānau

Monitoring and evaluation data demonstrates that Tū Pono is making a difference for whānau. This Connector describes the changes she has seen with whānau she is supporting.

“You just listen to what's in their heart and on their mind. So absolute phenomenal changes, absolutely incredible. I would've never known the impact this role could have in the community, and I've worked in a lot of services prior to now, because I'm 52-years-old, I've been working full-time since I was 16. I've never known a service that could impact whānau so much.” (Connector)

It is clear from interview and monitoring data that whānau who are accessing Tū Pono support have complex and varied needs. It appears the role of Tū Pono Connectors is supporting whānau to unpack some of the complexity and begin to make a change, whatever the whānau think the change is that they need, at that time.

“There are so many complexities ... most of the whānau who I engage with, they are overwhelmed, overwhelmed to the point where it impacts their mental health. [I'd] see things like suicidal ideation, depression and anxiety, and they needed somebody to gently come alongside them and unpack that stuff and help them access specialised services that could help them with the things they were identifying they were needing.” (Connector)

Several of the Tū Pono Connectors talked about the importance of a strengths-based approach as a foundation of the Tū Pono strategy.

“Tū Pono strategy - one of the Pou is to take action and then another one is to celebrate that you've taken action. I think what you're talking about is too often we see violence in a really negative cloud and that's all we talk about, the sorrow and the anger, but actually, there is joy in being able to make changes.” (Connector)

The strengths-based approach for many Connectors means celebrating all the positive changes whānau make in their journey. It is apparent there is no 'quick fix' that whānau require to support making a shift towards living a non-violent life, in a non-violent home.

“What's the one thing that ... how can I best support you guys? and they said, 'Just by being there ... just be here with us.' And it's being able to shine a light on some of the things that are not okay, but being their cheerleader, like, 'Man, it's so awesome that you called the cops, and actually it's not okay for mum and dad to cut us off because we didn't sweep it under the rug and you did the right thing.' It's those little things and those are huge wins. So, I think it doesn't have to be hard or not hard; it doesn't have to be. I worry sometimes that people think it has to be the big stuff; you have to make huge changes in order to get there.” (Connector)

The following table presents the key impacts as described by whānau and Connectors:

Impact for whānau	Quote from Connectors	Quote from whānau
<p>Safety for wāhine and tamariki in crisis</p>	<p>“I got called out from a whānau who contacted us online, from the website, she was in crisis, she didn't know what to do. She had to be out of the motel by 12:00pm and she had nowhere to go. She'd been attacked by her partner and had her two kids with her. She'd called her friends, and she didn't really have any other support. So I went and met with her. She had come from Christchurch and then [I] just sat and encouraged her and talked about what were her options, created a bit of a safety plan for her, [and] found out what support she'd had in the past . She'd been hospitalised quite severely. There had been six protection orders out on him previously. He would attack her; the moteliors were really scared as well, he'd bitten a chunk of her face, it was horrific. As a result of that, she has now successfully moved up to North Island and she's with other members of whānau and she's living a good life.”</p>	<p>“[I am] learning to be free, without trauma, in light and safety. Confidence to share without judgement.”</p> <p>“I've felt safe not having to rely on Pākehā systems, I always fall through. First time ever not even!”</p> <p>“[My connector] has been my rock, without her I do not think I would be alive. She is awesome, and I can't tell you how much she means to me.”</p>
<p>Whānau are able to meet their basic needs</p>	<p>“It's just getting them the basics. Very basics, to live well, really. And then after all of that is cleared up, then you can start doing that framework. But ... a lot of them are just in crisis and getting to that point where you can now [say], 'let's look at your goals and what are we going to do?’”</p>	<p>“I needed food and clothes, essential items, and was helped quickly and respectfully.”</p>
<p>Whānau have secured access to housing/ financial entitlements</p>	<p>“...To get housing for whānau, Kāinga Ora housing or pensioner flats, because they are affordable housing. That requires a whole lot of support leaders working within, collaboratively with all the other social services, and forwarding them and keeping that contact, ringing Kāinga Ora, 'how are we</p>	<p>“A tremendous amount of relief - it took the financial pressure and stress away completely. It meant that I could feel more confident in my ability to get my whānau through a very rough patch (financially) ... I'm very grateful for the</p>

Impact for whānau	Quote from Connectors	Quote from whānau
	<p>getting on?' Is there anything more that you need? 'Okay, you want a doctor's letter, or you want a counsellor's letter.' So there's been a number of whānau that have got permanent housing, and for me, what's so beautiful is that beautiful wahine I spoke about that didn't have shoes, well she'd also been living in a tent for six months and now she has a Kāinga Ora home for life, for life."</p>	<p>support I received and the encouragement that I received from Tū Pono. I felt very well supported which made me feel more confident moving forward in my goals. The funding also helped me to be able to parent to the best of my ability because my mental capacity was free of worry and stress."</p>

<p>Whānau are able to plan to improve their life in small ways</p>	<p>"I'm not a counsellor, but it would just be talking about what she's going through and creating strategies of how to get through to next week. 'What can I do to improve my situation, to get through to next week?' And it might be as simple as routine, getting up, making your bed, having a shower, going for a walk, get into gardening - you love your gardening. Very, very basic level stuff."</p>	<p>"[I have] a clearer understanding of who I am, to my path and the rautaki I need to put in place to keep me safe."</p>
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<p>Whānau have increased their awareness of family violence and the impact on their tamariki and mokopuna</p>	<p>"I think some of our whānau don't realise the impacts that it has on their children's development or how it affects them as well, their mental and spiritual wellbeing. So, it is identifying, being aware which they often aren't because as she said, 'it's normal, it's normal behaviour.' And they're like, 'Oh, well, what's wrong with that ... with some of my whaiora, it's just a cycle and it's normal, how they grow up.' So it's like trying to let them know that it isn't normal, that people don't live like this."</p>	<p>"My whole life, my attitude, the way I look at things now and how I treat people. I was hurt and wanted to hurt back. Now I don't."</p>
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Impact for whānau	Quote from Connectors	Quote from whānau
<p>Whānau experience kindness and support</p>	<p>“It’s kindness, it’s gentleness, it’s listening. I think the greatest impact has been - I’m just being really honest about this - that when they’re sharing that they don’t have kai or a phone and it’s just conversational, they’re not thinking that there’s going to be financial support from us because we don’t advertise that. And then you respond to that immediately that week or the following week, it absolutely blows whānau away.”</p>	<p>“I feel better about myself. I’m worth something. Generally happy with just knowing the Connector listens, cares, and is only a phone call away.”</p> <p>“We are very grateful that we felt someone cared.”</p>
<p>Whānau feel valued, heard and have someone who believes in their ability to change</p>	<p>“She felt valued. All her life, she’d experienced not being valued, hence she’s fallen through the gaps that reinforce that feeling of not feeling valued, not feeling heard, not feeling listened to. All of a sudden, somebody in her life will take the time, not just to listen, but to arrange all of those appointments, attend them all ...</p> <p>‘You know what helped me? That people treated me with respect and actually believed that we could change. They believed that we could change because I didn’t believe that that was possible.’”</p>	<p>“I feel better about myself. I’m worth something. Generally happy with just knowing the Connector listens, cares, and is only a phone call away.”</p>
<p>Whānau felt empowered and uplifted</p>	<p>“It was empowering. It was very empowering, especially for me and my boys, because we had been through so much. That was so uplifting and yeah, it was really empowering to [my whānau], yeah. It made me feel there’s something happening.” (whānau)</p>	<p>“Support given. I’ve felt so uplifted, and my Connector always responds straight away to calls. Well above the job. [My] Connector has been really supportive and even when I have needed a listening ear, [my] Connector always takes the time to create an environment where I always feel safe.”</p>

