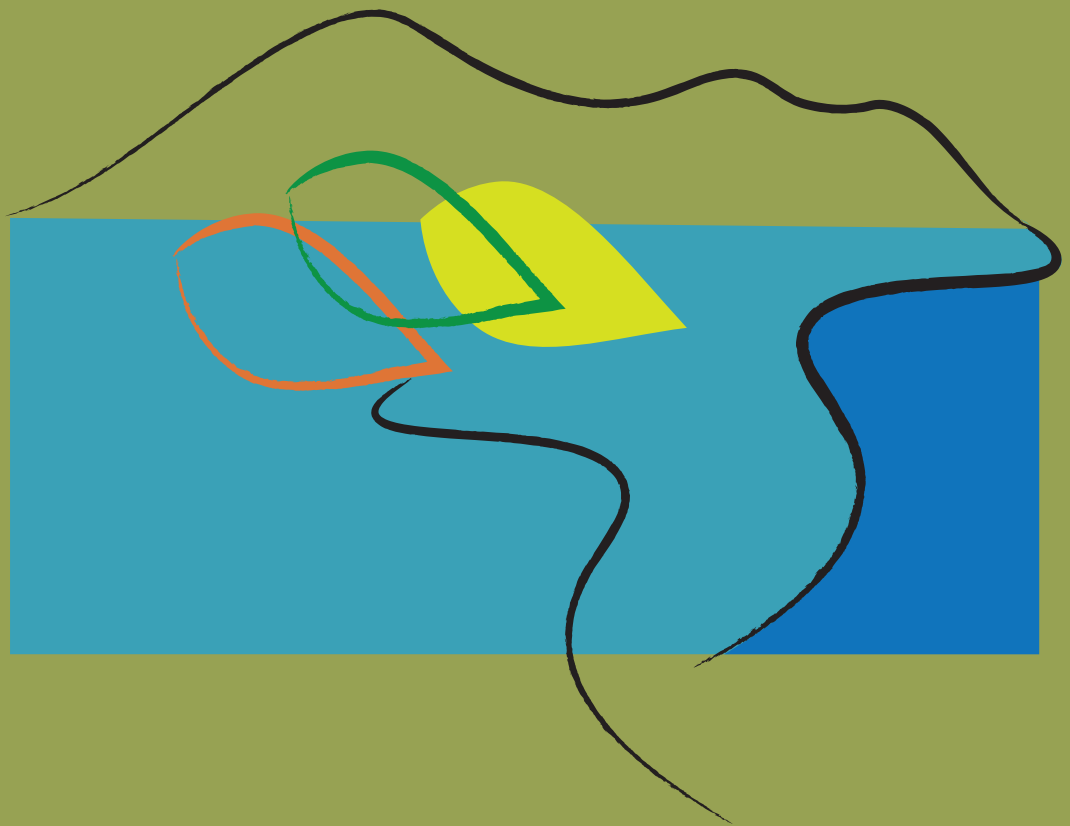


# Awhi mai, awhi atu

Embracing the kaupapa, supporting one another



Te Mauri Tau  
December 2021

Year 11 Action Research Report  
on 'Poutiria te Aroha' - bringing a  
Nonviolent Parenting Programme  
into a New Zealand context



**Poutiria te Aroha**

ACTION RESEARCH REPORT 2021



Awhi mai, awhi atu: ko te tautoko, ko te aroha o tētahi ki tētahi, ko te whirinaki.

Koia te ara i takahia i te tau nei, otirā, i roto i ngā tau katoa. Rongo kau ai te rere o te aroha pūmau o ngā rōpū aroha kua whakaae mai ki a mātou mahi. Me te mōhio hoki, nā tērā momo aroha herekore i puawai mai tētahi tino taonga. Nā tā koutou whakawhirinaki kua tū a-kahikatea mai ngā whānau, ngā kaimahi, ngā kaitautoko hei ope whakauru i te kaupapa. Kia turakina te ao pēhi, kia hangaia te ao hou, kia hāpaitia te tuakiri o tēnā, o tēnā, o tēnā.

E kore e mimiti te aroha e rere atu ana ki a koutou.

–Katarina Wirangi Mataira

A handwritten signature in black ink, appearing to read 'KWMataira', with a long horizontal flourish extending to the right.



# Awhi mai, awhi atu: Embracing the kaupapa, supporting one another

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## Action Research Report Summary 2021

This is the 11th annual Action Research Report for Poutiria te Aroha - a culturally-anchored parenting programme grounded in te ao Māori and aligned with the principles of nonviolence and social justice. The programme is an initiative of Te Mauri Tau, a kaupapa-Māori community education organisation, located in Whaingaroa (Raglan).

Last year's 2020 report set out the progress made over a decade of transformational work through Poutiria te Aroha.

These efforts continue to bear fruit in 2021, with new programmes trialled for both Māori-medium delivery (Matua Rautia) and English-speaking settings (Neighbour to Neighbour). This is part of a deliberate strategy to increase the numbers of people able to offer whānau-level delivery of the kaupapa within their own community contexts. The intention is to make the foundational learning of Poutiria te Aroha and Parenting with Nonviolence more widely accessible through a whānau-to-whānau model, in order to have an enduring effect in more places. This approach aims to see trained 'Hosts' and 'Poupou papakāinga' lead a cluster of local whānau through six guided sessions, exploring key themes around parenting with aroha. Planning, funding and recruitment for both programmes were well advanced by the end of 2020, creating a spring-board for training and equipping people to pilot these two initiatives in 2021.

Following the programme design work for Matua Rautia in 2020, six sessions were run in 2021 with a small group in Ngāruawahia as an early trial. The content was then refined, and resource kits created for use in papakāinga. Before training Poupou papakāinga to run Matua Rautia, the first step for them is to complete a 3-day reo-Māori wānanga to provide a grounding in the kaupapa of Poutiria te Aroha. Two such events were run in 2021, and for the first time, these 3-day wānanga were held away from Whaingaroa - taking the kaupapa to Te Tai Rāwhiti in January (at Mātahi o te Tau) and again in May (Kawakawa Mai Tāwhiti). Mātahi o te Tau is one of the locations where mauri stones were laid down along Te Ara o Mauriora, and both of the East Coast wānanga were attended by pou from communities surrounding Kura Kaupapa Māori.



Two 3-day trainings for Matua Rautia were then held at Te Mauri Tau in May and July. At these courses, trainee Poupou papakāinga were equipped with a resource kit, a run-sheet and the skills required to deliver Matua Rautia to whānau in their communities. This hands-on training demonstrated the content of the first three of six Matua Rautia sessions for whānau (MR1-3), giving all participants an opportunity to practise (by running a segment and getting feedback from peers and trainers). While they returned to their papakāinga inspired and ready to go, COVID-19 disrupted the intended delivery schedule and diverted attention to other important mahi supporting local communities. With the pandemic ongoing, the second training that was intended for October (to provide the resource materials and to demonstrate and practise MR4-6) was first postponed, and then put off until 2022.

The English-medium programme Neighbour to Neighbour (N2N) was piloted in Whaingaroa during 2021. Two training days were held for the 'N2N Hosts' - people who had previously attended parent education courses, who were willing to convene conversations with others in the Whaingaroa community. The hosts worked in pairs, recruiting several whānau to take part in the N2N trial, which ran in three 'pods'. The N2N Hosts themselves were mentored and supported through this process by trained Poupou hapori (community educators) with experience delivering Parenting with Nonviolence parent education courses. The first session, (dubbed 'Conversation 0') brought all pod participants together with hosts and mentors at Te Mauri Tau to provide a grounding in the kaupapa, and to explore the history and context of both the community and the programme. Back in their pods, the N2N Hosts then convened five further conversations, using a run-sheet and resource kit created for the programme. Finally, all were invited together once again for the final 'Conversation 6'. This aimed to recap learning, celebrate shifts, and envision and action-plan towards a community firmly based in the principles and practices of nonviolent child-raising.

Continuing regular activity from previous years, delivery of parenting classes in both English and Māori continued in 2021, when COVID-19 alert levels permitted. Te Reo o te Ngākau - a bilingual parenting and language class - was delivered to whānau at Ngāruawāhia Community House in a six-week series. Parenting with Nonviolence evening classes were run in Whaingaroa in Term 3 (only 3 of 6 sessions held, due to COVID-19 lockdown).

Two one-day sessions were also offered in te reo Māori as staff professional development for Tūrangawaewae Kōhanga Reo in Ngāruawāhia. This has sparked interest in this type of training being provided to other Kōhanga Reo kaimahi throughout Waikato.



Another example of the kaupapa being picked up in education networks in 2021 is the shaping of an initiative to embed Poutiria te Aroha within a Kāhui Ako in the Bay of Plenty. The groundwork for this is being laid by a key member of this Kāhui Ako who in 2019 attended Kei Tua i te Kiri (training for service providers) and has seen the benefit in her early childhood centre for educators, whānau, and tamariki.

For the second year, COVID-19 threw up challenges and disruptions to scheduled activities. Some events were held during COVID-free periods, but other regular classes were postponed. Another year passed without a visit from Parenting with Nonviolence mentor Ruth Beaglehole, who is based in Los Angeles, but her input was maintained whenever possible via online platforms and recorded video clips. Through the use of virtual media, Ruth was able to support the implementation of the two new programmes, Matua Rautia and Neighbour to Neighbour. As well as mentoring the core team, she provided pre-recorded and in-person video input at N2N host training and the community conversations.

The debate around vaccination status played out in many contexts both within the programme and Te Mauri Tau as an organisation, and throughout the surrounding environment and partner networks. This dialogue prompted reflection on equity and privilege, insights about safety and diversity, and always the call of the kaupapa to maintain connection with empathy.

