

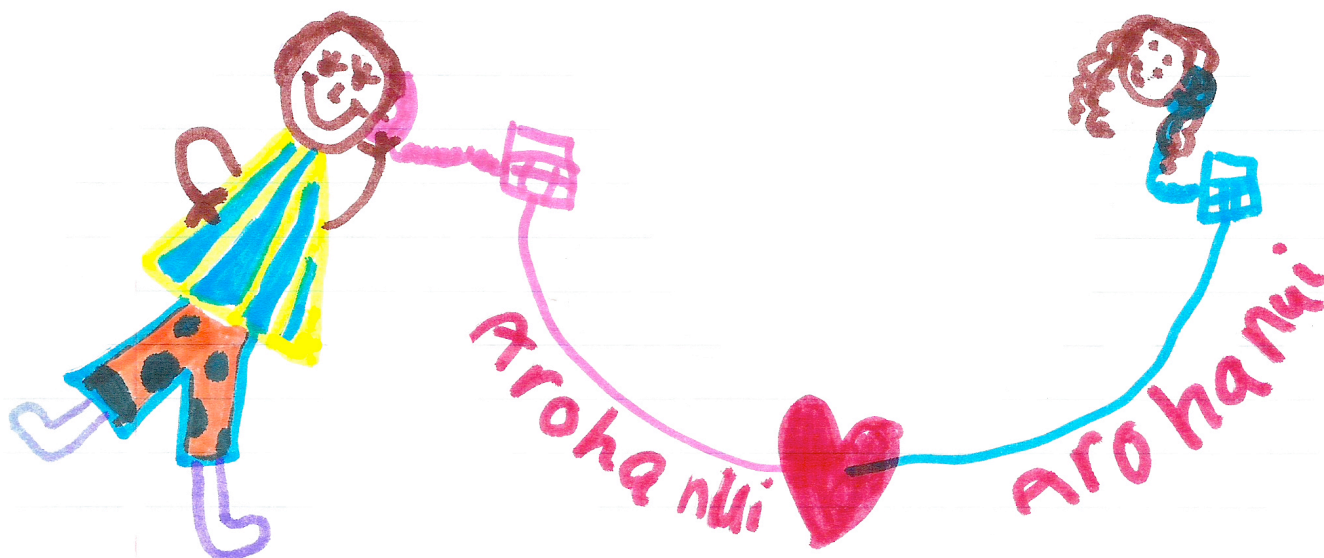
# Reflections on 'Poutiria te Aroha' – bringing a Nonviolent Parenting Training Programme into a New Zealand context

## Year Two Action Research Report

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Te Mauri Tau Inc.

December 2012



## He mihi aroha

Kei ngā taumata waha kōrero e tākina iho nei ngā kawa o tēnā iwi, o tēnā iwi e piri ai, e tūhonohono ai ngā uri tākoha o Ranginui rāua ko Papatūānuku; he hau, he māku, he tio; kei te mihi, tēnā koutou. Kei ngā ngutu whakapāoho i ngā karakia whiriwhiri i aua oranga tiketike e manaaki nei, e tiaki nei i te hunga takahi i tēnei ao hurihuri; kei te mihi, tēnā koutou. Kei ngā reoreka tuku mihi ki ngā Poutapu, ki ngā Mana motuhake o tēnā iwi, o tēnā iwi kia tōtika ai te tū hei tauira mō te māuriuri e whakatipu ake ana; kei te mihi, tēnā koutou. E ngā upoko matatau, e ngā ngākau maahaki e ngā ringa raupā me ngā whanaunga maha e rere tonu nei te mihi aroha ki a koutou. Mō koutou e hikina ake ai ngā mahi whakatinana i ngā moemoea ō rātou mā, kia poupoua, kia tiritiria te aroha ki roto ki te whānau. He mihi mutunga kore tēnei ki a koutou; tēnā koutou, tēnā koutou katoa.

We remain grateful for all of the opportunities that the journey has brought us, the *kanohi hou*/new people who have come on board and the individuals, whānau and organisations within our community who remain committed. That we have been able to continue with the work of delivering the extensive programme of Nonviolent Parenting in our community, and the ongoing work of developing Poutiria te Aroha is a testament both to the people involved and to the kaupapa itself, and the transformative potential embedded in its philosophy and practice. We have been held by all of this work, and continue to be inspired by those who have gone before.

## Acknowledgements

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We acknowledge the incredible support and guidance from Ruth Beaglehole, Brian Joseph and the staff at the Echo Parenting and Education Center, as well as the wider whānau who supported the August visit. A particular acknowledgement must be made to the Goldberg/Joseph whānau in LA who again so generously welcomed & hosted whānau from Whaingaroa; who went to immerse themselves in the nonviolent parenting work.

We are grateful to the whānau of Poihaakena Marae and Waingarō Marae who opened their whare for some of the intensive training with community and staff of Te Kura-ā-Rohe o Whaingaroa. We also extend our thanks to all of the community members, whānau, organisations and educational institutions that have taken part and lent their support to the project.

Staff and whānau of Te Mauri Tau embraced this work and made space for it to grow as part of the organisation's kaupapa of holistic well-being and learning.

Nō reira tēnā tātou, tēnā tātou, tēnā tātou katoa.

A collaboration between:





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## Executive summary

This report documents progress on developing Poutiria te Aroha – an approach to working with whānau that draws on the philosophy and practice of Nonviolent Parenting (NVP), interwoven with ideas, concepts and practices from Te Ao Māori.

This is a project undertaken by Te Mauri Tau, a community organisation based in Whaingaroa (Raglan). Financial support came from the JR McKenzie Trust, Trust Waikato and the Spencer Family Foundation. This report covers the second year of activity (2012); an earlier report is available documenting the work done in 2011.

A whole-of-community approach is being taken to the project. In addition to training and ongoing support for whānau, the aim is to share the kaupapa with service providers and professionals who interact with tamariki and whānau.

A summary of activity in 2012 is given in Table 1 below.

*Table 1: Areas of focus and key activities for 2012*

<i>Area of focus</i>	<i>Key activities in 2012</i>
<b>Programme development throughout the year to develop the content and format for the new training model, Poutiria te Aroha</b>	<ul style="list-style-type: none"> <li>• Wānanga kaupapa – a series of hui to explore the links between the NVP curriculum and Te Ao Māori</li> <li>• Wānanga reo, and development of activities and resources in Te Reo Māori to support the kaupapa</li> <li>• Ongoing work with partners in the local kōhanga and kura, and also Te Ataarangi, to develop and test ideas, and gather feedback</li> <li>• All of the above culminating in the trial delivery of the 3-day Poutiria te Aroha course at the end of August</li> <li>• A key-note speech and workshop given at the Hui whānui for the Te Ataarangi national network</li> <li>• Elements of the cultural content included to frame the NVP workshops held in August</li> </ul>
<b>Continued delivery of training and support based on NVP philosophy and practices</b>	<ul style="list-style-type: none"> <li>• 10-week introductory NVP course offered locally</li> <li>• Focus topics, co-parenting support and individual mentoring for community members</li> <li>• Training for professionals and service providers</li> <li>• Rōpū tāne/ Men’s group – planning, intensive weekend, support group and bike day</li> <li>• Community support group meetings, whānau days and radio talks</li> <li>• Ongoing work to support the local kōhanga and kura</li> </ul>
<b>Building solid foundations through capacity building and networking</b>	<ul style="list-style-type: none"> <li>• Staff training and professional development</li> <li>• Strengthening links with local networks</li> <li>• Working with national groups aligned to the kaupapa</li> <li>• Liaison with service providers and education sector</li> <li>• Linking with Te Ataarangi network</li> <li>• Beginning to make connections into other regions</li> <li>• Dialogue with researchers</li> </ul>

This year has seen a significant progression from previous years, where training offered was based purely on NVP material. This year saw the first trial delivery of a culturally-anchored training model based in a kaupapa-Māori framework. It has also seen the shift from courses being delivered by external experts only, to a growing capacity for delivery in whole or in part by local trainers. This capacity will continue to increase, with one man currently undertaking intensive NVP “Train the Trainer” professional development. This will also lend momentum to the work of a group of men committed to organising events for men, rangatahi and whānau.

Ongoing delivery of training and support in 2012 continued to build the critical mass of people interested in this kaupapa in the local community. This year also saw an extension of training opportunities to embrace service providers, local school teachers and the teacher education sector.

The 10-week NVP block course attracted new whānau as well as some who had previously attended intensive workshops, maintaining a high participation rate over the ten weeks. The format of shorter focus topics offered in the evening for community members proved popular, providing specific knowledge on Raising Girls, Raising Boys and Raising Teenagers. Training for service providers and the teacher education sector reached people from within and beyond Whaingaroa. In terms of demographics of participants, male participation in public events offered dropped from one third in 2011 to one fifth in 2012. Māori participation continued to be strong in 2013, ranging from 45-70% at training events offered for the community and 42% at the service providers’ workshop, to only 30% at the early childhood workshop.

Feedback from the training sessions indicated that they had effectively conveyed core concepts of NVP philosophy and practice, and that participants saw applications for the learning in their professional and personal lives.

In order to move from offering NVP training to the establishment of a culturally-anchored training model, a series of wānanga and practice sessions were held. This culminated in the trial delivery of a 3-day Poutiria te Aroha intensive workshop. This experience and the feedback from participants affirmed that the philosophy is well aligned with concepts and tikanga from Te Ao Māori, and provides practical ways to interact with tamariki that embrace and reflect a Māori world-view.

The work this year therefore constitutes a strong platform for continued development over the next three years. In the upcoming year, a particular focus will be to refine and re-trial the Poutiria te Aroha training model, and to further develop the Te Reo Māori delivery and supporting resources. More training opportunities should be made available to broaden the base of people familiar with the core curriculum, with a view to recruiting participants for a train-the-trainer course in 2014. Ongoing support for the kōhanga, the school, the Rōpū Tāne and whānau in the community, along with networking with local service providers, can help to progress the model for whole-community change. Wider networking will consolidate partnerships and support, and assist in laying down the strategic pathways for the programme into the future.

## Background to this report

The philosophy and practice of nonviolent parenting has been developed by the Echo Parenting and Education Center[EPEC] in Los Angeles, formerly the Centre for Nonviolent Parenting and Education, established by Ruth Beaglehole. Information about nonviolent parenting is available on their website: [www.echoparenting.org](http://www.echoparenting.org)

In 2009 and 2010, Te Mauri Tau Inc, a kaupapa-Māori community organisation based in Whaingaroa (Raglan) supported Ruth Beaglehole to deliver introductory courses in nonviolent parenting (NVP) in this community.

From this experience grew the idea to develop a programme that would be suited to New Zealand whānau. A key aim was to explore the links between the nonviolent philosophy and practice and Te Ao Māori, and to build a programme based on this thinking that would be firmly anchored within tikanga Māori.

Poutiria te Aroha is the name given to this programme, still being refined, to promote nonviolent philosophy and practice within New Zealand homes and communities. The name was derived during discussion with the late Dame Kāterina Te Heikōkō Mataira, who summarised the kaupapa as “Poupoua, tiritiria te aroha ki roto ki te whānau”, where “Poupoua, tiritiria” refers to the action of implanting and firmly embedding, “aroha” speaks of unconditional love, and “whānau” encompasses the family in its widest sense.

A successful application to the JR McKenzie Trust has made it possible to spend 2011 and 2012 developing and growing this kaupapa. It was decided to take an action research approach to document changes arising from the project, and to feed the learning back into ongoing programme development.

This report captures the learning from the second year of the programme. An earlier report is also available that covers the work done in 2011.

The research report from 2011 had a strong focus on the results of delivering Nonviolent Parenting (NVP) workshops and support group meetings during that year. It confirmed the power of these activities in raising awareness, shifting thinking and changing the practices of participating whānau.

This promise has generated widespread interest both within and beyond our community.

In parallel with this delivery of NVP, 2011 saw the initial development work towards a transition from the NVP curriculum to Poutiria te Aroha, a programme that will be firmly anchored in the local cultural context. This has also sparked great interest, and there was a request for more information about this process to be documented in 2012. Therefore, the development work around the Māori frameworks and delivery into Māori contexts is one of the focus areas for this year’s action research (see Part 1 of the Results section). Feedback about NVP training delivery and follow-up support to the community and professionals is included in Part 2. The results of networking and capacity-building activity are in Part 3. The final sections cover Discussion, Where to from here, and Conclusions.

### Community change model for the project

In 2011 the Programme Development Team, with the input of EPEC staff members Ruth Beaglehole and Brian Joseph, created a pictorial representation of a possible change model for our project, and the activity streams that would support this model (Figure 1).

This picture shows that the model is centred on the home/ kāinga, delivering training and support to whānau. The model also reaches into places where tamariki/ rangatahi are, including pre-school and school institutions. Finally, it includes service providers and support structures surrounding the whānau and community. This change model requires the kaupapa to be introduced and taken up at all of these levels. Initially, the focus has been on the local community in Whaingaroa, with a view to then offering it more widely.

The model embraces those who are interacting in Te Reo Māori and in Māori contexts. This means providing resources and learning opportunities for whānau that reflect a Māori world view, supporting Reo Māori interactions with tamariki (e.g. at kōhanga and kura) and working through Māori networks, for example through iwi health providers and the Te Ataarangi network.

The model also acknowledges that men in fathering or care-giving roles benefit from interaction with each other, and support that is designed and delivered for men. A men's stream is therefore part of the project.

All of these elements are reflected in the research questions for this evaluation, and in the activity during 2012, which are set out in the following sections.

Figure 1. Community change model for the project



## Research questions

The action research work in 2011 gave a high degree of confidence that the delivery of NVP training and support in the community had created changes in people's knowledge, attitudes and practices. For 2012, the action research report has a particular focus on developing the Māori cultural anchoring framework.

While the development of Poutiria te Aroha was the principal evaluation focus this year, feedback was also sought on new formats of NVP training that were offered. This included the first local trainers' delivery of a 10-week NVP parenting course, shorter focus topics offered in August for the community, and the first training offered specifically for professionals.

Finally, a further strategic focus is looking to the future by building capacity and reach through professional development and partnerships and networking.

Therefore, there are three main research questions for the action research in 2012:

### *Research questions for 2012*

1. How is the development of Poutiria te Aroha reflecting a Māori culture and values base, and being embraced by Māori communities and whānau?
2. What difference did this year's NVP training delivery make for participants?
3. How is our capacity and reach growing?

## Activity during 2012

Activity this year relates to the three main themes of the research questions. A scrapbook has been compiled recording highlights of the year's activities and is available for viewing.

Each of the three main areas of programme activity is described below. In addition to programme activities, ongoing work included regular meetings of the Programme Development Team to oversee the project, and action research to evaluate the difference made.

1. Programme development for a new training model, Poutiria te Aroha  
Through previous years' work and by delivering training and support locally, the project team had developed an understanding of the philosophy and practice of Nonviolent Parenting (NVP). This provided the basis for a series of programme development wānanga in 2012 to consider the links between NVP and concepts and practices in Te Ao Māori. These were shared and further refined with Ruth and Brian during planning hui for the trial Poutiria te Aroha delivery in August.

Key input was received through the work of kaiako from Te Ataarangi, with skills in using rākau (cuisenaire rods) to teach concepts in Te Reo Māori. These pedagogical approaches flowed into the Poutiria te Aroha development work.

Elements from the emerging Poutiria te Aroha model were introduced into the NVP training delivered by Ruth Beaglehole in August. In particular, the introduction to these training days was done using the Tuakiri model.



At the end of August, a trial 3-day delivery of Poutiria te Aroha was offered to local people who already had some familiarity with the kaupapa. They were invited to participate in the training and to provide reflections and feedback on the content, as a contribution towards the development of this training programme.

The Hui whānui of the Te Ataarangi network was held in Te Kuiti in November and two representatives from Poutiria te Aroha attended. A presentation was made in Te Reo Māori to the whole hui about the kaupapa, and then a workshop was offered for those wanting to explore the kaupapa further. This included some aspects from the Poutiria te Aroha trial delivery (the tuakiri, language of feelings and emotion), as well as new elements (language to describe basic human needs).

In the last quarter of the year, a series of Reo Māori posters were developed to support whānau at the local kōhanga through use of a weekly notice-board.

## 2. Training and support based on NVP philosophy and practices

Early in 2012 monthly support group meetings were offered to provide ongoing contact for community members who were practising NVP with their whānau.

Once a team member returned from professional development activity in Los Angeles, the capacity existed to deliver a first 10-week introductory course using local trainers to cover the basic NVP curriculum. This was offered both to new whānau and to people who had previously attended a session, and wanted to reinforce their learning. The delivery involved planning sessions prior to each of the evening classes, and debriefing afterwards.

An intensive month of NVP training and support was held in August utilising the skills of visiting experts Ruth Beaglehole and Brian Joseph. The promotional materials for the events in August are included in Appendix 1. Notices for professionals were distributed via the networks built up over 2011-12. Events for the local community were publicised in the Raglan Chronicle and school newsletter, via an email list of interested people, and by leaving brochures in cafes and venues in town.

For professionals, the following were offered:

- 2-day introductory training on trauma-informed care for service providers held at Houchen's Retreat in Hamilton
- 1-day introduction to empathy-led classroom practice for teachers of Raglan Area School held at Waingarō marae
- 1-day training for Early Childhood teachers at Te Mauri Tau

Ruth also travelled to Unitec in Auckland and to Te Wānanga o Aotearoa in Hamilton to deliver sessions for students in their teacher training programmes.

For parents and whānau in the Whaingarōa community, opportunities included focus topics led by Ruth or Brian on particular aspects of child-raising - raising boys, raising girls, raising teenagers (these were 2.5 hr sessions held in the evenings at the Raglan Old School Arts Centre), and a one-day session on Understanding Anger held at Poihākena marae on a weekend. A series of two

evening sessions on co-parenting was offered by Brian. Whānau were also able to book a 1:1 mentoring session with Ruth.