Impact for whānau	Quote from Connectors	Quote from whānau
<p>Whānau are able to make positive connections to their culture</p>	<p>“ .. a lot of our whānau, they don't know their whakapapa, they don't know where they're from. So we jump right back to, well, you come from these atua. We've lost where we come from, we can't find our lineage line yet, but we know we come from here. That's where sometimes I will start with them, we come from here. So everytime you walk out that door and you walk on Papatūānuku, there's your mother and te pō.”</p>	<p>“Stronger feeling of connection with marae and other wāhine. Support and developing relationships with other women. Growing knowledge and confidence of tikanga and te reo [Māori] associated with weaving. Positive sense of belonging and achievement.”</p> <p>“Being proud of my Māori culture and helping me to connect to my culture.”</p>
<p>Whānau experience advocacy and support within the system</p>	<p>“Better understanding of justice, what they're about to go through in the justice system, how they should be treated by the police in terms of when you give a statement, what they should expect.”</p>	<p>“Confidence to speak up for myself. I can now navigate the medical system better as the Connector supported me and instigated positive change. They helped me have a voice through advocacy. I have a better connection to Māori culture.”</p>
<p>Whānau have hope and are supporting other whānau to make change</p>	<p>“They then take [whānau] into another space, and they become the healers themselves. They become the champions. Which is brilliant.”</p>	<p>“It has given me hope to see every day as a new beginning, a chance to make a difference instead of staying in an angry mind frame.”</p>

Case stories

These short case stories demonstrate the ways in which Tū Pono support has impacted whānau with very different needs and outcomes.

Narrative from a Connector

"We go walking together and that's her way, and she'll be able to share. For her, it was having the courage to be able to stand up to her ex-partner, and realise that, hearing her language change, like, 'I am enough, and I'm worthy.' Just little things like that. I'm like, 'Oh my God, I'm so proud of you.' ... She'd get a call from her ex-partner who wants to take the children from her, and she'll be crying and like, 'Oh my gosh, I don't know what to do. I don't know what to do. I'm so scared.'

Being able to work through that with her and just getting her to breathe and I'm like, 'You don't need to respond right now. What can you do? What would you like to do?' She's like, 'Actually, I just don't even want to look at it right now.'

She slept on it, and she responded when she was calm, and was able to say, 'No, actually, you're not taking the children, they're going to remain with me, and I'm happy to discuss arrangements,' or something like that. But she was able to have a really firm, but adult

conversation with her ex-partner and not be reactive or angry. And she was upset afterwards, but I was like, 'That is so mature,' from where she literally was so scared that he was just going to turn up and take the kids.

Oh, I feel so proud of them because I know how hard it is, and I can see they don't even know how to respond, they don't know what to say. She's not wanting to pick up the phone and she gets anxious every time the phone rings or her phone goes off because she thinks it might be him. Then, to hear her saying things like, 'I am a good mum, and I am trying, and I do want him to see them, but I don't think that it's the best thing for them to be moved or removed or whatever.' But just hearing her, rather than so often you can see mums who are just so afraid, and they don't have the courage to be able to stand up for themselves, or believe they're enough, because they're just so used to being told they're not. So things like that, I think for me, those are the really cool wins."

Narrative from Tane 30 years old

"I've just turned 30. I get help from Moana from [agency]. I went through a few people before I met Moana, just because ... I think counselling was quite confronting, but she wasn't pushy. She didn't ask stupid questions, like, '... And how do you think you'll deal with that in the future?' I'm like, 'I don't know. That's why I'm here.'

She was good, so I stuck around, and then she came around and dropped off some kai one day, and I thought, 'Oh, well, she really cares,' and yeah, I started kind of engaging more.

I suppose talking about feelings and shit has all been a new thing I've learned, I'm quite funny with talking to strangers.

Moana was reliable, she turned up. Even if someone's helping me, I need to know they're going to be around. I would just message her and see if she's free in the week, and then catch up with her and have a kōrero about what was going on. Moana connected with me because she's Māori and the way that she operates.

She helped me to understand that my family dynamic wasn't normal and I'm okay, and considering the environment, I'm doing really well. She came and helped me with moving from my partners about a year ago. Yeah, she helped me get my stuff, and because my mum's got real bad mental illness, she came along and kind of just said, 'You need to close the door on this because this is no good for you.' I mean, I only thought it was normal stuff, so it took Moana to come in and go, 'That's not okay and that's not normal.'

I'm on probation at the moment for threatening my ex-partner's new boyfriend ... I rocked up and here's [the boyfriend], and yeah, I just didn't do very well. [At the time] I meant what I said to the fulla. I said to the police too, 'Yeah, I want to give him a hiding and that's the way I feel,' but I hated myself then and she helped me ... well, she didn't just help me. She was the one who convinced me to not make it worse, because she's worked with me for a wee while, and she said, 'All the work that I've done would be for nothing if you go to jail.'

I'm still on probation, six months after a year of court for this. I was honest, I was on the run, and I said to them, 'I'm not fucking getting charged until I give him a hiding, and then you can do me for trespass or whatever the fuck you want to do, but they're going to be two separate charges.' They're like, 'Oh, it seems like you're calculated, and you know what you're doing.' I'm like, 'Well, I'm not silly, but also, I understand what I'm doing isn't the smartest, but this is how I feel.' Moana kind of made me care that these actions have repercussions, like if I was to do that, it affects [my ex-partner] and the girls. They're my stepdaughters, eight years [I spent with them] in my 20s. I'm still struggling with a lot of stuff, still a year later. I suppose when you don't have a family and you meet someone and they become your family, and then it's the closest I've ever been to kind of having a stable situation, a bit of security, you know?

I don't really have anyone. I don't really have mum and dad and whānau around to support me and I don't want to lose Moana as a person in my life, so I kind of thought about it, because I lost everything, I was like, 'I've got nothing to really lose.' I wasn't doing very good, and then afterwards, after when the anger went away, I got left with the embarrassment of what I'd done. I didn't really care about myself anymore, and she kind of made me care about me, and yeah, saved my life.

It's been a really awesome process and Moana's been really helpful. She got me to understand to take a step back and maybe ask for help or call her up and that if I'm not doing well, because I'm pretty bad. She helped me a lot through that. When I was on bail and curfew, I wasn't allowed to drink. I was a heavy drinker at the time, and it took away my comfort. It was kind of like what I had for anxiety. Just realising, I suppose the process of, 'Oh, I really need help.' Maybe I'm not as tough as I thought I was, and the idea of what I thought a man was, I was wrong. Now I can turn it around and try to convince and help other males around me to work on themselves, because I've come a long way.

Moana became like a bit of my security or someone I could talk to and not feel so lost, or I felt valued a little bit. Oh, I did. I felt valued by her. She gave me something I never had, and

when I had no traction, she gave me grip to kind of move forward, otherwise, I would have just slipped through the cracks and became a gang member. Yeah, because that's where I was looking. I was like, 'Oh, fuck it. I'm lost and I don't have anywhere I belong,' and didn't like that sense of no belonging. Yeah, just having her around was just enough. Just enough to keep afloat, you know?

What I've gained from meeting Moana, because I was really lonely, and it was very horrible. It was almost like a sickness, like a virus or some shit, and I just couldn't shake this feeling of feeling alone. Yeah, it was like that. It was killing me. To enjoy company is a nice thing. I listen to people and they're like, 'Oh, I get lonely.' It feels nice to know that I won't feel like that again.