Poutiria te Aroha networking continued in 2021, both face-to-face and through virtual means. A strong relationship was maintained with Te Rūnanga o Ngā Kura Kaupapa Māori, who actively supported the implementation of Matua Rautia in kura communities and along Te Ara o Mauriora. They also sought Poutiria te Aroha input for a webinar (Humi Mate Urutā), as part of working through COVID responses and the impacts on staff and whānau of Kura Kaupapa Māori throughout the motu. A Todd Foundation hui of sector capacity-building grantee organisations was attended to maintain connections with the broader social justice movement. Poutiria te Aroha personnel also participated in the development of Match Te Puna Taurite - a Philanthropy NZ initiative to 'flip the grant-making model' by creating a platform for those seeking funding to be visible to a range of funders.





Resource development for Poutiria te Aroha surged forward in 2021, particularly through work on Matua Rautia resource kits. The series of reo-Māori video clips of Nēria Mataira's rākau presentations are now an integral part of the Matua Rautia resource package. Additional resources include runsheets, puka kauhuri (spiral bound flip-style A3 books to present key material to whānau), pukamahi (workbooks for whānau participants), posters and tactile props (sets of cards, magnets and a jigsaw puzzle of the brain). Neighbour to Neighbour resources include their run-sheets and additional Parenting with Nonviolence information for Hosts to increase their knowledge of the philosophy and its practice. Further updates to the Poutiria te Aroha website were also made.

The progression in 2021 of the strategy to extend whānau-to-whānau delivery owes much to the generous support received over many years from funding partners. In particular, the flexible funding approach of Todd Foundation and J.R. McKenzie Trust played a key enabling role in establishing the foundations for this work. In 2021, the core team and programme development for Poutiria te Aroha were funded by the Todd Foundation, while work on resource development was supported by J.R. McKenzie Trust. Regionally, Trust Waikato and Lottery Community grants and an extra contribution from Len Reynolds Trust supported ongoing programme delivery to whānau in Waikato. In 2021 this included Reo o te Ngākau bilingual sessions in Ngāruawāhia and Parenting with Nonviolence classes in Whaingaroa, as well as the first pilot of Neighbour to Neighbour. Significant funding from Te Mātāwai carried over from 2020 was used to train and equip Poupou papakāinga to deliver Matua Rautia in Māori communities. Te Rūnanga o Ngā Kura Kaupapa Māori also supported training events as part of engaging reo-Māori speaking communities along Te Ara o Mauriora.

*Ka nui te aroha, ka nui te mihi.*

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

## Poutiria te Aroha – a culturally relevant nonviolent parenting programme

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

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

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



### Te Tuakiri o te Tangata

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



### Rangatiratanga

Autonomy and self-determination of individuals, whānau and communities.



### Whānau

Extended families providing the learning environment for children, and the potential for intergenerational development and collective healing.



### Ako

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

Deep symbolism, significance and cultural meaning are attached to the pou and other structural features of a whare. Through Poutiria te Aroha, we are encouraged to rebuild a whare for our tamariki and our whānau, using appropriate values and practices to house the tuakiri and all that is sacred and treasured in every being. Within this framework, all members of the whānau can be safe, supported and free to develop along their own learning pathways to reach their intrinsic potential. As these values and practices become widespread and collectively held, health and well-being can be established through the whole community.





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

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

The first two years' action research reports documented early programme development and the foundations of a whole-community approach in Whaingaroa. The 2013 report featured in-depth change narratives from those who had been implementing the approach within their whānau and work contexts. The 2014 report recorded the process of training a cohort of trainers (Poupou hapori) to deliver a 10-week curriculum on nonviolent parenting, informed by the anchor-points of Poutiria te Aroha. The fifth action research report in 2015 drew together the threads of programme development to give an up-to-date description of Poutiria te Aroha and a progress report on five years of work. The 2016-2019 reports describe the programme's ongoing evolution, including variations in content for implementation in different contexts, and focal areas particular to each year. The 2020 report summarised 10 years of programme development, and featured a collection of stories of practice change in the Early Childhood Education sector.

*This 2021 report focuses on the work to embed Poutiria te Aroha securely within communities through two new initiatives: Neighbour to Neighbour (English language) and Matua Rautia (reo-Māori programme).*

## Snapshot of Poutiria te Aroha activity in 2021

### Poutiria te Aroha - 3-day immersion wānanga

Two reo-Māori events run through Te Ara o Mauriora:

- Mātahi o te Tau (January, 9 people)
- Kawakawa Mai Tawhiti (May, 6 people)

### Matua Rautia - 3-day training events

Two reo-Māori events run for Matua Rautia I (covering sessions MR1-3)

- Te Mauri Tau (May, 15 people)
- Te Mauri Tau (July, 16 people)

### Te Reo o te Ngākau - bilingual community delivery

Weekly community classes teaching the kaupapa of Poutiria te Aroha, based in mātauranga Māori, but with English explanation and discussion to support less fluent speakers

- 1 series in Ngāruawāhia for community members (6 weeks, 6 people)

### Professional development delivery

2 x 1-day reo-Māori sessions for staff of Tūrangawaewae Kōhanga Reo (6 people)

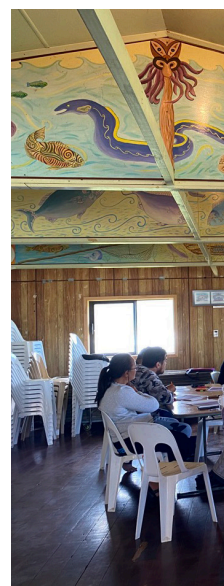
### Community delivery of Parenting with Nonviolence and whole-community model in Whaingaroa

Poupou hapori (community educators) delivery to the Whaingaroa community

- 3 parenting classes in Whaingaroa during Term 3 (6 people) - series disrupted by COVID-19
- 2 X support group sessions offered for parents who have previously attended classes

### Neighbour to Neighbour - programme delivery events in Whaingaroa

- Two host training days at Te Mauri Tau (12 people)
- Conversation 0 at Te Mauri Tau (16 people)
- Conversation 6 at Old School Arts Centre (12 people)
- 3 X Mentor/ Host support sessions (12 people)



### Rauemi/ resource project

- Range of rauemi produced for Matua Rautia resource kits
- Support resources for Neighbour to Neighbour Hosts
- Website updates

### Programme development, planning and team capacity

- Intensive collaborative design and rauemi production work for Matua Rautia and Neighbour to Neighbour, supported by a Pouāwhina and graphic designer
- Matua Rautia training team of 2 trainers, a Pouāwhina and an art therapist Poupou hapori
- Neighbour to Neighbour training team of 2 trainers and 3 Poupou hapori mentors
- First trained team of N2N hosts delivering the programme in 3 pods

### Funder relationships, networking and professional development

- Ongoing relationships maintained with Te Rūnanga o ngā Kura Kaupapa Māori and with kura locally and nationally; networking with communities around Te Ara o Mauriora
- Networking with Philanthropy NZ to explore funding strategies and models
- Hui attended with Todd Foundation sector capability funding recipients
- Core programme funding from Todd Foundation
- Funding carried over from JR McKenzie Trust and Te Mātāwai for specific activities
- Further programme funding received from Lottery Grants Board, Trust Waikato and Len Reynolds Trust for Waikato community delivery
- Contribution to training wānanga from Te Rūnanga o ngā Kura Kaupapa Māori
- Connections strengthened with other educational networks
  - Preparing professional development for more kōhanga reo within Waikato-Tainui
  - Laying foundations to support a Kāhui Ako to learn about Poutiria te Aroha





## Outcomes and Objectives

### Outcomes

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

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

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

### Objectives

The following table provides an overview of the objectives of our work over a multi-year timeframe. It also maps the activities identified in the snapshot above to show how they supported these objectives in 2021.

Objective	Description of work	Activity in 2021
<p>A culturally anchored parenting programme.</p>	<p>The core focus of Poutiria te Aroha is to create a culturally anchored parenting programme that resonates strongly with whānau Māori.</p> <ul style="list-style-type: none"> <li>- Continue the journey of exploring core cultural elements from Te Ao Māori and understandings from Parenting with Nonviolence.</li> <li>- Distil what we have learned into offerings that resonate with Māori identity and heritage, to deliver in different contexts, in English &amp; Māori.</li> </ul>	<ul style="list-style-type: none"> <li>- Designing training and detailed content for Matua Rautia (MR) - a 6-week whānau-to-whānau programme for reo-Māori delivery, weaving together content from Parenting with Nonviolence and Poutiria te Aroha</li> <li>- Designing trial of Neighbour to Neighbour (N2N) - a 6-session community parenting programme + the training for Hosts who will deliver it, based on content from Parenting with Nonviolence and informed by Poutiria te Aroha</li> <li>- Rauemi/ resource project to produce Matua Rautia kits and extend the suite of resources to complement and support various delivery formats</li> </ul>
<p>A trained and supported cohort of parent educators who can deliver the programme adapted for specific community settings.</p>	<ul style="list-style-type: none"> <li>- Continue training and mentoring parent educators (Poupou hapori), building on their experience through further deliveries, wānanga and trainer support roles.</li> <li>- Work with Poupou hapori to adapt the core teachings into curriculum design for different groups and environments.</li> </ul>	<ul style="list-style-type: none"> <li>- Recruitment and training of Poupou papakāinga for Matua Rautia and Hosts for Neighbour to Neighbour; Hosts delivery of N2N to community pods</li> <li>- Combined delivery team for two days of Host training for Neighbour to Neighbour and for Conversations 0 and 6 with community pods</li> <li>- Existing Poupou hapori assuming the mentoring role for the new N2N hosts</li> <li>- Pouāwhina assisting with Te Reo o te Ngākau bilingual classes and training for Matua Rautia and Neighbour to Neighbour</li> <li>- Supporting Poupou hapori to deliver 6-week series of community classes in Parenting with Nonviolence + offering support group sessions</li> </ul>
<p>Appropriate learning opportunities for parents and caregivers, with expanded reach regionally and nationally.</p>	<ul style="list-style-type: none"> <li>- Strengthening and expanding our networks to increase our delivery capacity and reach people who can most benefit from this work.</li> </ul>	<ul style="list-style-type: none"> <li>- Recruiting and training to embed Poutiria te Aroha in a number of new communities nationally, with the support of Kura Kaupapa Māori networks</li> <li>- Community-based networking in Ngāruawāhia, and building relationships within the wider Waikato region and nationally</li> <li>- Working towards bringing Poutiria te Aroha to Kōhanga Reo staff in the rohe of Waikato-Tainui, and to a Kāhui Ako in Tauranga</li> </ul>