**ROOPU MANA TĀNE**  
**"MEN'S GROUP IN RAGLAN"**

**Nau Mai, Haere Mai - All MEN Welcome!!**  
**"A monthly meeting for MEN"**

**ABOUT US:** Mana Tane is a group of men that meet once a month to discuss issues around the trials and triumphs of being a 21<sup>st</sup> century man, father and partner. The purpose of the group is to provide support and learning in the context of NVP (Non Violent Parenting).

**VISION:** Men supporting men to strengthen whānau

**MEET and GREET:** Thursday 27<sup>th</sup> September, 2012  
Te Mauri Tau  
7.00pm - 8.30pm

**FOLLOW UP:** Thursday 25<sup>th</sup> October, 2012  
Te Mauri Tau  
7.00pm - 8.30pm

**For More Information Contact:**

A parallel men's group process was held at the Whaingaroa Kōhanga Reo, involving a weekend intensive with Brian. A core group of local men involved in this kaupapa held several planning meetings both leading up to, and following this event. A bike day for dads and kids was organised by this group in September, and two support group meetings were held in September and October.

In addition, several sessions were held with the local kōhanga reo and kura during August. A day at the kōhanga was provided for whānau and kaiako to look at integrating the philosophy of Poutiria te Aroha with existing kōhanga practices. Follow-up planning resulted in the idea to use a board to display resources for whānau on a weekly basis. This was implemented through the rest of 2012. Another form of support requested by the kōhanga staff was some coaching on how to manage a situation where a child was repeatedly biting other children. The response was an observation visit, discussions with staff and whānau on how to view, and respond to the situation from a basis of nonviolent parenting concepts and practices.

At the kura, as a follow-up to the day on empathy-led classroom practice, Ruth met with interested teachers at the Raglan Area School from both the English-speaking classrooms and the immersion unit Te Rōpū Aroha ki te Reo. Further support hui with kaiako from the Rōpū were also attended by kaiako from the kōhanga. Links with the Rōpū were strengthened by hosting the tamariki at Te Mauri Tau for a gardening/ cooking day and for a cookbook launch, and by travelling with the Rōpū on their trip to Parihaka.

Follow-up meetings also occurred with the senior leadership team at Raglan Area School (Principal and Deputy Principals). This resulted in confirmation from the Principal that his full staff will participate in further professional development in this kaupapa in 2013. Empathy-led practice for teachers and learning-to-learn models with an emotional literacy focus were the subject of a full staff meeting in October led by one of the teachers with a strong interest in nonviolent communication. This provided an opportunity to get feedback from other teachers about the day held at Waingaro marae, and to plan a way forward for 2013.

Other activity to reinforce the kaupapa in the local community included a fortnightly talk on the community radio station and two whānau days held at Te Mauri Tau. These whānau days included fun activity for the kids and a child-led 'taonga trail' where teams took photographs of particular places and along the way practised identifying feelings and needs. The second day also included an activity around making empathy books.



### 3. Strengthening foundations through capacity building and networking

In late 2011/ early 2012 a second staff member travelled to Los Angeles for professional development (following an initial study visit by a staff member in 2010-11). Travel funds were contributed by the Spencer Family Foundation. She undertook the Nonviolent Parenting Educator Training Certificate Programme over a 3-month period, resulting in the capacity to deliver basic NVP training. Regular supervision sessions followed with Ruth, via skype, and supported by a local counsellor, as part of her professional guidance.

At the end of 2012 a third local community member (a male high-school teacher) has embarked on training in Los Angeles, and is accompanied by his whānau, with their pre-school children attending the Peace School in Los Angeles. This will strengthen capacity further and bolster the support for men in our community and for teachers and parents of pre-schoolers interested in this kaupapa. The very generous offer was made by Ruth Beaglehole and her whānau to host these trainees and waive their fees for attending the training.

Other professional development activity for various staff working on this programme included:

- Brain Day at Auckland University in March
- 'Mental Health 101' training
- 'Sacred Urge to Play' workshop
- Suicide prevention TALK training
- Brainwave Trust conference in August with speaker Dr. Bruce Perry
- Lecture by Eduardo Duran and Karina Walters on historical trauma
- Child Protection Studies training on recognising child abuse
- Facilitator training under the Technology of Participation programme.

A range of networking activity was also carried out to develop key relationships, explore potential and create strategies for long-term sustainability. Networking opportunities instigated, or taken as they arose, including the following:

- Making contact with 8 local counsellors and creating a list of providers prior to beginning the 10-week course; promoting August events through them
- Attending monthly Raglan community service providers' network meetings
- Attending meetings of the new group in Raglan 'Domestic Violence Whole Community Approach'
- Attending, and helping with kai at Whānau Ora day/ opening of new medical centre at Poihākena Marae
- Contact with kuia involved in establishing Raukura Hauora
- Contact with Hamilton Abuse Intervention Project (HAIP)
- Contact with Te Whakaruruhau Māori Women's Refuge
- Ongoing interaction with Brainwave Trust, (including meetings, Ruth presenting to their Board and attending their training and conference)
- Meeting with Te Kāhui Mana Ririki and extending the invitation for them to attend the whānau day at Te Mauri Tau
- Contacting members of Pasifika Injury Prevention Agency and inviting them to events in August
- Attending hui of Te Ohu Rata Māori – Māori doctors/ health workers group
- Attending 'E hoki ki to Ūkaipō' hui at Tūrangaewae – presentation given, including kōrero about 'Kotahi mano pō' concept
- Taking the opportunity to network about the kaupapa during a trip to Sydney with manukura (kaumātua) from Te Ataarangi
- Following up from 2011 Te Ataarangi network member's request to take the kaupapa to a kōhanga in Taranaki – attending and speaking with whānau
- Attending the Hui whānui of Te Ataarangi, and subsequently following up with whānau from a kōhanga in the Far North
- Meeting with whānau and staff from a Hamilton kura kaupapa Māori
- Meetings with Waikato providers e.g. Te Kōhao Health, Te Whakaruruhau Trust, culminating in high level agency hui at Te Kōhao Health, Kirikiriroa Marae attended by senior staff from government agencies and iwi providers
- Visits by Ruth to Primary Teaching and Early Childhood teacher training programmes at Te Wānanga o Aotearoa and Unitec respectively
- Contact made with whānau from Parihaka Pā during kura trip there – introducing the kaupapa and making links with the history of Parihaka
- Trust Waikato – networking meeting with Ruth about strengthening collaborative practice among agencies involved with communities
- Initial meeting with researchers from Tiakina te Pā Harakeke – research project focused on Māori childrearing practice

### **Research methods**

An action research approach is being used to evaluate this project. Action research is an approach that designs and implements activities to generate positive change, and then assesses the effects of those activities to feed into further planning. By seeking to create change and at the same time to understand its impacts, action research creates a cycle of action, followed by researching, which can then guide

future action. In this project a Programme Development Team helped to plan and reflect on the process.

#### *Data sources*

A record of activity was kept to document the year's events and networking work.

Reflections on the emerging cultural anchoring process were derived from several sources:

- Notes were recorded at wānanga to progress the development of the model for Poutiria te Aroha throughout the year.
- Notes were taken at the trial delivery of Poutiria te Aroha from reflection sessions with participants, and a team debrief at the end of each day. Follow-up interviews were also held with participants after three months, to see what lasting impact the course had. Two of these were group interviews (one with Programme Development Team members and one with kōhanga staff), and three other participants were interviewed individually.
- An email questionnaire was circulated to participants in the papamahi (workshop) held as part of the Hui whānui of Te Ataarangi.

The following data sources were used to assess the impact of delivery of NVP training for professionals:

- 'Before and After Stories' were collected from participants at the training for service providers and the early childhood day (see Appendix 2 for a template).
- Unitec students provided a written response to their session with Ruth.
- No feedback was collected from the staff of Raglan Area School at their training day in August, but a follow-up reflection was held at a full staff meeting in October.
- An end-of-year reflective group interview was held with kaiako from Te Rōpū Aroha ki te Reo (Māori immersion unit at Raglan Area School).

Information on the effectiveness of training and support for the local community was gathered from the following sources:

- Information sourced from participants in the 10-week NVP training included background demographic data, reflections as part of the course, and 'Before and After Stories' (see Appendix 2).
- 'Before and After Stories' were collected from participants at the one-day training on Understanding Anger, and at the Mana Tāne men's weekend.
- A simplified form of feedback was gathered at the evening focus topic sessions. This involved asking participants to record 'One difference this session has made for you' on a sticky note at the end of the 2.5-hour session.

Anecdotal information was also collected by the Programme Development Team throughout the year, during interactions with those who had participated in the above activities.

#### **Who came to the sessions**

Table 2 below shows the numbers of people attending different sessions, their gender, and where the information was available, the percentage of Māori attending. Demographic information was not requested at the shorter sessions.

*Table 2: Demographic information about attendees at training events*

Event	Attendees	% Male	% Māori
Service providers	12	25	42
Early Childhood Professional Development	20	0	30
Te Wānanga o Aotearoa	16	25	100
10-week community course	11	27	64
Te Kōhanga Reo – workshop for whānau	20	20	90
Mana tāne weekend	10	100	70
Co-parenting sessions	11	45	45
Raising girls	27	19	
Raising boys	40	15	
Raising teenagers	25	28	
Understanding anger	25	16	

The table above indicates that women were much more likely to attend than men for all events except those designed specifically for men (Mana Tāne weekend) or for couples (Co-parenting). If these two events are excluded, men made up an average of 20% (1 in 5) of those attending community events. In 2012, men made up 35% of the attendees at all the intensive trainings (excluding the men’s group).

There was strong Māori representation at the men’s group (70%), and at sessions held for Māori organisations (kōhanga reo, Te Wānanga o Aotearoa). The 10-week course, while not specifically promoted for whānau Māori, was held in a Māori setting (a rōpū classroom at the kura), and attracted 64% Māori participants. Other events also attracted Māori attendees, both community members (co-parenting 45%) and professionals (service providers 42%), with a lower percentage at the early childhood training (30%).

The focus topics were attended mostly by Whaingaroa/Raglan whānau and supportive service providers, with some people travelling from Hamilton. Trainings for professionals (service providers’ and early childhood courses) were attended by people from Whaingaroa, Hamilton and Auckland. They came from a wide range of organisations including the health sector (general practice, iwi providers and alternative health practitioners), education, child protection groups, and providers of youth programmes in the arts.

## Results

The results are presented in three parts, according to the three research questions:

1. How is the development of Poutiria te Aroha reflecting a Māori culture and values base, and being embraced by Māori communities and whānau?
2. What difference did this year’s NVP training and support make for participants?
3. How is our capacity and reach growing?

### Part 1. Cultural anchoring and development of Poutiria te Aroha

The cultural anchoring work for this programme has included drawing on sources of Māori knowledge to inform the programme development, networking with Māori communities and organisations, and taking the delivery into Māori settings.



## Expressions of this kaupapa in Te Ao Māori

Work in previous years identified four pou that could help anchor the programme in a local cultural context:

- The Tuakiri model (Figure 2). This recognises the intrinsic mana/status and tapu/sacredness of children arising from all the aspects of their being.
- Te whānau. This acknowledges the strength of connection through relationship and whakapapa, the dynamism of the collective that supports the whānau, and the resilience this can provide.
- Rangatiratanga. Being ourselves, knowing our own stories and naming our own experiences, we can parent with recognition of what is informing our choices. Rangatiratanga is also about recognising and respecting the autonomy and capacity for self-determination of our children.
- Ako ki te kāinga. Development of this programme focuses on practices carried out in the home, and held within the community. Ako also, in the Māori sense, is a reciprocating process of teaching and learning - we teach as we learn, we learn as we teach.



Figure 2. Te tuakiri o te tangata

Further exploratory work for the cultural anchoring model was done in 2013. Through wānanga, discussions occurred about the need to look to Te Ao Māori for supporting concepts and tikanga, rather than simply translating NVP into Te Reo Māori. This was underpinned by a belief that the NVP kaupapa is totally aligned with philosophies, concepts and practices within Te Ao Māori.

It was also the intent to bring a wairua Māori into the NVP work being done here, with the idea being that underpinning the practices, strategies and language used in NVP, the effective change being sought is a reawakening of the spirit. The language of the heart is essential for this change because the spirit may be reached through the heart: “*Ko te ngākau te mata me te kuaha ki te wairua*”.

### *Poupoua, tiritiria te aroha ki roto ki te whānau*

One of the topics explored through the wānanga was the name for the kaupapa, which had been given by Kāterina Te Heikōkō Mataira: “*Poupoua, tiritiria te aroha ki roto ki te whānau*.”

These words were seen to imply that aroha must be centralised within oneself and within the whānau, in an active and affirming way. Aroha can be a central support, as expressed during the wānanga:

“*Aroha is a pou, the whānau can hold and move around that pou, and there is strength.*”

Once love for oneself is strongly felt, it can flow to others:

*“Te aroha pūmau - kia pupū ake te aroha i roto i te tangata mōna ake – he aroha tūturu mōu ake, a, ka rere anō te aroha ki ētahi atu.”*

This aroha was also related to respecting the tapu of every being:

*“It is pure love – to reawaken this understanding within us, and acknowledge tapu – the sacredness of everyone and everything, celebrated through aroha.”*

This was seen to be embodied in the natural world by the aroha between Ranginui and Papatūānuku.

#### *The tuakiri as a foundational framework*

The tuakiri model is central to Te Aho Matua, a charter for Kura Kaupapa Māori. In sharing the tuakiri model with a range of different audiences this year, its power as a foundation for deeply respecting and valuing every child has been affirmed. The model was used to introduce all the major workshops delivered by Ruth to service providers, teachers and kōhanga whānau.

Sharing this framework through wānanga with Ruth and Brian has resulted in reciprocal learning – a demonstration of ‘ako’. They have found that using this model to frame the NVP kaupapa reinforces the essential nature of the work and is a powerful way of communicating the spirit of the philosophy, focusing on the sacred nature of every child’s being. This resonates with the philosophical traditions of nonviolence.

#### *Te Ao Māori concepts explored*

In exploratory wānanga, the following concepts were identified as relating to the philosophy and practice of child-raising in Te Ao Māori.

##### Whanaungatanga

- Iho matua
- Whakapapa
- Hononga
- Taonga tuku iho

Kia mārama te tamaiti ko wai ia, nō hea ia. Ki te mōhio ia, he mea whakaora i a ia, a, ka ora ia, ka ora te ao.

##### Maungārongo, Rongomau

- Many ways of expressing peace, calm, tranquility
- Mōwai rokiroki
- Ngākau māhaki
- Hohou rongo
- Ka mau te rongo
- Rongo a marae – peace brought about by mediation of a man
- Rongo a whare - peace brought about by mediation of a woman
- Not to imply all was peaceful - utu, maru - rebalancing when peace is disturbed
- Tūmatauenga, Rongomatāne

## Rangatiratanga

- Te mana, te tapu o te tamaiti
- He wāhi mōna i roto i te ao nei
- Tūrangawaewae

## Whāngai tamariki

- Mā te ringa tupuna e poi poi
- Te neke ki whanaunga ke ia 7 tau

## Te whanaketanga o te tangata

- Te whare kōhanga
- I mua i te whakairatanga, i mua i te whānautanga – te whakarite, te kōingo
- Taumau – planning children as an intentional act
- Mai i te whakairatanga, ka uru te wairua - an awareness that the things that affected Māmā affected the pēpi
- Tikanga to acknowledge transitions and stages
  - o Maioha
  - o Pure – to release with awareness and intention
  - o Tohi – to focus on what is next

## Tikanga tiaki i te wairua: karakia, waiata, oriori, pure

- Porea e te hau, e te wai
- Waiata mō te kaupapa – Porea nei, Pito mata, Tai aroha
- Karakia mō te whakatipu tamaiti

## Pūrākau

- Māui
- Matariki
- Taniwha - kaitiaki

## Whakatauki

- “He kākano i ruia mai i Rangīātea – e kore au e ngaro”
- “Tamaiti wāwāhi tahā, mauria ki te puna o te māramatanga, o te mōhio, o te maungārongo”
- “Mate kāinga tahi, ora kāinga rua”

## Exploring Te Ao Māori in relation to the NVP curriculum

Having first explored the above concepts from Te Ao Māori, a mapping exercise was then done to see what links could be made to the essential pieces of the basic NVP curriculum. Links were readily found. (A copy of these notes is available on request).

A key reflection after this work was that the cultural anchoring must ensure the programme is whānau-centred, rather than focused on parents as individuals. This is represented in the tuakiri model through the whakapapa connection of Iho Matua. The awareness of what you will pass on to your tamariki and mokopuna can be found in the ‘coherent narrative’ aspect of NVP, and was felt to be intrinsic and central to Te Ao Māori, in a broad and encompassing way. Having an identity through whānau, hapū, and iwi, and an experience of being connected in that way

to your tūrangawaewae and your tūpuna, was seen as vital to the wellbeing of Māori.

There was also a sense that there were cultural models for preparing parents and whānau, beginning well before a baby was born into this world. The concept of 'Kotahi mano pō' was coined to encompass the time period a whānau might focus on, from conception through the first two years of a child's life.

#### Essential elements for incorporation into delivery

For the overall development of Poutiria te Aroha, essential content was seen to include elements of the following, depending on the audience and format:

- Kaupapa – ensuring people understand key concepts, for example the tuakiri (as an introduction, and anchoring each session back to it), whanaketanga, whanaungatanga, riri
- Reo – developing language e.g. for kare-ā-roto, oranga, (feelings, needs and the OFNEEDS model) – reo of connection, centred in our body, grounded in our environment
- Rautaki – practices, strategies and tools for release, regulation and repair - whakaora i ngā mamae - waiata, karakia pure

The presentation of the tuakiri model became an essential anchoring piece for training offered in August for professionals and kōhanga whānau.