What I wanted to say to you guys was people like Moana, not saying just Moana, people like her who do what she does, they go above and beyond, really ... she didn't have to help as much as she did. She didn't have to care as much as she did, but she did, but I don't think she gets paid enough. I think that if she did, it would maybe give her an extra gear when there's stuff lacking as there always will be in mental health. It's a fucking hard-out job, you know.

I spent a year ... probably a year and going up to a year she told me, 'I'm not prepared to drop it until I know you're all right.' I probably still need to stick with getting counselling. I won't repeat the same shit. You won't get the same phone call again and again.

It's funny what a little bit of hope can do because I had none, without her, I'd be fucked.

Through mental health, I realised the system is flawed. Everyone has labels. Labels, people become what they've been told they are. That hope thing. Hope is like love. Just fixed everything, you know? It gives a little bit of spark where if you didn't have it there, it wouldn't be able to get the result that you needed.

I think having this service or having people around is like hope.

It's important to me that people care about what Moana does."

Narrative from Moana

"I've been supporting Tane - he's 30-years-old - for over a year now. It's the longest time I've supported a person. He's been with Tū Pono for a year because there was no other space for him to go to, no other service where he felt comfortable.

I did try with the Whānau Ora Navigator who was male, and I thought, 'Oh, they're going to have this connection', because I felt a wee bit inadequate being a wahine, I thought, 'oh, he probably needs a Māori male'. But no, that hasn't been the case at all. It didn't work out well with this other Navigator, because what he was needing was just that nurturing, that gentleness, that kindness, never giving up on him, challenging him when he needed to be challenged.

So, he's about to finish up, we're having a lunch together next week, it's going to be his exiting lunch. He said to me, 'I was just reflecting today, about how much I've changed in the last year since you've been supporting me.' So, what is the thing he identified? He feels good about himself.

He said, 'All my life people spoke to me like I was a piece of shit.' He said to me, 'The way you would talk to me, your kindness, your language, nobody talks to me like that. Nobody has talked to me like that my entire life, but you have always talked to me like that.' He feels good about himself, and he feels hopeful about himself.

He was up on very serious charges, and there was a point where there was a warrant out for his arrest, he was about to run away. He'd already done a lot of healing work in his life by starting with a counsellor. But there was a point where there was a warrant out for his arrest, and I rung him, I'd already rung the police, and I knew how his whole court case was just going to get a whole lot worse and he was going to be doing a runner.

I rung him, and he said, 'Can you meet with me at the beach?' I met him and I said, 'You've done so much healing work already, are you really going to sabotage this? Are you really going to do a runner?' And he goes, 'Yep, I'm going to do a runner.' I said, 'You've come too

far, if you do a runner, you are giving the police control and power over you because they can find you any day or time, they will eventually find you. You might be able to be on a runner for a month, it might be two, but at the end of the day, they're going to have power and control over you.' I go, 'If you hand yourself in, that is you having power and control, that is you saying, okay, here I am, I'm giving myself in.'

That's exactly what he did. He was sharing with me today, and the police were like, 'Yeah, good luck.' In their experience, nobody handed themselves in, and even overnight, I didn't know if he was going to do it, but he did. He met me in the morning. We went to the police station together. He told me, that was such a turning point for him, because everything within him was saying do a runner. That's what he has done all of his life. I said to him, 'What was it? What was it that changed your mind?' Because he knew about sabotaging, he understood how that worked, and he said, 'It was the look of absolute concern on your face.'

I thought, okay, okay, I was expecting something more, but what that meant to him was, 'he'd seen this person believing in him, working so hard to make these services open their doors to support him. I was always advocating. Like they were saying, 'Oh, he's done this, and he's done that.' And I go, 'Yeah, but he wants to turn it around.' Because that's the other thing you're having to do, you're having to be this advocate to get everybody invested and believing he wants to turn it around, he wants to change. You become that bridge in the middle that's advocating, and if you have good relationships with those other services, they believe you. So, they're like, 'All right, all right. Okay, well let's give him another shot.'

Anyway, that policeman did not believe that would happen, but it happened. He looks back now and he goes, 'Isn't it good, I handed myself in?' He goes, 'Because then those charges would've been more severe, and I would've got prison time.' And as a result of the support consistently for over a year, the work he was doing, plus the work I was doing too, alongside him, he didn't get prison time, and he's just having to attend stopping violence. He hates it.

He says to me, 'I hate having to share two hours a week, every week.' He goes, 'I'm not in the same place as these other guys. It's bringing up stuff from my past and I want to move on from that.' But he knows that actually, I can do this because I'm not in prison. His sentences were so full on, he could have been.

I just said, 'Let's just flip the switch about how you see yourself at the stopping programme.' I go, 'You are so articulate, you are so honest. You're really good at expressing yourself.' I go, 'Do you realise that perhaps people who are in that stopping violence group are probably learning so much from you? You talked about your mentor.' I go, 'You're probably being a mentor right now without knowing.' I think flicking the switch will help him stay a little bit more engaged. He's highly intelligent, so if he can think of things from a different perspective, then it helps him stay engaged. I think the other thing I've seen change, and not only does he feel good about himself, he knows how to respond, not react now.

In the past, if anybody said anything upsetting to him, he'd just give them a hiding. Now he stops himself, he thinks about it, he assesses it, and he works through it. He said to me, now he goes, 'I'll say want to step outside and we'll take this further?' He goes, 'So, I now give them an out. In the past, I would just be violent.' So, he is just a beautiful example of a number of people where their lives have really been incredibly transformed and that's happened because you have to invest time. In my role, I feel like the role is so beautifully broad, which I love because I can see in the social services, staff are getting burned out, they're getting overwhelmed. So, they're having to draw the line and go, 'That's not my role.'

If we did that, we wouldn't see the outcomes. Everybody's overwhelmed, everybody's overworked, so you just get on with it. If you've got the skills and the knowledge, you just get on with it, you help whānau get over that little gap or that little bump, and you make it happen."

Five Key Learnings

A number of key learnings were identified in the interview and monitoring data. The following section describes these.

5.1. Defining boundaries while embracing variations of a whānau-led role

The data indicates that the Tū Pono Connector role varies. Some Connectors work directly with whānau experiencing harm and responding to crisis, others work at a preventative strategic level, and some take on both roles. While there is some discussion about the variation in the response and support whānau receive, it is also evident that the role is truly whānau-led as it changes depending on what whānau need at the time.

“There's a bit of a line, I guess, between those who are in crisis, and those who are in healing. There's also some inconsistency between some who think Tū Pono should be about working directly with whānau, and others who think it should be about being an ambassador for the message, like walking the talk and being more strategic about how we put pressure and monitor agencies.” (Stakeholder)

Many of the interviews described the varied roles that Tū Pono Connectors took on under the korowai of offering support to whānau in crisis. This was particularly evident in the smaller communities that did not have access to the many and varied professional services available in urban locations. As this Connector describes:

“You're the counsellor, you're the budget advisor, the cleaner, you're all sorts just trying to get whānau over the line. Instead of saying, ‘Oh, it's not actually my job’, you kind of ... oh, well we want to see you do well so we'll support whatever that looks like. I've done a mock interview or just talked to them about their CV. Taking them around to ask for jobs, just introducing them to different places. There's not a lot of training and education

here, or opportunities for whānau to be a part of something that's going to give them the employment skills.” (Connector)

There is evidence in the data that the ambiguity around the purpose of the Connector is both an issue and an enabler. Some Tū Pono Connectors had difficulty describing to their agencies the work they undertook and how it was aligned with the Tū Pono kaupapa. However, as this Connector describes, it was always intended to have a dual role - both supporting whānau in communities and working strategically to make shifts in the sector.

