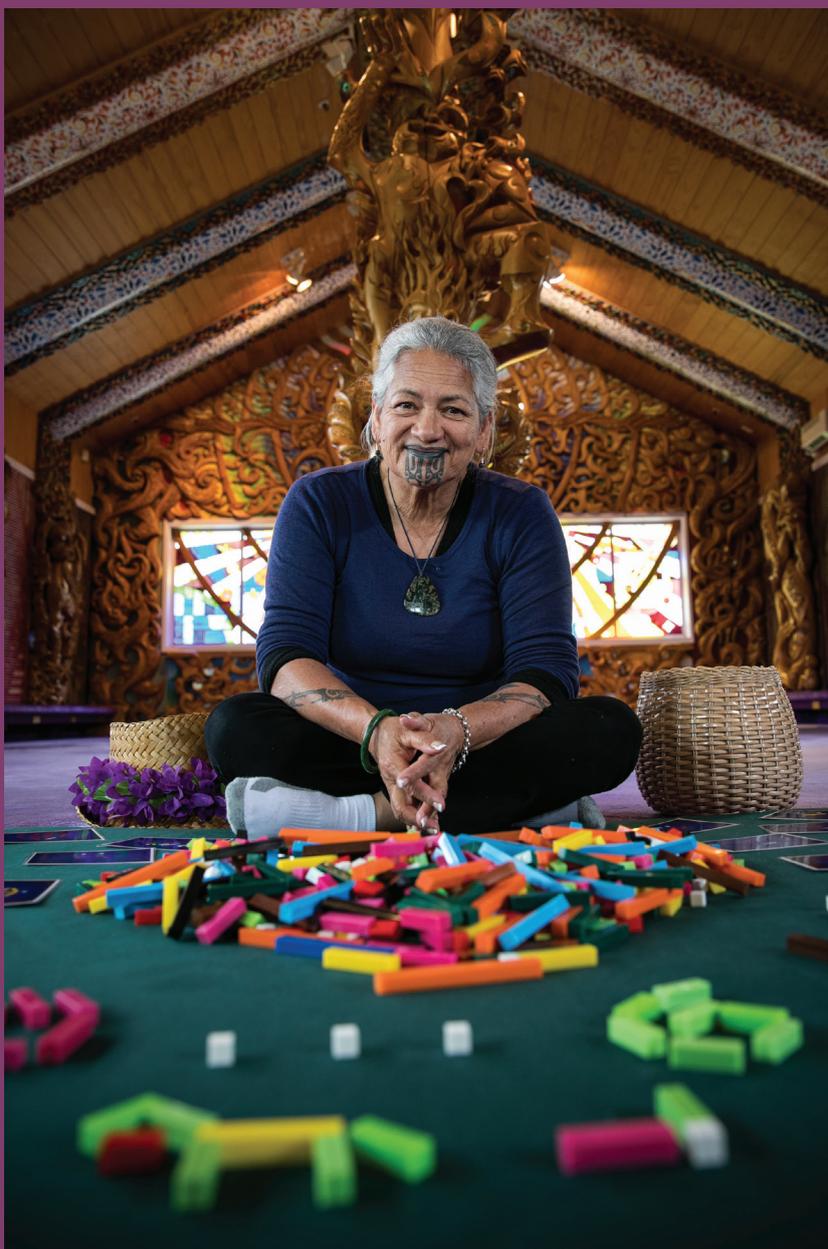


Poutiria te aroha

Haere mai ki
taku whare

Bringing Poutiria
te Aroha home



Action Research
Report 2018

Year 8 Action Research Report on 'Poutiria
te Aroha'—bringing a Nonviolent Parenting
Programme into a New Zealand context

Te Mauri Tau
December
2018



Haehaetia te ngākau tangata i te ringa ririhau ka whakatipua ki te māra o te kūware. He reo mihi tēnei ki ngā tauira o te aroha pūmau me te ngākau māhaki hei whakamahu i ngā mamae o aua whānau e noho atu ki te mura o te ririhau me te mate. Ka huri iho te ngākau tangata ki te pupuri, ki te tangi me te āta tiaki hoki i a rātou. I reira hinga ai te kino i te pai, hinga ai te hē i te tika, hinga ai te riri i te aroha, hinga ai te parekura i te maungārongo.

I konei hoki ka mihi kau atu ki a Whaea Ruth, i hoki tonu mai nei ki a tātou. Koia te kaitūhura i te ara o te ririhaukore, koia hoki te kaiārahi i a tātou ki ngā rautaki e taea e te tangata te eke i te ara poutama o te ako ki te aroha pūmau.

Nō te tau nei ka tukua he mihi nunui ki te Kura Tuarua o Marawātea, me tā koutou whakaae kia kawea te kaupapa o Te Reo o te Ngākau ki roto ki a Te Ihurangi. Nei rā te mihi kau atu, nā koutou te kaupapa i whakatau ki roto ki te poho o tērā whare whakahirahira.

Mai anō i te timatanga o ngā mahi ka pātai mai a Whaea Ruth ki ahau: “Katarina ka ahatia te kaupapa nei kua mōhio ai koe kua angitū ai?” Ko tāku whakautu ki a ia, “Kia pōhiritia e ētahi te kaupapa ki ō rātou nā kāinga”. Nā reira tēnei mihi kau ki taua reo pōhiri, i tae atu ai te kaupapa ki tōna kāinga tata atu ki te marae rongonui o te motu, ki Tūrangawaewae. Ki te ahi kā o tōna tipuna kuia, ki Ngāruawāhia. Tēnā koe e Stacey, nāu te mauri i whakatakoto kia huri ai tō whare hei whare kawewānanga mō ngā oranga o te tānga ki roto ki te whānau.

Ka pari te tai o maumahara ki te kōkā a Te Heikōkō inā hoki a ia he tohunga mō te whakaako reo. Nāna tonu te kī kia kau rawa e māwhitiwhiti mai i te reo rangatira ki te reo paraoa. Me āta whakarite he wāhi, he wā, ki roto i te akomanga, ki te kāinga rānei, e noho ai tēnā reo ki tōna mana āhua ake, me tērā reo ki tōna mana āhua ake. Heoi, ahakoa aua tohutohu a Māmā, he mōhio hoki nōku ehara ia i te here, engari ia he whakamārama mō te āhua o te tiaki i ēnei taonga. Nā reira e mihi nui ana ki taku taina, ki a Nēria, mō ēnei tohutohu nui mai me tāna whakaae mai ki te mahitahi i tōku taha tonu. Me te rongo tonu i te hā o te arohā o Māmā mō ēnei tamāhine nanakia e whakapara i tētahi ara rerekē ki ngā ara nāna i para i tōna wā. Kāti ake, ka huri aku mihi ki ngā Pouwāhine o Te Ataarangī i piri mai ki te wānanga i te kōunga o te reo. E Whaea Hoki, e Ruta, e Makere, kei whea mai nei te mihi e tika ana? He momo anō koutou, waimarie tonu nei mātou ki tō koutou tākoha here kore.

E aku hoa ki Whaingaroa nei, e Isabel, e Jax, e Briony, e pupuri tonu nei ki te whakatakatoranga aho o Ruth, o te Parenting with Nonviolence. I konei i te whānui o tā koutou whiriwhiri i ngā rautaki ririhaukore kua kawea atu ki ngā kāinga maha, kia whakatipuria ngā tamariki mokopuna ki te aroha pūmau. Kua tuituia ngā aho tūhonohono i te whānau, ahakoa te uaua, ahakoa te ngēngē - kua mōhio ināianei he ara e taea te takahi.

Ū tonu ai te mihi ki ngā pūtea tautoko katoa, me te aro tonu mai o Todd Foundation, Lotteries Community Grants me te J.R. McKenzie Trust. Tae noa atu ki te rahi o Ngā Kura Kaupapa Māori me ngā kaiwhakahaere o Te Aho Tātairangi me Te Aho Paerewa, i kaha tautoko i ngā mahi o tēnei tau. Tēnā koutou i āta takahi mai ki Te Mauri Tau, ki tērā wānanga hoki ki Waitetuna. Ka tino rongo i te ekenga o te kaupapa ki roto ki ō koutou ringaringa me te harikoa anō ka kawea atu ki ō koutou kāinga, ki ō koutou kura. Tētahi mea mīharo rawa atu i te mutunga o tēnei tau, ko te whakaae mai a te Todd Foundation kia noho atu ai a Poutiria te Aroha ki tō koutou Capability Fund mō ngā tau e toru anō.

He mihi aroha tēnei ki a koutou katoa. Tēnā koutou, tēnā koutou, tēnā tātou katoa.

“Haere mai ki
taku whare”

Bringing Poutiria te Aroha home

- P16 The big heading is repeated from p14 – delete on p16.
- p27 there is a quote that is not in italics “Connecting relationships...”
- p31 there is a sentence in italics that should not be: “Participants also stated...”

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'Haere mai ki taku whare' – Bringing Poutiria te Aroha home

Action Research report summary 2018

The core focus of Poutiria te Aroha is to create a culturally anchored parenting programme that resonates strongly with whānau Māori. The project is an initiative of Te Mauri Tau, a holistic, kaupapa-Māori based education organisation, located in Whaingaroa (Raglan).

Poutiria te Aroha arises from the alignment of the deep cultural values of te ao Māori with the traditions of nonviolence. It draws on historical precedents both in this country (e.g. Tohu and Te Whiti at Parihaka, Eva Rickard in Whaingaroa and Te Puea at Tūrangawaewae) and overseas (e.g. Mahatma Ghandi and Martin Luther King). The programme is offered to parents, caregivers, educators and service providers, to enable them to apply these principles and practices to whakatipu tamariki/child-raising, both in their work contexts and within their whānau¹. Starting with courses in Nonviolent Parenting, the content of Poutiria te Aroha has been developed and delivered since 2011, supporting and growing a whole-community model in Whaingaroa and beyond. This approach aims to strengthen the collective relationships within which we raise children in our homes, schools and communities, in order to embed the practice of connection and empathy for one another throughout wider society.

Programme development and delivery of Poutiria te Aroha was progressed in 2018 for both immersion reo-Māori formats and for a new bilingual approach. The bilingual programme provides direct delivery to Māori community participants, who may not have the language proficiency to access reo-Māori programmes, but still connect deeply with the ancestral wisdom and cultural values that infuse Poutiria te Aroha. Following a pilot in Hamilton, the invitation came to hold the programme called Te Reo o te Ngākau in the home of a participant from Ngāruawāhia, who said: "Haere mai ki taku whare". Bringing Poutiria te Aroha into homes and whānau life has long been the central aim of the programme, encapsulated by its full name: Poupoua, tiritiria te aroha ki roto ki te whānau (Implant and embed aroha within the whānau). The Ngāruawāhia home-based class saw the consistent attendance of a committed group, including community board members and other service and care workers from within the township. After absorbing the first module of Te Reo o te Ngākau in 2018, they are set to reconvene for further learning in 2019. Another delivery of Te Reo o te Ngākau occurred in 2018, this time in an immersion reo-Māori setting over 11 weeks at Kura Pō (language night classes), held at Poihakena Marae in Whaingaroa. Those from further afield were able to attend longer (3-day) reo-Māori wānanga giving participants a grounding in the kaupapa. These were run four times this year, at Te Mauri Tau and the Waitetuna Retreat Centre. These immersion wānanga are achieving extensive reach into the cohort of kaiako for Kura Kaupapa Māori, covering both pre-service and in-service professional development for teachers in this sector. The relationships developed with all of these participating groups have laid a strong basis for work to continue in 2019.