At the Hui whānui of Te Ataarangi, the workshop delivery of Poutiria te Aroha material included the following:

- Tuakiri
- Oranga
- Tāwhana whakatau [Regulation arc]
- Karakia pure nā Te Heikōkō Mataira

#### Process - Ahuatanga ako

In addition to essential content, preferred processes for delivery were identified. These included:

- Tokotoru ngā pou – ideally, delivery at intensive events by a team of three
- Reo – developing capacity for Māori language delivery, considering the fluency of the participants
- Adult learning – respecting the adult's experience and all they bring, a philosophy practised by Te Ataarangi
- Catering for the diverse learning styles of whānau – visual, kinaesthetic, use of the rākau, role play/whakaari
- Worksheets and posters – offering stylised visual images and posters as a way of recording and retaining learning/ as visual reminders or 'fidels'.

#### Planning and delivery of Poutiria te Aroha

Preparation for delivering Poutiria te Aroha included wānanga kaupapa, wānanga reo and practice sessions using the rākau.

A plan for the 3-day trial training delivery of Poutiria te Aroha was prepared with the input of Ruth Beaglehole and Brian Joseph. This incorporated work with the rākau which had been developed over previous months' exploration.

It also included worksheets with simple graphics prepared for the sessions, so that participants could make their own notes and reflections as a record of their learning (see Figure 3).

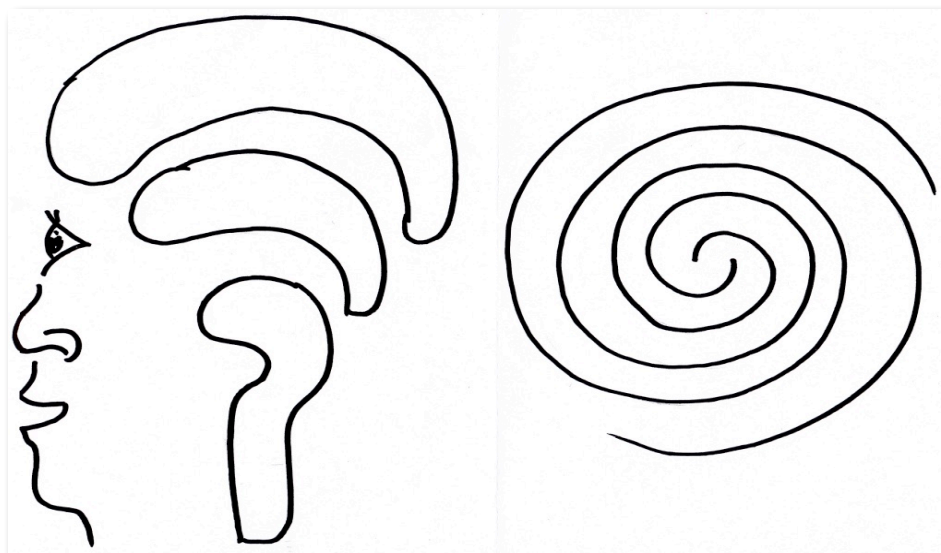


Figure 3. Graphic worksheet to record notes about the brain and child development

The decision was made to deliver the trial Poutiria te Aroha training to local people who had had prior exposure to the kaupapa, and who work with Māori whānau. Fourteen people attended including the project team and Ruth, but not everyone was able to attend every day. Of the fourteen, one was male and 80% were Māori.

The training was delivered by local project team members, with Ruth participating and adding input at times. Some sessions were delivered in English and some mahi was done in Māori, with participants free to choose the language they used. When Māori was spoken, Ruth and those with limited Māori fluency were assisted with simultaneous translation from project members seated beside them.

The sessions actually delivered over the three days are set out in the table below, along with participants' reflections. Each day went from 9:30 to 3:30. On Day 1, reflection occurred at lunchtime and again at the end of the day. On Days 2 and 3, reflection occurred only at the end of day.

Table 3: Activities and feedback from Poutiria te Aroha trial delivery

Activity	Notes on participant feedback on the day
<b>Day 1</b> <ul style="list-style-type: none"> <li>• Whakatau, mihi, te āhua o te rā</li> <li>• Tea</li> <li>• Introduce self, children's names/age</li> <li>• Tikanga. Communication, language, feel feelings, moving</li> </ul>	Participants were asked to walk in pairs and reflect on 4 questions. Feedback was then collected in the group <ol style="list-style-type: none"> <li>1. What touched you? AND</li> <li>2. What were the new insights?               <ul style="list-style-type: none"> <li>• Setting, kai</li> <li>• Understanding the middle brain</li> </ul> </li> </ol>

<p>away from judgement, sharing outside the room</p> <ul style="list-style-type: none"> <li>• Introduction to the kaupapa - He kākano i ruia mai i Rangiātea, tuakiri</li> <li>• Intentions for our tamariki when they are adults (the rākau that will grow from 'te kākano i ruia mai')</li> <li>• Waiata</li> <li>• 2 paradigms: Te ao pēhi/Poutiria te Aroha, demonstrated by rākau</li> <li>• Power over tableau/ whakaari – enacting the dominant paradigm</li> <li>• Lunch and reflection</li> <li>• Brain presentation</li> <li>• Discussion on trauma and the brain</li> <li>• Whanaketanga - development</li> <li>• Reflection; closing - mirimiri</li> </ul>	<ul style="list-style-type: none"> <li>• Aspects of tuakiri: Pūmanawa, Wehi</li> <li>• Rākau – Poutiria te Aroha, the resonance of aroha, extended whānau</li> <li>• Practical activities provided insights – hei whakaū</li> <li>• Toxic nature of Dominant Paradigm, how disregulation feels, understanding own experience as a child, and what do I need to regulate, consciously</li> </ul> <p>3. What didn't really work, or was confusing?</p> <ul style="list-style-type: none"> <li>• Expectations of me</li> <li>• Introduction, connecting kōrero with rākau with written information</li> </ul> <p>4. What would you change?</p> <ul style="list-style-type: none"> <li>• Clearer expectations at the start</li> <li>• Rākau demonstrating paradigms - have one rākau for each main concept and have everyone build it</li> <li>• Whakaari i te whanaketanga</li> <li>• New people would need more kōrero to introduce the tuakiri and Te kākano i ruia mai</li> </ul>
<p><b>Day 2</b></p> <ul style="list-style-type: none"> <li>• Te karakia pure o Te Heikōkō</li> <li>• Introductions - name, tamariki, response to the karakia</li> <li>• Review and recap yesterday's mahi and communication tikanga</li> <li>• The vision for Poutiria te Aroha</li> <li>• Fuller exploration of tuakiri, laying down rākau, and reflecting - what came up while watching and listening, new insights?</li> <li>• Ngā oranga: human needs</li> <li>• Introducing OFNEEDS and using it to map a situation</li> <li>• Reflection about this kaupapa in relation to whānau Māori</li> </ul>	<p>Participants were asked for feedback, in particular focused on how well this training would work for whānau Māori.</p> <ul style="list-style-type: none"> <li>• It's overwhelming, but taking it in – maybe breaking it into blocks – need shorter sessions to take it in</li> <li>• Enjoyed the rākau showing tuakiri</li> <li>• Tuakiri cleared some blockages – clearing inside stuff, to be open</li> <li>• Great for us [as kaiako] but we also need other workmates and whānau to be on board</li> <li>• How do we get this kaupapa to the mamae without whānau feeling threatened: <i>"You just wanna judge me"</i></li> <li>• The language is new and we're quite confident Māori women – what about people who aren't?</li> <li>• The more times you come, the more it goes in. Kua kā te rama.</li> <li>• I might be able to get it in theory, but how do I whakatinana it? It's important to acknowledge how hard it is in a system, in a whānau, in myself. We're not alone, we're all here and trying together.</li> </ul>



### Day 3

- Karakia, review and recap
- Check in
- Further development on the tuakiri: "When have you seen your child deeply satisfied, really in their element? What was happening for their tuakiri?" - Sharing stories in pairs, then with whole group
- Presentation about reflecting on our childhoods – using tuakiri worksheet: messages your tuakiri received, messages you want your tamariki to receive – discuss insights
- Tūmatauenga. – sharing kōrero from Te Heikōkō Mataira, discussion
- Anger – create picture of your riri using rākau and name it
- LUNCH
- Share more information about the pictures of riri. Waiata "Pūrea nei" sung as rākau were picked up
- Self-care, self-regulation - "Low road to high road" hīkoi including regulation sensory basket
- Talk about repairing the rupture, books, letters, mihi
- Reflection

Participants were asked to reflect on the day, with a focus on whānau Māori

- Grateful to hear te reo o Te Heikōkō guiding us
- Useful for processing relationships I'm managing and not managing. Looking at connection to my father and holding the learning that forgiving doesn't mean accepting the actions. It's revealing to think about the messages I'm sending my son. I realised I have to forgive my own father so that I can model that for him
- Realising that our tamariki have so much to teach us
- Realising I have strategies of regulation already. My whole intrinsic being doesn't want to do the old way of anger
- Kua mārama ake au. Ki au anō, ki tēnei ao.
- Overwhelmed... it's a big process. Grateful to have the opportunity to be on that journey and in this process - what we're doing is unfolding the tuakiri
- Back up resources for ā-tinana activities would be good – to remember what we did at home
- It is like the tūi – e kai ana i te kōwhai – will it ever be satisfied? Will it do the whole tree? Going from flower to flower, deeper and deeper nourishment and sweetness. This work opens up the curiosity, the dominant paradigm shuts it down.



### Team debriefing insights

After each day during the training, the team met with Ruth to debrief the day's work. Some of the key insights on the content and process are as follows:

- Need a very clear introduction and setting of the scene, naming the vision
- Clearly lay out what is expected of participants (what are we here for) and invite them to participate in setting the tikanga for the day by asking "What builds trust and safety for you?"
- Maximise the interaction – when building the rākau showing the paradigms, ask for responses – "What do you see?", "What does the child feel?"
- Call out for the voices in the room that haven't been heard
- Stop and acknowledge people's comments and use them as a teaching moment – giving empathy during delivery, talk about repairing the rupture – reflect back dominant paradigm messages people say, in an NVP frame
- Talk about how long this takes as a practice, that it is a paradigm shift and a change in the whole culture of the family
- Contextualise child development and why it is important to reflect on it
- Keep coming back to the tuakiri – connect it to the paradigms, to the brain
- Be careful around description and depiction of whānau– ira tāne, ira wahine – ko Māmā, ko Pāpā – what about whānau that do not look like this? Ground it with the balance of what has happened to whānau Māori – "What are some ways this has been interrupted?" Invite people to use the rākau to represent what their family looked like
- Caution with using mirimiri – not a trauma-informed practice – some people don't like to be touched, especially by strangers – always give a choice.

### Feedback on cultural anchoring material

Feedback was gathered directly after trial delivery from kōhanga staff via email, and in reflection interviews three months later with those same staff and with others who attended the trial.

Those project members that attended the Hui whānui for Te Ataarangi reflected on elements delivered there.

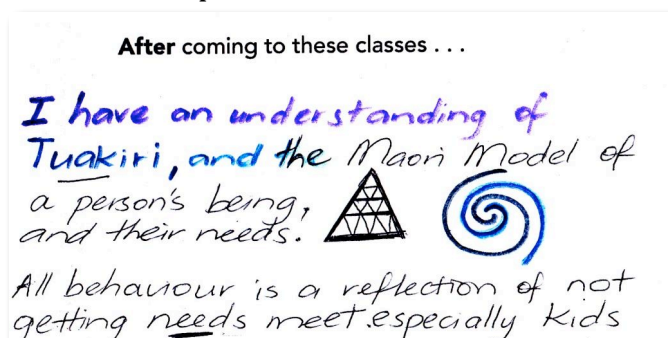
Some of the feedback at professional development events also commented on the tuakiri model that was presented to introduce these workshops.

### Use of the tuakiri model

Professionals attending NVP training where the tuakiri was presented responded positively to this material, as shown in these excerpts from their 'Before and After Stories'.

*"I like the fact that I'm able to look at this and see how it correlates with a Māori world view."*

*"I like the Māori part. In Aotearoa, I think that every training should have an element like that, that welcomes everyone."*



Teachers also appreciated the exploration of the tuakiri (this was expressed by teachers from both the Māori immersion and English-medium areas of Raglan Area School at the follow-up staff meeting in October).

Feedback on the Poutiria te Aroha trial from participants also included comments about the tuakiri, and how they integrated this with their ideas about NVP:

*“The day was great, filled with heaps of beautiful ideas on raising tamariki like understanding basic human needs and the tuakiri of our tamariki and our own also, it was awesome sharing stories of struggle within kura and kainga and trying to find other ways of dealing with them in a non-judgement way – this was a very eye-opening experience for me. Overall I thought the day awesome and overwhelming all at the same time. Overwhelming because of the amount of information that I had take in, in a couple of hours. However I believe that all the information is very helpful and it would be great to get the word out to all whānau.”*

*“Going into a troubled situation that when critiqued, we sometimes found the problems were not really what we thought they were, it was when we looked at the tamaiti as a whole person and what was going on in the tamaiti’s life (kainga, school, sports and whānau) that all pieces were put together and solutions were found. How the TUAKIRI can, when in balance, stabilise the tamaiti and his behaviour, when not in balance can wreak havoc on a tamaiti’s feelings causing not so much good behaviour.”*

In later reflection, the kaiako of the kōhanga felt that the tuakiri would also provide a means to engage with kaumatua:

*“Come through the language of the tuakiri to get to kaumatua, not the NVP terms.”*

The depth of learning afforded by the tuakiri model was recognised:

*“Te nui o ngā kōrero mō te tuakiri. Roa mātou e mahitahi ana ki te tuakiri. He kaupapa mutungakore – te hōhonu o te kaupapa. E tika ana kia hoki. E kore e mau i te tangata i te wā poto.”*

*“Through the tuakiri there was a development in my understanding of the whatumanawa and the pūmanawa. The whatumanawa is an incredibly under-acknowledged puna – he rua. Kua pā mai tētahi wheiako. You have changes in you when your needs are ignored – and that goes into your whatumanawa. The cup. The pūmanawa – the need for Te Puna Waihangā is an innate need to allow that beautiful thing inside you to have its time. It was really big to tap into.”*

*“The tuakiri model really does convey it well – it resonates with me. I am getting help to understand it one word at a time – because I don’t have the reo. I know it’s deep.”*

*“He nui ngā kauwhau mō te rangatiratanga me te aroha – engari ko te tuakiri e pupuri i te katoa. Kāore he wāhi mō te ao pēhi i roto i te tuakiri mēnā he tuakiri to te tangata ahakoa ko wai. He pou tino kaha nei. Ko tōna tūturutanga ka kōrero ki te ngākau o te tangata, ahakoa kaore i poipoia tika i roto i te ao. Ahakoa ko wai.”*

People related aspects of the tuakiri (e.g. mana) back to the concept of basic human needs and behaviours as strategies to meet needs:

*“We can look at our tamariki in the classroom and start to understand their poor strategies to gain mana. They will use words to hurt another, to cover their own vulnerability. I have worked with one boy about his poor strategy choice and he’s consciously thinking about it.”*

Reflecting on the workshop at the Hui whānui of Te Ataarangi, there was a sense that the participants had made strong links between human needs and the tuakiri: *“I rongō i te hāngaitanga o te oranga, o te rangatiratanga – ko tērā te mana me te tapu – otirā te katoa o te tuakiri – te muramura o te mauri.”*

New insights were gained at the Hui whānui through discussion about the tuakiri with manukura:

*“Ki a ia, ko te katoa o ngā ahuatanga o te tuakiri he whāngai i te iho matua. Tōu iho matua, ka heke mai ki a koe. Ko koe kei te pupuri, kei te whāngai; nā wai rā, ka tuku... he tamokotanga ka tukua ki ōu uri.”*

*Memorable aspects of the Poutiria te Aroha trial delivery; what touched you?*

After a three-month period, participants were asked what they remembered from the trial. Some of the impressions were visual or kinaesthetic, no doubt reflecting those participants’ learning styles:

*“I remember the colourful kai, the colour purple.”*

*“Using the rākau to demonstrate each person’s anger – to see the variations and overlaps. Also the tuakiri laid down as rākau – the mana and mauri it held – the power of the visual, with colour, dimension, colour – the significance of it.”*

*“Seeing the rākau laid out, the tuakiri, showing the paradigms, tētahi āhuatanga o tō whakatipuranga. I remember the whīkoi – low road to high road, and the whakaari.”*

*“We got handed a triangle each. Mine was whatumanawa – a deep place – you put stuff there and dredge it out 15 years later – that was new to me.”*

*“Taking the steps, [from ‘low road’ to ‘high road’] – how you bring yourself back when you are losing it – back into your being – I liked that. My body’s cellular memory wants to keep me trapped in that low road”.*

Taking about a child’s scenario and mapping out the information behind the story was also memorable for the kōhanga staff:

*“The back history of T\_\_\_\_\_. To understand a child you need that.”*

For project team members, there was a growing degree of confidence that the kaupapa could be carried in Te Ao Māori:

*“Getting a sense that this is going to work in this country with whānau Māori.”*

*“What was so significant was the relative ease with which we were able to weave in the taha wairua. You could feel it with Ruth, that she got it and the significance of that for the development of the overall NVP philosophy.”*

Project team participants reflecting on the trial remembered the choice of waiata which seemed to reinforce the kaupapa well, the sharing of karakia and kōrero

from Te Heikōkō Mataira, and the exercises reflecting on the tuakiri using worksheets and rākau. At one point when a participant was reflecting on difficult aspects of their own situation, the use of a mihi and a waiata tautoko from the group was seen as an appropriate, albeit spontaneous addition to the programme.