Objective	Description of work	Activity in 2021
Enriched whānau understanding of, and commitment to, healthy parenting.	<ul style="list-style-type: none"> <li>- Increase parents' and caregivers' awareness of how current dominant belief systems reinforce the fundamental pattern of violence in homes and society, and how this can be reproduced in parenting.</li> <li>- Offer empowering information to families about brain and child development in order for adults to have realistic expectations of children, and be able to maintain an empathetic view of their behaviour.</li> <li>- Increase whānau understanding of the importance of maintaining connection even in challenging moments.</li> <li>- Enable participants to explore cultural insights and models such as the Tuakiri.</li> </ul>	<p>3-day reo-Māori wānanga, grounding in the kaupapa of Poutira te Aroha</p> <ul style="list-style-type: none"> <li>- 2 wānanga at Mātahi o te Tau and Kawakawa Mai Tawhiti, Hicks Bay</li> </ul> <p>Matua Rautia I - training for Poupou papakāinga to equip them to deliver 3 sessions to whānau (MR1-3)</p> <ul style="list-style-type: none"> <li>- 2 X 3-day wānanga at Te Mauri Tau</li> </ul> <p>Bilingual deliveries of Te Reo o te Ngākau</p> <ul style="list-style-type: none"> <li>- Weekly delivery at Ngāruawāhia Community House (6-week series)</li> </ul> <p>Neighbour to Neighbour delivery</p> <ul style="list-style-type: none"> <li>- 2-day training for first set of Hosts</li> <li>- 1 delivery of N2N (6 Conversations) to three community 'pods'</li> </ul> <p>Delivery of classes in Parenting with Nonviolence in Whaingaroa</p> <ul style="list-style-type: none"> <li>- 3 out of a 6-week series delivered in Term 3 (COVID disrupted)</li> </ul> <p>Professional development</p> <ul style="list-style-type: none"> <li>- Reo-Māori delivery - 2 X 1-day Poutiria te Aroha training for staff of Tūrangawaewae Kōhanga Reo, Ngāruawāhia</li> </ul>
Whānau putting the philosophy into practice.	<ul style="list-style-type: none"> <li>- Providing parents and caregivers with practical strategies and support for connected communication through provision of the language structures and vocabulary (in English and Te Reo Māori) that parents can use to support their communication practice.</li> </ul>	<ul style="list-style-type: none"> <li>- Reo-Māori delivery - 2 X 1-day Poutiria te Aroha training for staff of Tūrangawaewae Kōhanga Reo, Ngāruawāhia</li> </ul>
Whānau can access the support they require throughout this learning process through development of a whole-community approach and accessible resources.	<ul style="list-style-type: none"> <li>- Support development of a whole-community model in Whaingaroa (Raglan) so that all those who come into contact with whānau have a heightened consciousness in their interactions, in the aspiration that children can be safe wherever they come into contact with adults.</li> <li>- Facilitating access to programme resources.</li> </ul>	<ul style="list-style-type: none"> <li>- Complete Matua Rautia I resource kits developed and provided to trainees</li> <li>- Matua Rautia II resource kits designed (to support sessions MR 4-6)</li> <li>- Resource books developed and provided to Neighbour to Neighbour Hosts</li> <li>- Support group sessions (2 offered to whānau; 3 held for N2N Hosts)</li> <li>- Supporting those who are practising the kaupapa in Whaingaroa such as kindergarten and early childhood centre</li> <li>- Website updates</li> </ul>

## Focus for 2021:

Trialing a whānau-to-whānau approach to sharing Poutiria te Aroha within communities

The 2020 Action Research report for Poutiria te Aroha tracks its development as a programme and the evolution of its training formats, runsheets and accompanying resources. As the first decade of development work drew to a close, delivery of Poutiria te Aroha programmes still resided with the programme director and a small handful of trained educators (Poupou hapori). This prompted the search for new strategies to continue the work beyond the involvement of the current staff. During 2019, the question was asked “What do we need to get in place over the next two years, for Poutiria te Aroha to continue having an enduring effect?” The answer that came was: “Now we need to make it accessible - with a simple, ‘barefoot’ model - a package someone with basic training can pick up and run with a group of people in their own neighbourhood.” A guiding aim was for learning to be “simple, practical and profound”.

For reo-Māori settings, the new whānau-to-whānau initiative founded in tikanga practices has been named Matua Rautia, while the English programme drawn from Parenting with Nonviolence is called Neighbour to Neighbour.

The intention is not to separate Neighbour to Neighbour and Matua Rautia, as they each inform the other. There is also an acknowledgement of how history has impacted on whānau Māori, and the desire for Pākehā to develop a consciousness of what has happened to Māori

communities. Social justice lies at the heart of the philosophy of Parenting with Nonviolence, and the intention is that participants of both Neighbour to Neighbour and Matua Rautia will be part of building that movement.

The team began the design for both initiatives in 2019 and continued through 2020, working first on the session outlines and then on the detail of runsheets, workbooks, and handouts to complete the package. The scene was set in 2021 to train the Hosts for Neighbour to Neighbour and Poupou papakāinga for Matua Rautia, who could then trial the delivery packages with groups of parents and caregivers.



## Te Ara o Mauriora and Matua Rautia

Te Ara o Mauriora is the name of the programme that is guiding the new whānau-to-whānau initiative Matua Rautia. It is inspired by the intentional placing of mauri stones around the motu to energetically hold the kaupapa of mauriora – holistic wellbeing. These mauri stones call whānau Māori to return to their natural state of peace, health and vitality, and to reclaim cultural practices that nurture these qualities. Poutiria te Aroha seeks to retrace the steps of those who previously walked Te Ara o Mauriora, inviting Māori communities to return to ancestral childrearing values and tikanga, that surround tamariki with aroha. Te Ara o Mauriora and the programme Matua Rautia are anchored in cultural strengths. In addition to offering Matua Rautia in localities around the mauri stones on Te Ara o Mauriora, the intention is also to work with communities around Kura Kaupapa Māori and Kōhanga Reo, supporting these cultural wellness models in Aotearoa today.

In 2020, funding was received for the programme from Te Mātāwai, and detailed design work was carried out. People were invited from communities to be trained firstly in the kaupapa of Poutiria te Aroha. In 2021, further base training in Poutiria te Aroha was provided to participants in Te Tai Rāwhiti to enable them to be part of the pilot Matua Rautia cohort of Poupou papakāinga (see feedback in later section of this report). Then the first two training courses for Matua Rautia were conducted at Te Mauri Tau in May and July, laying the pathway for the trial of the whānau delivery to occur.

### Te Ara o Mauriora – Mā te Māori anō a ia e whakaora

Matua Rautia is the “whānau-to-whānau” programme stream of Poutiria te Aroha. This parenting programme strengthens identity through alignment with the revitalising of mātauranga Māori within Kura Kaupapa Māori communities. Kura Kaupapa Māori communities are creative carriers of mātauranga Māori vital to the identity of their people and whānau. The programme is based on the following premises:

- Ao Māori - Māori are healthy people with beautiful child-rearing tikanga**
- Tuakiri and child-centred culture; history of nonviolence
  - All parents intend to be kind and want to be smart when raising their tamariki
  - Aligning intention with well-being ‘mauri’ in 4 Kura Kaupapa Māori communities
- Aroha - Māori need a means to act, a practice change, a guiding tikanga**
- Parenting is a vector for change; children bring us face-to-face with that opportunity
  - Provide a creative and flexible programme within the known strengths of whānau
  - Effective self-help tools using the reo at home to create and embed new parenting patterns and whānau relationships based in aroha
- Whanaungatanga - Māori are wired for collective healing engagement**
- It takes a village – Kura Kaupapa Māori and Kōhanga Reo communities are connected through care for one another
  - Kura Kaupapa Māori and Kōhanga Reo communities are people collaborating on a shared journey of change in a reo-Māori revitalisation ‘bubble’





### Rauemi for Matua Rautia

The intention for Matua Rautia was to equip Poupou papakāinga with a comprehensive set of resources so they could run the programme with whānau back home. A rauemi box was put together for each papakāinga containing the following reo-Māori resources:

- Runsheets for 3 sessions (MR 1-3) with clear instructions and timing for each segment
- Puka kauhuri - a spiral-bound flip book with front-facing pages to show whānau and back-facing note pages for the Poupou papakāinga, complete with a wooden stand made by a local Whaingaroa craftsman
- Puka mahi - workbooks for whānau with key text and symbols, and space for their own notes and drawings
- I-pad on loan - with video clips loaded on of Neria Mataira's rākau presentations
- Karakia and waiata sheets
- Cards, posters and fridge magnets with feelings, needs and empathy statements

Boxes were further equipped with rākau, stationery and a supermarket voucher for buying tea and coffee.

Artwork and graphics were developed consistent with the Poutiria te Aroha visual identity, and a reo-Māori expert was engaged to review the written rauemi prior to production. The lead-up to the first training saw a flurry of resource design, production and procurement, and right up until the course began, rauemi were still arriving.

The training was largely based around use of the runsheets designed for the sessions with whānau in papakāinga. As the training was run, inevitably improvements to these runsheets were identified. These changes were made on site by the graphic designer, so that new runsheets and cards could be printed off and substituted into the resource boxes before the training concluded.

### Matua Rautia training design

The training objectives for Matua Rautia centred on providing a clear process for the delivery of the programme to whānau, structured through resources, and supported with skills for guiding adult learning.

Whaingā matua: Kia rite tēnei hunga ki te tuku i a Matua Rautia 1-3 ki ō rātou papakāinga.

1. Kua pūrangiaho te takotoranga o MR 1, 2 & 3.
2. Kua rauemitia, rite ki te tuku
3. Kua akona ētahi pūkenga ārahi i te aho kōrero mō ngā whānau

**Whaingā wheako:** Kua rongi i te hiamō, te whakaparirau, me te tautoko

**Whaingā whakamua:** Kia whā (+) ngā papakāinga e mahi ana i te mahi.

The course began with pōwhiri, whakawhanaunga, setting tikanga and an overview of what to expect. Participants then shared their recollections of core elements of Poutiria te Aroha, from their initial training.