“Tū Pono was never meant to be about only responding to whānau at the flax roots, or only working in a strategic way so it would gain and advance the kaupapa through the different sector leaders' forums, or whatever.” (Connector)

The evidence in this evaluation indicates there needs to be flexibility in the role definition if it is to be truly whānau-led, and there is a dual role of strategic prevention and whānau response.

5.2. Opportunities to think about renaming the Connector role

As the Connector role has morphed and changed over time, Tū Pono Connectors have questioned the name of the position. Some believe they are Connectors, connecting whānau to services, however, others feel that a name like kaitiaki represents the varied nature of the role, while communicating that ‘protection and care’ underpin the role.

“If someone talks to me, I'm a kaitiaki, I will hold that, and then my definition of that, so, that is to ignite the inner light of others, that's my role as a Tū Pono Connector. We need to change that name. I suppose if you want to look at it in a Pākehā frame, it's healing, but it doesn't sit well as a kaitiaki with that understanding to it.” (Connector)

5.3. Tū Pono is Whānau Ora in action

There is consensus that Tū Pono is Whānau Ora in action, the action of supporting whānau to be well. The Connectors see the synergies with Navigators and refer whānau on to navigation services.

“Because we work with our whānau, we keep that Whānau Ora approach alive and well, and our pou are at our forefront. That's what guides us, which I feel, in talking to whānau who mistrust in the system, not trusting other services ... whereas we have more of that walking alongside. We will support you. We are not so much outcomes because the outcome is them doing well ... and [we] walk alongside the whole of the way, keeping it whānau-centred.”
(Connector)

5.4. The value of strategy underpinning practice

Connectors discussed the value of the Tū Pono strategy that underpinned the work they were doing in their communities. References were made to the importance of the whakapapa of Tū Pono, the kaumātua and champions, and the mātauranga/pūrākau that the movement emerged from. For Connectors, this meant living the values of Tū Pono in their community, as this Connector describes:

“We had the protestors up here and they wanted to come onto the marae and do their demonstrations and protests (they were doing vaccinations at the time). And we were standing against the gateway, guarding the gateway, and this Māori fella came in, not from here, and this other guy, these other guys come in, they were ranting and raving, and [a whānau member] went to move forward and I went to move forward.”

“A [kaumātua] grabbed me, and I said, ‘What are you doing?’ He said, ‘Remember Tū Pono.’ And I said, ‘This is not family harm. This is protecting our marae.’ He said, ‘But just remember Tū Pono.’ And I said, ‘Yeah. Okay. Yeah. Yeah.’ So, I didn't move backwards, I didn't move forward, I just stayed where I was.” (Connector)



Six

Working relationships

This section explores what has been learnt about the relationships required to 'connect the bridge' between whānau and services. The following data display demonstrates the key aspects of building relationships.

Built on cultural connection

The importance of Connectors having a shared cultural experience, Māoritanga.

“Number one, being Māori, that is absolutely no doubt, whānau instantly feel comfortable with me. They don't feel judged, they don't feel they have to explain things to me. There's no doubt that has an incredible impact from the get-go.” (Connector)

Developing trust with whānau

Building trust with whānau and finding trusted allies in services. Connectors discussed the importance of taking time and building trusting relationships with whānau – and in turn, ensuring the services they were referring whānau to could be trusted.

“It's building that trust, isn't it? That's massive because our other services don't really communicate as openly, I suppose.” (Connector)

Networked relationships with services

Tū Pono Connectors were embedded in their community and had built relationships with a wide range of services in their community. They leveraged this knowledge and their connections to ensure they could meet the complex needs of their whānau.

“Look at us in Ōtepoti, all social services, we need each other, we cannot do it all alone. Every different service specialises in different spaces, they don't necessarily have the funding, but they might be able to do a particular piece of mahi that will really support whānau. So, they fill that gap and I'll fill this gap, we've got a bit of funding so we can get this. So, we work in collaboratively together, and that's been so important. What does that mean? It means whānau have got access to broader options of support. If you keep it in-house, you're only going to get what's available in-house. I'm opening this up to the city.” (Connector)

Walking alongside whānau in a respectful equity relationship

The importance of treating whānau with respect and walking alongside them, in an equal relationship. For those with lived experience, sharing positive, strength-based stories of change created a shared experience of walking together on a healing journey.

“As a Tū Pono Connector, you are coming alongside whānau. I'm not an expert, I'm not in a position of power, I'm alongside you. And when you share little wee nuggets, I don't go into all the details of that. They're just little nuggets, so boundaries around that disclosure, it just equalises the connection we have and that's incredibly impactful on whānau. They don't want it to be a one-way transaction.” (Connector)

Modelling a healing journey

Several Connectors have lived experience of family harm and have had to work through their own healing journey. For some Connectors, modelling healthy healing behaviours, breaking down barriers and sharing their own healing journey, built trust and hope.

“I've done counselling as part of my role; I still engage in supervision each month. And I said [to whānau], ‘I did counselling,’ and I share with them how it benefited me. It takes away that stigma that a lot of people still have, ‘What, do you think I'm crazy because I need counselling?’ It takes away that stigma and it lets people know, actually we go through life, and we're impacted by things that happen in our lives. And I just share with them a little bit how counselling's helped me and that I am who I am today because counselling has been incredibly beneficial for my healing journey.” (Connector)

Reliant on regional practice and networks

Tū Pono is heavily reliant on the resources, networks and capabilities in communities. Regional variation in Tū Pono practice was apparent. In larger centres, Connectors utilised the services in Family Harm/Sexual Violence that are available, and in smaller centres, Connectors offered more direct support to whānau filling gaps in services.

“With our six entities that we have, they're all doing Tū Pono so differently. They know their region so well. So, we've got some people who are in the healing space at the moment, and we've got some people working on crisis. So, I think Tū Pono, really, from what I've seen in that six months, it is really about the way that they want to implement it in their own community.” (Connector)

Resourceful and resilient networking

Connectors drew on relationships that spanned services, schools, community/government organisations, marae, Māori wardens, other Whānau Ora initiatives like Kōanga Kai, where they could source support and resource for whānau. Connectors discussed working hard to build trusted relationships with individuals in agencies like MSD, to cut down wait times and deal directly with staff.

“Really good relationship within probation and any governmental organisations. We've really worked hard to get relationships with them so we can be heard, yeah. So, and also our relationships with the NGOs, our Māori NGOs, ...” (Connector)

Support relationships between Connectors

Connectors discussed the importance of cross collegial relationships with other Tū Pono Connectors and the adviser.

“I have nothing but admiration for the support they've given me, and we work together beautifully as a team. We don't necessarily always agree, but we certainly enjoy each other's objections, and we listen. And to have that support from [another Connector] has been phenomenal, and she has allowed me to use my own initiative.”
(Connector)

Seven Gaps and needs identified

This section explores the gaps and needs identified in the data.

7.1 Lack of understanding from Government agencies

There appears to be a lack of understanding in services about the role of Tū Pono and the value that is added for whānau. Government services in particular were mentioned. Connectors discussed how they struggled with the concept of whānau-led practice, understanding the role of the Connector and the strategy underpinning Tū Pono. There was hope the evidence from this evaluation will be able to be shared with Government so they might understand and value a flax roots, whānau-led approach to healing intergenerational harm.