#### *What didn't work or didn't feel comfortable*

Participants were also asked whether they had found anything did not sit comfortably. Some of their ideas centred on the use of language and terminology: *"Flash words. Deep words. Analytical words. We have to get the language really simple."*

*"Words to engage with empathy with an adult – if you say 'I'm guessing your upset' – yes that's obvious. Maybe in Te Reo it will be more comfortable?"*

Participants also wondered about the most appropriate setting for other whānau: *"I'm not sure if Te Mauri Tau is comfortable for everyone. It's very alternative to mainstream Māori – the food is different, there is no alcohol. Some parents said they didn't want to come to a book-launching there. Poutiria te Aroha is something held in a type of tapu sanctity, and then we have to think about coming down to an average Joe. It starts with how we deliver those messages about their kids. That it's OK for their tamariki to have needs. Also if we tapped into feeding the Māmās and loved them regardless – so they had trust and belief and a sense of respect for the job they're trying to do. They don't value themselves enough."*

#### *Thoughts about relevance of this material for whānau Māori*

Participants were asked whether they thought the material presented at the trial delivery would be suitable for whānau they knew. Feedback was that the tuakiri was a model that whānau at the kōhanga had grasped when it was presented to them. The use of the rākau was seen as an accessible and engaging approach for whānau at all levels of knowledge, and adaptable for different levels of fluency with Te Reo. The caution around keeping language simple and accessible was reiterated.

#### *Ideas for improvement*

There were few suggestions for improving the delivery. One thought from kōhanga staff was to introduce the making of empathy books earlier on, as they were seen to be a useful tool in that setting, that should be brought in while whānau were still 'fresh'.

Another suggestion was developing activities for all language levels so that those just learning Māori would be easily able to grasp the concepts behind the rākau.

Project team members reflecting on the process acknowledged that the trial was a great opportunity to try things out and reflect, and that a further review and refinement process would be a useful next stage. The opportunity to move through this process and reflect deeply, rather than leaping too fast to wider public delivery, was seen to be appropriate.

Further areas for exploration were identified:

*"It's apparent now we're not going to translate the [NVP] curriculum. That's good. The alternative is for us to still discover – like how do the concept of limits and*



*tikanga meet? How do we approach informing people about the brain in this model? We have to keep finding the ways."*

## Part 2. NVP training and support

This section presents feedback from the NVP training and events offered this year for community members and professionals. This includes direct training as well as ongoing support and mentoring.

### 10-week NVP course

The 10-week course attracted 11 participants, 9 of whom came regularly right through the two 5-week blocks (one of the other two stopped attending when her baby was born). This ongoing commitment was a good indication that the material and format were meeting the needs of these attendees.



Feedback at the half-way point in the course was that participants appreciated the openness and respect for what was shared, and enjoyed the mix of activities and games to help with trust and communication, as well as the real scenarios being worked through. Those attending who had already been to an intensive with Ruth were grateful for the chance to consolidate learning and refine their skills. Someone attending for the first time identified that the work so far had strengthened their relationship with their child. Participants' suggestions were to have more creative games and energisers, mix people up more during pair work, provide more strategies for teenagers, and give a summary of learning at the end of the evening. One person asked about science to establish proof of what difference NVP makes.

Ideas gathered during activities in the course showed that participants had grasped key concepts and had developed language they could use. They were asked to summarise 'key ideas and skills for NVP' – see photo of brainstorm produced by one small group as part of reflecting on, and consolidating their learning.





Table 4 shows examples of 'giraffe [nonviolent] language' and 'jackal [dominant] language' the group generated in respect of five core human needs.

Table 4: Example statements from two paradigms in respect of five core human needs

Need	Jackal statement	Giraffe statement
Autonomy	"You spend too much time with your friends"	"I know that your friends are important to you"
Acceptance	"Toughen up, and sort it out yourself. Just bully them back. If they hurt you, hurt them back."	"I hear you're being bullied at school, we'll sort it out together. I'm here for you, whatever is on your mind, we can talk about it."
Affection	"No, I'm going now, I've already given you a cuddle. I don't have time for this."	"Smile - cuddle - awhi - Do you want a cuddle?"
Appreciation	"Be careful. Calm down - no jumping on the sofa"	"Wow, that is a big jump - we need to find you somewhere you can jump"
Connection	"If you two can't play with that together then no one will be allowed to play with it. Stop grizzling. Why are you still crying? Time out - Go!"	"Would you like to play? What would you like to do? I can see you need time with me right now"

At the last session, participants recalled their understandings of key concepts from the course and circulated around pieces of paper to add their own insights



Participants also filled out 'Before and After Stories' at the end of the course. For some participants, their story showed the shift in paradigm they experienced.

Title: *Recognising that I've been locked in a Dominant Paradigm and that there is another way*



For others, the shift was more subtle, and the key change was having an expanded set of tools, as these excerpts indicate:

*"I have or am developing tools and a better understanding of how to be around rangatahi when they are pushing boundaries. I understand it is my role to provide the scaffolding and to keep it in place for as long as the rangatahi need."*

Before: *"With my daughter turning four and becoming more independent and assertive I found myself in more situations where I didn't know what to do or how to handle this situation. I felt pulled between what I was taught by my parents and what I felt I wanted to be doing."*

After: *"I am slowing down, having more fun, and am more curious about her and her learning. I feel more peaceful myself and know I have been given tools and information to work with in the years ahead..."*

#### Focus topics

In 2013 a new format for community training was offered, with 2.5 hour 'focus topics' held in the evening once a week. The topics were:

- Raising girls (with Ruth Beaglehole)
- Raising boys (with Brian Joseph)
- Raising teenagers (with Ruth Beaglehole)



These topics proved popular, attracting 27, 40 and 25 participants respectively. Many of these participants had not attended any sessions held in previous years, while for others it was a refresher and an extension of their previous contact.

Feedback from participants was gathered on sticky notes at the end of the session. This revealed some common themes between all three sessions (such as empathy, connection and listening), and some themes specific to material given on that topic.

#### *Common themes across all three focus topics*

Themes that came up in the feedback from all three focus topics reflect some core concepts of nonviolent parenting: empathy, connection, communication and self-awareness/ role-modelling. Examples of feedback related to each of these themes are given in the tables that follow.

#### Empathy and understanding feelings and needs

<b>Raising girls</b>	<b>Raising boys</b>	<b>Raising teenagers</b>
<p><i>"Great to find out more about empathy and how to raise girls"</i></p> <p><i>"It's a <u>GIFT</u> when our daughter shares her story (feelings of hurt, shame, guilt, etc)"</i></p> <p><i>"To be more understanding to feeling to all ages of girls"</i></p>	<p><i>"My tool from this workshop will be '<u>empathy</u>' – <u>remembering</u> to use this <u>more often</u>"</i></p> <p><i>"Empathy. Regulation. 'Where are they coming from'"</i></p> <p><i>"The bit about 'visit their world', and the emphasis on empathy – I'm going to work on that"</i></p> <p><i>"Insight into feelings and needs and how important it is to teach these"</i></p>	<p><i>"Understanding that teenagers have feelings too... and to respect them"</i></p> <p><i>"Knowing your child"</i></p> <p><i>"I'm taking compassion for teens from this meeting"</i></p>

#### Communication and listening

<b>Raising girls</b>	<b>Raising boys</b>	<b>Raising teenagers</b>
<p><i>"I am going to listen to the messages my girl is trying to tell me and make sure she knows I can hear her."</i></p> <p><i>"I need to listen to my girls more. Have more connectedness with them and empathise with them more. Loved it!"</i></p>	<p><i>"Taking time to listen, empathy through action as well"</i></p> <p><i>"Helping me understand and recognise the importance of acknowledging feelings and identifying them with my children and describe how we feel in the moment"</i></p>	<p><i>"Empathetic listening"</i></p> <p><i>"Encouraged by support to <u>persevere</u> with communication"</i></p>

## Connection and acceptance

<b>Raising girls</b>	<b>Raising boys</b>	<b>Raising teenagers</b>
<p><i>"That children (and adults) all need opportunities to connect"</i></p> <p><i>"Connection Connection Connection"</i></p> <p><i>"Realising that there are different ways of engaging with our girls"</i></p>	<p><i>"Use language with intention to create connection"</i></p> <p><i>"That change towards parenting in a nonviolent way, without punishment or bribery and with understanding, empathy and acceptance is the way"</i></p> <p><i>"There is never any benefit from being unkind"</i></p> <p><i>"Openness to my child's NEEDS – curiosity."</i></p>	<p><i>"They need us to be connected with them"</i></p> <p><i>"Stay connected with family"</i></p> <p><i>"Acknowledge value – stay connected with them and myself"</i></p> <p><i>"Connect and empower our teens"</i></p> <p><i>"Stay connected! Stay connected in the eye of the hurricane!"</i></p> <p><i>"Stay connected and unconditional love"</i></p> <p><i>"Stay connected. Release judgements"</i></p>

## Self-awareness, knowing self, role modelling

<b>Raising girls</b>	<b>Raising boys</b>	<b>Raising teenagers</b>
<p><i>"I am the role model for my daughter. I need to experience passion in my life!"</i></p> <p><i>"Celebrate our girls and reflect on myself to create the comfort space for my girl"</i></p>	<p><i>"All the things we want for our children to grow into are all the qualities we need for parenting"</i></p> <p><i>"Modelling – showing my children the behaviour and values that I want to see in them"</i></p> <p><i>"To empathise with my children when they are upset and to handle my own anger in a more productive way"</i></p>	<p><i>"Self-reflection"</i></p> <p><i>"Model intimacy in relationships"</i></p>

In addition to these common themes about the content of the sessions, there were expressions of hope, inspiration and appreciation for what had been shared during the sessions. There was also acknowledgement of the power of being together as a community considering these parenting approaches, as shown in the table below.

## Being with others

<b>Raising girls</b>	<b>Raising boys</b>	<b>Raising teenagers</b>
<p><i>"Really nice evening to fellowship and share"</i></p>	<p><i>"Good to see so many people want to try echo parenting"</i></p> <p><i>"Good feeling knowing that it's not just me that goes thru these obstacles"</i></p> <p><i>"Acknowledge and support for tough job that parenting is, and reminder that we all err, and still deserve love, support and care"</i></p>	<p><i>"This voice needs to be heard. Share this knowledge. All parents want to be good at it"</i></p> <p><i>"Ngā mihi nui for the awesome stand for our rangatahi and inspiring all of us to work together to love, honour, hold and understand them"</i></p>



*Themes particular to one focus topic*

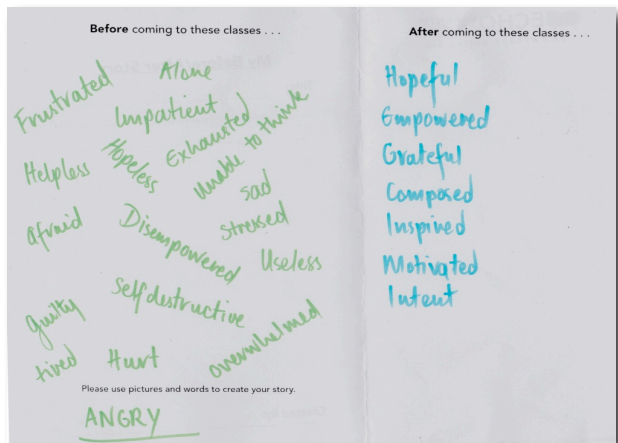
Particular themes came through the feedback in relation to the content covered in each focus topic.

Raising girls	Raising boys	Raising teenagers
<p><i>Bodies</i>                      "I learnt the importance of talking early and often about sexuality and the body"                      "Thank you so much for the clarity and words and reminder regarding bodies – care &amp; protection &amp; love"                      "Self-empowerment of daughter's body"                      "The importance of a girl's voice and connection with her body in sexual abuse prevention"                      "I need to focus more on nurturing my daughter's sensuality and physicality to encourage her capacity to have safe sexual relationships later"</p> <p><i>Strengths and passions</i>                      "Celebrating my daughter's strengths and interests"                      "The importance of passion and how to nurture it."                      "Honouring our girls."</p>	<p><i>Anger &amp; regulation</i>                      "ANGER reflects unmet needs. View anger differently."                      "All behaviours are strategies for meeting our own needs"                      "Understand now child anger is an expression of feelings caused by unmet needs"                      "The importance of a child's needs to be met to prevent anger. To have some control, and similarity of adult and child"                      "Learning about regulation and how anger affects the brain"                      "I have learnt better ways of getting my children to vent their frustrations and anger."                      "Understanding anger and practical ideas to help regulate – help our kids regulate"                      "Using sensory tools like hearing and touch"                      "Sharing and hearing tools of how to manage anger and calm down"</p>	<p><i>Oppression/ stereotypes</i>                      "The feeling from the world towards them of oppression. Hold their heart tender"                      "I learned to let go of the stereotypes – don't teen bash"                      "Better understanding of the negative power of teen models/ words within our society and the importance to change it"</p> <p><i>Novelty/ adventure</i>                      "Teens need exciting risk-taking adventures"                      "The importance of stimulation"</p>

*Understanding anger workshop*

Participants at the one-day workshop on Understanding Anger were asked to fill in 'Before and After Stories' at the end of their day.

A common theme was that the workshop had created a shift from feelings of being overwhelmed and afraid of anger, to a greater confidence based on new awareness, understanding and practical strategies. Below are some examples of comments and images from the 'Before and After Stories'.



Before: "Anger felt scary, unknown, shameful, overwhelming"

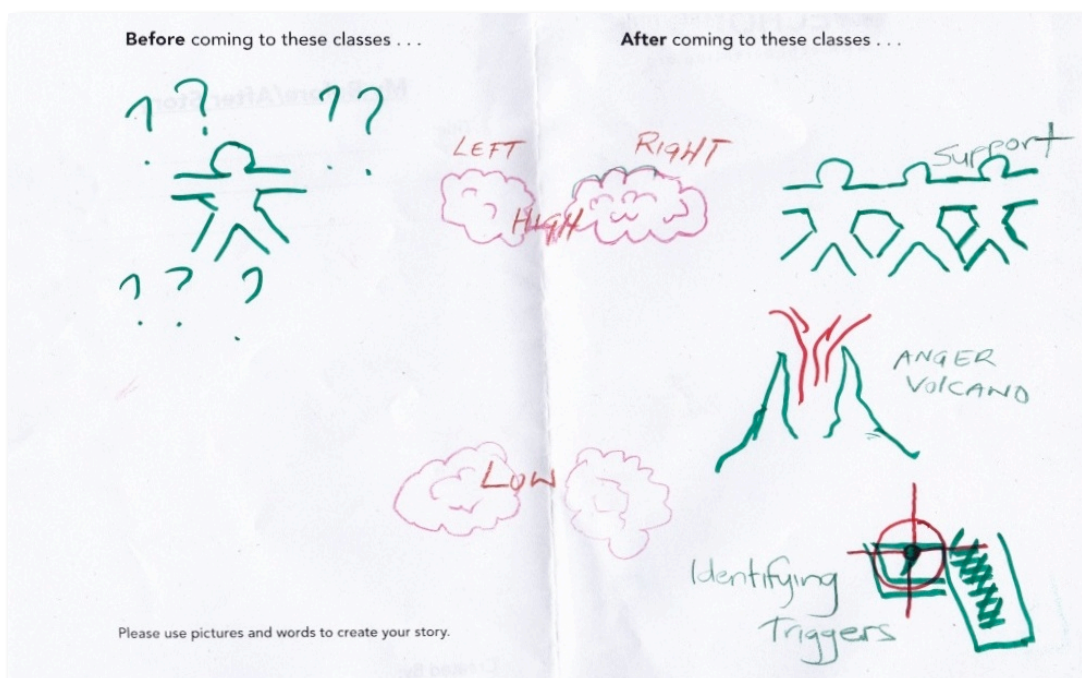
After: "I feel an acceptance of my anger and empathy for the feelings and needs that arise from my children or my own. I feel more confident with the language of empathy in chaotic situations. I have new tools to try to regulate my anger and will try sensory tools for my children. I am now open and curious to my anger."



Several stories said that new tools and strategies had been gained.

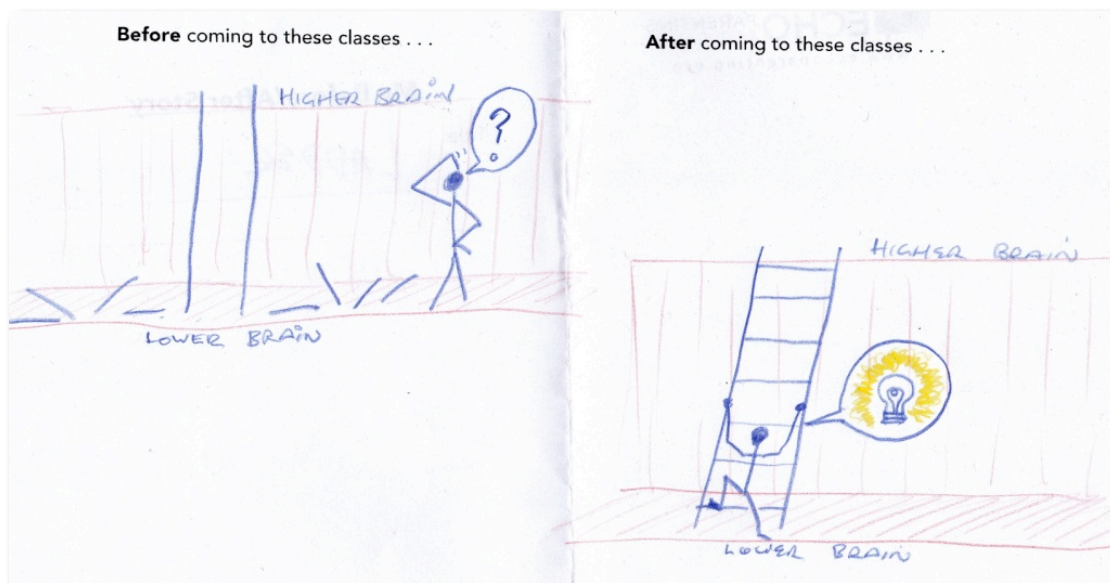
Before: "I found myself overwhelmed and not a clear picture and knowing on how to solve anger situations I find myself or my children in."