A session followed on the style of delivery to whānau, mirroring the intent of the kaupapa - to learn together in the spirit of ako.

Over the remainder of the first day and all of the second day, participants were walked through the run-sheets, tracking the key concepts through their own copies of the puka kauhuri, and seeing how the rauemi linked to the various segments. Key activities were run with them, to model the process.

At the end of each of the three Matua Rautia session run-throughs, participants broke into groups to prepare and practise an element of the process with each other, and receive peer feedback on their delivery. This gave them a practical, confidence-building experience of picking up and running a segment of each session.

Having observed and participated in all of the sessions, and gained familiarity with the rauemi, the third day saw final planning and preparation for their return home to deliver to whānau.



### Feedback from Matua Rautia trainees

Feedback from participants showed the depth of their appreciation, and relief, at receiving the resource kits and being able to 'lean into' the structured learning of Matua Rautia.

- Matua Rautia  
participant

*"I mua i te taenga mai - i whakaaro he whānui, he hōhonu - he awangawanga mō te tuku. Engari i te kite i te raupapatanga o te mahi, kua tau te ngākau. I runga i te whakaaro, he tukanga - e taea te akotahi me te whānau."*

Participants were excited about the rauemi in their boxes, and the possibility of sharing Matua Rautia with whānau at home. They could see a real need for this type of programme.

*"He rongoā mō te whānau, engari he rongoā mōku i te tuatahi."*

*"Kei te kite i ngā hua. Te tokomaha e hia āwhina ana ki te kāinga!"*

They highlighted the importance of delivering Matua Rautia with a buddy.

*"Me takirua!"*

They also requested some other supportive resources in the form of waiata, karakia, written transcripts of Neria's video clips and explanations of Te Tuakiri o te Tangata.

### Training team reflections

The Matua Rautia training team consisted of the Poutiria te Aroha programme director, a specialist facilitator, a trained Pou pou hapori with art therapy qualifications, and a Pouāwhina who organised all of the resource kits and kept technology running smoothly.

At the end of the first Matua Rautia training, the team were delighted that the rauemi had come together so well, and that participants were so appreciative of them.

*"I could see them go 'ahh, I can do this!' Kua rite!"*

*"The rauemi set works! The training process works! I can take a break now."*

*"Katahi te kete rauemi tino mīharo ko tēnei! All the people who made it happen- it was just unbelievable seeing print deliveries coming, fridge magnets arriving, woodwork being dropped off, i-pads being programmed, runsheets being tweaked in real time! An incredible dynamic collective effort."*

One of the training team was also motivated to take the programme back to whānau in a prison-release programme she is part of.

*"Something happens when the wairua is in contact with the reo. I see the rauemi - laid out before us - accessible! I know I can do this, with my level of reo. "*

- Matua Rautia training team debrief reflections



### What trainees did after the training

After the second cohort of Poupou papakāinga attended Matua Rautia training in July, lockdowns were experienced throughout the second half of 2022 and communities became focused on COVID preparedness and response efforts. This impacted on opportunities to deliver to whānau in papakāinga, and also forced the postponement of the training for Matua Rautia II (to receive materials and practise Matua Rautia sessions 4-6). However, some limited piloting of the programme occurred – described below. Participants have also been talking to others about the kaupapa, and look forward with anticipation to being able to resume their training and delivery to whānau in 2022.

- Matua Rautia  
trainee reporting  
on progress in  
2021

*"I timata au i tētahi tūāhuatanga kauhau ki ngā kaiako i ētahi o ngā mātāpono o Poutiria te Aroha. Ahakoa e mōhio ana hangaia mai te rauemi nei hei whakamahinga ki te taha o ngā whānau, kua whai hua hoki ki te taha o ēnei, hei kaiako, hei mātua. Tūmanakohia ka āta ū ā te wāhanga tuarua o 2022."*

### Matua Rautia trial delivery in Mangere

Two of the Matua Rautia trainees are involved with a Trust engaged in prisoner rehabilitation in Mangere. They piloted the programme with a group from that Trust, completing the delivery of MR1-3 before lock-downs occurred. They describe this as a "highly volatile situation dealing with elevated tensions and fears, with a deeply traumatised group of participants." While Matua Rautia is designed for reo-Māori speakers, the two trainees were very aware of the need amongst the whānau in their community, and wanted to try using the resources, through a bi-lingual delivery.

They found, however, that simply being exposed to the resource was triggering for some in the group, as they had not had access to learning the language and were confronted by the use of the reo-Māori video pieces. On reflection, for this group, the trainees thought that more scaffolding is needed, using English language initially:

- Matua Rautia  
trainee reflecting  
on trial delivery

*"For this group, using Reo Pākehā first, as an enabler, would provide safety that allows people to start with a 'knowing' of the new information, and having access to that information where they feel safe to receive it. And then this could be followed with Nēria's videos and rākau. The resource is mīharo, but it is not accessible for most of the people we work with."*

They also thought that more preparation for the group would have been beneficial:

*"Similar to a marae process...bringing people towards the wānanga first. It's about crossing thresholds and navigating to get people to the safe place where they can learn. Being intentional, entering with awareness, having the skills and discernment to hold that in a 'trauma informed' way."*

Some in the group were emerging from the prison environment and living in half-way houses where drugs, violence and gang dynamics were all in play, creating safety concerns in relation to tamariki in the whānau. They were looking for quick answers:

*"Just tell me what to do so I don't bash my kids up - I just need a tool to use now!!!"*

For others, there was a degree of cynicism arising from their experience of the system:

- Matua Rautia  
participants'  
comments during  
trial delivery

*"We all know that we just have to be here to tick this box, so I can see my kids again."*





### Preparations for community delivery of Matua Rautia

Following on from their initial training and with COVID-19 starting to affect the ability to work with whānau groups, trainees based in Taranaki formulated a plan for a large-scale delivery of Matua Rautia at Parihaka in early 2022. The concept was to allow all of the twenty people trained in Matua Rautia to come together and deliver MR1-3 to a mass gathering of whānau (up to 150 people) over the course of a weekend (see description below). The karanga for this event would be put out through the networks of Kāhui Maunga o ngā Kura Kaupapa Māori o Taranaki, Māori wardens, Kōhanga Reo, and Te Ataarangi ki Taranaki. With further disruptions due to the pandemic, these plans were also eventually put on hold.

#### Matua Rautia ki Parihaka

Ko te hōtaka karangahia te whānau i ō rātou papakāinga ki te mahi ngātahi ki te hāpai i ngā tikanga tiaki tamariki a te ao Māori. Tae atu ki ngā rautaki o te ririhaure kore, hei poutikanga whakatipu tamariki, hei rautaki whakaora i ngā mamae o te ngākau tangata hoki. Ka mutu ka hoki kāinga atu ngā whānau me ētahi rauemi reo Māori: pukapuka, rerenga kōrero māhaki, kupu kare-ā-roto. Ki reira, ki te kāinga, kōrerohia te reo o te ngākau ki ā rātou tamariki, ki waenga i te whānau, hei hāpai ake i te ora o te tuakiri.

Kua whakangungua kē te rua tekau tāngata, matatau ki te reo, ki te tukanga hei kaiārahi i ngā kōrerorero e ono o Matua Rautia ki ngā whānau. A, mā rātou me tēnei rauemi e hora atu i te kaupapa o Poutiria te Aroha ki Te Ara o Mauriora, whakarauoratia ai te reo ki ngā kāinga o ngā whānau i ō rātou ake papakāinga. Tēnei ohu 20 o Matua Rautia ka tae atu, kia horahia ā-papamahi atu te kaupapa ki runga ki Parihaka marae hei te Kohitātea 2022. Ka 120 tangata te karanga kia haere mai.

Mō te anga whakamua, hei te horanga o te kaupapa ki Parihaka, ka pōwhiritia hoki ētahi mātānga nō ngā rōpū pūtea aroha o Taranaki, tae atu ki Philanthropy Aotearoa. Kia tae mai rātou ki te tiroiro ki te āhua o ngā mahi. Me whakarongo hoki rātou ki ngā kōrero o te kaupapa ka kōrerorero ki te taha o ngā whānau, kia mōhio rātou ki te kaupapa. A, mō muri atu, ka hanga ara whakapūtea i te tokorua tangata o Matua Rautia nō Taranaki hei ringa kawē i ngā mahi mō Matua Rautia ki ngā whānau i tae atu ki te wānanga ki Parihaka, ērā e kaingākautia ana ki te kaupapa, kia horahia tonu atu te kaupapa o Matua Rautia ki ā rātou.

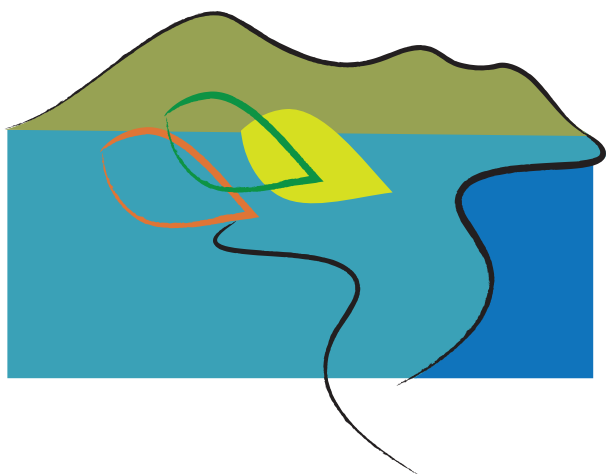
Meanwhile, similar plans were made for a community delivery at Te Kura Kaupapa Māori o Harataunga (Kennedy Bay, Coromandel), where another trainee has whakapapa connections. This was planned for the weekend of 27th - 29th of August, 2021 (see box for description). Support funding was secured from a community partner organisation to cover venue and kai, and childcare was organised, so as to minimise barriers to participation. Once again, however, postponement was required due to COVID-19, and this event is now planned for 2022.