The first stage of a rauemi/ resource project has seen the collation and recording of teaching materials (written, visual and audio-visual) to support these courses. Photographic and video capture of rākau deliveries for Te Reo o te Ngākau has occurred, and written trainer resources have been compiled for the 3-day wānanga format. Initial scoping of website and visual identity options will provide the basis for further work in 2019. A wānanga reo has brought respected language expertise to the task of assembling sentence structures and vocabulary to ensure quality reo-Māori programme content.

English-language delivery of Parenting with Nonviolence took a number of forms in 2018. Poupou hapori (community educators) delivered parent education classes and ran a support group in Whaingaroa. The visit in August of Ruth Beaglehole (Parenting with Nonviolence expert) supported this activity, and also extended opportunities for learning to a wider geographic area. Ruth delivered powerful sessions to parents, educators and service providers in Whāngārei, Auckland and Tauranga, as well as consolidating the whole-community approach in Whaingaroa.

Ruth's visit provided the additional opportunity for a 3-day training extension for previously-trained Poupou hapori, walking them through her new updated curriculum for parent education classes. This has a strong social justice foundation, supporting collective community healing as a basis for healthy relationships with younger human beings. New brain information and strategies for self-

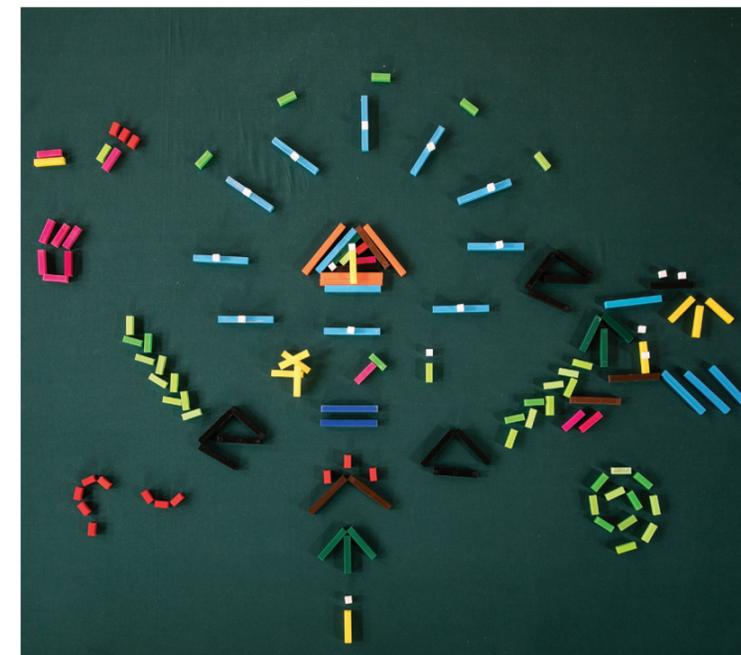
management in times of stress or high emotion were shared. The dispersed group of Poupou hapori were able to reconnect and appreciate the unique ways in which the kaupapa is being expressed through their lives and work.

This year has seen the strengthening and extension of the networks that support the programme, and the scoping of new partnerships to further expand delivery. Connections have been made with organisations and people who are working with whānau, young people and children to bring about the shared goals of learning, healing and well-being within their different communities. These groups include the Peace Foundation, OMEP – Organisation Mondiale pour l'Education Préscolaire (World Organisation for Early Childhood Education and Care), Roots of Empathy, Talking Matters, NorthTec, Open Home Foundation, Child Matters, Hauraki Maori Trust Board and Te Rau Matatini (National Centre for Māori Health, Māori Workforce Development and Excellence).

After several years of presence in Whaingaroa, there is now a sense of a groundswell of support for Parenting with Nonviolence. People not only have the awareness and intention to raise children with aroha, but are accessing practical tools and ongoing support to carry those intentions through. The grounding in the local community and the time spent developing this unique programme engender confidence in broadening the reach of Poutiria te Aroha into other communities and regions, to spread the benefits even more widely.

Community deliveries in 2018 were supported through funding from the Lotteries Grants Board. Wider networking and delivery to a national audience was enabled through the generous support of the Todd Foundation, whose significant grant also funded core programme development for a third year. Previously, JR McKenzie Trust supported Poutiria te Aroha for five years (2011-2015), and this year provided a further grant for the rauemi (resource) project. Te Rūnanganui o Ngā Kura Kaupapa Māori promoted the programme to their kura, kaiako and whānau, and Te Aho Tātaurangi/ Te Aho Paerewa funded and organised professional development in Poutiria te Aroha for their teacher trainees. A range of other groups and champions hosted sessions with their networks. Through the vital involvement of all of these funders and collaborators, Poutiria te Aroha continues to make its unique contribution towards co-creating a world where all tamariki can be raised in aroha to grow, develop and flourish. Poupoua, tiritiria te aroha ki roto ki te whānau!

This year has seen the strengthening and extension of the networks that support the programme, and the scoping of new partnerships to further expand delivery.



1. 'Whānau' is used in the very broad sense of a group of people in a relationship through time spent together living, caring and working together to advance common goals of well-being.

Poutiria te Aroha –a culturally relevant nonviolent parenting programme

Poutiria te Aroha is a parenting programme that anchors the wisdom and experience of nonviolence within a culturally relevant framework for Aotearoa/ New Zealand. Knowledge and tikanga from te ao Māori form the basis for the understandings, practices and teaching of the programme. These reinforce and complement the philosophy and strategies of nonviolence, as applied to parenting and family interactions.

The name of the programme comes from the late Dame Kāterina Te Heikōkō Mataira, who encapsulated its aim in the phrase: Poupoua, tiritiria te aroha ki roto ki te whānau. Poupoua, tiritiria are active terms speaking of the need to firmly implant and embed aroha within our families, so that it can act as a supporting pillar, and reference point for all of our interactions.

There are four pou that support the cultural anchoring framework for Poutiria te Aroha.



Te Tuakiri o te Tangata

The 'spiritual anatomy' of a person, made up of their mauri, mana, iho matua, tapu, hinengaro, whatumanawa, ngākau, pūmanawa, waihanga.



Rangatiratanga

Autonomy and self-determination of individuals and communities.



Whānau

Extended families providing the environment for children's development.



Ako

The capacity for learning and teaching, as a basis for intentional growth.

Deep symbolism, significance and cultural meaning are attached to the pou and other structural features of a whare. Through Poutiria te Aroha, we are encouraged to (re)build a whare for our tamariki and our whānau, using appropriate values and practices to house the tuakiri and all that is sacred and treasured in every being. Within this framework, all members of the whānau can be safe, supported and free to reach their highest potential. As these values and practices become widespread and collectively held, whole communities can move towards greater health and wellbeing.

–Excerpt from the 2015 Action Research report for Poutiria te Aroha

Combining action and research to inform the development of Poutiria te Aroha

Since the inception of the project, an 'action research' approach has been used to test ideas and understand the impact of Poutiria te Aroha. This involves a cyclic process of planning, action and reflection, whereby learning from each phase of work is applied to inform the next steps.

The first two years' action research reports documented early programme development and the foundations of a whole-of-community approach in Whaingaroa, including participants' responses to trial deliveries. The 2013 report featured in-depth change narratives from those who had been implementing the approach within their whānau and work contexts. The 2014 report recorded the process of training a cohort of trainers (Poupou hapori) so they could deliver a 10-week curriculum on nonviolent parenting, informed by the anchor-points of Poutiria te Aroha. The fifth action research report in 2015 drew together the threads of programme development to give an up-to-date description of Poutiria te Aroha and a progress report after five years of work. The 2016, 2017 and 2018 reports describe the programme's ongoing evolution, including variations in content for implementation in different contexts, and connections made with other organisations working in this field.



Snapshot of Poutiria te Aroha activity in 2018

Poutiria te Aroha – 3-day immersion wānanga

- 3 wānanga held at Te Mauri Tau in Te Reo Māori (March, May and July), with participants from Kura Kaupapa Māori, Te Ataarangi and Te Aho Tātairangi/ Te Aho Paerewa (staff)
- 1 wānanga held at Waitetuna Retreat Centre for all students from Te Aho Paerewa (post-graduate course training Kura Kaupapa Māori teachers run in partnership by Massey University/ Te Kunenga ki Pūrehuroa and Te Rūnanganui o Ngā Kura Kaupapa Māori) and kaiako from supporting Kura Hāpai

Te Reo o te Ngākau – bilingual delivery

- New weekly community classes teaching the kaupapa of Poutiria te Aroha, based in mātauranga Māori, but with English explanation and discussion to support less fluent speakers
 - Piloted in Kirikiriroa at Te Ihurangi Marae, Fairfield College (6 weeks)
 - Repeated in Ngāruawāhia on request from community members (5 weeks)

Te Reo o te Ngākau – reo Māori delivery

- 11 weeks of classes for Kura Pō (Māori language learners), Poihakena Marae, Whaingaroa

Introduction to Poutiria te Aroha for Māori organisations and child or whānau-oriented services

- 1-day combined delivery to Te Aho Paerewa and Te Aho Tātairangi teacher trainees at Massey University/ Te Kunenga ki Pūrehuroa (70 people)
- 1-day starter for Hauraki Māori Trust Board - Mātai Whetū Marae, Thames (21 people)
- Session on Te Aho Matua o ngā Kura Kaupapa Māori (tuakiri) as part of training for Peace Foundation facilitators – Auckland

Community delivery of Parenting with Nonviolence and whole-community model in Whaingaroa

- Poupou hapori (community educators) delivery to the Whaingaroa community
 - 7-week parenting course in Whaingaroa community during Term 1 (day classes)
 - 2 classes followed by 4 casual catch-ups during Term 4
 - Support group for parents who have previously attended training (3 sessions)
- Poupou hapori in the community of Whaingaroa integrating their learning into ongoing practice at Raglan Kindergarten, Raglan Area School, Whaingaroa Home School, and Magnolia Tree Raglan (childcare centre), as well as bringing their training and knowledge to related kaupapa through work for the Waikato DHB (social work), Brainwave Trust and Poutama Rites of Passage Trust.
- Ruth Beaglehole offering Parenting with Nonviolence support and mentoring to the community and specific groups in Whaingaroa
 - Playcentre parents
 - Magnolia Tree Raglan (childcare centre) staff
 - Raglan Kindergarten staff
 - Whaingaroa Home School parents
 - Parents and caregivers (Introductory session on Parenting with Nonviolence)
 - Support group for those practising Parenting with Nonviolence
 - Raglan Radio interview

Wider networking and extension of Parenting with Nonviolence

- Ruth Beaglehole's input to networking discussions and/or session deliveries
 - OMEP – Organisation Mondiale pour l'Éducation Préscolaire/ World Organisation for Early Childhood Education and Care (delivered session to 30 participants)
 - Roots of Empathy (attended classroom session, networking discussion)
 - Talking Matters (networking discussion)
 - NorthTec – Whāngārei (session delivered to social work students and staff)
 - Family Works – Whāngārei (session delivered to 30 staff from various social/ family agencies)
 - Pukapuka Community Centre in Mangere (discussion with Pukapuka early childhood educators)
 - Begin from the Heart – session on parenting in Tauranga attended by 40 people