After: "Not so overwhelmed and have learnt new tools on what to do in anger situations. Such as use my support people I have in place around me and not be too scared to ask for help."



Before: *"I was struggling to understand why my tolerance level was so minute and the impact it was having on my very young son. Although I had been trying very hard to listen to my body I was very unaware of a new language and strategies I could use to help regulate myself and my son. I was not being the adult on many occasions but struggling to change my habit."*

After: *"I have been given some very useful tools, strategies and most importantly understanding and empathy for situations that arise at home. I believe I now have a clearer understanding of my own triggers, and can really apply these tools to commit to re-wiring my brain. Kia ora."*



For some people, the workshop reinforced the need for further work:

Before: *"Little unsure what to expect. I feel I have further issues concerning anger management. Already seeing counsellor for these problems."*

After: *"Need more classes".*

One person was hearing about strategies for the third time, and finding that the tools were only now becoming clear and useful.

*"It takes time and repetition for this information to break through the dominant paradigm embedded in my brain. It's the 3<sup>rd</sup> time I have heard about regulation techniques, and the first time I have thought that I could actually do that. And now I have to do it... It was really helpful today to hear that 1) This info re: anger constitutes a practice i.e. a daily practice, not a magic wand and 2) To make a list of 3 practical strategies of action to take home..."*

#### Mana tāne weekend

Men at the Mana tāne weekend also created 'Before and After Stories.' These indicated a shift in paradigm around being a parent:

Before: *"My agenda as a parent had a primary concern. This led to confrontation with my children at times. Parenting dominantly with 'My word goes!'..."*

After: *"My strategies of parenting are shifting towards one more of role playing, support and guidance. Instead of my agenda ruling situations, flexibility and empathy have often led to the same result without conflict or anyone feeling hard done by."*



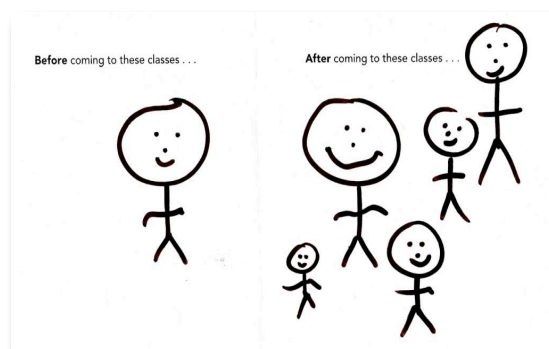
For one man, there was a sense of opportunity to apply this shift to the next generation of mokopuna:

*"I mua mai o taku haramai ki te wānanga nei i pōhēhē au, he pai noa iho taku whakatipu tamariki, ā tinana, ā wairua. Kua kitea ētahi āhuatanga kāore e tika, kāore e tautoko ana i te tipu tika o ngā tamariki. Mena i mōhio ētahi o ngā kōrero nei pērā i te 'empathy' akene pea ka pai ake taku noho tahi me aku mātāmua. Ko aku mokopuna pea ka whai hua i taku haramai ki tēnei wānanga."*

Reflecting on the past was part of a shift towards a more hopeful and positive future.



Several men expressed in words or images an appreciation of an opportunity to share experiences with other tāne:



Before: *"I was yearning for a space to share my experience of being a tāne and a father that was safe and where there could be an exchange of thoughts on how to better support my whānau and myself."*  
 After: *"I experienced this and look forward to sharing in the continuation of this space to support and be supported."*

Men involved in the core organising group were interviewed at the end of the year to reflect on the men's events. Positive aspects they noted were that some new faces were present at the men's weekend and at the community focus topic sessions, including Māori fathers. The depth of the conversation was identified as a particular benefit from the weekend:

*"There was a window of opening about men talking... people were willing to engage, open to try something. The environment was safe – the space, how it was conducted. Men getting together consciously to talk about relationships – I think that's helpful."*

For those who had already attended sessions, the messages were getting clearer after hearing them again.

*"The meetings seem to be getting a lot easier – going over things a few times."*

There was a smaller turn-out for the intensive men’s weekend this year than in 2011. Men from the organising group thought this could be partly attributable to a key ‘recruiter’ being out of town in the week leading up to the event, and to the absence of a kaumātua from the kōhanga due to a long illness. One strategy suggested was to ask women to encourage their tāne to come along. The need was also expressed to find the right setting for men to get together (e.g. a ‘shed’ style environment), with the possibility also raised of reaching fathers through youth activities.

*“You need a place for men to come and be free – like the shed. Have a youth group, parents come too, sit in the outside yard, have a bit of a barbecue. Social – make them feel comfortable there.”*

One woman reflecting on the experience her tāne had at the weekend said she thought it was a very big shift for men to see themselves operating out of a new paradigm:

*“Mō ngā tāne ka whakaaro, mēnā ka uru ki te kaupapa nei, mēnā ka kawea, me whakarerekē au i tōku ao katoa. He āwangawanga pea mō te mana o te tāne. E whakaaro ana kei ā ia te tikanga whakahaere. Ehara i te takahi tamaiti tētahi ara whakaatu i te mana tāne. Mā te tāne tonu e kawea.”*

#### Training for professionals

The training for professionals included a service providers’ workshop ‘The Effects of Trauma and the Protective Factors’, and training for the early childhood sector. A day of training was also provided to the full staff of Raglan Area School in August, who reflected on this at a follow-up staff meeting in October. This is reported below in the section *Ongoing support*.

#### Service providers’ workshop

Participants at this workshop created ‘Before and After Stories’ (see Appendix 2 for a template).

Several participants said in their stories that while they already had some concept of a nonviolent philosophy, the workshop gave them practical skills to put this into practice.

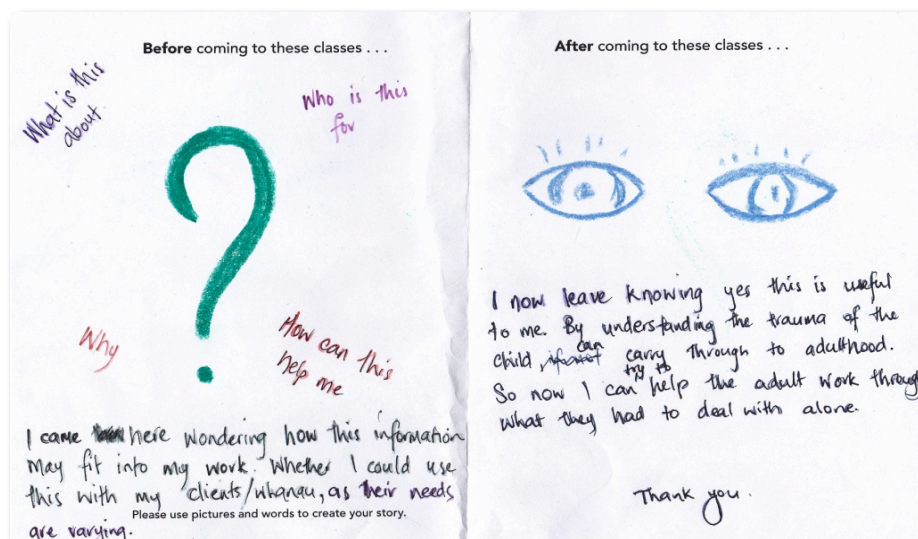
*Before: “I had already taken on a philosophy of non-violent care/ parenting, but did struggle with knowing how to implement this fully.”*

*After: “...Look forward to implementing new approaches in professional practice, also in personal life with my own children. Through consistently working with students, children, whānau and teachers I hope to see positive change, less traumatised children, greater learning, more happiness.”*

Others were more doubtful before they came, but experienced a shift while on the workshop.

*Before: “I was open to learning but unsure about the concept of the dominant paradigm and unsure about strategies that could be used for parenting that didn’t involve consequences and rewards. I was really interested in Ruth’s work and keen to learn more, but a little sceptical.”*

After: "I feel I have a good understanding of the two different paradigms and can clearly see the impact of the dominant paradigm/ culture in society. I enjoyed learning about 'childism' and found this helped to put the way we in society treat children into perspective. I found the protective factors and 'tools' of the nonviolent paradigm useful and enjoyed observing role plays as demonstrations of how these can work. I think that this is transferrable not only to interactions and relationships with children but also into my workplace where as a manager I can have 'power over' my staff. I know I will put into practice what I have learned over the past two days and intend to have a feelings/ regulation basket and use the OFNEEDS acronym to guide my interactions. I enjoyed Ruth's style, delivery, passion and sharing of her own experiences – this was key in cementing my own learning."



Before: "Have been living mainly in the main paradigm of authority figures... Felt that for many people turning around lifelong behaviours was not possible."

After: "I see the power of language in empathetic situations. I understand:

- the procedures to 'heal' a situation or another person through empathy and the strategy of OFNEEDS
- that viewing another paradigm highlights the extreme weaknesses of the one that the majority of us live in
- that attachment builds resilience and that we can turn around the lives of the majority if this powerful work is taught in our communities."

This shift was echoed in check-out reflection comments:

"I was a hater when I came here. I hated on the parents of the children that I care for, but now I have a bit more understanding of where they're coming from."

The check-out reflection comments also noted the potential for wider implementation of the philosophy and the need for ongoing support.

"I wish there was a Ruth in New Zealand so she could talk to teachers and maybe next time we can invite all the social workers."

"I'm interested in different levels of implementation and how to change it in society, not just individuals. As a collective we have been empowered to go out and make a change. It's not only how to do that but deciding to do it."

### *Early childhood and primary teachers' professional development*

During August, Ruth offered a workshop for early childhood workers (one day in Whaingaroa), and also visited student teachers at Unitec, and at Te Wānanga o Aotearoa in Hamilton (a presentation, where no feedback was collected).

### *Early childhood professional development day at Te Mauri Tau*

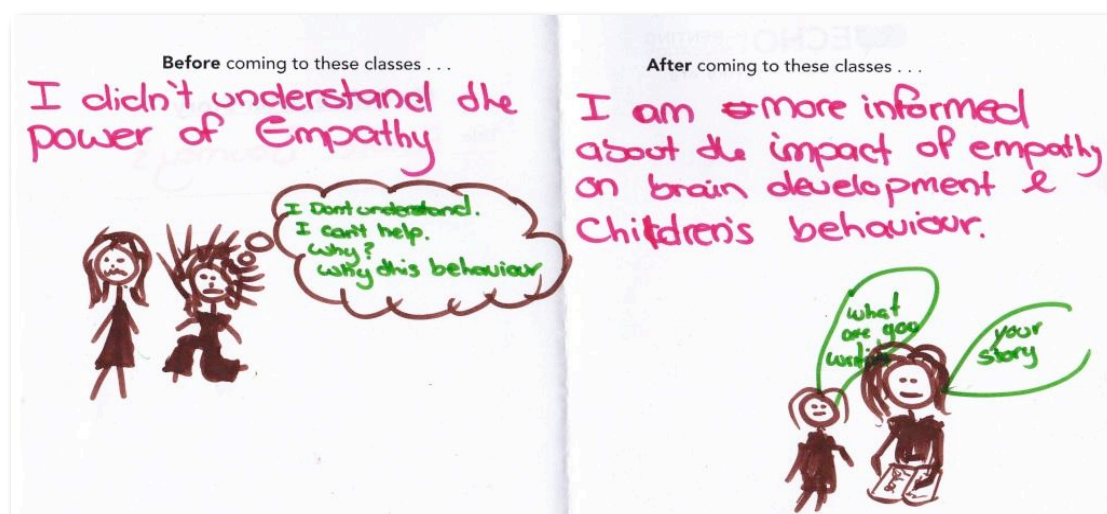
Participants in this one-day intensive created 'Before and After Stories' about what the experience meant for them (see Appendix 2 for a template).

Their stories showed that they had gained new insights into their interactions with children:

Before *"...I didn't think or believe that my interactions with children could possibly have a negative impact on children's well-being, mana and learning."*

After: *"I feel that I in fact have a long way to go in terms of effectively communicating with children, to understand their feelings and emotional well-being. I feel inspired to reflect on myself and specific scenarios that have occurred in my teaching practice. The biggest thing I will take away with me today is REGULATION - ensuring that I take the time out that I need so that I can deal with situations in a positive manner as opposed to taking these scenarios personally."*

The importance of empathy as part of teaching practice was central to many stories:



Before: *"Felt inner frustration at times with how I coped in challenging situations with children's behaviour and reactions to certain situations. Feeling helpless with regards to how colleagues deal with children, but knowing something needs to be said. Knowing in the past that there was a better way – needing to break a cycle."*

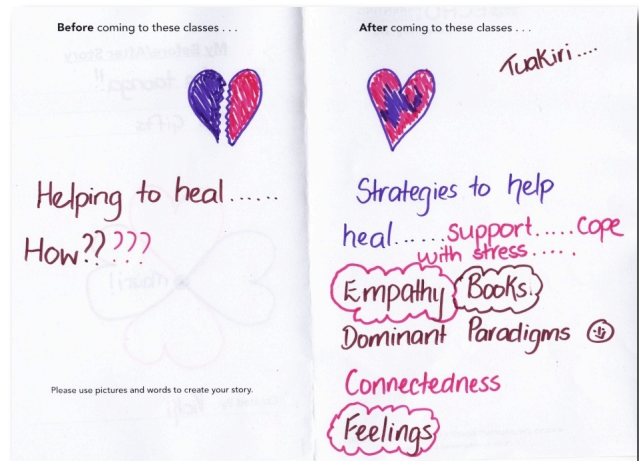
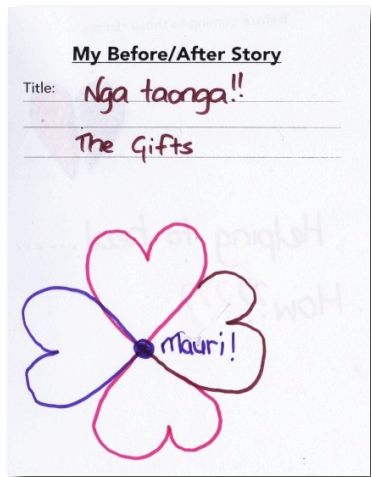
After: *"Emotional intelligence. Aroha – showing, feeling EMPATHY. Putting myself in the child's shoes – really, truly trying to understand what he/she is feeling.*

*Embracing, recognising and acknowledging this – allowing the child to know that I see them, I am there for them, to help them get in touch with their emotions."*

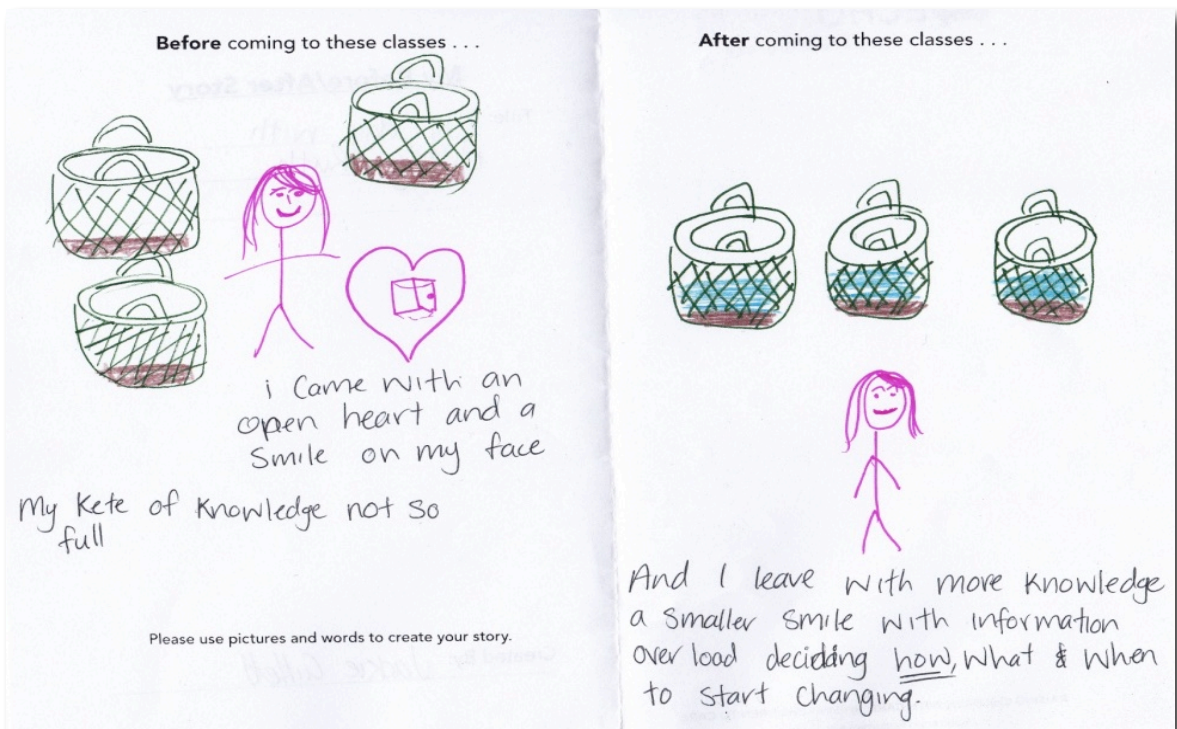


Participants picked up strategies for working with children, whānau and for their own self-awareness:

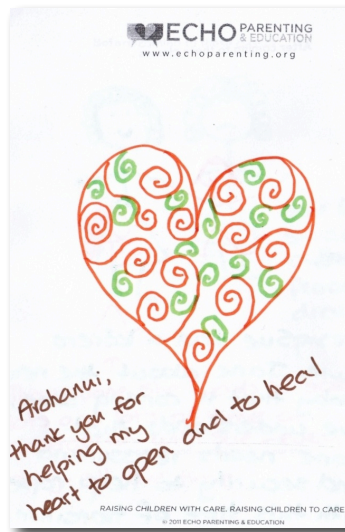
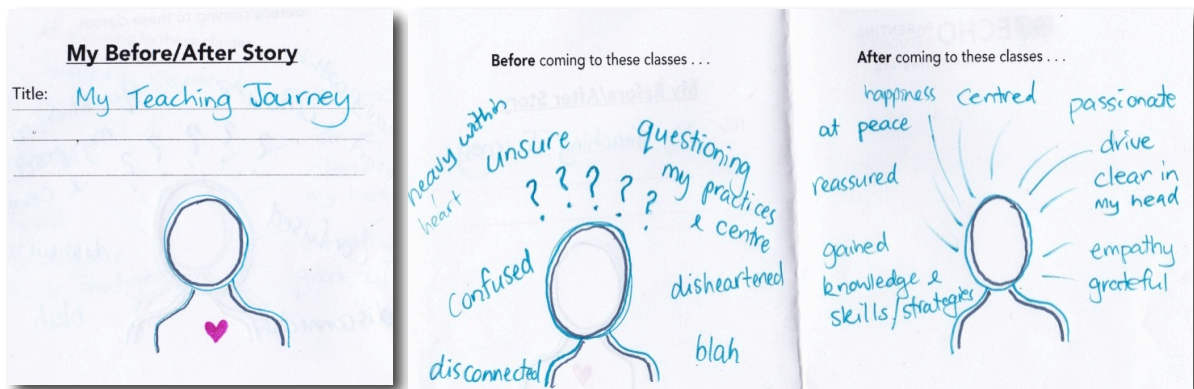
*“I learnt the importance of teachers working with tamariki having a clear understanding of how their childhood can affect the way they teach. I have learnt strategies to support children in understanding their feelings. I have learnt strategies to support whānau in helping to understand their tamariki. Can’t wait to get started.”*



For some participants, the experience was challenging.