#### Matua Rautia

He tikanga kē, tā te Māori, mō te whakatipu tamariki. He iwi mārama ki te mana me te tapu o te tamaiti. He tokomaha ngā ringa hei poi poi i te tamaiti. He reanga pakeke e mau ana, e ū ana ki ngā tikanga tiaki tamariki ā te Māori.

Raising tamariki needs a whole papakāinga that understands the mana and the tapu of the tamaiti. Let's take time to have some focussed conversations about our tamariki and mokopuna through the wisdom of te ao Māori. We understand that it takes a village to raise a child - and aroha! But what does aroha look and sound like when it gets hard? Because sometimes it is really hard. Parenting is one of life's greatest gifts, and, it's not easy to grow another human being. Let's do this together!

## Neighbour to Neighbour



### Further professional development opportunities

One of the strategies of the work completed in 2021 was to recruit for Matua Rautia amongst people in communities around Kura Kaupapa Māori. As a result of the interest this generated, Te Rūnanganui o ngā Kura Kaupapa Māori is exploring avenues to deliver further professional development based in Poutiria te Aroha for Kaiako and whānau of kura around the motu.

The English-medium programme Neighbour to Neighbour (N2N) builds on the successful experience of whānau education classes in Parenting with Nonviolence that have been taught in Whaingaroa by trained Poupou hapori since 2012. To share the kaupapa more widely and increase the number of those involved in delivery, a simplified series of six 'conversations' has been developed. This series of N2N conversation can delivered by Hosts who have completed the Parenting with Nonviolence classes, and attended two days of N2N training.

During programme development work in 2019 and 2020, the team discussed that as a social justice movement, Parenting with Nonviolence needs to consider how to raise awareness of inter-generational trauma with those delivering programmes to families. N2N Hosts need to learn about and recognise the forces that have shaped our community and still impact on whānau and individuals today. However, preparing the Hosts to carry these topics within neighbourhood parenting classes seemed beyond the remit of the programme's 'stripped down' training intent. So, the decision was made to begin the history discussion with the Hosts at their Day 1 training, and then to hold the responsibility as a project team to share this learning again with neighbourhood participants and Hosts together, before they started into their own series of six conversations. This introductory day was dubbed 'Conversation 0'.

The decision to come together for Conversation 0 in this way also supports the intention that Neighbour to Neighbour can strengthen community, as well as creating change for individual parents. This led naturally to the next design decision, to bring together all the participants again at the end of the series and hold Conversation 6 together as an intentional community.

With programme development work completed in 2020, the first trial was set for 2021. In March and April, the pilot group of N2N Hosts received two days' training, a runsheet, a resource box and a book of readings. This equipped them, working in pairs, to deliver a 6-week series of guided conversations for their 'pod' (4-6 parents gathering in a home setting). Mentoring was provided by three experienced Poupou hapori throughout their delivery.

Once the Hosts had recruited people for their pods, all participants were invited to join together for 'Conversation 0' at Te Mauri Tau in May. The three pods were then able to run through Conversations 1-5 in their own time before participants and Hosts came together again for Conversation 6 in August. This was an opportunity to recap their learning, share the shifts that had occurred for them, and envision a local community raising children in this way.

The two Host training days and Conversation 0 and 6 were delivered by a five-strong training team, including the three mentors, the Poutiria te Aroha programme director, and a specialist facilitator. Additional input and inspiration came from programme mentor Ruth Beaglehole via Zoom or pre-recorded video clips. Ruth is a tireless social justice advocate, and was instrumental in the design and delivery of a pioneering Neighbour to Neighbour programme in Los Angeles.

### Neighbour to Neighbour Host training days

Two training days were held at Te Mauri Tau for Neighbour to Neighbour Hosts - Day 1 on 27th of March and Day 2 on 10th of April.

### N2N Host training day 1

Participants for the first Host training day were drawn from amongst those who had previously attended Parenting with Nonviolence classes.

#### Outline of Day 1 Sessions for N2N Host training

Welcome to Te Mauri Tau

Whakawhanaunga

Tikanga

KAPUTI & KAI

Karakia: Ko te Aroha te Pou + explanation

Grounding in the kaupapa

- Poutiria te Aroha
- Parenting with Nonviolence
- Intention of N2N

Overview of programme, your role and how you'll be supported

- Classes 0-6: Class 0+6 together; in between you deliver Class 1-5
- Deliver with a buddy
- Mentors
- Resource kit

Whakawhenua ki Whaingaroa

- Sharing and reflecting on local history

LUNCH

Input from Ruth Beaglehole via Zoom

- Social justice
- Top tips and advice for N2N hosts

Facilitation

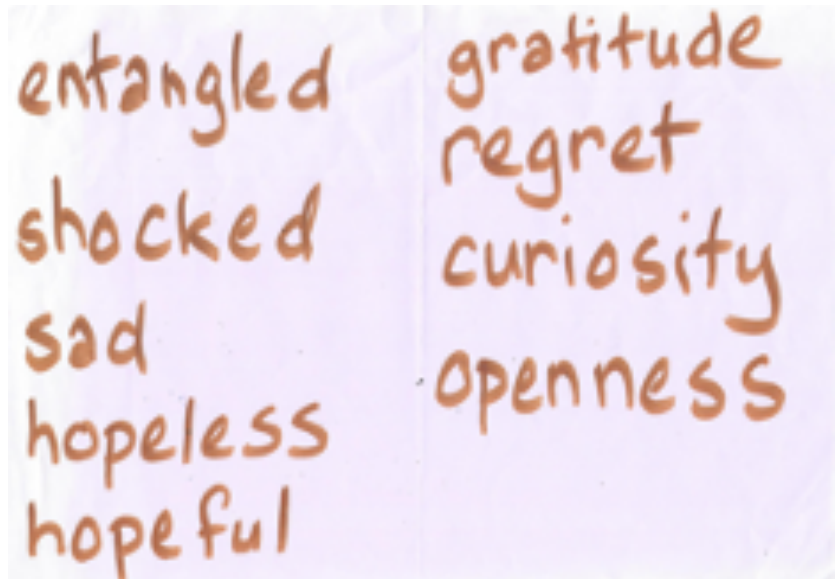
- Difference of presenter and facilitator role
- How to structure participation to hear all voices
- How to manage common challenges/ scenarios

Where to from here?

- How to go about recruitment, guidance for forming pod
- Confirm who is buddying and mentoring
- Next training

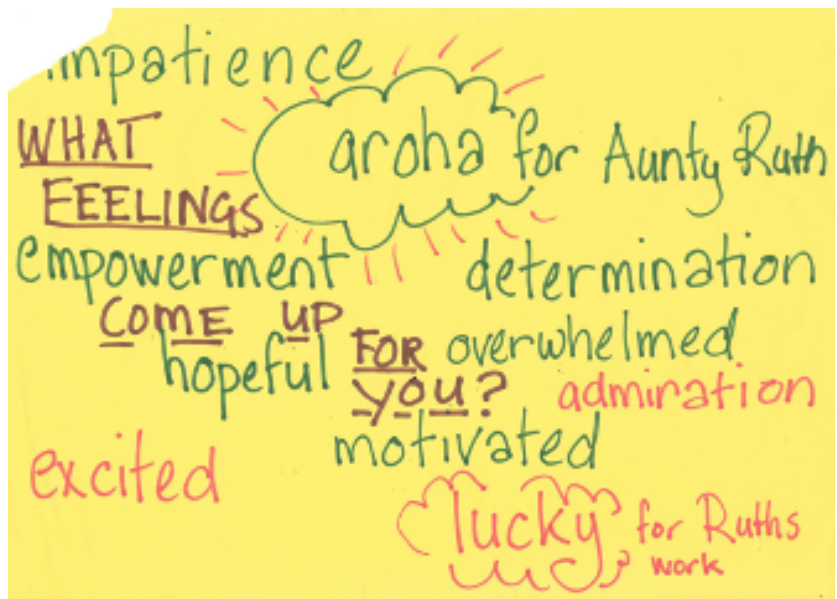
KARAKIA & KAPUTI

Reflections on the local community history session showed that it stirred a range of emotions for people.



- N2N Hosts' feelings after reflecting on community history at Day 1 training

Another set of feelings was generated by the session with Ruth Beaglehole via Zoom:



- N2N Hosts' feelings after the Zoom session with Ruth Beaglehole at Day 1 training

The themes from the session were also identified by asking people to write down what they heard from Ruth:

**Social justice and childism**

- Social justice at the core
- CHILDISM: An oppression of children
- Childism and using 'power over' strategies is not questioned in society
- We must seek a social movement to end the oppression of children - SOCIAL CHANGE
- What are our social justice issues in our hapori?

**Relationships**

- Facilitate relationships - create safety, build resilience
- Importance of relationships

**Listening with empathy**

- HEARING THE STORIES: is something we can do
- "Total empathy"

- N2N Hosts' messages received from Ruth's sessions at Day 1 training



In thinking about their own role facilitating conversations, participants generated tips for hearing all voices and ideas for responding to scenarios (see box).