*“They (Government agencies) limit themselves to be able to see how that fits in with this thing. They don't see how this will contribute towards Tū Pono, how Tū Pono will contribute towards what I'm doing. You really have to coach them.”
(Connector)*

“You know, a lot of them haven't sat in the community. There is a willingness, I just think you have to show them how.” (Connector)

“Maybe that's something that will come out of this report, that we don't just need ambassadors

*who are in the community. We also need ambassadors who can talk to the bureaucracy and say, and be that bridge, interpret it.”
(Stakeholder)*

7.2 Variability in the implementation of strategy

Data indicates there is variability in how the strategy is implemented across the agencies. As this Connector describes, there is a tension in the family violence space as the need is so great that Connectors often get pulled into delivering to whānau rather than working at a strategic level. This primarily appears to be dependent on the services available to the Connectors. It is less evident in urban centres with more services that the Connector can utilise for whānau.

“I think being clear about working at a strategic level and being ambassadors of the concept of Tū Pono. That's a far more realistic proposition for the role of Tū Pono, than simply replicating the role of stopping violence services or sexual abuse services or rape crisis or refuge. There's a whole plethora of service delivery agents who are working for family violence funding who we've never been able to access. And I don't think we should try to replicate what they're doing, but for some of our Connectors, the need is so great they have blurred that role.”

There was agreement that more work was needed to implement the Tū Pono strategy in order to have buy-in and understanding from agencies.

“I actually think the strategy's really good. I think we just need to have buy-in and a model they can look at and then implement it in a way that fits their community. That is a stage that hasn't happened. They've got all the resources, but they just don't know how to implement it.”
(Stakeholder)

“We would like that, [this evaluation] shows them that actually, this is not something we want to see sitting on a shelf. We are really serious about inputting into this evaluation, for no other reason, but looking at how things are going, so we can know how we can pitch to go forward.”
(Connector)

7.3 Training/induction of Connectors

While the evidence indicates that Connectors bring wide and varied skills and experience to the role, Connectors would like specific training to improve their knowledge in some areas. Data indicates Connectors draw on the skills, networks, lived experience and previous mahi to complement their role, and some were engaging in their own study. However, Connectors expressed they would like opportunities for further training (this appears to be brief training opportunities rather than a qualification).

“I don't have trauma informed training, but it's one of those things you are kind of expected to know, but nobody's told you or nobody's taught you. So, when I turned up and I think especially as Māori, we want to help, that's just what we do.” (Connector)

“I think [training] would be awesome, and something that's consistent across the board, something that protects kaimahi, that's going to protect the whānau they work with and is going to be able to role model those skills to our whānau. I think that's what a huge part of it is, role modelling for our whānau. Because if you grow up with intergenerational trauma and the only way you know how to respond or communicate with each other is to yell and scream, that's what you're going to continue to do. But to be able to have people who can, I guess, role model that sort of conflict

management stuff is really crucial.” (Connector)

“I do believe the Tū Pono Connectors need training and upskilling, but the training needs to be created as it does not exist. The other way to upskill is to have ‘work experience’ alongside other kaupapa ... and the organisations build relationships.”(Stakeholder)

Advisers and agencies indicated that implementing training has been problematic across the Connectors in the developmental phase of the Tū Pono implementation. The following comments indicate it is not easy to determine needs and work across the agencies to create training induction opportunities. It appears the timing is right to create a training/learning approach that is driven by Connectors.

“We know that at the moment with our Connectors, only two of the six [attended] all of the training that were offered to them.”
(Stakeholder)

“Sometimes managers have got them working across all sorts of different things, not just two people. So, really looking at that and trying to build them up as well to have some sort of qualification.” (Stakeholder)

“A very high turnover of Navigators. So, they invest into them, but then they leave. So, we get a bit concerned about that as well. I think skilled Navigators, skilled Connectors, are something that needs to come from an induction.”
(Stakeholder)

“Once again, regionally, there's some who do it well, and then there are some who just take it upon themselves to go to that next level. And I think that comes from desperation yeah.”
(Connector)

7.4 Provision of resources and ongoing support

The provision of resources and support for the Tū Pono Connectors has been challenging for some of the Connectors. There is an opportunity to work with Connectors to create Tū Pono collateral, create social media and develop innovation ideas (see below).

“When I first started, it was a pretty slow start, mainly because I didn't have any resources, pertaining to [a] mobile phone, computer, the

car, so I used my own, and I used my own for four months, waiting for the resources to come on board. But I wasn't idle, I travelled, and I worked around in the rohe, but I created my own pamphlets, Tū Pono pamphlets, outlining the history of Tū Pono, way back in 2017.” (Connector)

“There is an opportunity for Te Pūtahitanga o te Waipounamu to increase the support for Tū Pono Connectors and to ensure this support is consistent. Change in the advisor roles appears to negatively impact on the Connectors. Having a consistent Tū Pono Advisor appears to be a first step in ensuring ongoing support, safety, and sustainable development.” (Stakeholder)

“There's nothing from Te Pūtahitanga o te Waipounamu, because the last five years I've had five different Tū Pono [Advisors] and what I'm seeing that happens, is they'll come in under Tū Pono and then they get shifted into a different kaupapa. And again ... [the Advisor] did an amazing job when she was in there, like two seconds. She got us straight away. Bang. We had a hui. The whole time over COVID-19, we had no one because [another Advisor] left. So over that whole time I helped them. There was only four of us. We held it together, but we didn't know what we were doing. We had no guidance ... so, we are a very resilient group working probably with the heaviest kaupapa.” (Connector)

“Providing clarity for our workers about what they do. Providing training for them, so they are clear in what that role looks like. Helping them with all those tools, so they carry a toolkit with them.” (Stakeholder)

7.5 The impact of lack of mental health services

The lack of mental health services in the community has a significant impact on the Connectors and the whānau they are supporting. Many whānau are dealing with significant trauma, and there is a significant gap in mental health services.

“A lot of mental health. I would probably say at least a good 80%. I would say as a result of trauma, so things like addiction, depression, anxiety, most of them are anxiety, because it just perpetuates. So, things happen, and things spiral out of control and then they might lose their

job, and then there's a lot of stress and then Oranga Tamariki come in and get involved and that creates more stress. So, there's substance and alcohol abuse.” (Connector)

Several Connectors discussed the significant gap in Māori mental health services, describing how Western clinical approaches were not appropriate and many whānau had negative experiences. There is an opportunity to advocate for funding to be directed into Māori mental health service and Māori healing modalities in Te Waipounamu.

“I've found with whānau, with Māori, it's really hard for them to engage with mental health providers or services, because it's so clinical and it just doesn't fit. They don't take the time to get to know the whānau, and so they never ever really develop that relationship that is going to enable them to mahi together. And so, the whānau was like, ‘No, I don't like him.’ And fair enough.” (Connector)

“We need more Māori for mental health, we do. Simple things like being able to go on a walk and do your hui together, be able to go to the beach or the awa, sit by the awa and kōrero, instead of in an office behind a desk. It's that kind of stuff. Or having to go down to the hospital or go into a sterile room while you're writing your notes. It's the little things like that. Or being able to sit there and weave together or just be together. I think there needs to be more of that.” (Connector)

In addition, there was evidence of the significant impact the lack of services has on kaumātua in communities as they care for their children suffering with mental health issues. As this Connector describes:

“A kaumātua ... a whaea, she has an adult son who's living with her, with addiction and mental health issues. Well, she says he needs a lot of care. I find it adds to this stress, it compounds because they're financially supporting their adult children. It creates more work because they're cooking and they're cleaning and they're looking after them. What I've seen, is ... so normally, in our whānau, you care for your nana or your papa or your mum or your dad. Whereas in the cases I see, it's the other way around. I'm seeing a kuia and her ankles are swollen and her legs are swollen, because she's been at the sink, washing dishes and cooking all day.” (Connector)

7.6 Issues of safety

Throughout interviews with Connectors, advisors and agencies, a recurring theme was concern for the safety of the Connectors in the community. While some Connectors had clear boundaries for their own safety, some were put in the position where they felt unsafe. This occurred particularly in communities where the Connector was well known, everyone knew where they lived, and knew their children. While flexibility in the role is vitally important, to ensure the service is whānau-led, there needs to be a clear structure and policy for the safety of Tū Pono Connectors, which includes regular supervision.