Others found the experience uplifting and healing.



### Unitec students

After their time with Ruth, Unitec students provided feedback on their experience, which they wrote on blank cards. The exposure to the NVP philosophy made these trainee teachers reflect on their current practice and understanding:

*"Kia ora Ruth, Thank you so much for helping me in opening my mind and heart up to children. Today has given me a completely different view on what my role as a teacher is. Very inspiring and has made me realise that my own experiences are so much a part of the influences I will have on children - also how I address some of these experiences. Ka kite x"*

*"He mihi tino mahana ki a koe e te whaea, e te kuia. I admire your knowledge that you have given and shared with us today. Today I felt was the first time that I realised that I am shaming children, threatening children and letting my emotions and feelings interfere with dealing with children's needs and focusing more on the behaviour of children. Today you have inspired me to think about regulation and continually have the child's needs in my mind. I also understand that making a change in my practice won't instantly happen but now know the importance of reflecting on these things and scenarios that do occur and remember what I have learnt here today. Arohanui Whaea Ruth xo"*



The trainees appreciated the concepts and practical tools to apply both professionally and personally:

*"Kia ora Ruth. Thank you so much for sharing your expertise so generously with us today. I especially enjoyed the work we did on emotional literacy and regulation. Thank you for the technique you gave me for reconnecting with my daughter. Arohanui".*

*"Kia ora Whaea Ruth. It was a pleasure to have this workshop with you today. I now have a new knowledge that I hope I will be able to share with my colleagues to develop better ways to interact with the tamariki (children) during times of stress to create resilience and teach regulation. Thank you for teaching me the importance of empathy, and the important role I have as a teacher to help children develop cognitive pathways. I look forward to bringing empathy books into my practice. Kia ora, thank you."*

Some feedback reflected growing self-awareness:

*"Kia ora Whaea Ruth, I really enjoyed today's workshop. It really inspired me a lot. I think it will be a long process for me to become a teacher that I want. Thank you!"*

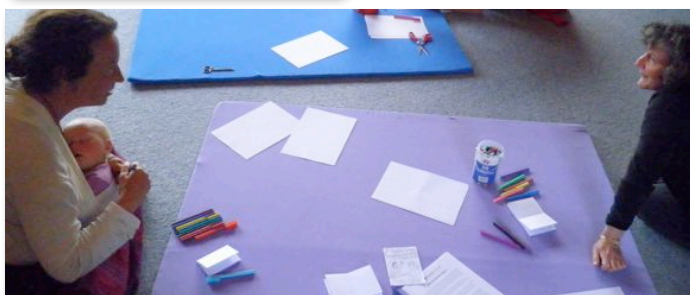
*"I will look at me as an emotional coach for my children and I will not let my unfinished business affect my connection with children. THANK YOU, KIA ORA, GRAZIE AUNTIE RUTH for being part of my teacher/student/person development. Thank you for helping me OPEN MY HEART :)"*

### Ongoing support

Monthly support group evening meetings were held early in the year, and were well received by those who came, although numbers were small (4-5 people).



A new approach was then tried – offering whānau days for adults and children to come together and have fun, reconnect, and refresh on the kaupapa of nonviolent parenting. The first day, held in August, was attended by several local families. Informal feedback was that the day provided a valuable opportunity to be reminded of the kaupapa and to take part in child-centred activities. The second day was held in December. Only four whānau attended, possibly due to the time of year and the method of contact (through an email list). Whānau who came enjoyed blowing giant bubbles, learning to make empathy books and the ‘taonga trail’ (taking photographs of activities at four different sites, and recording feelings that arose along the way on stones or shells).





Representatives from Te Kāhui Mana Ririki also visited on this day. They appreciated the opportunity to observe, take part and understand more about the kaupapa of Poutiria te Aroha.

One person interviewed reflected on the critical importance of ongoing exposure to the kaupapa:

*"I do want to maintain this knowledge and the only way is to be involved with Poutiria te Aroha – to be around the environment that will sustain this. It's only through practice, being around people talking that way – being in a culture of care, immersed in it."*

Having ongoing practice and support with the ways of speaking with children was also noticed:

*"It's almost like you need the phrasebook – to know what to say in certain situations – being in this kaupapa is like going to a new country. Teachers need one, parents need one. I have tried to think about how I will speak in challenging times in the classroom. For example, rather than telling them to shut up, saying: 'This noise level isn't working for me right now because I'm finding it hard to concentrate.'"*

Due to the connections made in training and support events, team members are now more likely to be approached informally or during chance encounters in the community, to discuss parenting issues and scenarios. A fortnightly slot on the local radio was also offered to broadcast to the community about the kaupapa. This served to keep a presence of the project on the local airwaves, as well as providing an opportunity to refine and communicate key messages about the kaupapa.

#### *Men's group*

A group of 3-6 men met several times as a support and planning group. They planned the men's weekend in August, and had a hui with two male teachers at the school to consider options to work with senior students. (This did not eventuate due to conflicting commitments at the school). The core group also planned follow-up events – a bike day for dads and kids, and two support group meetings for men.

The bike day involved a cross-country bike adventure for older children as well as bike/ trike/ scooter action for younger children at the local campground. While the day was advertised for dads and kids, in fact several mothers also came bringing their children, and stayed on. On reflection, one of the men organising this day felt that the whānau-oriented day worked well, and that what was important was that the Rōpū Tāne had initiated and organised the day. Another man felt the original intention was not upheld:

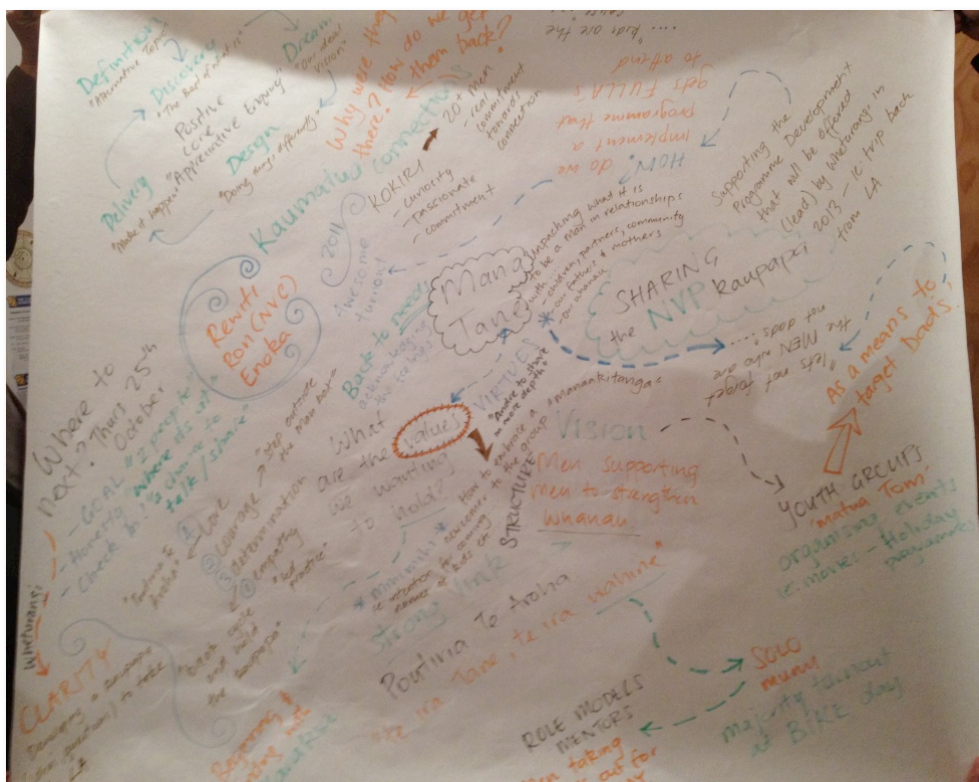
*"Intention is important – if we intend to have a dads and kids day – taking responsibility for that. As men we didn't claim it. I wonder if it's a confidence thing for us – that we can handle it. Our autonomy and being able to hold ourselves - it's easy to defer."*

The follow-up support group meetings were attended by the core group of men. At one of these meetings, ideas for a vision were brainstormed and the theme emerged of 'men supporting men to strengthen whānau'.

The men shared their vision with the Poutiria te Aroha team, making the following comments:

*“Our kōrero was wide ranging, encompassing many diverse kōrero as the photo illustrates. What is very clear is that we are all really committed to discovering ways to make the Rōpū Mana Tāne accessible, sustainable, and useful to a range of men, in a range of settings, including dads and those with no children. The main vision was consolidated, that we want to foster a group of men that support men to strengthen whānau, and ultimately the community. Supporting men to support children in particular was a topic that we discussed at length.*

*There was a real acknowledgement of the support of the wider Poutiria te Aroha and NVP whānau, and the desire for our group to understand the deep alignments of our rōpū in the wider context of the philosophy of Poutiria te Aroha.”*



During the planning phase for the Mana tāne weekend, the men reflected on how to encourage other men to engage with this kaupapa, and the discomfort that they observed in many men when they were asked to express themselves at an emotional level. They discussed whether there should be a mix of activity like carving or making a hangi with ‘sideways conversation’, interspersed with more intense talking and listening. The facilitator was wary that this sort of activity might occur at the expense of the facilitated group conversations. However, reflecting later on the year, he saw a place for these types of activities:

*“One of my most special experiences was going out with a couple of the guys for an early morning kayak – these are intimate activities when conversations do happen. And it is possible to make these sort of activities a bit more intentional – we might say: ‘This is a men’s group trip to kayak somewhere, have lunch, and then we’re going to talk in an organised way. And through the day we’re going to have some simple*

*guidelines and help each other stay on it – like we'll try and go the whole day without teasing or name-calling, and if we do, we'll just remind each other'. We can do that in family day settings too – 'Today we're going to do such and such activity, and everybody's going to try not to yell at their kids, and we're all going to try and support each other'..."*

This was an ongoing topic of reflection at the end of the year for the man doing professional development in Los Angeles and observing men's group activity there: *"The shame around sharing feelings is it in a nutshell – it's uncomfortable and they don't want to go there ever, and I am pretty sure most men are in that boat. Yet the only way I can see it working is to provide a support group where you can actually sit down and talk in a safe environment. It's hard – you know what needs to be done but it's getting them there..."*

While doing professional development in Los Angeles, he had observed techniques the leaders of men's groups were using there. At a basic level, he noticed providing food on arrival helped men to feel comfortable. Once settled into the group, a technique employed was to play out dialogue using puppets, then ask men for their reactions, and reinterpret their feedback using feeling words: *"So you were feeling..."* Another approach was to start by exploring some of the conceptual principles, rather than jumping straight in at the emotional level – e.g. helping men understand children's behaviour as a strategy to meet their needs.

The idea of sharing concepts in a men's group was attractive, but the real benefit was still seen to arise from the deeper sharing: *"We can talk about the brain, about the effect of trauma – men are logical thinkers, they like to have information. But even for myself, I need that men's group space. That's what we need."*

This value of the experience for men to listen deeply to each other was reiterated by the lead facilitator of the men's weekend in reviewing the year's work. *"It was engaging, it was warm, it was meaningful, and the experience had an impact on those dads as individuals – even people who said they didn't want to be there said they got a lot out of it."*

While the events had a degree of impact on people, there was still a need for ongoing support from other men: *"The men come, they have a real experience, and there is a new understanding that comes from talking in that deep way with each other. But sustaining a way for men to look to other men for emotional support throughout the year – that is still not happening – they turn back to the women in their lives for that emotional support. Yet the kind of support that men can give one another is different, and it's special".*

One observation was that in a small town, people have to be a little careful about how much they share. *"People really know each other's business here – it's not like in LA where you can really talk about stuff going on, and there's no risk of bumping into people again".*

The advantage of working in a small community, on the other hand, was the very real opportunity for the message to be reinforced through multiple channels.

*“When we talk to the teacher, and the mother, and the social worker as well as the dad, there’s a good chance the child will experience a different approach from more than one person in their life.”*

A further comment was about endeavouring to reach *“the average guy and his mates”*. One approach that is having some impact in Los Angeles is incorporating an element of parenting education into a broader LA Fathers programme aimed at helping young fathers to get employment. This is a well-funded project that has stretched over a long time period.

In terms of delivery of the men’s events, the facilitator was considering applying some techniques used in the LA Fathers programme, including more individual reflection activities, which might or might not then be shared with the group. *“I think there is value in reflecting individually first, rather than the main emphasis being on the sharing part – because just because you didn’t tell the group doesn’t mean you didn’t go there.”*

Another idea was to include some straight content delivery, and then follow this up with group activities. This was because one of the challenges of the men’s weekend was in trying to achieve two purposes - conveying the concepts of NVP, as well as providing the opportunity for men to share and support one another.

One observation was that the programme development and organisation is currently being carried out by women, and there is currently no single person focused on organising the men’s stream of work. In 2012, resources were available to support men’s group organisation; this area could be reviewed in 2013 to ensure a dedicated focus to this part of the programme.

In reflecting on their conversations during the year, one of the organisers of the men’s group said that the core group of men were very committed to providing support to the man currently in Los Angeles to begin facilitating in an encouraging environment upon his return. He also saw opportunities to raise the profile of the kaupapa through articles in the local community newspaper, ideally linked to promotion for an event. This could include whānau days, guest speakers or workshops. Another idea was to have a presence at the Maui Dolphin/ Recycled Raft Race festival day held annually with strong community turnout. A facebook page was seen to be useful once there was a level of activity established. All of these opportunities could help a range of people connect with the kaupapa, including through informal interaction where they could meet people involved and get comfortable with the programme. Further planning meetings will be necessary to shape ideas into a plan for the year.

Towards the end of the year, one of the local men began to implement a long-held plan to organise activities for youth, with a view to opening up a space for conversations with their fathers also. The first event to be run was a course making carved wooden taonga, attended by thirteen young people ranging in age from 9 to 16. Several fathers asked *“When will the adults’ course be run?”*, so this may be another strategy to get men together for conversations in an informal setting. The core group of organisers for the Rōpū Tāne have expressed their support for this ‘youth and fathers’ type of initiative also, with a view that this can

provide a place for youth to see different male role models, and for men to talk with one another. Conversations have also begun about exploring how the nonviolent philosophy can be shared with youth to reduce bias and exclusion, and this will be an area for further development in 2013.

*Ongoing support for the local school*

With the support of the Principal and senior management of the school, a teacher-only day was offered by Ruth and Brian at Waingaro Marae on Empathy-Led Classroom Practice. Feedback was not collected on the day, but as part of ongoing support for the staff, Poutiria te Aroha team members attended a full staff meeting in October to follow up on the day. This meeting was led by one of the teachers, who used a learning-to-learn model he had developed with the acronym SMILE for Strengths, Mindful habits, Important needs, Learning/ teaching strategies and Emotions and empathy. The staff then applied this model working in their syndicate groups, by reflecting on the day at Waingaro and their teaching practice, and identifying what further ongoing support they would like. The questions asked, and a summary of responses, can be seen in the table below.