Training Poupou hapori (community educators)

- Update on new Parenting with Nonviolence curriculum – 3-day course

Rauemi/ resource project

- Collation of written resources to support reo-Māori programme delivery – resources compiled for 3-day immersion wānanga
- Capture of visual/photographic and audio-visual resources (rākau delivery) for Te Reo o te Ngākau (4 days filming at Te Ihurangi marae, Fairfield College)
- Wānanga reo held to explore sentence structures and vocabulary to uphold quality language use in the programme (Rotorua, 2 nights' stay, involving Hokimoana Tawa, Makere Roa and Ruta Broughton)
- Initial exploration of logo and visual identity – colour palette selected, meetings held with potential designers
- Exploration of website development options – identified exemplars that appeal, initial scoping discussions held

Programme development and planning

- Regular logistics and planning hui to guide and coordinate the programme

Funder relationships, networking and professional development

- Round-table reporting with Todd Foundation
- Attending Te Kāwai Toro - Māori grant recipient hui with J.R. McKenzie Trust
- Further programme funding received from Todd Foundation and Trust Waikato; contact made with D.V. Bryant Trust staff
- Strengthening key existing relationships (e.g. with Te Aho Paerewa/ Te Aho Tātairangi, Te Rūnanga o ngā Kura Kaupapa Māori, Te Ataarangi)
- Developing emerging relationships (e.g. Open Home Foundation, Child Matters, Hauraki Māori Trust Board, Te Rau Matatini, Peace Foundation)
- Networking with staff in mental health (Waikato DHB), child protection (Oranga Tamariki) and residential parenting programmes in Hamilton
- Attendance at the training day on Parenting through Separation (Government-funded programme run by Barnados) – Thames
- Attendance at the two-day training run by Te Rau Matatini (National Centre for Māori Health, Māori Workforce Development and Excellence) – Kirikiriroa
- Networking and professional development with other facilitators, running a Poutiria te Aroha workshop at the Australasian Facilitators' Network conference 2018 held in Wurundjeri country, Melbourne

Outcomes and objectives

Outcomes

The aim of Poutiria te Aroha is to create a whole-of-community model, starting in Whaingaroa, and to offer learning opportunities that promote nonviolence in all interactions, with the ultimate outcome of greater well-being for tamariki and whānau.

The specific differences that this work will make to whānau and community are:

- Healing and building of relationships within whānau and communities
- Parents having realistic expectations of children through greater knowledge of child and brain development
- Insights into parenting and whānau models drawn from te ao Māori reaffirming identity and providing motivation, inspiration and guidance
- Capacity for ongoing positive relationships through modelling and teaching an accessible process for nonviolent parenting founded on Māori concepts
- An environment of respect that is protecting and nurturing of children and their needs
- A more positive and healthy culture within whānau and community, so that children in turn grow up to be healthy members of communities - breaking the cycle of violence.

Objectives

The following table provides an overview of the objectives of our work over a multi-year timeframe. It also maps the activities identified in the snapshot on the previous pages to show how they supported these objectives in 2018.

How activity in 2018 contributed to meeting programme objectives

Objective	Description of work	Activity in 2018
A culturally anchored parenting programme	The core focus of Poutiria te Aroha is to create a culturally anchored parenting programme that resonates strongly with whānau Māori. <ul style="list-style-type: none"> • Continue the journey of exploring core cultural elements from te ao Māori, and bringing them together with understandings from Parenting with Nonviolence. • Distil what we have learned into 'products' or 'offerings' that resonate with Māori identity and heritage and that we can deliver in different contexts, in English and in Te Reo Māori 	<ul style="list-style-type: none"> • Refinement of the 3-day introductory reo-Māori wānanga on Poutiria te Aroha, adapting content from Te Reo o te Ngākau • Trialling a bilingual version of Te Reo o te Ngākau for community settings • Preparing material for specific Māori contexts: Te Aho Tātairangi/ Te Aho Paerewa, Hauraki Māori Trust Board • Rauemi/ resource project to assemble a core suite of resources to complement and support various delivery formats
A trained and supported cohort of parent educators who can deliver the programme adapted for specific community settings.	<ul style="list-style-type: none"> • Continue training and mentoring parent educators (Poupou hapori), building on their experience through further deliveries, wānanga and trainer support roles. • Work with Poupou hapori to adapt the core teachings into curriculum design for different groups and environments. 	<ul style="list-style-type: none"> • Update on new curriculum for Parenting with Nonviolence - 3-day wānanga with Ruth Beaglehole open to all trained Poupou hapori • Supporting Poupou hapori to deliver in specific settings: e.g. community classes (7-week class); one new Poupou hapori on delivery team • A Poupou hapori joined the training team in trainer-observer role at the reo-Māori 3-day wānanga

Appropriate learning opportunities for parents and caregivers, with expanded reach regionally and nationally.

- Strengthening and expanding our networks to increase our delivery capacity and reach people who can most benefit from this work.

- Strengthening relationships within the wider Waikato region - Hauraki Māori Trust Board, Waikato DHB mental health staff, Child Matters
- Delivering to groups in other regional centres (Auckland, Tauranga, Whāngārei) through networks with whānau- and child-oriented organisations (OMEP, NorthTec, Family Works, Peace Foundation)
- Strengthening relationships with rōpū that have national reach- Te Aho Tātairangi/ Te Aho Paerewa, Te Rūnanga o Ngā Kura Kaupapa Māori, Te Rau Matatini, Open Home Foundation, Roots of Empathy, Talking Matters

Enriched whānau understanding of, and commitment to, healthy parenting.

- Increase parents' and caregivers' awareness of how current dominant belief systems reinforce the fundamental pattern of violence in homes and society, and how this can be reproduced in parenting.
- Offer empowering information to families about brain and child development in order for adults to have realistic expectations of children, and be able to maintain an empathetic view of their behaviour.
- Increase whānau understanding of the importance of maintaining connection even in challenging moments.
- Enable participants to explore the cultural model of the tuakiri.

- Introduction to the kaupapa, including the cultural model of the tuakiri:
 - Te Aho Tātairangi and Te Aho Paerewa - Papaioea
 - Hauraki Māori Trust Board - Thames
 - Peace Foundation - Auckland
- 3-day wānanga, grounding in the kaupapa of Poutiria te Aroha (reo Māori)
 - 3 wānanga at Te Mauri Tau in March, May and July
 - 1 wānanga for Te Aho Paerewa at Waitetuna
- Bilingual deliveries of Te Reo o te Ngākau
 - 6-week pilot in Kirikiriroa at Te Ihorangi marae, Fairfield College
 - 5-week home-based delivery in Ngāruawāhia
- Reo-Māori delivery of Te Reo o te Ngākau
 - Poutiria te Aroha language class based in mātauranga Māori (eleven-week series at the Kura Pō in Whaingaroa)
- Delivery of classes in Parenting with Nonviolence in Whaingaroa (7-week series in Term 1, 2-week + 4 casual catch-up series in Term 4)

Whānau putting the philosophy into practice.

- Providing parents and caregivers with practical strategies and support for connected communication through the development and provision of the language structures and vocabulary (in English and Te Reo Māori) that parents can use to support their communication practice.

Whānau can access the support they require throughout this learning process through development of a whole-community approach.

- Support development of a whole-community model in Whaingaroa (Raglan) so that all those working with whānau have a heightened consciousness in their interactions, in the aspiration that children can be safe wherever they come into contact with adults.

- Supporting those who are practising the kaupapa in community and organisations such as kindergarten/ early childhood centres, playgroup and home-schooling group
- Running support group sessions and repeat/ follow-up learning opportunities
- Initial work on website design to improve accessibility of the programme



Poutiria te Aroha development and delivery: Refining, consolidating and progressing programme design

Following significant programme development work in the previous year, 2018 was an opportunity to run repeat deliveries of both the 3-day wānanga and Te Reo o te Ngākau. The 3-day wānanga is the intensive training that provides a grounding in the philosophy and strategies of Poutiria te Aroha. Te Reo o te Ngākau has its origins as a series of language classes as well as a kaupapa learning experience, equipping Māori speakers with the skills and vocabulary to practise the kaupapa in whānau settings. This year also extended the range of programme offerings, with the first trial of a bilingual version of Te Reo o te Ngākau. This involved conveying mātauranga Māori through rākau deliveries in Te Reo Māori, followed by explanation and discussion in English. The challenge in this endeavour is to respect and retain the integrity of the kōrero, while creating meaningful and useful learning experiences for whānau members who have limited language fluency.

Four deliveries in 2018 of the 3-day wānanga in Te Reo Māori resulted in the programme format being both affirmed and refined. The repeat deliveries also enabled the facilitation team to gain confidence and comfort in its delivery, and provided an opportunity for our Whāngārei-based Poupou hapori to attend as a trainer-observer.

This was the first year that a module of Te Reo o te Ngākau has been run outside Whaingaroa, with bilingual classes offered to communities in the wider Waikato region (Kirikiriroa and Ngāruawāhia). Reo-Māori delivery also occurred via the Kura Pō at Poihakena Marae, to a small group (5 participants) over 11 weeks. This allowed Te Reo o te Ngākau material developed in 2017 to be re-run and refined, taking this group through content from three modules.

The following paragraphs describe these deliveries in further detail, and also document progress in the rauemi/ resource project which is collating materials to support this teaching.



Te Reo o te Ngākau – trial Waikato deliveries

After several years delivering Te Reo o te Ngākau within Whaingaroa, the initiative was taken in 2018 to extend the offering to the wider regional community.

Te Reo o te Ngākau was designed as a series of classes teaching Te Reo Māori alongside the philosophy and strategies of nonviolent parenting. In seeking an avenue to take the learning to Kirikiriroa (Hamilton), early discussions with Te Whakaruruhau (women's refuge) identified interest among their personnel in the kaupapa of Poutiria te Aroha and its Te Ao Māori lens on parenting and whānau relationships. However, the concern was that a full-immersion class might seem inaccessible to many, and so the potential for a bilingual delivery was explored.

This approach inevitably results in tension about how to preserve the authenticity of the kōrero, while still enabling deeper exploration of the concepts and stories presented through the rākau (cuisenaire teaching rods). Accepting a bilingual approach can be confronting for those who have dedicated their lives to language revitalisation through immersion teaching. The Poutiria te Aroha core team continues to acknowledge and grapple with these issues.

The realities of the nature of the service offered by Te Whakaruruhau and the inherent unpredictability of daily work life led to the decision not to base Te Reo o te Ngākau there, but instead to seek a suitable community facility in Kirikiriroa. An agreement was reached with the Principal of Fairfield College to open Te Ihurangi (the college marae) to the community for the first bilingual programme of Te Reo o te Ngākau in Kirikiriroa. This provided an authentic setting and brought a special wairua to the programme. Following the first week's pōwhiri and introductory session, the 4-week Module 1 of Te Reo o te Ngākau was delivered to a group of 11 people.

Feedback indicated that participants enjoyed the sessions, with few ideas about what to do differently (except to clarify mixed messages and instructions which were sometimes confusing). When asked what they were celebrating at the end of the first five weeks, they said:

"Staying connected, taking on the tools of regulating for the child and for ourselves."