WHAT TECHNIQUES DO WE HAVE TO DRAW IDEAS FROM A GROUP?	WHAT TO DO IF .....
<ul style="list-style-type: none"> <li>- Talk between selves (two or more people)</li> <li>- Say "We're trying to create a safe space, a non-judgmental space..."</li> <li>- The invitation to speak "_____, do you have something to add?"               <ul style="list-style-type: none"> <li>- Providing an opportunity for the people who are more reluctant to share</li> <li>- "Anyone else....?"</li> </ul> </li> <li>- Questions that are well-designed and examples</li> <li>- Connecting with people at their level</li> <li>- Listening               <ul style="list-style-type: none"> <li>- Being present</li> <li>- Body language</li> </ul> </li> <li>- Reflecting back               <ul style="list-style-type: none"> <li>- Saying a few words back shows that you are listening to what's said</li> </ul> </li> </ul>	<p><b>YOU ARE STUCK AND DON'T KNOW THE ANSWER</b></p> <ul style="list-style-type: none"> <li>- Create a Parking Lot               <ul style="list-style-type: none"> <li>- Allows you to 'park' questions when you don't have the answer. Write it on a sticky note, park it, and when you have the answer you can pull the note out of the park and address the question again.</li> </ul> </li> <li>- Bounce question               <ul style="list-style-type: none"> <li>- Approach a question you are unsure about by bouncing it back out to everyone else: "Does anyone know? What do others think? What do you think?"</li> </ul> </li> <li>- Say "Great question! I don't have the answer, but I will look into it and come back to you"</li> <li>- Don't pretend to know, model not knowing - its ok not to know</li> </ul>
<ul style="list-style-type: none"> <li>- Provide a scenario               <ul style="list-style-type: none"> <li>- Have one in your back pocket in case nobody comes up with one for your activity</li> <li>- Written on cards</li> </ul> </li> <li>- Some quiet time</li> <li>- Use other ways               <ul style="list-style-type: none"> <li>- Rākau</li> <li>- Singing</li> <li>- Drawing</li> <li>- Playdough</li> </ul> </li> </ul>	<p><b>THE STORY IS TOO BIG! (Or not about parenting)</b></p> <ul style="list-style-type: none"> <li>- Be honest: "Thank you, I hear your struggle. This is not the right forum, we're a parenting class"</li> <li>- Ideas for other help</li> <li>- Bring to mentors</li> <li>- Setting boundaries in Tikanga at the beginning</li> <li>- "I'm wondering if we could talk for a few minutes after class"</li> </ul>
<ul style="list-style-type: none"> <li>- Sticky notes</li> <li>- Round - moving around the room so that everyone gets a turn</li> <li>- Pop-corn - people contribute when they want to               <ul style="list-style-type: none"> <li>- Zero-pressure</li> <li>- Gives you a chance to speak when you are ready and comfortable</li> </ul> </li> <li>- Check in with quieter ones</li> <li>- Receiving - even if you don't agree</li> <li>- Co-facilitate</li> </ul>	<p><b>WHEN 'DOMINANT PARADIGM' STRATEGIES COME FROM THE GROUP</b></p> <ul style="list-style-type: none"> <li>- "I can see that's a really hard situation you've got. An alternative could be....."</li> <li>- "We're rewiring our brains here, we're breaking down some old patterns"</li> <li>- If they say that their parents did that to them, and they turned out OK: "And what would you have wanted your parent to do differently, if you could?"</li> <li>- Ask: "How does that build connections? What's the long-term cost to the relationship?"</li> <li>- "I realise that might be a strategy that you're finding useful at this time, AND.... In this kaupapa we're trying to meet children's needs and acknowledge their feelings"</li> </ul>

### Ruth's troubleshooting advice was also shared:

- If you are stuck, ask the group: "Let's think about that collectively..."
- If you are running out of time, acknowledge: "There's never enough time..."
- If someone is in the Dominant Paradigm:

"So, I'm going to interrupt you, to remind everybody that's not the philosophy..."

"Let me just reiterate that this is the paradigm shift..."

"It's very easy for us to fall back on... It takes a little more work to do this differently..."

### N2N Host training day 2

Day 2 of the Host training focused on the content of each session they would deliver with their pods (Conversations 1-5). After karakia and reflecting on Day 1 of their training, an initial discussion focused on the grounding process for opening a session. Hosts reflected on how the training days had been opened, and were encouraged to consider what would feel comfortable as an opening for their own conversations with their pods.

Hosts were then buddied up into pairs for each pod, and each pair was assigned one of the Conversation run-sheets. Working with a mentor, they identified the key components of that Conversation and prepared one piece for delivery.

The remainder of the day was spent with the trainee Hosts delivering a segment to the rest of the group, and receiving feedback. This covered Conversations 1-3. An overview of the key points from Conversation 4 and 5 were then presented. The day ended with the pod pairs of Hosts and their mentor planning the 'when, who and how' for their delivery.

### Conversaton 0 for Neighbour to Neighbour

'Conversation 0' saw all the N2N Hosts plus the pod participants they had recruited gather together at Te Mauri Tau. It was a day to convey the context of Poutiria te Aroha and introduce the Tuakiri, talk once more about the history of Whaingaroa, tune into the social justice roots of Parenting with Nonviolence with Ruth, and lay the foundations for the paradigm shift that the programme seeks. Hosts and parents could then collectively take responsibility to loop back to the learning from this day in their discussions as a pod.



## Outline of Conversation 0 for Neighbour to Neighbour

Whakatau

Karakia

Whakawhanaunga

KAPUTĪ & KAI

Framing the work

- Orientation to Poutiria te Aroha and Parenting with Nonviolence in our community
- Social justice, children's rights, healing-centred engagement

Historical and cultural context

- Historical narrative of our community - what is remembered, what is forgotten or ignored

LUNCH

Tuakiri

- Presenting Te Tuakiri o te Tangata

Paradigms

- Dominant paradigm - what it is and how it is not working (video from Ruth Beaglehole)
- Paradigm shift using rākau exercise

Envisioning our community

- Considering the three contexts surrounding the tuakiri of our community - what would we want to create?

What comes next

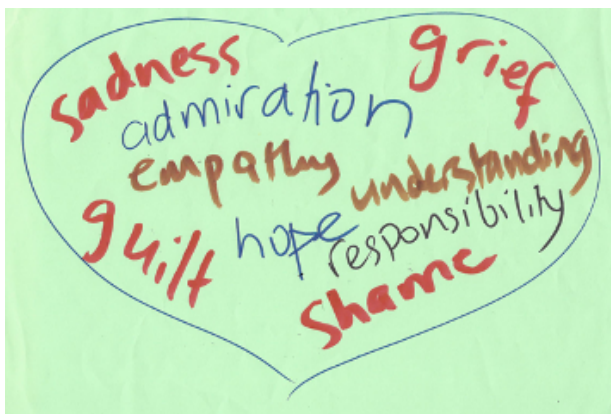
- Overview of Conversations 1-6

KARAKIA & KAPUTĪ

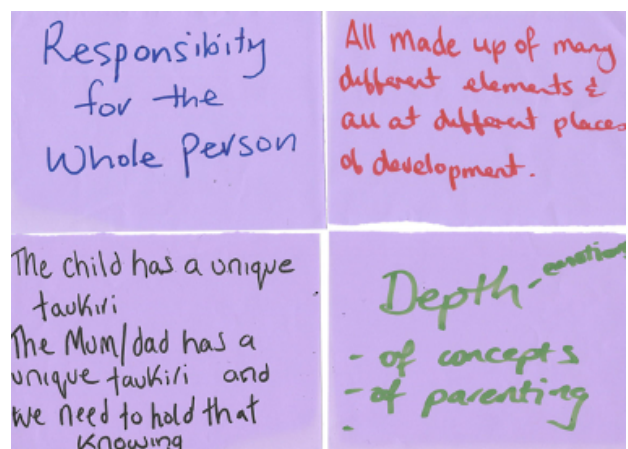
### Learning from Conversation 0

The history session generated a similar suite of feelings for pod participants as it had for the Hosts at their first training day.

The following reflections on the Tuakiri session were gathered:



- N2N participants' feelings after reflecting on community history at Conversation 0



- N2N participants' reflections on the Tuakiri at Conversation 0

## Feedback on Conversation 0

Feedback shared at the end of Conversation 0 highlighted the value of the learning and appreciation of the context for the work, the sense of a supportive collective journey, the power of the paradigm shift and the hope for change that it engendered.

Comments about the learning and appreciation of the context

- Awesome - informative, learned a lot
- Learning - history (local)
- Emphasis on background, context, where the work has come from, social justice and Poutiria te Aroha
- Rākau exercise valuable
- Iho matua and mauri - helps me have a vision of slowing down, take a breath
- Perfectly in line with my journey: inherited trauma, ancestral trauma - parallel, connected
- Spirituality - key to whānau
- Reminded our children are tapu - easy when our tamariki are babies. Need to remember our 3-year-olds and 5-year-olds are still sacred

Feelings about being on a supportive journey together

- Cozy - warm, comfortable to talk, met new people
- Affirming to know so many people are willing to take this journey
- Excited to go to the next 5 weeks and dive in more

Insights into the paradigm shift and power of change

- What is this new paradigm?
- Enlightening - tuakiri - to look at all children through that lens would be transformative
- We can end the prison-industrial complex, war - we really could
- Power of acknowledgement. Can't always meet all needs
- Hit home when we were talking - acknowledgement, repair the rupture. Slow down, look at the whole child
- Missed my children - wanting to hug them, apologise

- Participants in Conversation 0 from the first trial of Neighbour to Neighbour

- Remember being frustrated with classes. Not getting tools - takes time. Shone the light on positive parenting. Today brings it all together - backpack. Competence. Journey! Self-empathy. Hard work. Connecting community.



## Neighbour to Neighbour sessions delivered in pods

The trained Hosts ran Neighbour to Neighbour Conversations 1-5 in three pods in Whaingaroa and surrounding rural areas.

### Feedback during the delivery

Hosts and mentors came together three times for support and guidance during the trial delivery, as pods worked through Conversations 1-5. Stories were shared by Hosts that particularly highlighted how pod participants were connecting with others on the Parenting with Nonviolence (PWN) journey - the essence of the Neighbour-to-Neighbour concept:

- Mentor reports after support group sessions during the first trial of Neighbour to Neighbour

*"A connection through parenting classes was made at school pick up - a parent was having a rough time with their child and another parent who had been at PWN was able to make the connection and offer support and empathy."*

*"A parent of a teenager was able to talk to another parent of a teenager - they felt really supported and that they both knew what the other was going through - they had been to PWN classes at different times."*



*"One of our N2N Hosts realised she is deliberately creating supportive parenting styles (with others in her pod), so that she can send her son to play at other people's houses knowing that he will be supported in a similar way that he is at home!"*

### Recapping the learning at Conversation 6

Coming together again for Conversation 6, participants recapped what they had learnt from the series of guided sessions in their pods.