Table 5: Reflections from school staff

<p><b>STRENGTHS</b>  <b>What were the strengths of the PD at Waingaro?</b></p> <ul style="list-style-type: none"> <li>• Food</li> <li>• Local marae setting, feeling of comfort and connection, being together as staff</li> <li>• Deep and challenging content</li> <li>• Information on the brain and trauma</li> <li>• Variety of presentation styles</li> <li>• Practical application to classrooms e.g. strategies for regulating</li> <li>• Self-care as a kaiako</li> <li>• Links to kaupapa Māori, tuakiri</li> </ul> <p><b>How does our kura acknowledge emotions/feelings and meet needs?</b></p> <ul style="list-style-type: none"> <li>• Restorative practices</li> <li>• Emotional literacy</li> <li>• Networks within staff are supported</li> <li>• Separating behaviour from student</li> <li>• [One group left this blank]</li> </ul>	<p><b>MINDFUL HABITS</b>  <b>What are you seeing or doing differently since that day?</b></p> <ul style="list-style-type: none"> <li>• Awareness of trauma/ being mindful of how life outside school may affect learning</li> <li>• Being empathetic/ tolerant</li> <li>• Emotional literacy/ naming feelings</li> <li>• Helping students find ways to self-regulate, take down-time</li> <li>• Reading children’s state/ āhua</li> <li>• Ruku hohonu āku pātai/ deeper questioning</li> </ul> <p><b>Presently (and historically) how do we as a school/teachers mindfully work to develop empathy and emotionally literate students?</b></p> <ul style="list-style-type: none"> <li>• Smaller class sizes, small community and a small school - get to know kids</li> <li>• Restorative practices</li> <li>• Linking to school values and key competencies</li> <li>• 'Pastoral care' - sharing something of ourselves</li> <li>• Naming feelings, questions/ pātai</li> <li>• Observing/Āta mātaki kia tautuhi te āhua o te tamaiti</li> </ul>
<p><b>IMPORTANT NEEDS/I NEED</b>  <b>What needs were met on the day? What motivated you?</b></p> <ul style="list-style-type: none"> <li>• Information about the impact of trauma on brain development</li> </ul>	<p><b>LEARNING/TEACHING STRATEGIES</b>  <b>Are there any strategies you have used or taught to work with emotions/feelings and needs?</b></p> <ul style="list-style-type: none"> <li>• Calm talking to encourage talking about feelings</li> </ul>

<ul style="list-style-type: none"> <li>• Honesty/ personal journey shared</li> <li>• Reminder of core beliefs of care and respect for another human being</li> <li>• Confirmation of ideas, thoughts</li> <li>• Whakawhānui/ whakatūturu i tōku kete poutiria o te aroha</li> <li>• [One group left this blank]</li> </ul> <p><b>What do you still need?</b></p> <ul style="list-style-type: none"> <li>• More knowledge and resources/ rauemi for teaching e.g. emotions cards, emotional literacy games etc</li> <li>• Time</li> <li>• Support</li> <li>• Training</li> <li>• Practical application</li> <li>• [One group left this blank]</li> </ul>	<ul style="list-style-type: none"> <li>• COAL attitude – Curious, Open, Accepting, Loving</li> <li>• Self-regulation</li> <li>• Social sciences, literacy</li> <li>• Student voice</li> <li>• Learning styles</li> <li>• Thinking strategies</li> <li>• Hā ki roto, hā ki waho, karakia, tuku kupu whakamihi</li> </ul> <p><b>Was the day at Waingaro helpful in providing you with strategies?</b></p> <ul style="list-style-type: none"> <li>• Yes, ideas for developing strategies but more practical strategies would help - a process for effective conversations for certain situations</li> <li>• [One group left this blank]</li> </ul>
<p><b>REFLECTIONS</b></p> <p><b>What feelings do you have in general?</b></p> <ul style="list-style-type: none"> <li>• Positive, reassured, open minded</li> <li>• Humbled to take journey with staff</li> <li>• It was deep - felt emotionally drained, but also invigorated and ready for taking it on board</li> <li>• Overwhelmed</li> <li>• We are "ahead" in terms of NZ regarding being personal, empathising, restorative practices</li> </ul> <p><b>What is still challenging for you?</b></p> <ul style="list-style-type: none"> <li>• Time as a teacher/ in class setting</li> <li>• Kupu/ knowing the language to use with students</li> <li>• Making restorative practices work with restorative consequences - restoring relationships without consequence means that if some students (and/or teachers) do not want to restore relationships, future relationships and learning are all compromised</li> <li>• School need: place within KAMAR for record-keeping of positive work done restoratively with students. Currently KAMAR records only show the negatives for students transferring.</li> </ul>	<p><b>What would strengthen your understanding/ practice of this kaupapa?</b></p> <ul style="list-style-type: none"> <li>• Knowing the kaupapa before the day to mentally prepare</li> <li>• Practical application: seeing scenarios/ examples in practice/ in-class role modelling/ conversations to be had in tough situations/ practice time with support</li> <li>• Progression for levels - needs to be woven into our curriculum</li> <li>• Having the word bank</li> </ul> <p><b>Other thoughts?</b></p> <ul style="list-style-type: none"> <li>• Difficult and difference in American perspectives</li> <li>• Repetition with restorative practices work - more helpful to build on what we know already</li> <li>• Difficult to accept that all learning difficulties are due to "trauma" without acknowledging other reasons</li> <li>• Reading material/ resources we can try and trial</li> <li>• Sharing with our whānau</li> <li>• Progressions for each year level – how to teach this, what to expect from students at each level</li> </ul>

At the meeting, kaiako from Te Rōpū Aroha ki te Reo (the immersion unit in the school) expressed appreciation for the opportunity that the day at Waingaro gave for the whole staff to become more conversant with this kaupapa, which they had been exploring for some time. Other teachers voiced a similar sentiment, that it was good to have an opportunity to explore the kaupapa together. While the setting of the marae and the connection this generated was appreciated, in reflection one teacher thought that it was difficult to do justice to the kaupapa of the marae and the kaupapa of the hui all in one day.

In a separate end-of-year interview, kaiako from the Rōpū reflected on their involvement with Poutiria te Aroha and identified several points of contact for training and support for them during Ruth and Brian's visit in August:

- Attending the kōhanga training day for whānau as a parent (1 kaiako)
- Attending the whole-school staff professional development day on Empathy-Led Classroom Practice (all 4 kaiako)
- Hosting a follow-up hui with Ruth for interested teachers in the school (all 4 kaiako of the Rōpū plus 8 other teachers)
- Ruth attending the Rōpū staff hui (all 4 kaiako)
- Mentoring session with Ruth (1 kaiako plus 1 kōhanga staff member)
- Attending wānanga reo and the Poutiria te Aroha trial delivery at Te Mauri Tau (1 kaiako)
- Attending the Brainwave conference to hear Dr Bruce Perry speak about brain development (1 kaiako)

In addition to the August events, Poutiria te Aroha project team members travelled with a group of students and kaiako from the Rōpū on their trip to Parihaka.

Feedback from these kaiako indicated that they were implementing strategies in their classrooms based on their understandings of this kaupapa.

There were several techniques they were using with the tamariki which they identified as 'self-regulation strategies', including:

- Straight after lunch breaks, taking the tamariki for a quiet walk in the bush
- Lining the tamariki up at the door to breathe and calm down before entering the room
- Having tamariki come in and do silent writing about their feelings
- Having tamariki come into a darkened room after breaks and lie down, breathing slowly while karakia were recited. This would be followed by reading to the class, an art activity or mahi whakarongo. Kaiako identified that for older children 'tuhi pu' (practising drawing letters) could be calming, but for younger children it could be frustrating
- Breathing exercises in class (also used in kapa haka practices)
- Feeding the tamariki strategies around how to release their feelings
- Having a 'safe spot' where tamariki can go to calm down, and teaching others around them to let them be, or how to support them to regulate
- Teaching tamariki coming into the class with 'big energy' to take it outside and release it, and come back when they are calmer.



Some strategies were aimed at preventing situations before they arose:

- Talking about whaingā (goals) with the tamariki who are often getting angry at kura – to encourage them to think about what they can do
- During kaiako planning for the following year, sharing thoughts about strategies for best supporting tamariki with “*challenging behaviour*”
- Identifying tamariki who may be disregulated on arrival: “*When they come in and you can tell what they’re going to be like – having a quiet word before karakia – reassuring them they are in a safe space and can talk to you*”
- Building connections: “*Making sure your relationship is tight with the students*”
- Meeting their needs for fun and physical activity: “*Tukuna rātou kia mahi tetahi mahi koa*” e.g. letting boys run outside with a ball to release energy

The kaiako also identified ways they were approaching tamariki to work through their feelings:

- “*Talking with a boy one at a time and touching base with their kare-a-roto – encouraging them to share their feelings*”
- “*Sometimes just a hug – to feel felt – sometimes they don’t want to talk*”
- “*When you do react, taking the time to speak to them afterwards – not just leaving it*”

Kaiako reported some tamariki were now able to identify their own strategies, for example saying “*I was upset, so I went and breathed and now I am ready to talk to you*”, or “*I need to move away from those tamariki and come work by you*”. They observed that girls were more easily able to find words to describe their feelings, while boys were readily able to forgive, hongi and carry on. They reported on individual tamariki who were now having fewer violent outbreaks or reacting less strongly, and kaiako had noticed that different tamariki had specific ways of regulating their emotions. The kaiako felt that there were stronger and more positive relationships developing amongst the tamariki.

Kaiako identified questions they used with the tamariki to process a situation. Rather than the basic question they might have fallen back on previously “*Kei te pewhea?*” they might now ask:

- *What happened before then?*
- *When that happened, how did you feel?*
- *Who else is involved?*
- *How do you think the other person’s feeling?*
- *What happened to make you feel how you feel now?*
- *What else could you have done?*

These questions reflect the Restorative Practices programme that has been part of school policy for a number of years. Pouritira te Aroha was seen to have enhanced this policy and procedure with a stronger focus on acknowledging emotions.

One of the kaiako teaching younger children used cards with feelings words and facial expressions on them to help tamariki name emotions. She described her learning based on this experience:

*"We can get the cards and go 'what was in there?'  
It starts with 'someone did something'. 'Was that Ohorere?'  
Then there is a fleeting moment of hurt – 'Aue – Mamae!'  
Then there is a long time of Riri, and then they go to Pouri. We can catch them at Riri  
and help them to Pouri fast. If they stay in the Riri the long time of cortisol in the  
brain is bad for them."*

One observation made by kaiako is that in these situations they often fall back into using English with the tamariki involved. They requested further support in developing sentences and vocabulary to use in Māori. Another issue is that while kaiako are having success with the NVP strategies themselves, they found the tamariki often react negatively to relieving teachers coming into the classroom.

Kaiako also found it challenging to have enough time to work through situations with individual tamariki when they had the whole class present. They felt the OFNEEDS process was long and this was impractical at times. Their 'short-cut' was to give the child time out, and when they had calmed down, to ask:

- *"Kei te pai koe – are you feeling alright now?"*
- *What can we do if it arises again?*
- *How can you let me know how you are feeling?"*

They would also touch base again with the child before going home, once they themselves felt calmer. Kaiako said that as well as being long, the process of working through feelings with tamariki consumed their own "energy, heart and soul". They identified the need to support each other and give each other empathy, but noted that time for them to hui together was limited.

One of the kaiako identified that she had found it useful for whānau to understand the actions of their tamariki from an NVP perspective:

*"They ask me 'Is my boy being naughty?' I say 'No, I think he needs to be heard. I get frustrated and upset too when I am not heard.' It's all about helping parents to understand that kids react to things that happen to them."*

This teacher was also enthusiastic about sharing the approach with beginning teachers (Provisionally Registered Teachers):

*"Get them and talk with them about the need for emotional literacy. Empower the teachers because they spend more time with the kids than their parents."*

Kaiako summarised their thoughts about the kaupapa:

*"He kaupapa mīharo tēnei, he ataahua te kaupapa, engari i ētahi wā he uaua te whakahaere."*

#### *Ongoing support for the kōhanga*

The three kaiako interviewed at kōhanga were supportive of the kaupapa of Poutiria te Aroha, and noted that the kōhanga had made a firm commitment this year to embracing a philosophy of care and respect for the tamariki:

*"On a management scale it has happened – we acknowledge that walking in here has to be a safe place. We chose that. Everyone was introduced to it. It was a conscious decision that we will give the best to our tamariki."*

*“What changed things here was the acknowledgement that we all wanted to make it better, and being kōhanga, it had to be us as Māori. We had to look at what we wanted and what the child needed.”*

The support of management and the need for all whānau to embrace this philosophy was acknowledged:

*“At kōhanga on a management scale it needs to be in place, to help the flow. Everyone has to have either an understanding or to have been introduced and acknowledged it. To know: this is how it is.”*

Kōhanga staff had attended a range of training and support activities. This included:

- The day at the kōhanga for whānau (2 kaiako along with whānau members)
- Understanding Anger workshop (1 kaiako)
- Poutiria te Aroha trial delivery (all kaiako)
- One staff member had attended several of the focus topic sessions for community members
- Another had attended a mentoring session with teachers at the school.

The staff had found application for much of the information they had gained. Ideas they had picked up included thinking about brain development, and mapping out a child’s ‘back story’ (the context that might be impacting on them at that time).

*“The brain information – it was intense – but I still go back to that – thinking, they’re in this part of their brain right now.”*

*“When we get into a situation and do the backlogging – to understand any child you need that. It would be good to do backlogging on most of the children here.”*

All of these staff were mothers and commented on their interactions with their own children:

*“After talking to Ruth at school I am now aware of where my point is where I know I’m going to lose it. When I think I’m going to go to that point I know just to turn it around. I would have been losing it four times a week at home and now I don’t. I don’t let things get to me like they used to. I saw there were better ways – not to react, to get up in arms – a better choice of words.”*

*“The anger day helped me and I’m not so bad now. I realised how I looked to my kids and where I got it from. My Mum and Dad’s anger – you can see who you take after. You think ‘Do I want my kids to look like that?’”*

They noted that practising this type of philosophy had caused changes at kōhanga.

*“Kaiako are happier. The flow of the place is happier. The tamariki are freer to explore, they have safety but fewer restrictions. We respect them; there is more autonomy for them as real people”.*

They identified the need for ongoing support.

*“We did it. Then we got tired. We need an injection – you can only feed off each other for so long.”*

*“After we acted out the dominant paradigm, I looked at myself, I tried for two weeks; then back to the old ways at home – it’s hard.”*

They also identified a need for words they could use in everyday settings at kōhanga:

*“When you’re working on the floor it’s harder to know what to say.”*

A series of posters were produced in the final term of the year (see example in Figure 4), and these were displayed at kōhanga, with copies distributed to whānau.



Figure 4. Example of a Reo Māori resource poster distributed to kōhanga whānau

Kaiako had not heard feedback from the whānau about the posters. They thought that it would be helpful to have a hui and talk through a scenario with whānau, then to write down what to say or do (a checklist or action plan), then draw the pictures, colour and laminate them. In this way, whānau would have the context and understand the use of the language in that scenario.

Kaiako expressed gratitude and appreciation for the support they had received: *“I love those hui. They have helped me so much to grow personally and professionally. So I’m grateful.”*

### Part 3: Developing our capacity and reach

Capacity-building activity in 2012 included professional development in Los Angeles, team-teaching the 10-week course with planning, debriefing and supervision, and strengthening partnerships through networking.

#### Professional development in Los Angeles

The beginning of this year saw the completion of one staff member’s time in Los Angeles, while another person left in November to begin a 3-month stint there.

Reflections recorded in the project scrapbook indicate that the stay in Los Angeles offered multiple opportunities to experience, and be trained in the kaupapa of nonviolent parenting:

- Formal training in the Parent Educator Certification Programme
- Attending weekly parenting classes and support groups
- Visiting the pre-school known as the 'Peace school'
- Attending presentations given by Ruth Beaglehole to a range of audiences
- Staying with a family practising nonviolent parenting.

Interview comments with the team member currently in Los Angeles also reflect this range of learning opportunities. In his case, attending fathers' programmes and a support group for professionals formed part of the suite of activity that was relevant to his own roles.

These visits to Los Angeles and the immersion learning have reinforced the learning and strengthened the commitment of those that have been there.

*"Shadowing Ruth allowed me to see her adapting the presentation of her philosophy for different audiences and answering a wide variety of questions from parents."*

*"I learnt so much [visiting the peace school] watching the interactions of staff and parents with children. I did not feel any of the tension that surrounds times when a child is punished or disciplined. There was an environment based on great respect for the feelings and needs of the children. This was a profound and hopeful part of my trip..."*

*"[Living with a family practising nonviolence] I could see what the reality of striving for communication and connection with empathy looks like, day to day. I had many discussions about choices and challenges around conscious parenting."*

*"It really builds the consciousness. Being around the parents and hearing their words, the language they use, the strategies for engagement."*

*"I didn't really get the importance of talking about feelings until now, knowing why and how it affects the brain."*

*"Hearing parents talking to their children in such a curious way – I am concerned that when I return, I will not be around it as much, I will not have the immersion."*

However the experience could also be intense, particularly as the parent educator course requires examination of one's own childhood experience.

*"The consciousness is overwhelming. Considering my own personal narrative has opened up the emotions. Processing this, going on this journey – it's hard to stay calm. Reflecting on the need to change – it's a challenge."*

#### Team-teaching experience

Having a team member complete the Parent Educator Certification Programme created the capacity to offer the basic nonviolent parenting curriculum back in Whaingaroa for the first time with local trainers. Team planning and delivery, along with ongoing support from Ruth and local supervision from a local counsellor were greatly appreciated and seen as necessary elements for safe and effective practice. Feedback from the course indicated that participants had learnt the key concepts and practices associated with the philosophy, providing confidence in the local training capacity.

This experience also created sufficient familiarity with the curriculum amongst the team to undertake a more in-depth exploration of how the key elements of the NVP curriculum related to concepts in Te Ao Māori. This exploration facilitated progress in the development of the model for New Zealand contexts, Poutiria te Aroha, culminating in its trial delivery in August.