"These workshops are a real eye opener for both te reo and common tongue speakers."

"This module Poutiria te Aroha and our lovely facilitators, I thoroughly enjoyed. I've learnt a lot about the development of the child's brain and stages, which makes me look at the child at a different level. This module shows the Māori side of the child/ren and parenting."

"Acknowledge ourselves, our upbringing. Ko wai au. Celebrating ourselves and what we do well in, as a parent, and as an individual."

"Kaiako – Korua."

"As a teacher it is my duty to inform and encourage whānau to be the best, and I believe these workshops are good for that."

"I'd like to celebrate that I am learning to be a more vigilant parent – Teacher – Brother – Son – Partner – Person."

– Te Reo o te Ngākau participants, Kirikiriroa

In addition to the insights gained by participants, this course was an opportunity to meet new whānau from the community, and have a presence in a secondary school where adolescents become curious, asking “What’s happening at the marae?” The lead teacher of Māori asked how his ‘young women’ might participate in future deliveries. This was a positive first step in having a presence in these communities, an encouraging indication for further collaborative initiatives.

In spite of positive feedback about Module 1, the start of Module 2 saw smaller numbers as other work commitments came to the fore. This led to one of the participants inviting the training team to come instead to Ngāruawāhia. This invitation “Haere mai ki taku whare” was heartwarming to programme staff, because the intent of Poutiria te Aroha has always been to reach into whānau and Māori communities. The motivation behind the invitation was expressed as follows:

“I felt it would be of so much benefit to myself and to others around me in the community where I live, people and whānau I interact with—trying to get people on a similar pathway. We are genuinely here because we want help – it’s no good each of us staying quietly in our whare, knowing what’s going on... where nobody’s got any answers, no ideas other than how we were raised ourselves. This is showing another way, giving us an alternative.”

–Ngāruawāhia community member attending Te Reo o te Ngākau

Accordingly, Te Reo o te Ngākau ran for 5 weeks in Ngāruawāhia, with 14 people from that community squeezing into a small living room to experience the unique learning of Te Reo o te Ngākau. Feedback indicated that the experience of a parenting course grounded in te ao Māori helped people to feel comfortable, and awakened something familiar, but lost:

“Because it was Māori, people felt comfortable, and they felt they could speak without being judged. That’s important, because if we don’t allow the time and space to share and talk things through, we keep repeating the same patterns. You’ve got this feeling inside that you know something but you don’t know why, or you have an unanswered question. Through the Māori perspective you get the answers to those questions. It’s not what the book says, or what other people expect – it’s coming back to originally how we would have raised children. Through colonisation it’s been broken down and a lot of those tools we’re given, you realise, they were introduced. This is how we know, deep inside, it’s meant to be done. It just touched my heart, from the first day. It was beautiful.”

–Te Reo o te Ngākau participant, Ngāruawāhia

There is strong interest for the work to continue in 2019:

“To give the ladies the space to share – a lot of women were looking forward to that day each week. They found it so valuable, and extended whānau have been asking if it’s going ahead again. It would be beautiful for families to have this, a gift—so they don’t get to that crisis stage.”

Where to next for Te Reo o te Ngākau

Due to the warm reception of Te Reo o te Ngākau in Ngāruawāhia, the potential is being explored for a full-year delivery of all four modules there in 2019.

Repeat deliveries of the 3-day wānanga

In 2017, a 3-day wānanga format had been developed to ground participants in the kaupapa of Poutiria te Aroha, drawing on material generated through Te Reo o te Ngākau as well as from the Nonviolent Parenting curriculum. The 3-day wānanga is a condensed form of training that can be attended by people who do not live locally. After offering this wānanga bilingually in 2017, this year turned to immersion reo-Māori delivery due to the strong interest from Māori-speaking participants to attend. Individuals in leadership positions within the Kura Kaupapa Māori movement encouraged all kura to participate, and these wānanga were well attended by kaiako and kaimahi from kura nationally.

Initially, four wānanga were scheduled at Te Mauri Tau in Whaingaroa, and three of these were held in March, May and July, with the group size ranging from 6 to 10. An approach from the teacher training programme at Massey University/ Te Kunenga ki Pūrehuroa was made after their staff attended one of these wānanga, to open the training to their entire post-graduate diploma group (Te Aho Paerewa), and the Kura Hāpai (supporting kura that host these trainees for their practicum). Consequently, the fourth wānanga was moved to a venue at Waitetuna that could accommodate a larger group of 24 people.

This sparked discussion and reflection among members of the Poutiria te Aroha training team about the difference in training experience between these two venues. The space at Waitetuna could allow more people to attend and accommodate them in separate rooms, whereas the intimate small-group setting at Te Mauri Tau offers greater personal connection, with the chance for each person to speak in the whole circle. Taking this into account, the wānanga format was adjusted in Waitetuna to create more small-group interaction within the larger group. Because the bulk of the group were known to each other (being enrolled together in the one-year post-graduate Te Aho Paerewa course), they came into the wānanga with a level of ease and familiarity that compensated to some degree for the larger group size. Both venues provide for learning in the outdoor environment, with well tended retreat-style grounds in quiet rural settings that are intentionally imbued with a peaceful mauri, conducive to a sense of spiritual well-being. Healthy kai was also a feature at both locations.



To keep the energy and interest up in the 3-day wānanga format, a range of learning modes are employed. These include rākau presentations, discussion in pairs or small groups, waiata, role play, practical self-care activities and using the outside environment as a place to connect, reflect and self-regulate. The content of this wānanga was described in the 2017 Action Research Report Te Waharoa: Opening the way to parenting with aroha. It remained largely unchanged in 2018, apart from some tweaks in response to participant feedback from earlier wānanga. The wānanga explores the kaupapa through four lenses on parenting: Ao Atua, Ao Tupuna, Ao Hurihuri, Ao Hou (perspectives from creation and traditional stories, ancestral practice, modern contexts and the Poutiria te Aroha paradigm shift). The first day lays down the main thread of the wānanga, looking at the spiritual origins of all beings (Nō hea te wairua), and how our spiritual nature is expressed in the metaphysical aspects of a person (Te tuakiri o te tangata). Each human being is acknowledged as part of that original spirit, growing over their lifetime, just as a tree grows from a seed (He kākano i ruia mai i Rangiatea). The second day begins with a reflection on the feelings that are stirring within the heart. This reinforces the importance of emotional literacy, and leads into the focus for the morning on exploring child-raising paradigms and basic human needs. In the afternoon, information is shared on brain development, and participants practise empathy speech (Reo māhaki). The third day, after further reflection, lays down the AWHI AROHA strategy and takes people through worked examples of how to unpack and respond to a situation using this framework. Evening sessions focus on self-care, healing and releasing strategies, and how to create a nonviolent classroom environment (Akomanga āhuru).



Participants at the March and May wānanga were grateful for the experience and the learning outcomes. They had a firm resolve to hold onto the intention (koronga) to enact their learning, and they could see the potential for immediate application:

"Katahi nei te matomato o ngā hua i tipu ake i roto i ahau. I āta whāngaia ki te wai-ō-Rongo, ki te mahanatanga o te aroha me te hau o te ora. E mihi ana! Kua ora ake tōku wai i a koutou, kua aro anō ki tōku hā, kia mahana ake te tuku ki ngā rangatahi, ki ngā tamariki, ki te tangata, ahakoa ia ko wai. Ka hoki tēnei ki tōku kura... Ka āta tirohia anōtia te taiao ako me āku mahi katoa kia whanake ake te whakatipu i ngā tamariki i roto i te aroha. E kore rawa te au o mihi e mimiti. Tēnā koutou ngā pou o te aroha e whakatauirā mai, e whakaata mai ana i ngā komaingo a ō tātou tūpuna."

"...Nei rā te mihi mō ngā mātauranga, ngā rautaki, te aroha nui, te tūhonohono, te whakanui, te taiao haumaruru, te mahana: mauri ora e te whānau."

"He kōrero: Ko te hua o tēnei momo āhuatanga, mōku, ko te whakauru i ēnei momo kōrero i roto i te akomanga. Ko te whainga matua ko te tūhonohono ā ngākau ki aku tamariki."

"Ko ngā hua i puta mai mō tēnei wānanga mōku ko te whai māramatanga o te hōhonutanga o te tuakiri o te tamaiti, otirā o te tangata. Kua whakakī i ōku kete mātauranga me te maha o ngā rautaki hei whāngai, hei hāpai, hei whakamuramura i te oranga tuakiri, mōku, mō āku tauira hoki ki tōku kopa."

"He mihi mutunga kore i whakaaraha ngā āria kua roa e moe ana. Nā te hokinga mahara kua māhea anō te koronga, te kaupapa matua. He aha te mea nui o te ao... ko te tamaiti, ko te tamaiti. Nei rā te mihi mō ngā mātauranga, ngā rautaki, te aroha nui, te tūhonohono, te whakanui, te taiao haumaruru, te mahana: mauri ora e te whānau."

Aspects of the paradigm shift that they had grasped included being an example (tauira) of the qualities we want to nurture in our children, and focusing on the needs (oranga) that children are trying to meet, rather than the behaviour (whanonga) that is presenting itself. The importance of self-care for kaiako was also noted.

"Whakatauirā!!! Ko te pakeke te whakatauirā o te ngākau māhaki, aroha, awhiawhi, tūhonohono, aroā, whakamihi, whakaae, rangatiratanga. Ka huri te titiro o te kura mai i te whanonga ki te oranga! He mea nui te tiaki o te Pouako i a ia anō."

"Ko ētahi o ngā rautaki i puta ko te whakataui, te tautohu i te koronga, kia whakatauirā, kia tūhonohono ki te tamaiti kia tūwhera ā ngākau, arā noa atu ngā rautaki i puta mai i tēnei wānanga."

Participants' feedback particularly highlighted the value of beginning with the Ao Atua, and the wisdom of the tūpuna that was shared through laying down the rākau. It was easy to make links with Te Aho Matua (which forms the basis of the philosophy of Kura Kaupapa Māori, founded in te tuakiri o te tangata). They gained useful insights from the practical focus on brain development and how different ages and stages express themselves when their basic human needs are not met. It was very grounding to then have the input in the evening from a teacher in a reo-Māori environment who has dedicated herself to bringing this paradigm to her teaching practice, giving real examples of how she uses the strategies being shared. The setting, kai and facilitation were also appreciated.

In terms of suggestions for improvement, participants requested that sessions be broken up more with waiata, drama/ role play and games. Adjustments were made to the July programme to introduce more waiata and to ensure the time outdoors was not squeezed out by other sessions running over time. Participants gave few suggestions after the July wānanga about possible improvements, other than spending more time on how basic human needs are expressed by different age groups. Similar to the previous groups, the July participants gained insights about feelings and needs, brain development for different age groups, and the strategy of AWHI-AROHA. The mix of learning methods and demonstration of techniques was appreciated (including karakia outside, healing strategies and use of the rākau as a unique tool to convey the depth of the kōrero).

"Neria: tō whakamārama - kia māmā, ngā kōrero hōhonu."

"Ko te tūmanako ia, ka rerekē āku mahi mā te tino mau i te AWHI me te AROHA mōku, me ngā tamariki."