“There's no formal supervision, there's no formal training. We didn't have confidentiality agreements or partnership agreements, so those were things we had to create. We talked about what are some of our legal obligations to whānau and what would happen if there was a death? What are some of the things, key pieces of information I need to capture in order to keep myself safe and the whānau who I work with safe? It's been really, really hard trying to work all that stuff out. I think that's unsafe.” (Connector)

“It is actually that intervention level, and we feel for our staff because we put them in a difficult situation where they weren't given clear guidelines, they were given a job description. But as a board, as a governance board, we need to take responsibility for that, we didn't manage that. So, that's why we're pulling it back now and saying, ‘We do well, or we don't do it at all. It's not an option not to do it.’” (Stakeholder)

“I stopped going walking in the evenings. I'll go with my husband. I just don't do anything at night or alone. I used to always do that because it felt quite safe, but it has changed too. There's a lot of meth here at the moment and it has changed to what it used to be like and living in this community was really safe.” (Connector)

“There was a family member living with some other family members and she disclosed the abuse that was happening, so I had to place her elsewhere and the whānau were not happy with me. They were kind of threatening the girl and she was worried about me. I said, ‘I'm all right’. But I was actually quite worried because I lived around the corner from them. They were affiliated to the mob, and I still went around

there, but he was just not, he didn't want to talk to me. He was really angry.” (Connector)

“There are safety protocols (specialists for first responders) where refuge and policy work closely in that space and other emergency people, around home visits and other engagements. But Navigators, midwives, Mormons, knock on the same doors – part is common sense, part is a puku feeling; but the training/wānanga of these practices would enhance their safety and awareness working in this space as well as more confidence. It's a massive gap nationwide but Māori do the mahi regardless and do it well, but we need our own kaupapa Māori.” (Stakeholder)

7.7 Importance of self-care

Related to issues of safety, Tū Pono Connectors discussed the importance of self-care in the role. The nature of the role, supporting whānau who have complex needs, who are often experiencing traumatic experiences, threats of violence, and violence means the Connectors are exposed to traumatic events and sometimes threatening experiences. The Connectors are passionate about supporting whānau who are in this space. For some, the role is the culmination of their own healing journey and their own experiences. They spoke passionately about their aroha for all whānau experiencing harm and wanted to be working in this space but reflected on the need to ensure they looked after their own wellbeing. Ensuring that space and opportunity for self-care is built into the role is an important part of kaimahi wellbeing, but also ensuring that valued, passionate and experienced staff can continue in their roles.

“I remember saying, I don't know if I'm built to do this job. I was like, ‘Of course you are,’ but yeah, it is worrying. It's all of those things around how I protect myself, like karakia before I go in, if it's really heavy, going to the awa, just all those self-care practices that I try and I always do daily, especially if I know it's going to be heavy stuff.” (Connector)

“I had a first ever suicide. I was just connecting with the whānau and so that was pretty overwhelming because I was there at the scene and then I was like, ‘Oh, I need to go down to Tangaroa, put my feet in there,’ and just instead of going home, reaching for a glass of wine or something. So, it's just self-care.” (Connector)

“Having your really good boundaries as well, like being really clear. Just having that mutual respect and if you're not going to get it, then I'll take a step back and come another day.” (Connector)

“Sometimes when I get home from work, I don't go home straight away. I might just go for a walk just to bring myself down a bit.” (Connector)

“I'm finding on the ground at the moment, I'm setting up a community of practice and some of the feedback I've heard, or the gaps, is that the awesome champions, they get burnt out. I'm mindful about how we could do that better, so they don't get burnt out.” (Connector)

“The sustainable funding is a real concern for us.” (Stakeholder)

“We now have somebody who carries out our administrative things, so the mundane, organisational stuff for our meetings and the minutes and making sure we get things done when we should. And if somebody's reviewing something, a policy they put together. So, we've got somebody doing that now, and that's a paid position through the money we receive for Tū Pono.” (Stakeholder)

7.8 Concern over sustainable funding

There is concern over sustainable support and funding for Tū Pono. It is apparent many of the gaps identified have been created through the budget constraints and concerns over sustainability. Funding and fear of not retaining ongoing funding appears to have constrained the potential and the development of the approach. The development of policies, administrative practices, data management and the development of the Connector role is all dependent on funding support. It appears some of the staff turnover may also be related to the uncertainty in funding.



Eight Innovation and opportunities for development

There are several opportunities for development and innovation. Connectors at a regional level identified the needs for national recognition and acknowledgement of the need to support whānau healing. There was also evidence of practice innovation in regional sites that could be shared including book clubs, healing groups, presentations developed for agencies, and high school partnerships.

“It's about raising the profile, identifying and increasing the whole champions and advocates, and then looking at connections across other organisations.” (Connector)

As this Connector noted, the concern for whānau privacy has constrained the ability to tell the story of the transformative nature of the Tū Pono kaupapa. However, there was clearly an opportunity to take the Tū Pono story to social media and create a healing movement.

“We've never done digital stories with Tū Pono because we've thought privacy, confidentiality, but actually, I think you make a really good point, which is how do you encourage courage if you're not seeing examples of it? And there's lots of whānau who have been through ... I mean, She's Not Your Rehab and initiatives like that, they're just a mum and a dad with kids who've been through violence in their life essentially. Well, there's hundreds of people like Sarah and Matt Brown, but he's got this amazing aura around what he does. Imagine if we had lots of families standing up and saying, 'Yes, I've had enough. I have been that person.' Imagine the ripple effect that could be?” (Connector)

There is an opportunity to examine the nature of intergenerational healing through the Tū Pono movement and what it means for the whānau of Te Waipounamu.

“I think when we look at the healing, I think as a nation, we still sit at the bottom of the cliff fixing. Probably in the last couple of years, there's been a real motivation to look at healing ... there's been a shift. But I don't know if there's been a shift within [tauīwi] partners' mindsets around healing. I think some of them are still looking at their old, colonised way of working, as opposed to offering healing, because that's where it starts.” (Stakeholder)

For this Connector, the narrative that has been created over time through colonisation is an important part of the healing journey for whānau. Acknowledging the place of structural violence¹³ in the lives of whānau and the impact this has had on intergenerational trauma was vital to understanding they are not ‘useless’ and they have the power to be the change for the next generation.

“How many Māori do you know who are not affected by colonisation? What's the most violent thing that can happen to a culture? So, there you go. So, any Māori whānau who walk through there, because basically everything you see, anything they bring in, whether they're in corrections, whether they've got to do addictions, whether it's all of those things, those are symptoms of a mamae, where does that mamae come from? And if we whakapapa it back, it always goes back to our tūpuna being colonised, the trauma there and all of our taonga that were taken. It always goes back to there.”