### *Networking*

Links with Te Ataarangi created an expansion of capacity and a new dimension to developing Poutiria te Aroha through use of rākau (cuisenaire rods) – a successful pedagogical approach used in Te Ataarangi for learning language. Other contact with the Te Ataarangi network included a visit to Taranaki to the whānau of a kōhanga reo, following a request received after networking in 2011. Discussions also occurred with Te Ataarangi kaumatua during a trip to Sydney; their responsiveness confirmed there was a resonance with the philosophy of Poutiria te Aroha. Subsequently, presenting the kaupapa of Poutiria te Aroha to the Hui whānui of Te Ataarangi showed there was an interest amongst the wider network to explore this kaupapa. Twenty participants chose to come to the workshop, and most of them stayed through the whole day, rather than rotating to other sessions. Two waiata were written at the hui about the kaupapa following the presentation and workshop. Subsequently, people from Kaitia who attended the hui requested that the kaupapa be brought there to a whānau involved in a puna reo. Reflecting on this experience, one of the project team members felt that in addition to using the rākau, a critical link for Te Ataarangi members was that Poutiria te Aroha was seen as a practice that reflected ‘ngākau māhaki’ – a state of open-heartedness to which Te Ataarangi members aspire:

*“Ko te ngākau māhaki kei roto i nga kaupapa e rua. Kāore he rereke.”*

*“In Te Ataarangi, we always heard about this concept of ngākau māhaki, and now, through this philosophy, we actually see ways to achieve it.”*

Continued networking with agencies in Waikato and Auckland provided the basis for recruiting to the first training workshop for service providers in Hamilton. Feedback showed they had embraced the philosophy and found it useful.

The foundations for an exploration with the whānau at Parihaka Pā have been laid through project members joining a visit from the kura to Parihaka. Interest was shown for continued dialogue about the relationship between Poutiria te Aroha and the tradition of nonviolence established by Te Whiti o Rongomai and Tohu Kakahi at Parihaka.

Further evidence of effective networking came when researchers beginning a new project on traditional Māori childrearing (Tiakina te Pā Harakeke) initiated contact with staff working on Poutiria te Aroha. This resulted in a meeting between team members working on the two projects. While still in its early stages, the research project Tiakina te Pā Harakeke is expected to yield much information relevant to this programme. In early conversations the project teams shared ideas, for example the research team had made a conscious decision not to use the term ‘parenting’, since in Māori whānau it often was not the biological parents raising the children. The offer was made for Te Mauri Tau to hold one of seven ‘provider hui’ for the research project with a theme of exploring the traditional knowledge of

childrearing, to inspire current practice. Another offer was to share original footage from a documentary where kaumātua were interviewed on the theme of Māori childrearing.

### Organisational infrastructure

In terms of logistical capacity for intensive delivery during August, the following lessons were noted in debriefing at the end of the month:

- Was overwhelming and exhausting to do lots of different mahi and work long hours – more administration support needed and clear roles and knowing which team member will be going to which sessions ahead of time
- Manaakitanga for the visiting experts was good – right workload, learning for them, looking after them
- Good to get things confirmed ahead of time e.g. signing the contract with the school one month before the training – need to put more planning in place for getting registrations for service providers' training earlier – let them know early so they can budget for it – send invoice early and follow up - offer limited number of 2-for-1 scholarships
- The brochures were effective and well disseminated – need careful proofing to avoid confusion about times
- Pricing for community worked well, but could look at even more discounted price for those attending multiple sessions, to keep it affordable
- Include planning and debriefing days in the calendar and if we are trying something new together (like Poutiria te Aroha trial), allow time and space beforehand for detailed design and preparation
- Co-parenting sessions would be better toward the end of the month's events so that those attending have a grounding in the kaupapa first
- Consider running some day-time sessions during the week.

### Discussion

All of the key areas identified at the end of 2011 for further development have been progressed in 2012. These included:

- Ongoing research and networking with other organisations
- Offering further opportunities for training locally and also introducing the kaupapa more widely to others beyond Whaingaroa
- A revitalised support and mentoring process, including the men's group
- Developing our local capacity to provide training and support
- Further development of our cultural anchoring and community change models, including deeper exploration of tikanga Māori, so as to embed the nonviolent philosophy and practice firmly into a local context
- Further development of Te Reo Māori resources and support.

The transition from delivering NVP through to a culturally-anchored Poutiria te Aroha model underwent great progress this year. While further development and more trials are required, the initial delivery was a confirmation of the alignment of the kaupapa – that NVP sits in good companionship with Te Ao Māori, and that weaving the two can be achieved.

The trial revealed gaps and areas for further refinement, and reaffirmed the need for continuing capacity development for the project team. However, there was a



growing sense of confidence in the elements collected to date. These include the powerful model of the tuakiri, the combination of approaches using rākau, worksheets and physical activities, and the karakia and waiata contributing to the overall experience.

There was a sense of excitement amongst the team that exploration had yielded a pathway forward, revealing new knowledge while also affirming existing ideas. The hope grew that this kaupapa could be a source of holistic wellbeing for whānau - hauora ā tinana, ā wairua, ā ngākau. There was gratitude that this journey of learning had also stimulated new creativity for the founder of the philosophy, Ruth Beaglehole, and fed her spirit as she followed her own journey.

The project team were further inspired by seeing people in different contexts engaging with the kaupapa this year. This included teachers, service providers and new people from the local community.

While buoyed by the excitement, the need was also acknowledged to think in future about logistical overload in order to maintain a sustainable programme.

The feedback from community members suggests that the shorter focus topic sessions were able to convey core principles of nonviolent parenting. These principles include the fundamentals of empathy, acceptance and connected communication. People remembered messages like *“All behaviours are strategies to meet needs”* and *“There is never any benefit from unkindness.”*

The sessions also introduced some key NVP practices such as self-regulation and the OFNEEDS tool to work through situations with children.

Awareness was raised of the need to understand one’s own behaviour patterns and the power of role-modelling, although there was no opportunity for an in-depth exploration of childhood influences.

There was a strong interest from the community in these sessions, with the time and location (Old School Arts Centre) proving accessible. Raising Boys was the most popular topic and filled the venue, particularly attracting women.

It is not clear why the percentage of men attending the shorter sessions in 2012 was only one fifth, as compared to one third at the previous year’s intensives. There were also a smaller number of men attending the men’s weekend this year compared with last year. In spite of this, the year’s activity has seen the emergence of a core group of men committed to working together and continuing this project, representing a strong foundation for future work. The professional development opportunity for one of these men to go to Los Angeles will provide further momentum for this group.

The question was raised within the project team while reflecting on the August activity as to whether those whānau most in need were accessing the training and support. Ruth challenged the project team to continue to seek out parents and caregivers that were struggling, so that the most vulnerable children in the community would benefit from the work. Local counsellors confirmed that there is

a “*desperate need*” in the community for parenting programmes, and that they would refer clients to these programmes. Alternative formats for training or support that are accessible and comfortable for these whānau could be explored in future (e.g. a day class or coffee group).

Another question that is still live is around the best model for reinforcing the kaupapa and sustaining the practice of those who have already attended training or been introduced to the philosophy. This is one of the strengths of the programme – a commitment to providing further support after the initial training or exposure to the philosophy. Ongoing interaction and approaches from community members who have been touched by this kaupapa are an indication that people have hope and confidence in this approach, and are seeking further support and connection. Feedback from those who have attended training events more than once indicates that the concepts are reinforced by hearing them multiple times, and can take some time to “*sink in*”. People who only attended one focus topic would have gained an insight into another way of looking at parenting, but achieving the change requires continued exposure, seeing the practice and hearing the language, and talking through personal situations. Since training has been offered in the local community now over four years, there is a growing number of people who understand and are interested in the kaupapa, and therefore solid potential to create a strong fabric of local support for this style of parenting. Yet only small numbers attend evening support groups and whānau days. One suggestion is to “*go where the people are*” and attend local playgroups and places parents gather.

Feedback from the service providers’ workshop and the early childhood sector training showed that professionals valued the introduction they received to NVP philosophy and practices. In spite of the wide variety of workplaces they came from, they could identify ways to apply the concepts and tools. They could also see potential for spreading this learning more widely through their sectors. While introductory training is useful, there is also the question of the most effective way to provide ongoing support for service providers.

An indication of successful networking was the approach to the project team to take part in the research project Tiakina te Pā Harakeke. The results of this research will also help feed into and inform project development for Poutiria te Aroha.

The development of local capacity to lead the basic NVP curriculum was a key achievement in 2012, and highlighted the need to keep building the cohort of people trained to do this work. This will be a focus for the years ahead.

There is still a concern around the depth of clinical training and expertise required to support people through the intense work of re-evaluating their parenting and reflecting on their own upbringing. Prior to offering the 10-week course locally, an effort was made to contact local counsellors and compile a list of services available for whānau. This list was issued at the start of the course and then referred to again several times during over the ten weeks. Holding the course earlier in the year meant that people also had the opportunity to dialogue with Ruth and Brian during August, but there was no follow-up phone calling as occurred after the intensives in 2011 to check in with people. A follow-up call would be a good

practice to build into planning for future training courses, depending on what other type of ongoing support model is in place.

A consistent effort to maintain communication with senior management of the local area school resulted in the whole-staff professional development day at Waingaro, and a commitment to support further training in 2013. There was a range of staff responses to the day on Empathy-Led Classroom Practice. Feedback from the follow-up staff meeting held in October indicated a desire for future professional development of this nature to be communicated well in advance and linked to existing programmes. Several of the staff were enthusiastic about the programme, and there were volunteers from all syndicates except the senior school willing to contribute time for planning further work in 2013. Of key interest was identifying ways to develop emotional literacy at different levels in the school, and integrate this into the school curriculum. Kaiako from the immersion unit of the school stated their commitment to continuing to explore the kaupapa as a way to care for tamariki physically, mentally and spiritually, even though they sometimes find its practical application challenging. Teachers from both parts of the school want to apply the philosophy to real scenarios and practise the language they might use.

This year has seen a more positive response from the kōhanga reo than in the past, following a clear choice around their philosophy of care for the tamariki. Persistent efforts to plant the seed of the idea, and to nurture its growth, now appear to have borne fruit. The questioning heard in previous years about the fit of this kaupapa with tikanga Māori has ceased. Current staff members are receptive to the kaupapa and interested in ongoing work to embed this practice as part of normal procedure. They identified that interactive sessions are required in order to gain greatest benefit from resources prepared for kōhanga whānau. These sessions can also build the reo fluency that whānau and kaiako need to practise this kaupapa. The ability to draw upon the expertise of Te Ataarangi personnel will enhance this.

The activity this year had confirmed the potential for the kaupapa of Poutiria te Aroha and Te Ataarangi to be mutually reinforcing, and this provides one avenue for extending through regional networks. Another strong inter-regional connection could emerge through further interaction with whānau at Parihaka Pā.

Consolidation of relationships with service providers and related organisations occurred this year. This was evidenced in attendance at high-level hui by senior people in these organisations, and ensuing registrations at the service providers' workshop. Strong resonance was also established with the teacher education sector. This provides a sound basis for working together in future.

The work this year has left the project team feeling hopeful for the future potential of the project, and for others to also become excited about his kaupapa and incorporate it into their thinking and practice. This includes a growing sense of confidence that the model can be carried through Te Ao Māori, and will sit well with whānau Māori. This, in turn, generates optimism that this kaupapa can help make changes that will enhance the well-being of tamariki and their whānau.

### **Where to from here?**

The following pathways are suggested to progress the project in upcoming years.

### *Developing the kaupapa*

- Refine and re-trial Poutiria te Aroha training for whānau
- Consider alternative formats for session delivery – e.g. introduction, block course, intensive models
- Increase capacity for delivery in Māori, suited to different levels of fluency
- Maintain links with Tiakina te Pā Harakeke research project

Areas for further exploration or wānanga around the cultural anchoring model that were identified in 2011 remain relevant, even though some further exploration occurred in 2012:

- Te tuakiri o te tangata
- Te whanaketanga o te tangata
- Ako
- Rangatiratanga
- Whanaungatanga
- Nga kōrero mō ngā atua, ngā mahi a ngā tūpuna
- Waiata, oriori, pure, tohi, other traditional activities to express the kaupapa
- Developing, identifying, finding ways to express feelings and needs
- Wānanga reo for beginners and those who already have Te Reo, for kura and kōhanga whānau, developing rauemi

### *Training and support*

#### Community training and ongoing support

- Offer further parenting education courses
- Make follow-up calls after training courses to see how whānau are going with the kaupapa and offer further support
- Investigate new formats for training and ongoing support, which might include day classes, coffee groups, or visits to existing groups of parents

#### Professional training

- Offer further professional development for teachers at the school
- Include more training for professionals and service providers to build recruitment for the train-the-trainer course (intended for 2014)

#### Kōhanga

- Continue to build the relationship with kaiako and reinforce the kaupapa with whānau of the kōhanga

#### Kura

- Continue to work with the kaiako of the Rōpū Aroha ki te Reo to explore the practical applications of this kaupapa to their situations
- Continue to build the relationship with the senior management of the school
- Work with staff syndicate representatives on an approach to continuing professional development in this kaupapa

#### Rōpū Tāne

- Support the core group of men to work with other men and organise events for whānau and for rangatahi

### *Building capacity through networking and professional development*

The need has been identified to offer a train-the-trainer course in order to strengthen understanding of this kaupapa, and to have the capacity to spread it to other regions. The current plan is to work towards offering this type of training in 2014. Building the cohort of potential trainees will therefore be a key focus for networking in 2013.

First steps will be:

- Develop the proposal and establish the cost, and prerequisites
- Create promotional materials
- Take these to the relevant organisations to secure their commitment.

In identifying these organisations, attention needs to be given to

- Reach to whānau who can benefit from the kaupapa
- Spreading the kaupapa through multiple organisations and a number of people to create a resilient base of support for the kaupapa
- Establishing leadership, ambassadors and mentors
- Ensuring a depth of clinical experience within delivery teams.

Further consideration needs to be given to how partnerships can create a sustainable funding model stretching into the future.

While the recruitment for the train-the-trainer process ensues, carrying the kaupapa to interested whānau in other regions can continue. Interest has already been expressed in Northland and Taranaki.

### **Conclusions**

All of the key areas identified at the end of 2011 for further development have been progressed in 2012. Key features of activity in 2012 included:

- Reo Māori and cultural anchoring development
  - Cultural anchoring work through study and wānanga
  - Further development of reo resources and activities, including use of the rākau for training
  - Trial delivery of Poutiria te Aroha model
- Training for community members and professionals
  - First delivery of a 10-week basic NVP curriculum by local trainers
  - Offering teachers and service providers training workshops
  - Deepening the exploration of key aspects through focus topics on Raising Girls, Raising Boys and Raising Teenagers, and Co-parenting support sessions
- A parallel men's group process
  - Consolidation of a core group of men organising this process
  - Intensive men's weekend
  - Further support and planning meetings for men
  - Dads and kids bike day
- Mentoring and support
  - Support for kōhanga and kura resulting in ongoing commitment
  - For community, a support group, two whānau days, a regular radio programme and the opportunity for individual mentoring with Ruth

- Informal support and networking in a community setting
- Networking, research and professional development
  - A further study trip to Los Angeles completed and a third trip begun
  - Attendance at key professional development events including the Brainwave Trust conference with Dr Bruce Perry
  - Ongoing networking with relevant organisations resulting in strong attendance at a high-level meeting and a service providers' workshop, and openings to deliver to the teacher education sector
  - Links with the Te Ataarangi network consolidated and extended
  - Recognition as a partner by researchers in this field.

This year has seen a significant progression from previous years where training offered was based purely on NVP material, to the first trial of a culturally-anchored model based in a kaupapa Māori framework. It has also seen the shift from courses being delivered by external experts, to a growing capacity for input and delivery by local trainers. This capacity will continue to increase, with one man currently undertaking intensive NVP professional development, and the consolidation of a group of men committed to organising events for men, rangatahi and whānau.

Ongoing delivery of training and support in 2012 continued to build the critical mass of people interested in this kaupapa in the local community. This year also saw an extension of training opportunities to embrace service providers, local school teachers and teacher training institutions.

The format of shorter focus topics offered in the evening for community members proved popular, both with new whānau and with those who had previously attended workshops. A mix of these people also attended the NVP block course, maintaining their participation over the ten weeks. Training for service providers and the early childhood sector reached people from within and beyond Whaingaroa. In terms of demographics of participants, male participation in public events offered under this programme dropped from one third in 2011 to one fifth in 2012. Māori participation continued to be strong in 2013, ranging from 45-70% at training events offered for the community, and 42% at the service providers' workshop, but only 30% at the early childhood workshop.

Feedback from these sessions indicated that they had effectively conveyed core concepts of NVP philosophy and practice, and that participants saw applications for the learning in their professional and personal lives.

In order to move from offering NVP training to the establishment of a culturally-anchored training model, a series of wānanga and practice sessions were held. This culminated in the trial delivery of a 3-day Poutiria te Aroha intensive workshop. This experience and the feedback from participants affirmed that the philosophy is well aligned with concepts and tikanga from Te Ao Māori, and provides practical ways to interact with tamariki that embrace and reflect a Māori world-view.

The work this year therefore constitutes a strong platform for continued development over the next time period. In the upcoming year, a particular focus will be to refine and re-trial the Poutiria te Aroha training model, and to further develop the Te Reo Māori delivery and supporting resources. More training



opportunities should be made available to broaden the base of people familiar with the core curriculum, with a view to recruiting participants for a train-the-trainer course in 2014. Ongoing support for the kōhanga, the school, the Rōpū Tāne and for whānau in the community, along with networking with local service providers can help to progress the model for whole-community change. Wider networking will consolidate partnerships and support, and assist in laying down the strategic pathways for the programme into the future.

### **Appendix 1. Brochures for events in 2013**

1. Community events brochure
2. Men's group 'zine' (format for folding)
3. Service Providers' workshop brochure
4. Early Childhood workshop brochure