"Mō te wā roa kua pirangi whai i ēnei korero mō te whanonga me te roro - te whanaketanga o te tangata. I roto i te mahi kaiako ēnei āhuatanga katoa - me te wairua, me te tuakiri o te tangata."

"Ko te whakatauirā i roto i ahau ko te mea nui kua mau i ahau... I tēnei wānanga kua whai kupu: Ho'oponopono. Ka ū ki te pure. Kua tīmata anō te hiko i te ara kāore he mutunga. Ehara mōku anō, mō tōku whānau ake, me te hapori."

People identified useful learning for themselves and their families, as well as their kura:

“Ka tukuna ngā rautaki aroā kare-ā-roto ki āku tamariki/mokopuna ake i te kāinga... Ka whai oranga anō māku—AWHI... Ka kimi rautaki hei whakatau ahau i ahau anō... Ka tirohia ngā tuakiri o te tangata, ā, ka tiro pērā ai ki aku tamariki/ mokopuna... Ka pū maharahara ki ngā wāhanga e toru o te roro, ka aro anō ki te matua rautia (i pērā taku tupuranga).”

Learning outcomes spanned attitudes (ngākau māhaki), knowledge (te roro mokomoko, roro ngākau, roro tekoteko), and strategies - both individual (hanga tāwheo, kete tairongo, tū uehā) and collective (matua rautia). There was an understanding of the desirability of this approach, and the need to be kind to oneself in its practice:

“Whakatau i ahau, ngākau māhaki, rautaki hāpai tuakiri... Kei te pai inā ka hē, hoki ki te waka.”

In debriefing, the training team identified the value of input from the wider support team to conduct appropriate tikanga, uphold manaakitanga, and bring a kaiako perspective. Strategies employed to break the large-group dynamic by working in pairs or smaller groups were seen as useful, but use of a greater range of learning modes could also have helped (e.g. tito waiata, mahi toi). The downside of diverting energy and focus away from Te Mauri Tau and not being able to give the same impactful, deep experience that a smaller group receives was weighed up against the strategic opportunity to train all of this group before they start a teaching career.



Where to next for the 3-day wānanga

With positive feedback received about the wānanga, and ongoing attendance promoted through the Kura Kaupapa Māori network, the intention is to continue these reo-Māori deliveries in 2019. This can include wānanga at Te Mauri Tau as well as a repeat of the event for Te Aho Paerewa and Kura Hāpai at Waitetuna. There is also the option to develop and trial a second stage of this wānanga, so that people could return and extend their learning, practising the strategies and language required to embed the kaupapa in daily interactions.

Rauemi/ resource project-consolidating and supporting delivery

Following the progress made in developing training content and processes, the need was identified to compile training materials and make support resources more readily accessible for both trainers and participants. The first stage of this work was completed in 2018, with the collation of trainer folders and materials for the 3-day wānanga including run-sheets, whakatauki, hand-outs, and photographs of rākau lay-outs accompanied by associated scripts. To record these essential kōrero that anchor the delivery of Te Reo o te Ngākau and the 3-day wānanga, audiovisual capture of rākau delivery occurred over four days' filming at Te Ihurangi marae.

Editing and layout of the written materials remain to be done, awaiting the development of a logo and visual identity to guide the graphic design. Exploration and discussions have occurred regarding logo design, and a colour palette selected for the visual identity.

Initial scoping of website options has also been done. Accessibility to materials and to the kaupapa of Poutiria te Aroha could be enhanced through a website, although how this will be managed requires further discussion amongst staff and governance members at Te Mauri Tau.



Quality language is vital to the programme, and finding authentic kōrero in Māori sometimes poses a challenge, particularly with content that has been adapted from the Nonviolent Parenting curriculum. A wānanga reo was held in November as part of the rauemi project, to bring some particular reo-Māori expertise to the task of identifying suitable sentence structures and vocabulary for the programme. Hokimoana Tawa, Makere Roa and Ruta Broughton joined Tuihana Bosch and Katarina Mataira for this noho in Rotorua, held over two nights.

Where to next for the rauemi/ resource project

The intention is to hold another wānanga reo with experts in 2019. One further day of filming is planned for segments to complement the parts already captured. Further work will also be needed to confirm the visual identity, including logo and graphic design elements. Written training resources can then proceed to layout (after reo-Māori editing and proofing). Website development can progress, subject to decisions about suitable content to put on a site and how to manage a digital presence for Poutiria te Aroha. Later stages of the rauemi project could focus on extending the range of participant resources, perhaps including 3-D tactile items.

Summary: Poutiria te Aroha development and delivery

Building on the programme development work in 2017, this year saw repeat deliveries and refinement of the 3-day wānanga and the weekly Te Reo o te Ngākau classes. The latter were trialled in a bilingual format with Waikato communities in Kirikiriroa and Ngāruawāhia, while the former were run in reo-Māori immersion, well promoted and supported by the wider Kura Kaupapa Māori network. Materials are being collated and developed to support delivery of Poutiria te Aroha, and to make the learning more accessible.

Parenting with Nonviolence: Inspiring with vision, wisdom and experience

Parenting education classes were once again delivered in Whaingaroa by trained Poupu hapori (community educators) in 2018. Those with experience in facilitating these classes were joined by a recently trained Poupu hapori. A monthly support group was also trialled for people who have previously attended classes.

The programme benefitted in August from the visit of Parenting with Nonviolence expert and mentor Ruth Beaglehole, who was again able to inspire, challenge and encourage programme leaders and participants alike. In order to free up the core staff developing and delivering Poutiria te Aroha, the coordination and event management for Ruth's visit was contracted to a local Poupu hapori. This was an effective strategy, focussing an appropriate level of attention to organising activities and hosting Ruth. However, avoiding date clashes with other events at Te Mauri Tau requires more attention in future.

Poupu hapori (trained community educators) were reinvigorated by Ruth sharing her new curriculum at a 3-day update event. This also allowed them to reconnect with one another and be energised to continue the journey with this kaupapa in their own work and lives.

Ruth delivered an array of sessions within Whaingaroa and in several other regions, pitching material to the interests of the groups, and developing stronger connections with organisations whose kaupapa are aligned with Parenting with Nonviolence. The whole-community model in Whaingaroa was reinforced as Ruth made contributions to a range of child-focused services and groups. Further detail about these is set out in the sections that follow.

Training Poupu hapori (parent educators)

In July 2018, a curriculum update training was offered for all Poupu hapori trained as parent educators either in 2014 or in 2016/17. This saw 11 people (8 women and 3 men) come together for a 3-day weekend at the Waitetuna Retreat Centre, to be introduced to the new Parenting with Nonviolence curriculum developed by Ruth Beaglehole.

A feature of the new curriculum is its emphasis on social justice and lifting the oppression of children; social justice is revisited in every chapter as an additional lens on the topic of that class. The curriculum contains the latest research into brain development and the 'interbrain' connection between adult and child. Personal self-regulation is given greater prominence, along with helping find the right regulation strategies for your child (or 'younger human being' in Ruth's preferred terminology). This task of being a 'regulation coach' joins the original role of 'emotional coach' and is expanded into a number of other 'coach' hats such as the 'narrative coach', 'empathy coach' and 'self-care coach'. And there is a shift in emphasis from individual trauma to the power of collective healing by the group and community, with encouragement to create rituals and provide mutually reinforcing support for change.

Working through the entire new curriculum document in three days (usually done over eight weeks) required a fast pace of delivery. The intensity was noted in feedback from participants; however, there was also immense appreciation for the value and privilege of the opportunity.

"I am grateful, thankful and in awe of you still evolving this, and still sharing it."

"It is quite overwhelming doing the whole book in one weekend! But beautiful and connected—I'm glad I had the grounding [of previous training]."

"The social justice pieces are where my story belongs, and this makes it more accessible."

"I feel overwhelmed but I look forward to doing this with our wider family."

"What I learned from you touched my humanity – the essence of me. You are the embodiment of it—your energy, your fierceness, and your eloquence."

"It gave me a sense of you [Ruth] collecting all your bits—it's a process that has evolved over such a period of time. I would be grateful for a visual to make it not feel so big. I have a sense I have been groomed to be a political artist, but I met it with resistance at first. The way in which you've worded the social justice pieces have flipped me. After three days I am thinking: 'This is political. The conscious choices I make as a parent make me a social justice advocate.' This is freeing for me, and empowering."

"It's lovely to be together, as a community all on different parts of a journey, doing it in different ways... and yet with a common sense of social justice as a common heartbeat. It's a privilege – something you awoke in each of us."

"The reason I got passionate is because the kaupapa helped me to do my job better – and because it helped me connect with my daughter. I am grateful I can be this big rock in my work for all those children that come to me. One of the things that really resonates with me is not calling the hurting kids 'bullies' when you've got no idea what's going on for them. That's my social justice."

"It's lovely to be together, as a community all on different parts of a journey, doing it in different ways... and yet with a common sense of social justice as a common heartbeat."

"I feel that Māmā [Te Heikōkō Mataira] has been really close, and she would be really happy. For all the work she has done in Kura Kaupapa Māori, this gives them a 'how'. The collective power and deep truth are in those places, but this is how to love with strength and truth."

"It is exciting to see the philosophy in its ongoing dynamic, reflective development. Unlike other approaches which remain static over time, this one remains alive and true to the constantly evolving challenges of parenting in our modern world. It is a challenge to teach a philosophy in motion, a philosophy that is constantly changing and responding, but it resonates with the internal and external hum of human experience. So, it was immensely valuable to have the course at Waitetuna, not so much as a refresher as it was a continuing conversation. And inspiring to be around others who have trained before and are taking the philosophy into different settings around Aotearoa. Really valuable to be connected with and learning with others, it maintains the vital energy of the work."

—Participants in the curriculum update training 2018

Participants also had helpful suggestions about layout for the draft curriculum, such as developing icons for 'empathy cupped hands' and making it clear which bits were to read out to a group and which bits are intended as background for the parent educator.

In debriefing, it was acknowledged that the drive to get through the curriculum in three days had somewhat compromised the time checking in and re-establishing relationships at the outset of the course. Less interactive reflection meant that not all voices in the group were heard equally, and there was limited 'challenge time' or deeper work at the healing/ heart level. In addition, the value normally gained by having participants deliver aspects of the curriculum with the group was not realised when working within this compressed timeframe.

In spite of this, there was much to celebrate, both in the learning shared over the three days, and also the awareness of everyone enacting the kaupapa in their own ways, in their own whānau and work situations. The training brought people together from the two Train the Trainer courses, and allowed reconnection with the Poutama team. It was clear that every participant was very present, and processing the information—a sign of what the kaupapa means to them. The venue at Waitetuna encouraged people to stay on site, in a comfortable and peaceful environment, and the hosting at the centre by one of the Poupu hapori ensured that a strong sense of manaakitanga was experienced by the group and by Ruth. Ruth expressed gratitude for this caring and honouring of her professionally and personally:

"I always feel safe and nurtured... and I am appreciating knowing you would take this and put it into the cultural frame for you, while being true to it."

Where to next for training Poupou hapori

The value of having time with Ruth, and being inspired by her lifelong journey of learning and advocacy was very clear from feedback on her input during 2018. Therefore, further opportunities will be sought for coaching and support from Ruth for Poupou hapori in 2019.