¹³ “Structural violence occurs whenever people are disadvantaged by political, legal, economic or cultural traditions. Because they are longstanding, structural inequities usually seem ordinary, the way things are and always have been,” Winter, D. D., & Leighton, D.C. (2001). Structural violence. In D. J. Christie, R. V. Wagner, & D. D. Winter (Eds.), Peace, conflict, and violence: Peace psychology in the 21st century. New York: Prentice-Hall.

“They can walk in here and instead of sitting there and going, ‘You’re depressed, or you’re in the correction system, you’re this, you’re that,’ it’s actually, this is a product of colonisation, and it’s set up to keep you in there. And what we do is get you out and then we don’t go back. That’s when they go, actually ... and they don’t know that history, they don’t know all of the effects of colonisation. They don’t know what’s happened, because if you look at the whakapapa of the colonisation, it was very systematic.”

“Otherwise, they just think, it’s me, I’m useless. Because they’ve been told that all their life. And they go, ‘Well, I’m useless. What hope is there?’ And it’s like, actually, no, you’re not useless. You’re caught up in a system that actually perpetuates, to keep you there. Because imagine what would happen if Māori became well as a people, imagine, I mean, society would not know what to do. They’re too scared. It comes back to power and control.” (Connector)



Nine Tū Pono - Developing a criteria for success

The following rubric describes the elements of Connector practice that brings about change for whānau.

Practice is	Descriptions from the data
Whānau-led	Starting where whānau want to start, creating every opportunity and resource to enable whānau to have choice and to decide for themselves their own healing journey and the way in which that will occur. To meet the immediate needs of whānau (either through tautoko resource or providing access to service, entitlements) so they can move into a healing space. Connectors embrace the diversity of whānau need and responding accordingly.
Underpinned by relationships of hope	Strengths-based relationships built on trust and hope. Connectors support whānau aspirations, acknowledging each step on the journey to a violence-free whānau. Hope relationships with Connectors create the space whānau need to achieve positive change.
Acting as an advocate for whānau	Advocating for whānau to ensure they receive the entitlements and services they need on their journey. Ensuring these services meet the needs of whānau, respecting their right to self-determination and to receive services in a way that is culturally appropriate, recognising the structural trauma often historically imposed by agencies, and their obligations under the Treaty to restore mana to whānau.
Designed to fit regional needs	Connectors draw on the strengths and resources in the community, pulling services together to meet the needs of whānau. Networking family harm and sexual violence services and social service, government agencies, community services and Whānau Ora initiatives to create a localised community of support for whānau.
Prevention orientation	Tū Pono: Te Mana Kaha o te Whānau is a violence-free way of life. In every interaction, Connectors and Tū Pono champions breathe life into preventing violence and ensuring safe whānau. Ensuring marae, agencies and Connectors continue to spread the message of Tū Pono in our communities.

Practice is	Descriptions from the data
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Healing focussed

Led by a Māori notion of healing, not a Western clinical approach. Includes understanding the value of connecting to Papatūānuku, Tangaroa, to whānau and whakapapa. Understanding the impact of colonial structural violence and the subsequent intergenerational trauma experienced by whānau. Decolonising healing and enabling whānau to break the cycle of intergenerational trauma in their own whakapapa.

Safe and focussed on self-care

There are clear boundaries around the safety of the Connector. Regional procedures and policies for safety are developed to support a regionally led approach. Connectors model their own journey of healing through prioritising self-care and engaging in agreed mechanism to ensure ongoing safety (this may be supervision/counselling/mentoring/peer support).



Underpinned by the Tū Pono: Te Mana Kaha o te Whānau Strategy

 Whakarite te Huarahi	 Whakatika te Tapu Whakatika te Mana	 Kei Roto ko te Kore, Ka Puta te Ao Mārama	 Haerenga Whakamua	 Tū Rangatira	 Tukunga Iho	 Kuru Pounamu
<p>Preparing the ground</p> <p>A time to ready ourself for our feet to stand. Whakarite te Huarahi is about creating safe spaces.</p>	<p>Acknowledging the hurt</p> <p>The ground has been prepared, we are ready to restore our sacred birthright. A time for kotahitanga, manaaki, aroha, tika, pono and whanaungatanga.</p>	<p>A pathway of hope & light</p> <p>Creating space for whānau to achieve positive change.</p>	<p>Taking action</p> <p>Whānau are applying strategies for change.</p>	<p>Self belief</p> <p>This is the turning point where positive results encourage us to believe in ourselves</p>	<p>We are achieving!</p> <p>Putting kotahitanga into practice.</p>	<p>Treasuring our mokopuna</p> <p>Mokopuna are at the forefront of our succession planning of aroha, tohungatanga, aumangea and Whānau Ora.</p>

Ten Recommendations

There are a number of recommendations that have emerged from the evaluation. These include:

PROFESSIONAL DEVELOPMENT FOR CONNECTORS

There is a need for professional development (perhaps short courses rather than training) for Tū Pono Connectors and resource to develop a toolkit of resources to support practice. This may be best led by Te Pūtahitanga o Te Waipounamu in collaboration with Connectors and agencies. Supervision (or some form of support) needs to be funded and implemented as an agency procedural requirement to support Connectors to access self-care.

A ROLE FOR A TŪ PONO STRATEGIC AMBASSADOR

There needs to be a better understanding at government level about Tū Pono and the impact for whānau in communities. This role is a bridging role, ensuring government services understand and value the kaupapa. Enabling bureaucracy will enable Tū Pono Connectors to fully realise the potential of the Tū Pono kaupapa.

CONNECTOR ROLE CLARITY WHILE ENABLING THE FLEXIBILITY TO BE WHĀNAU-LED

There is inconsistency around how Connectors enable Tū Pono to be delivered across Te Waipounamu which has fed some ambiguity and disconnect. However, the role needs enough flexibility to be whānau-led and regionally implemented. Differences in practice are a part of regional delivery. Agencies need to ensure Tū Pono strategy is the thread that ties the approach together across the Connectors.

ENSURING THE SAFETY OF THE CONNECTORS

Like many roles in the family violence space, Connectors can be exposed to unsafe situations. Developing clear boundaries for safe practice and self-care with Connectors is recommended. This may be best at an agency level, supported by Te Pūtahitanga o Te Waipounamu.

SUSTAINABLE FUNDING

Lack of security of ongoing funding has constrained the true potential of Tū Pono: Te Mana Kaha o te Whānau. Ensuring funding is long-term and sufficient to meet the demand is recommended. This evaluation has demonstrated significant impact with only six Connectors. The evidence indicates Tū Pono warrants sustainable future investment. These recommendations are reliant on additional funding and resource to implement.

CHANGE OF NAME FROM CONNECTORS TO KAITIAKI

The data indicates the Connectors' role is more of a kaitiaki role for whānau working through stopping violence and beginning a healing journey. This name change should be consultative with the architects of Tū Pono.

SUPPORT TŪ PONO: TE MANA KAHA O TE WHĀNAU INNOVATION

There is evidence of flax roots innovation in Tū Pono Connector practice and opportunities for increased social media presence and prevention activities to carry the Tū Pono kaupapa. There is significant potential in this space, and it warrants further investment.

Eleven

Concluding statement

Te Aorerekura, the national strategy to eliminate family violence and sexual violence, sets in motion six shifts to achieve change over 25 years:

- Shift 1: Towards strength-based wellbeing
- Shift 2: Towards mobilising communities
- Shift 3: Towards skilled, culturally competent and sustainable workforces
- Shift 4: Towards investment in primary prevention
- Shift 5: Towards safe, accessible and integrated responses
- Shift 6: Towards increased capacity for healing

The evidence from an evaluation of Tū Pono: Te Mana Kaha o te Whānau demonstrates Tū Pono is having an impact for whānau; that a strategy of hope, prevention and strength is evident; that Tū Pono is meeting the primary objective of ensuring whānau could access the support they were entitled to in a way that is appropriate for each individual whānau.