Conversation 1 was reviewed together by displaying the images each pod had created showing 'intentions for our children'.

The focus of Conversation 2 was on creating a coherent personal narrative in order to make sense of their own upbringing, and understand how this influenced their parenting style and triggers. Participants at Conversation 6 practised giving empathy to one another as they remembered this class.

Participants then recalled Conversations 3-5 in groups, creating the following summaries that they shared with each other:

### Conversation 3

5As and a C [This refers to 6 core human needs - Attention, Appreciation, Affection, Autonomy, Acceptance, and Connection. Frequently, one of these unmet needs lies behind a child's behaviour and an adult's responses.]

- Empowers you to feel
- If you have strong community around and self-care
- With awareness - you do the best you can
- How to always bring the empathy back
- Which can bring about the shift in the community

### Brain

- Understand the brain and awareness our children may not be in their higher brain
- This requires us to be in our higher brain, in order to give support and guidance

Community change to paradigm shift

#### Conversation 4

##### Regulation

- Big feelings - eating almonds can help - we have tools when we are dysregulated
- Backpack - headphones for auditory/ music - visuals - yellow t-shirt
- Zones - green (regulated)/ red (hyper/ dysregulated) /blue (hypo/ withdrawn)
- Talking about this, so that our children understand their zones and their tools

##### Anger volcano

- Anger can explode like a volcano
- What's fueling the volcano? What's happening underneath?
- Link back to 5As and a C. If they're not met - the volcano explodes. Something's happening behind the scenes.

##### Work on self

- Self-love - self-talk in the mirror "You've got this"
- Pre-work to avoid the volcano blowing up

#### Conversation 5

##### The POWER tool

- PAUSE - the most important part. Am I ready for this?
- OBSERVE - what do I see and hear?
- WONDERING - what are the feelings and needs?
- EMPATHY - for child and self
- REFLECTING - where are we now, what else is needed?

##### Supportive guidance

- Boundaries with empathy
- If setting a limit, provide understanding of the context



#### What shifted?

During Conversation 6, each person wrote on a paper a shift that had occurred for them through their participation in Neighbour to Neighbour. They shared these in small groups, and then each group chose one story to share back to everyone.

Participant shifts written on papers (first 4 were chosen to re-tell as stories - see below):

1. Realising my children are exactly where they are meant to be developmentally. They don't do things to be difficult, to upset others etc. I have been seeing them and realising brain development etc is the reason for things I may have previously found difficult. This has helped me to self-regulate. Be understanding.
2. Pausing and reflecting what unmet needs are causing certain behaviour. Noticing what's behind my husband's reactions to son's behaviour.
3. Leading with empathy. Starting responses with emotional reflection - child feels seen and safe before the opportunity to be vulnerable to learn/ discuss.
4. Empathy. Really trying to understand the feeling behind my son's reactions and show empathy to him. And consider what he is needing in that moment. Discovering it is connection he is missing since starting school. Allowing home days.

- Most notable shift is awareness heightened around self-regulation - what I need and when, and then helping my children. Expanded my toolbox - a new level of self-care and self-regulation. New level of awareness in my parenting. Facilitating discussions with other parents. Self-empathy.
- Mindset change... remembering in the 'moment' of need there are a lot of tools to help understand the situation more and use regulators to help 'calm the sitch'. As opposed to seeing a difficulty and saying something like "it's ok" or "move on". There's more space to observe, and understand the tamariki emotions. P.O.W.E.R.
- Using the resources from the course around the house so it can remind me quickly when I get triggered. Also, for my partner, as it doesn't come across as nagging when displayed on fridge/ walls.
- Understanding self-regulation and co-regulation. I don't think I understood its value and power before this N2N. To achieve self-reg I now choose where my energy is used in a day/ week/ event etc.
- Being able to stop and pause before entering into a situation. Recognising where behaviour is coming from more and having better patience for those behaviours and actions.
- Feeling more support available around me as a parent.
- 5As and 1C. Tuakiri - sacred, divine being our young humans! Regulation - my own and my tamariki. Empathy for zones in which we find ourselves.
- Taking a step back and more empathy as all are practising self-regulating together and through modelling. It has empowered kids, parents and family to have better understanding of each other's needs and how to better communicate that to each other.
- "Mum's got my back!" (So I don't need to hit my sister when she interrupts my game)

The four chosen stories of shifts were then retold verbally to the whole group:

### Story 1

I have two children, 3 and 13 years old. It's easier to understand the 3-year-old - that's where they are. I've been struggling more with the older boy. I came to kindy and asked "How do I handle a passive-aggressive 13-year-old?" Isabel [an N2N mentor as well as kindergarten teacher] said "What's the need? What do you see?" I see him when we're trying to get out the door in the morning, he's standing under the heater saying "I'm cold" with nothing on. Asking him "Can you pop that in the dishwasher?" He stands there slowly licking a knife. After our conversation I am now not labelling that as 'passive-aggressive'. I'm guessing as to his needs - could it be attention, to be valued, acknowledged, accepted as he is? And my response has changed now - not punishing. Letting him know when we'll be leaving, if he wants a ride. "If you're ready, jump in. Otherwise, I'll see you when you get home."

*- Participants in first trial of  
Neighbour to Neighbour*

## Story 2

I have become better at pausing and reflecting on the unmet needs of my child – what they may be feeling and needing. I'm also now noticing what's behind my husband's reactions – his unmet needs. I'm not getting so wound up at the adult for not being 'better'. I'm still not super-great at empathy with him but I am getting better. It's tiring, exhausting, working on self, on other half, and on children – what do I do when he's interacting? Now I say "I think Papa's feeling frustrated". Being mindful of his mana – he can go repair later. And we are taking time as a couple to talk about it.

## Story 3

My biggest shift is leading with empathy. With a 5-year-old and a 9-year-old boy – particularly the 9-year-old who really sees and feels things. After he had a blow-up, I started our reflection with emotional empathy. He's said before "You don't understand me". Now I start with "I know this is really hard." "I can see you're really frustrated." Then he's willing to be vulnerable, to learn. It's been a beautiful gift for both of us. Being empathetic to him is actually a regulation strategy for me.

## Story 4

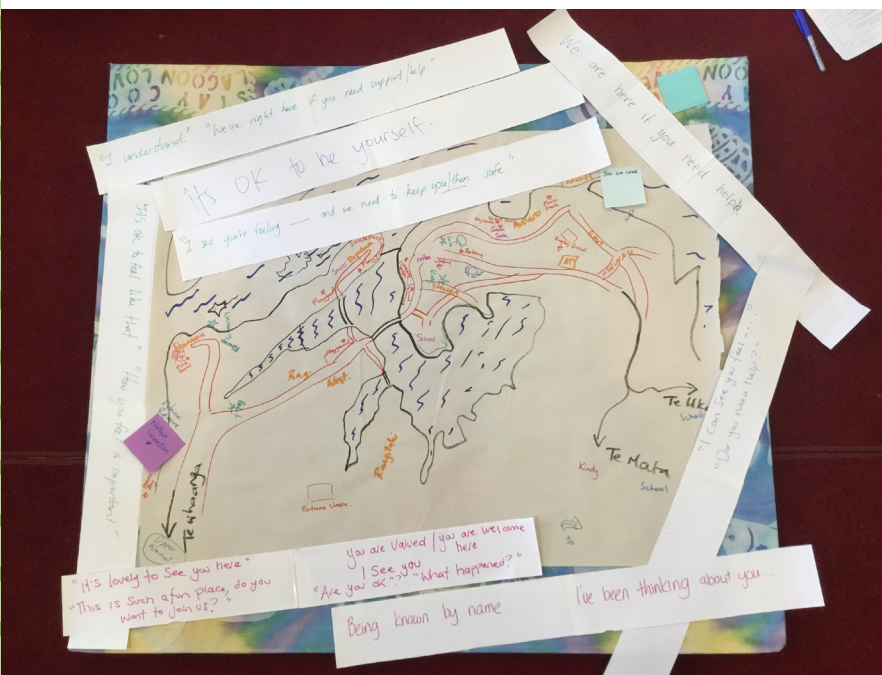
Empathy. My 5-year-old has been having aggressive, emotional outbursts – even physically hurting me. I've been trying to understand the feeling behind that. I made a beeline for Whaea Isabel at drop-off time at kindy. She asked "I wonder what it is he's needing right now?" She ran through some needs, and we got to connection. He's recently started school five days a week. He had home days before, and we'd go to the skatepark. I guessed he's missing that. So, I've taken him out of school for 'home days'; when we do drop off at kindy, he can stay and play for a while. We spend the day doing whatever he's wanted. And we've seen a big change in his behaviour.

- Participants in first trial of Neighbour to Neighbour

These stories showed how things shifted for individuals and families. There were also connections made between families as they journeyed through Neighbour to Neighbour. These connections were highlighted on the map that was created at Conversation 6 to envision a community

living this philosophy and what children would hear as they grew up in this environment.

The last input into Conversation 6 was a video clip that provided the inspirational voice of Ruth Beaglehole. Ruth encouraged participants to continue their journey, keep connecting, think about how to support others, and make the paradigm shift happen in Whaingaroa.





## Continuity of Programme Delivery 2021

Working around the disruptions of COVID-19, programme deliveries continued to consolidate and extend the impact of the programme through 'tried and true' formats:

- Poutiria te Aroha 3-day wānanga to ground new participants in the kaupapa
- Te Reo o te Ngākau classes for whānau in Ngāruawāhia
- Reo-Māori professional development for Tūrangawaewae Kōhanga Reo
- Parenting with Nonviolence in Whaingaroa - community classes and support group

Some summaries from these areas of programme activity in 2021 are featured below.

### Poutiria te Aroha 3-day wānanga to ground participants in the kaupapa

A reo-Māori immersion 3-day wānanga for those new to Poutiria te Aroha was held at Mātahi o te Tau in January. This was a key step in the overall pathway along Te Ara o Mauriora, an initiative which aims to see Poupou papakāinga established in at least four communities around the motu. (Mātahi o te Tau is one of four places where mauri stones were laid down along Te Ara o Mauriora). A follow-up 3-day wānanga was then requested and held at Kawakawa Mai Tawhiti, to share the learning with others and embed the kaupapa there.