Community delivery of Parenting with Nonviolence

Poupou hapori have been running night classes in Whaingaroa using the Nonviolent Parenting curriculum for several years. In 2018, day classes were offered for the first time, to cater for whānau who cannot come out in the evening. Attendance at the 7-week series of classes was the highest it has ever been (14 attending regularly). This parenting course also saw a new member join the parent education team from the 2016-17 Train the Trainer course, who has a background in professional social work, but was grateful for the guidance from a Poupou hapori who had previously delivered the course:

"I felt that I could ease into the role with so much support from my co-facilitator. I am certain it would have been much more challenging with a fellow newbie, but she had the experience of previous classes behind her and already had several of the practical systems in place to make the sessions run smoothly. I have had experience in teaching and facilitation roles in the past so I felt comfortable in front of the group; however, it is one thing to practice the course material and another thing to deliver! It was rewarding to get the positive feedback from the participants during and after the sessions... Inspiring to have so many people in the room talking about their parenting experiences and willing to explore other ways of connecting with the younger humans in their lives."

–Poupou hapori new to the team delivering parent education classes

She also observed the difference that the course was making for those who attended:

"Several of the participants have said that the course changed the way that they parent. I observed that all the participants engaged with the material and appreciated an opportunity to talk about parenting in a safe and supported space. The material was very challenging for some participants and they perhaps left with just a small seed being planted. Other participants had already some familiarity with the material through partners or other community members and so the course seemed to support more growth. It seemed that all participants were receptive to our facilitation style."

A second series of day classes was offered in Term 4 of 2018, but numbers were low, so after two initial sessions, four informal catch-ups were held at a local café instead of the usual classes. This confirms prior experience that it is difficult to sustain attendance at events in this latter part of the year.

A support group for those who had previously attended night classes was offered in 2018, with three sessions held.

The whole-community model is also strengthened by the presence of trained Poupou hapori who have work roles in key positions in the community. This includes the kindergarten, school, midwifery practice and a local childcare centre Magnolia Tree Raglan. One trained Poupou hapori took up an Early Childhood head teacher position this year and is now bringing the philosophies and strategies of Poutiria te Aroha to that work. Another weaves her training in Parenting with Nonviolence into her role as a social worker in Hamilton.

"Connecting relationships is one of the core values of the philosophy and I carry this with me always in my worklife. I work within a large institution built upon quite static concepts of human health and wellbeing, firmly grounded in a behaviourist approach. I endeavour to communicate with my colleagues and with my clients from a 'feelings and needs' perspective and maintain connection. When I have opportunity to work with families, particularly those with teenagers, I bring in as much as I can of the philosophy but usually in subtle ways, a nonviolence activist by stealth!"

Many local groups benefitted from Ruth Beaglehole's support and coaching while she spent a month based in Whaingaroa. Her work continues to strengthen the whole-community model at the heart of the programme. Ruth worked locally with:

- Playcentre parents (attending a playcentre session with 10 adults and 15 children, and then a follow-up evening attended by 7 parents)
- Magnolia Tree Raglan childcare centre (7 staff)
- Raglan Kindergarten (5 staff)
- Whaingaroa Home School parents (5 parents)
- A support group for those practising Parenting with Nonviolence (two sessions with 14 and 30 participants)
- A group of parents, caregivers and the Plunket nurse being introduced to the kaupapa (15 people).

Topics traversed during these sessions ranged from the importance of adults modelling the behaviours we want to see in our children, the 'interbrain' (unspoken connection between adult and child), the 'zone of tolerance' (self-care to support resilience and conscious parenting responses), holding limits, maintaining empathy and connected relationships, and supporting each other in our parenting intentions and practice. At one session a t-shirt was being worn with the word OBEY on it. Ruth challenged this, and re-framed it to stand for Openness, Beautiful, Empathy, Younger human beings.

Those coordinating these events reflected that it was a powerful community-building experience to see so many men and women in the room, receiving affirmation of their efforts to parent in a different way. The strong turn-out reinforced the potential for Whaingaroa to hold its own collective healing in the parenting of its children, and to be a model of doing things differently and changing the paradigm across many aspects of community life.



Raglan Radio conducted an interview with Ruth, promoting the community events and discussing topics such as power-over, discipline, praise, changing the paradigm, neural plasticity, emotional intelligence and developing our own regulation skills. The interview can be heard on the following link (from 3min20): https://archive.org/details/manager_raglanradio_MS20_20180808/MS2~0.mp3

Where to next for community delivery of Parenting with Nonviolence

Looking ahead to 2019, Poupou hapori are considering whether to take the Parenting with Nonviolence classes to a wider audience in Kirikiriroa or Ngaruawahia. There is also interest within Whaingaroa for a more in-depth parent education training with Ruth, in addition to further work with the community and staff groups she spent time with in 2018.

Wider delivery of Parenting with Nonviolence

During her visit, Ruth Beaglehole was able to follow up connections with like-minded organisations in other parts of the upper North Island, and to deliver sessions to some of these groups. This saw some new relationships initiated as well as existing ones cemented.

Ruth's deliveries to existing groups began in Auckland. She delivered a session to OMEP – Organisation Mondiale pour l'Éducation Préscolaire/ World Organisation for Early Childhood Education and Care. It was attended by early childhood students, OMEP members, university lecturers and professional development organisations, including some who had travelled from Hamilton to hear her speak. Ruth spoke out strongly about the role of early childhood education in achieving social justice through the paradigm shift towards nonviolence. She also emphasised taking care of ourselves as teachers and of our colleagues, including having empathy buddies. The coordinator of her activities reflected:

"Ruth had the group captivated for nearly two hours, telling her stories, making connections with the stories in the room and giving practical examples of the philosophy of nonviolence."

In Whāngārei, Ruth delivered sessions to NorthTec social work students and staff, and to Family Works, a group providing a range of different family services. Both of these events included a presentation of the tuakiri using rākau. The NorthTec students were a particularly engaged group with a strong Māori demographic. They listened to Ruth speak about parenting paradigms, social justice, brain science, collective healing engagement, regulation, Gabor Mate's writing, and moving from 'working with clients' to 'working with people'. At the Family Works session, 30 people working in the sector listened to Ruth's ideas about social justice, the interbrain, collective healing, and reflecting on their own narrative. The group also shared their own moving stories of social support making a difference to people's lives.

The third region Ruth visited was the Bay of Plenty, where she gave a session in Tauranga on parenting called 'Begin from the Heart'. Promoted and organised by blogger Lucy Aitkenread, this event was attended by 40 people, and also livestreamed to her patrons. A mixture of men and women heard Ruth present on child-raising paradigms, social justice, collective holding, positive neural plasticity, and healthy living. Lively discussions emerged from participants' contributions, and Ruth did a role play of a mother's impatience with her young child repeating a request in the car – providing fertile ground for learning about regulation and preparation.

In addition to the sessions delivered in the regions, Ruth engaged in a number of discussions to make connections with existing groups. Roots of Empathy is a programme that began in Canada, and involves taking a baby into a classroom where the children are encouraged to observe and interact with that baby over a series of sessions, developing empathy in the process. Ruth was impressed with the experience of attending a classroom session with Baby Walker, and follow-up discussions identified potential for Ruth to provide input to Roots of Empathy training. Another programme connection was made with personnel from Talking Matters, an initiative to encourage oral communication with babies and children. This group is looking for promising ideas to scale up, and are keen to share tools, resources and strategies. They were enthusiastic about empathy books, a key strategy for Parenting with Nonviolence, and expressed interest in hosting an event next year. Finally, an intergenerational family connection with Pukapuka (in the northern Cook Islands) was revisited through time spent at the Pukapuka Community Centre in Mangere and discussion with Pukapuka early childhood educators there.

Where to next for wider delivery of Parenting with Nonviolence

Several promising connections were made during Ruth's visits and deliveries, which could be further reinforced. This will foster the relationships with those working towards a common goal, and can also help with recruitment for service provider training that could be offered in 2019.

Summary: Parenting with Nonviolence

Deliveries have been offered both by local Poupou hapori and by expert mentor and trainer Ruth Beaglehole. Ruth was able to complement and back up the local parent education and support group efforts in Whaingaroa and to provide specific targeted advice to a number of groups, weaving more threads into the whole-community fabric of nonviolence. Ruth's willingness to travel and connect with groups in other regions is helping to bring the benefits of this learning to whānau nationally. The reflection of the staff coordinating this series of events and accompanying Ruth was that there was a sense of expansion both geographically, and into different organisations and kaupapa.



Network extension: Emerging opportunities and encouraging relationships

Poutiria te Aroha is well placed within the current environment and government direction supporting a more compassionate approach to service delivery and a greater emphasis on delivering for Māori. It is a delicate balancing act to nurture the potential for meeting needs in this context, without over-stretching capacity in the programme. Uncertain funding can exacerbate this issue, as programme staff follow multiple leads towards developing new income streams, without knowing how many opportunities³ will actually come to fruition. The programme is fortunate to be able to also draw on Ruth Beaglehole's depth and breadth of experience in providing training in nonviolence practice across the social services.

Exploring the potential for workforce training in Poutiria te Aroha and Parenting with Nonviolence

Poutiria te Aroha conveys the insights, wisdom, and tikanga of Te Ao Māori relating to parenting, in a way that can connect and resonate with whānau and rōpū Māori. This makes the programme valuable for service organisations and institutions working with Māori communities. The depth of experience and wisdom behind Parenting with Nonviolence can also be applied across the social service sector, to bring about more compassionate relationships with whānau and tamariki-mokopuna.

Core partner relationships within the Māori-speaking community have resulted in a steady attendance at reo-Māori workshops for Poutiria te Aroha in 2018. These associations with Te Ataarangi and Te Rūnanganui o ngā Kura Kuapapa Māori have seen Poutiria te Aroha embraced within pre-service and in-service professional development for kaiako through teacher training programmes run by Massey University/ Te Kunenga ki Pūrehuroa.

With these relationships flourishing, attention has been focused this year on scoping the potential for bilingual or English language in-service training of existing workforces in family- and child-oriented agencies. Running introductory sessions on Poutiria te Aroha is one way to convey the nature of the programme, and to test for resonance and fit with organisations that are new to the kaupapa. This can then lead to more in-depth training. An example of this occurred with the Massey University Māori-medium teacher training programmes Te Aho Tātairangi (undergraduates) and Te Aho Paerewa (graduate diploma). Short presentations and 1-day sessions have been run for these students for several years, including early in 2018. This led to staff of the programme attending the 3-day wānanga in March, and then the request for a specific 3-day event open to the entire Te Aho Paerewa cohort, making use of their exemplary funding (see above, Poutiria te Aroha development and delivery).

Similarly, previous years' introductory sessions have boosted recruitment for staff attending service provider training events run by Ruth Beaglehole. Dialogue has continued with some of these organisations this year (e.g. Child Matters), exploring the interest in further training in 2019.

In 2018, introductory sessions on Poutiria te Aroha were run for staff of the Hauraki Māori Trust Board and facilitators for the Peace Foundation. Potential workforce training was also scoped for the Open Home Foundation, an organisation providing fostering services for children in state care.