The evaluation reveals, however, that significant under-resourcing of Tū Pono has created a number of limitations to its ongoing success. Professional development and training have been insufficient to maintain a skilled and competent workforce. The lack of dedicated resource has created uncertainty across the Tū Pono Connectors. Operational coordination has also suffered due to the difficulty in obtaining comprehensive investment in the approach.

Prior to the introduction of Te Aorerekura, Tū Pono was unable to access family violence and sexual violence funding, as the agencies were not accredited providers. Funders were unable to look past a service-delivery model; the holistic, whānau-centred philosophy of Tū Pono did not fit the norms of traditional programmes and providers.

The new Tokotoru prevention and wellbeing model promotes a whānau-centred, strength-based approach to support the elimination of family violence and sexual violence. Tū Pono: Te Mana Kaha o te Whānau is perfectly aligned to the focus on strengthening, responding and healing.

- Strengthening: a strength-based approach to enhancing the factors that support wellbeing and prevent harm
- Responding: holistic safe, accessible and integrated responses tailored to individuals, families, whānau and communities
- Healing: a focus on supporting recovery, redress and restoration.

In bringing together the data, the voices, the whakapapa and the principles of Tū Pono: Te Mana Kaha o te Whānau, our hope is there will be an opportunity for the same brave leadership that has characterised the evolution of this framework, to look anew at an opportunity to invest directly in whānau-led solutions.

APPENDIX 1

Methodology

The following section outlines a methodological approach that seeks to understand the direct impact for whānau of the Whānau Ora investment in Tū Pono: Te Mana Kaha o te Whānau and the effectiveness of the strategy as implemented.

Research Questions

There are already existing measures that have been established collaboratively with Tū Pono Connectors and the outcomes that underpin Tū Pono, that can frame this evaluation.

1. What impact is Tū Pono/Tū Pono Connectors having for whānau in Te Waipounamu?

In answering this question we will follow four lines of inquiry:

- Do whānau have access to timely and appropriate services and support? (Tū Pono outcome)
- Are Whānau Ora interventions, whānau-led/child-centric and/or informed? (Tū Pono outcome)
- How effective are the Tū Pono Connectors (and the activity) in bringing about positive change for whānau? (Evaluation outcome)
- What difference has Tū Pono made in the lives of whānau engaged?

Data collection:

- Existing data, including whānau surveys, milestone reporting
- Interview data – connectors/whānau/stakeholders
- Case Study – a case study of impact to demonstrate how Tū Pono is enacted in the community.

2. What issues and learnings have arisen from the work since 2016?

To investigate the key learnings over the past five years we will focus on these questions:

- How are effective working relationships agreed and maintained? (Tū Pono outcomes)
- What gaps and needs have been identified - and what agreed strategies have or could have addressed issues? (Tū Pono outcomes)
- Has Tū Pono resulted in enhanced cross-functional relationships (direct and indirect domestic and family violence) – building and maintaining effective partnerships to promote accessible pathways? (Tū Pono outcomes)

In this section we will focus on the mātauranga that is created through the process of Tū Pono over time and how this is protected and/or shared by the wider Tū Pono Connector/provider group.

Data Collection:

- Existing data including whānau surveys, milestone reporting
- Interview data – Connectors/whānau/stakeholders
- Review of Tū Pono strategy, Te Aorerekura, recent literature in Family Violence/Sexual Violence

3. What factors contribute to the success of the approach?

An outcome of the research will be the creation of the rubric that will identify the factors of success.

Data Collection:

- Analysis of all data

Kaupapa Māori Approach

This research is underpinned by a kaupapa Māori approach. Kaupapa Māori is about recognising the strengths and aspirations of Māori alongside rights to self-determination. A kaupapa Māori approach means the mana of participants is upheld acknowledging their rights to self-determination through the research. A kaupapa Māori design is not a prescribed set of methods but the way in which the research is framed, including:

- the prioritisation of Māori rangatiratanga in research questions, methods, processes, and dissemination,
- the focus on generating solutions and aspirations from within Māori realities and,
- the notion of action and commitment to change, and to Māori development.

Māori refer to the importance of working and interacting 'kanohi-ki-te-kanohi' or face-to-face. This indicates the importance of relationships and being known in the Māori community. These terms inform our engagement framework that ensures we follow agreed values and principles. These are:

- Manaakitanga – acting in a caring and supporting way to each other
- Whanaungatanga – respecting the bonds of Māoritanga and 'kinship'
- Rangatiratanga – supporting and respecting each other's authority, intelligence and mana
- Paeheretanga – creating and nurturing the linkages between each other for a common purpose.

Whanaungatanga underpins all our interactions with whānau and demands that researchers are connected to and build connections with the Māori communities, for the life cycle of this project and beyond. Whanaungatanga ensures we capture, create, nurture, grow and protect the mātauranga shared with us during this project, not for our own benefit or gain, but for the benefit of whānau. We

will engage with whānau in a respectful way that is mana-enhancing, respectful of each individual and the collective mauri and whakapapa. We have a longstanding relationship with Te Pūtahitanga o Te Waipounamu and the whānau of Te Waipounamu through our Wave evaluation work and are committed to the whānau of Tū Pono.

Ihi Research takes its ethical responsibilities very seriously and ensures that its relationships in the community and with iwi, hapū and whānau are a priority. The researchers will follow the guiding principles for working respectfully with Indigenous peoples nationally and internationally (Kennedy & Wehipeihana, 2006, p. 1-2).

01 Self-determination - including the right to make decisions about all aspects of their lives. Clear benefits to those being researched.

02 Acknowledgement and awareness - refers to respect and due recognition and appreciation for Indigenous culture, values, customs, beliefs and rights, including an acceptance of a worldview that may not be consistent with Western ideologies. The researchers have Māori whakapapa and bring their experience working with whānau in community-based research.

03 Cultural integrity - relates to the validity of Indigenous knowledge and ways of being, and that cultural knowledge must be protected from misuse, misappropriation and must be preserved for future generations. The researchers have demonstrated cultural integrity working for Māori organisations, iwi, hapū and whānau.

04 Capacity building - enabling Indigenous peoples to participate actively in the research, with the aim to ultimately drive their own research. Ihi Research is committed to building capability in all aspects of their research, working collaboratively, and sharing knowledge.

Ethical procedures

Participants were identified in conjunction with Connectors. Once identified, a researcher made contact, usually by an email, to explain the purpose of the research and inviting the participant to be part of the research. If they agreed to be interviewed, either on their own or with others, a suitable time was agreed on. This included an agreement as to how the engagement would occur – kanohi-ki-te-kanohi, Zoom, or telephone. Due to the pandemic, the majority of interviews were held via Zoom.

Participant information sheets and consent forms were forwarded, and consent forms were signed by all participants. The purpose of the research was explained to each participant along with their rights according to informed consent.

All data is kept secure and will be destroyed one year following release of the report. Interviews were digitally recorded and then transcribed. The transcriptions were analysed manually using thematic coding according to the research questions. Transcribers signed confidentially agreements.

Interview transcripts were sent back to participants if requested. Quotes used for the report were checked by the informants, to ensure the accuracy of comments made. Participants were given an opportunity to change or amend their quotes, and to remain confidential. A copy of the draft report was sent to the participants for feedback and confirmation.



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