Training for Poupou papakāinga begins with this 3-day wānanga to understand Poutiria te Aroha. They then returned to Te Mauri Tau to be equipped with Matua Rautia - a series of classes and a resource kit to take back and share with whānau at home.

### Feedback from Poutiria te Aroha 3-day wānanga at Mātahi o te Tau

At the end of the wānanga, participants were asked for words that they recalled from the training. Some of these were new vocabulary, and some were concepts relating to the kaupapa.

Ahakoā te aha - kei kōnei au!

Ao hāpai/ Ao pēhi tuakiri

Matua Rautia - me mahitahi, kāore ko au anake

Wai mataara = cortisol

Wai aroha = endorphins, dopamine

Roro tekoteko

Tūhonohono

Aroā

Matua whai koronga - intentional parenting

'Nui kē atu te mana o te pai me te tika, i te mana o te kino me te hē...'

*- Participants  
in the 3-day  
wānanga at  
Mātahi o te Tau*

He kaupapa rawe  
mo te hunga koi  
-ako He kupu  
hou ✓  
He whakaaro  
hou ✓  
He hiroranga  
hou ✓

Kia aroha  
- Ko ngā korero kōrero  
- Ko ngā/te reo o ngā  
rakau e tūtoko ana  
i ngā kōrero  
- Te Wairua o te  
ropū.

✓  
① Kua kawea  
i te reo Māori  
② Te hāngai ki te reo  
Māori  
③ Te whakamahi  
raingarau, me  
ngā wheako  
Kua

- Participants  
in the 3-day  
wānanga at  
Mātahi o te Tau

In the next feedback activity, participants were encouraged to use a phrase they had learned to build emotional literacy, in order to express a feeling sitting with them at the end of the wānanga, and why they felt that way.

He ... [kare-ā-roto] ... nō te [wahanga tinana], i te mea ...

He aroha me te maiohatanga nō te puku, i te mea he pāpaku noa āku mōhio o mua

He manawareka nō te ngākau, i te mea he pārekareka ngā mahi hei huarahi anga whakamua

He manawareka, he whakawhētai nō tōku ngākau, i te mea he rautaki hou tāku, te whai tūhonohono me te whai rangatiratanga mō ngā tamariki

He hīhiri nō te ngākau, i te mea atawhaitia tōku wairua e ngā kaupapa ako ataahua nei o Poutiria te Aroha

He ngata, he koa nō te ngākau, nā te reka o te kōrero

He mauri tau nō te ngākau, i te mea i tae mai ahau ki tēnei wānanga - whakaaro anō ahau mō ngā mahi poipoi tamariki, mokopuna, i te wāhi ātaahua nei

Key learnings were also identified, which included learning about the Tuakiri, the brain, and the importance of emotional vocabulary to express feelings and needs. The key steps of the acronym AWHI AROHA were another takeaway for these participants.

He akoranga mōu

Ko ngā wahanga o te roro, me te tūwhera o te tangata/tamaiti kia rite a ia ki te ako

Te tuakiri o te tangata. Wairua - Hinengaro - Aroha

Ko te akoranga nui mōku i te wānanga nei ko ngā wahanga o A.R.O.H.A. Ko te oranga me te hono-a-ngākau...kia whai kupu kōrero e hāngai ana ki te roro kare-ā-roto o te tamaiti

Kia tīni taku titiro ki ngā wawata e hāpai te tamaiti, kia waihoa ngā mea pēhi i te tamaiti ki te taha

Kia whai atu i ngā rautaki A.Wh. I. A.R.O.H.A., kia whakatau te tamaiti/tamariki rānei

Akoranga A.R.O.H.A. Tahito, Hou, Pākeha, Māori (drawn in four circles interlinking)

Me āta whaka-  
aro ahau - he  
rawe te katoa!  
He rawe te rongu  
i te reo o Nerāha,  
o Māma Te Hei kōkō  
i roto i te hui....

Te hoki mai ki  
te ukaipo, ki te  
pohatu mauiri me  
te ako; nga ahu-  
tanga o te kaupapa  
atāwhiri nei o  
Poutiria a te aroha.

- Te Marauaki o  
te hau Kainga  
- Te hōhonutanga  
o te mahi, me te  
Kupu  
Ngā Kiriata  
rākau marau ai

- Participants  
in the 3-day  
wānanga at  
Mātahi o te Tau

Participants were asked what they would do, as a result of coming to the wānanga. Their actions centred on further learning, sharing the kaupapa with others, and practising the strategies and language they had learned.

#### He mahi hei mahi mōu anāiane

Matorohanga, kaha pānui, whai māramatanga i ngā pūtake o te ao Māori- hei whakamahinga i ngā ara whakamua

Kia pānui tika ēnei kōrero anō, kia titiro ki ōku ake tuhinga. Kia āta kōrero ki te tumuaki e pā ana ki tēnei kaupapa. Haere ki ngā wānanga e haere mai ana. Me matua mārama ki tēnei kaupapa

Kia mōhio pū te whakamahi i ngā rārangi mahi, hei tauira - tēnei kōrero ngākau rākau. A.Wh.I A.R.O.H.A.

Ko te whakatipu i te puna kupu kare-ā-roto me te puna kōrero e pā ana ki te hono-ā-ngākau

Pānuitia, arotia te pukapuka kia noho pūmau te kōrero. Akohia ngā karakia. Tukua ngā karakia. Whakarite kia haere ki ētahi atu hui Poutiria te Aroha

Ko ngā mahi kare-ā-roto me nga ringa - me pēhea te whakatau i te tamaiti, ahau rānei i te wā i raru - me te riri, āwangawanga, pōuri

Finally, suggestions were sought for improving the wānanga. Key ideas were to extend the wānanga in time and go deeper into certain aspects, and to provide audio and video resources participants could return to later.

#### Me aha, me pēwhea, e pai ake ai ēnei wānanga?

He poto te wā wānanga!! He tere te mahi!!

Kia nui ake te wā hei aro ki te wairua

He wā anō, he ripene rānei kia akohia ngā karakia me ngā waiata o Poutiria te Aroha

He kape o ngā kiriata kia hoki whakamuri

E pīrangi ana ki te mātakitaki ētahi anō kiriata o Neria

Kāore aku whakaaro whakapaipai ake

#### Te Reo o te Ngākau classes for whānau in Ngāruawāhia

One series of Te Reo o te Ngākau classes was held for parents and caregivers in Ngāruawāhia. This was used as a trial for Matua Rautia runsheets and resources.

An indication of the effectiveness of this course was that one of the participants has shown an interest in becoming part of future deliveries of Te Reo o te Ngākau. Plans have been made for her to attend sessions in 2022 as a Kaiāwhina for the programme.

## Future direction

### Reo-Māori professional development for Kōhanga Reo

The professional development that was developed in previous years was run again for Tūrangawaewae Kōhanga Reo in Ngāruawāhia (run across two days).

The success of this training is shown through the interest it has sparked in running similar training for all Kōhanga Reo across the rohe of Waikato-Tainui in 2022.

### Parenting with Nonviolence - community classes and support group

Two sessions of a Parenting with Nonviolence 6-week series were held for whānau in Whaingaroa before being interrupted by COVID; the group reconvened for one further session in a participant's home. Two support group sessions were also offered.

### Strategic direction

The strategic directions previously laid down for the programme remain relevant:

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

### Strategic intent for 2022 and beyond

To reach more whānau, the medium-term trajectory is to see Poutiria te Aroha established in several more communities, carried by local people familiar with their own contexts. This relies on finding and equipping people trusted by their community, who understand the kaupapa well enough to maintain its integrity and deliver it with competence and confidence. To simplify this task, the strategic intent in recent years has been to develop versions of the programme that encapsulate the essential concepts and practices in a series of whānau-to-whānau guided conversations, by creating Matua Rautia (reo-Māori) and Neighbour to Neighbour (English language).

Recruiting Poupou papakāinga for Matua Rautia means drawing from those who have previously attended a reo-Māori foundational training in Poutiria te Aroha, and providing them with the delivery package, training and mentoring so they can confidently guide sessions with whānau in their community. For the English-medium initiative Neighbour to

Neighbour, Hosts are drawn from those who have attended Parenting with Nonviolence classes, and they are trained to run conversations in 'pods' of community members in Whaingaroa. Both of these programmes were piloted in 2021, by training the first cohorts of Poupou papakāinga for Matua Rautia, and Hosts for Neighbour to Neighbour. They have been equipped with the resources to support their delivery, and received mentoring and encouragement. The next steps will be to continue to run these two programmes, training more Poupou papakāinga and Hosts, and delivering further sessions to whānau, while refining the packages and training based on their feedback. In the case of Matua Rautia, the intention is to build on the professional development in Poutiria te Aroha that will be delivered through Kōhanga Reo networks, in order to attract a new set of Poupou papakāinga who can then be trained to offer Matua Rautia in their communities.

In the service provider and professional educator sectors, the strategic intent is for Poutiria te Aroha to present a credible and relevant alternative to current parenting advice. Much of the current mainstream parent and educator training uses imported, behaviour-oriented child management programmes. There are growing calls to substitute this for a relational, connection-based and emotionally intelligent approach. Poutiria te Aroha uniquely combines these qualities with profound indigenous insights and culturally relevant practices. Advancing Poutiria te Aroha as a credible alternative will require further relationship-building, trials of professional development formats and whānau deliveries, and ongoing documentation of programme impact.

Supportive partnerships will also be further progressed, in an effort to find the leverage points for change, and to establish Poutiria te Aroha as a kaupapa at the heart of other initiatives (such as kaupapa-Māori education). This is a strategic approach to securing the future for Poutiria te Aroha, and maximising its ongoing impact.

As delivery mechanisms shift and more resources are released into the hands of those not directly employed through Poutiria te Aroha, the need arises to consider how to manage intellectual property issues, and develop partnerships, such as through 'Mana-Enhancing Agreements' (MEA).