Not all of the connections made through networking initiatives produce sustained activity, due to busy workloads and the fluctuating nature of programmes, funding and staff in these organisations. Potential partnerships with He Whakaruruhau, Mokopuna Ora and Kōkiri Hauora are yet to develop into a delivery option for full workforce training. However, the latent interest remains and may be rekindled when circumstances are favourable.

Gaining familiarity with current professional development in this field

An opportunity arose to become more familiar with current offerings in the social services sector by attending a professional development day on Parenting through Separation run by Barnados under a government training contract for family-oriented services. Further professional connections were made through attending a workforce training event run by Te Rau Matatini (National Centre for Māori Health, Māori Workforce Development and Excellence). This led to a

meeting with some participants at that event who were interested to find out more about Poutiria te Aroha. These Hamilton-based professionals are working in the areas of mental health (at Waikato Hospital), support for children and whānau (under Oranga Tamariki) and a residential parenting programme (run by Anglican Action). Discussion centred on how teams wrap around whānau, and potential for Poutiria te Aroha to support that work.

International connections with other facilitators were strengthened by attending and offering a workshop at the Australasian Facilitators' Network conference held in Wurundjeri country (Melbourne) in November.

Hauraki Māori Trust Board

Hauraki Māori Trust Board delivers a number of programmes to whānau in their area. A senior manager requested an introduction to Poutiria te Aroha be held at Mātai Whetū Marae for staff of their organisation and those they collaborate with in Hauraki and Coromandel.

Feedback indicated that key aspects of interest to participants were traditional Māori practices of parenting (based on upholding the mana of each child), and the consequent paradigm shift required to raise children in alignment with this perspective in today's context:

"Māori world view for parenting and raising mokopuna."

"The fundamentals of Māori model of parenting."

"Integrity and mana in relating to the child."

"The paradigms - where society sits now in relation to children and where we should aim to be. This was relatable to our work and our everyday lives."

"The paradigm shift, its differences and how it alters our society and children."

—Hauraki Māori Trust Board event participants

Participants also stated what they would apply from the day's training, which included an intention to implement the above concepts:

"Further understanding and exploration of the concept of mauri ora, as a social worker working with whānau."

"Paradigm shift."

"Bicultural awareness and the difference in the paradigms, and how this affects our people and whānau in society."

There were also specific aspects identified as ways to give practical effect to this approach:

"Re-thinking the purpose of Time Out (parent's need rather than child's)."

"The idea that 'feelings' are all OK (no 'good' or 'bad' feelings)."

"I'm planning to implement the knowledge of allowing children to be—rather than 'being seen but not heard.'"

—Hauraki Māori Trust Board event participants

"Bicultural awareness and the difference in the paradigms, and how this affects our people and whānau in society."



Peace Foundation

Connections made through the Australasian Facilitators Network led to an invitation by the Peace Foundation based in Auckland to provide a session on Poutiria te Aroha to all peace education facilitators. Because these facilitators deliver their programme in schools, the tuakiri, as the basis for Te Aho Matua, was chosen as the focus for this session. This provided a new awareness of cultural dimensions and perspectives relevant to their work.

“The workshop opened up my understanding in a much deeper way around cultural differences in approach to learning and working with children in particular.”

“Wonderful presentation with real cultural relevance.”

“The workshop opened up my understanding in a much deeper way around cultural differences in approach to learning and working with children in particular.”

“The workshop gave me a deeper level of appreciation for and understanding of te ao Maori. I also gained insight into the philosophy underpinning Kura Kaupapa schools and what would

be required to initiate any Peace Foundation training. It made me want to increase my knowledge both in Te Reo and New Zealand history.”

“I really enjoyed the cultural awareness and spiritual principles of the workshop.”

“I was amazed and pleasantly surprised at the depth of the knowledge and learning ... ‘how the spiritual umbilical cord is always connected to past, present and future.’ Students have understanding about their beliefs, their place in the world and their people. Te Reo (the language) connects the history, the knowledge and the wairua. The heart is awakened, seeking expression ... never asleep! Students learn about who they really are and gain a sense of belonging.”

–Peace Foundation event participants

Scoping and design process for agencies supporting foster families and children in state care

A series of discussions were held during 2018 to explore the potential for Poutiria te Aroha to provide support and guidance to families involved with children in state care. There are clear needs in parenting support that are not currently being met, both for foster caregivers as well as for whānau whose tamariki have been uplifted into state care.

Government policy in this area is undergoing considerable change, as Oranga Tamariki formulates its strategic direction, and the enquiry into historical abuse of children in state care confirms its scope. For this reason, a thorough briefing on the current state of play was sought, to assist with strategising for Poutiria te Aroha.

A process of dialogue was therefore entered into with a professional trainer and social worker with 25 years’ experience (including roles as cultural advisor/trainer for the Open Home Foundation (OHF) and now administering funds for the Permanent Caregivers Support Service). Her work was pivotal in developing a kaupapa Māori social work framework for Māori care and protection social service workers working with whānau Māori. This training, Te Aho Takitoru, allowed for Māori to work within their own cultural constructs, and for non-Māori social workers to work with whānau in more culturally appropriate ways. The OHF is a significant player in the field of foster care in New Zealand, and has been identified as one possible entry point into providing learning and support for caregivers working with these whānau.

The discussions held during 2018 provide the context for thinking about the place of Poutiria te Aroha in offering professional development for the wider social services sector that wraps around whānau who find themselves in crisis. The aim was to understand the types of programmes currently available to support parents and their whānau to maintain connection with tamariki, and the scope for Poutiria te Aroha to provide a contribution. This rests on the assumption that connection is a ‘first principle’ of kaupapa-Māori thinking and tikanga/ practice, as well as a key protective factor of the child’s identity and well-being.

The discussion also confirmed that there is a gap in current training and support: *“As a care and protection social worker with 25 years’ experience I have not encountered any government support that is given to caregivers of tamariki Māori in order for them to build and maintain their whakapapa connections. Most parenting programmes on offer are fundamentally lacking in cultural validity for Māori whānau and not affirming of tamariki and parents and the extended inter-generational relationship structure. This is due firstly to the emphasis on behaviour management and, secondly, to the isolation of parents from their collective whānau well-being and cultural narratives. Despite the exponential growth in understanding of trauma-informed care within the sector, nobody has linked the fact that parenting programmes rolled out to the community can be re-traumatising for whānau through the strong emphasis on behaviour management – this relegates empathy and compassion to an attitudinal approach dependent on the individual social worker’s character, and all too often reliant on Māori social workers’ capacity to navigate this space which is viewed as ‘tikanga’ practice.”*

–Expert in culturally appropriate approaches to state care

Some points taken from the briefing/ scoping dialogue include the following:

- The approach to children in state care is a ‘moving field’ for whānau, staff and politicians at this time.
- What matters for the child’s well-being is that they have a consistent and sustaining experience, held in the collective narrative of who they are within their whānau, hapū and iwi; past, present and future.
- In Aotearoa, 92000 reports of concern are received each year regarding neglect or abuse of 65000 tamariki. Of these, 7500 end up in care and protection custody.² There is wide agreement within the sector and across the board that this situation must change. We collectively need to understand the root causes of problems, and respond differently.
- The need has been reflected in major changes in the sector, including the establishment of Oranga Tamariki and provision of the necessary legislation³ for “improving the care and services for tamariki with a focus on maintaining connection of tamariki Māori with their whānau and iwi”.
- The situation calls for a kaupapa-Māori approach to re-integrating whānau into the wisdom and resilience embedded by their tipuna in their collective inter-generational whānau and iwi narratives; a place they can lean into that is their heritage and their taonga.
- This taonga of connection to heritage can be seen as a Treaty guarantee as well as a right underpinned by United Nations conventions/ declarations on the rights of children and indigenous peoples. International human rights agreements (to which New Zealand is a signatory) indicate that government investment should “address inequalities experienced by Māori children, support and empower Māori families and communities to secure their children’s wellbeing, and maintain and strengthen Māori language and culture”.⁴ The Children, Young Persons and their Families Act 1989 requires social workers to “accommodate tribal arrangements and respect Māori family relationships, especially those of whānau”. The Children, Young Persons, and their Families (Oranga Tamariki) Act 2017 imposes duties on the Chief Executive to provide practical commitment to the principles of the Treaty of Waitangi.
- There has been a philosophical shift away from state custody over Māori children (a common approach up until the mid 1980s), based on the assumption that children are best raised within their own cultural context and with their own people.
- Oranga Tamariki has regionally based social services Care Teams and also works through Whānau Ora providers. Some organisations are deeply invested in culturally-informed values and practices in their work with whānau. Positive outcomes for whānau Māori have been achieved through the efforts of Māori community and iwi providers. The Permanent Caregivers Support Service (PCSS) is one place within the sector where initiatives that “uphold the rights of tamariki Māori” are able to be interpreted and can be resourced.

2. Oranga Tamariki 2018. Annual report 2017-2018.

3. The Children’s Act 2014, amendments to the Children, Young Persons, and their Families Act 1989 and the Children, Young Persons, and their Families (Oranga Tamariki) Act 2017.

4. Mason Durie. Measuring Māori Wellbeing, New Zealand Treasury Guest Lecture Series 2006

For learning programme providers (such as Poutiria te Aroha), there is an important difference between training for those giving support to caregivers, and the parenting programme for parents and whānau themselves. Caregiver supporters need to be brought into a space to safely guide their whānau client base and collaboratively create access to an agreed pathway that is appropriate to whānau situations. The need for whānau Māori is to provide the foundation they need to think through and effectively negotiate their own parenting journey. In addition, whānau may also need assistance along their journey through the state's care and protection processes. Funding from the PCSS can be accessed to support tamariki and their caregivers who have permanent custody orders or special guardianship arising as a result of a family's care and protection history. This could provide a basis for work with Māori caregivers when and if they need parenting support to create change, so that the permanent placement is supported, especially for teenagers. To pursue this opportunity, Poutiria te Aroha would need to become a listed provider with PCSS.

Where to next for identifying the potential for workforce training

Networking conversations and introductory deliveries can continue in 2019, building towards offering a 3-day service providers' training course during Ruth Beaglehole's visit in August. Further programme development work could scope the shape and content of a bilingual Poutiria te Aroha training aimed at service providers, that could be delivered in future without Ruth's presence. Work can continue to further clarify an appropriate role for Poutiria te Aroha in supporting those involved with tamariki in state care (cognisant of the capacity constraints of the programme).



Supporting Whāngārei-based activity

The potential for Poutiria te Aroha in Whāngārei centres around one of the Poupou hapori who now resides there. She was part of the Train the Trainer intake in 2014 and worked for the programme, delivering classes to the Whaingaroa community and to teen parents at He Puāwai in Fraser High School. Since moving to Whāngārei, she returned to Whaingaroa to attend the 3-day wānanga for Poutiria te Aroha in 2017, and again in 2018 as a trainer observer. She has undertaken further study in art therapy, and is now looking to weave these two kaupapa together to deliver to whānau in Whāngārei. Other members of her family attended the Train the Trainer course in 2014, and there are also strong connections with a Te Ataarangi teacher from the area who has come to the 3-day wānanga. These links were nurtured in 2018 by a visit of programme staff and Ruth Beaglehole to Whāngārei, where deliveries were organised for NorthTec social work students and the Family Works grouping of service providers.

Where to next for supporting Whāngārei-based activity

The opportunity for a Poupou hapori to bring Poutiria te Aroha into her work in art-based therapy offers great potential. Her tutoring of a three-week NorthTec course integrating Kaupapa Māori and Expressive Arts may provide fertile ground for growing the seeds of this work. This course aims to "support participants to live with a sense of identity, cultural integrity and self-determination", and it will be interesting to see how the philosophy of Poutiria te Aroha might be brought into this. Teaming up with Te Ataarangi colleagues offers another avenue for a reo-Māori or possibly a bilingual approach to delivering Poutiria te Aroha in Whāngārei. Further discussions will be required in 2019 to identify the best way to develop these or other opportunities in Te Tai Tokerau.

Sustained support through funder relationships

Poutiria te Aroha has benefitted from generous philanthropic funding, allowing the programme to develop, explore and trial its approaches. This began with five years of programme funding from J.R. McKenzie Trust, which was followed by three annual contributions from the Todd Foundation. Trust Waikato and Lotteries have given regular grants to support community education activity. In 2018, a further grant from the J.R. McKenzie Trust enabled the rauemi/ resource project to progress.

Maintaining two-way communication with funders is important, and in 2018 programme staff attended Te Kāwai Toro, a Māori grant recipient hui with J.R. McKenzie Trust, as well as round-table reporting with the Todd Foundation. At the request of the Todd Foundation, input was provided to strategic planning discussions about their approach to funding distribution. Preliminary discussions with the local D.V. Bryant Trust have also been held in 2018, as Poutiria te Aroha has a strong alignment with their purpose of enhancing human welfare within the Waikato region.

The contribution of contracts and fees as income streams for the programme grew significantly in 2018. This is due to strong demand for reo-Māori professional development opportunities that tie into, and help implement Te Aho Matua, the guiding philosophy of Kura Kaupapa Māori.

Where to next for sustained support through funder relationships

Grants confirmed from the Todd Foundation and Trust Waikato will provide a firm funding base for 2019 to continue programme development, exploration and delivery to communities. These grants will be supplemented by contract and fee income from participants attending training. Continued work on scoping the potential for service provider training can form the basis for securing further income streams in future.

Summary: Network extension

This year saw multiple avenues explored to support the growth of Poutiria te Aroha, as eight years of core philanthropic funding were due to end in 2018. A renewal of Todd Foundation contributions for a further three years alleviates the urgency to pursue these alternative income streams, so that the provision of service provider training can build up progressively. Active networking and scoping within the social services sector has provided a sound foundation for this work. The programme can also continue to draw on the depth and extent of experience and wisdom that Ruth Beaglehole brings through her lifelong commitment to Parenting with Nonviolence. The potential exists to extend deliveries in Whāngārei during 2019, and to continue to nurture the connections made with the range of groups touched by the programme this year.

Strategic direction and focus for 2019

Strategic direction

The strategic directions set out at the end of 2016 remain relevant in 2019:

- Continue wānanga drawing on traditional Māori wisdom to develop practices and solutions that are useful today
- Take and create opportunities to share these ideas, in an evolving and responsive way
- Build the whole-community model in Whaingaroa, making the kaupapa accessible to service providers and whānau, and supporting them to grow in their practice of it
- Strengthen partnerships with those who can apply this kaupapa in their own mahi, and in their own communities, in order to reach more people
- Offer holistic learning experiences from the Te Mauri Tau base so that people become grounded in, committed to, and skilled at practising the kaupapa of Poutiria te Aroha
- Continue to reflect and refine direction, using the action research approach.

The strategy for Poutiria te Aroha as a change programme is that both the training and the whole-community model can be shared with others across the region and the country, so that tamariki and whānau everywhere can benefit from these approaches. Central to this approach is offering a high-quality learning experience, and promoting this opportunity through aligned organisations and agencies whose personnel are already engaging with whānau Māori.

A training delivery pathway for the reo-Māori programme is now in place and effective in drawing participants to the immersion wānanga. This is due to successive years' networking with established national organisations that support Māori-speaking communities (Te Ataarangi, Te Rūnanga o ngā Kura Kaupapa Māori and kaiako training programmes run through Massey University/ Te Kunenga ki Pūrehuroa). A parallel strategy has been progressing for the bilingual programme, in order to cater for those who are not speakers of Māori. This has two prongs: direct delivery into community through Te Reo o te Ngākau bilingual classes, and workforce training for service providers who already have existing capacity and their own programmes that interface with tamariki or whānau.

This strategy has currency in the present political climate, with its emphasis on delivering for Māori through a partnership approach, attending to children's welfare and directing resources to lift community wellbeing (see, for example, the excerpt below from the Māori Cultural Framework developed by Oranga Tamariki).

OUR MĀORI CULTURAL FRAMEWORK

Five overarching cultural principles for action

Mana Tamaiti
 Manaakitanga
 Whakamana Tāngata
 Mana Whenua – Kaitiakitanga
 Mana Motuhake – Rangatiratanga



KEY MĀORI VALUES, PRACTICES AND CONCEPTS

KEY EVENTS AND EFFECTS ON MĀORI

ENGAGEMENT AND PARTICIPATION IN DECISIONS

Excerpt from Oranga Tamariki cultural framework indicating alignment of focus and principles
www.orangatamariki.govt.nz/assets/Uploads/Documents/Maori-Cultural-Framework-A3.pdf

Poutiria te Aroha offers an alternative to parenting programmes that are currently mandated and funded for delivery to whānau and caregivers, many of which have a focus on behaviour modification. For example, registered social service workers must undertake professional development every year to maintain their registration. There is an opportunity to scope what role Poutiria te Aroha could take in fulfilling these requirements.

As the content of various Poutiria te Aroha course formats is consolidated and refined, the concurrent development of rauemi/ resources for trainers and participants can be advanced.

Focus for 2019

Development work in 2018 has laid the foundation for continued delivery in 2019 of Poutiria te Aroha immersion wānanga for Māori-speaking participants, along with the bilingual Te Reo o te Ngākau programme for community and whānau. A geographical focus on Ngāruawāhia is proposed to sow the seeds for its own whole-community model, following the work done in Whaingaroa over many years. Workforce training for existing service providers has been provided in the past through short courses on nonviolent parenting. In 2019 the intention is to work on weaving content developed through Poutiria te Aroha into a short-course format for service providers, to be co-delivered by programme staff with Ruth Beaglehole during her visit in August. Networking and introductory sessions will be pursued in the first half of 2019 in order to raise interest in this course. A distinct workstream focused on rauemi/ resource production to support course delivery began in 2018, and will be continued in 2019.

Priority 1 – Reo Māori immersion delivery of Poutiria te Aroha

Ongoing delivery of immersion Māori training remains a priority, to bring the kaupapa alive for Māori-speaking communities and whānau in our region and nationally.

Opportunities for this training include:

- 3-day delivery of Poutiria te Aroha introductory wānanga/ immersion Māori training offered at Te Mauri Tau for local, regional and national participants. The aim of these wānanga is to provide a basic grounding in Poutiria te Aroha, and an understanding of its philosophy and key strategies.
- 3-day wānanga delivery for the student cohort of the post-graduate kaiako training programme Te Aho Paerewa, along with kaiako from supporting Kura Hāpai. The aim is to ensure these teacher trainees are aware of this kaupapa and its alignment with Te Aho Matua, as a guide to their work in Kura Kaupapa Māori.



Priority 2 – A geographical focus for delivery into the Ngāruawāhia community

- A second focus this year could be providing opportunities to learn about Poutiria te Aroha and Parenting with Nonviolence for whānau, kōhanga reo staff and the community of Ngāruawāhia.

Opportunities for this delivery could include:

- Community day classes at the Ngāruawāhia Community House to deliver the bilingual Te Reo o te Ngākau programme developed in 2018 to a new group. This will be widely promoted to schools/ kura and kōhanga/ early childhood whānau, and through Māori health providers. The aim is for parents and caregivers to understand key principles drawn from te ao Māori and Parenting with Nonviolence that underpin Te Reo o te Ngākau, while sharing strategies and tools that can be readily applied in a whānau situation.
- A further extension of Te Reo o te Ngākau delivered to 2018 participants from the Ngāruawāhia community. The aim is to facilitate reflection and customised application of previous learning to participants' own lives.
- Training for Kōhanga Reo staff based at Tūrangawaewae Marae. The aim is to convey the essential concepts of Poutiria te Aroha, and to strengthen nonviolent language competence for use in the kōhanga setting, enabling staff to practise and model this with tamariki, whānau and one another.
- Exploring the potential for Parenting with Nonviolence classes for whānau whose tamariki attend kindergarten. This would aim to facilitate a paradigm shift from power-over parenting to an approach that upholds children's intrinsic dignity and sacredness.
- Bringing Ruth Beaglehole's expertise to support all those involved in the above programmes. The aim is to reinforce and extend participants' learning and practice.

Priority 3 – Service provider training

- The third focus this year will be designing and delivering a service provider training course that combines elements of the wānanga developed for Poutiria te Aroha with the social justice-oriented content of Parenting with Nonviolence.

Activity will include:

- Course design when Ruth Beaglehole visits in February/ March. The aim will be to weave together the cultural anchoring framework developed through Poutiria te Aroha with the core curriculum drawn from Parenting with Nonviolence.
- Networking, relationship-building and introductory sessions during the first half of 2019. The aim will be to build interest and secure registrations for the course.
- Course delivery when Ruth returns in August. The aim will be for this training in Poutiria te Aroha and Parenting with Nonviolence to support participants' own professional practice in lifting whānau and tamariki wellbeing at a community level.

Parallel work programmes

A further four parallel workstreams undertaken in 2018 remain relevant to the strategic direction for 2019.

Rauemi/ Resource Project for Poutiria te Aroha

The remaining funding for this project from JRM McKenzie Trust is due to be expended in 2019. Branding and graphic design for Poutiria te Aroha will be progressed, to be followed by layout of written and visual resources. Further planning for website development will occur. The remaining capture of photographic and audiovisual resources will be completed, and teaching tools assembled into easy-access kits for delivery. A suite of take-home resources for participants will be developed to prototype stage.

Parenting with Nonviolence (PNV) in Whaingaroa and beyond

A new recruiting strategy is proposed in the form of a 'couch' at the local monthly market day in Whaingaroa, building towards a 8-week PNV parenting course in Term 2 for local participants. If there is sufficient interest, another course will run in Term 4. Alternatively, delivery could occur in Hamilton or in Ngāruawāhia. A short-term contract coordinator working alongside Ruth Beaglehole will once again progress the Parenting with Nonviolence work in the Whaingaroa community and in other regions. This could include introductory sessions, in-depth sessions for community exponents of the kaupapa, and a support group for parents practising nonviolent parenting.

Continued support for Poupu hapori in their community-based practice

Mentoring by Ruth Beaglehole will be provided to Poupu hapori as they apply the new Parenting with Nonviolence curriculum to their work contexts and lives. Ongoing support will be offered for a Poupu hapori residing in Te Tai Tokerau to develop the potential for Poutiria te Aroha delivery there.

Strengthening partnerships

A strategic approach will be taken to building relationships with organisations who can extend the reach of the programme. This will focus on how best to apply programme capacity to add value to existing services and networks, leveraging from Poutiria te Aroha's philosophy and practice that particularly resonate with Māori providers and whānau.



