



Poutiria te Aroha

ACTION RESEARCH REPORT 2024



He Tai Aroha

The flow of aroha



Year 14 Action Research Report on
'Poutiria te Aroha' - a programme
for whānau raising their tamariki
with aroha

Te Mauri Tau
December 2024



He mihi aroha,

Ki a koutou ngā tini kaitautoko ō tēnei kaupapa, koutou i arohanuitia a-pūtea, ā-ngākau, me ngā ringa raupā i whakapau kaha kia tutuki pai i ngā mahi, tēnā rā koutou katoa.

I runga i te whakaaro, 'waihoa mā te tangata e kōrero', ānei ētahi kupu mihi mai i a rātou i uru mai ki te kaupapa i tēnei tau.

"Kātahi te wānanaga papai rawa atu, he ngāwari, he māmā i roto anō hoki i te aroha. Tēnā koe e te kaupapa."

"RAWI KATO. ORANGA - WAIHUA, NGĀKAU. PIKINGA WAIORA."

"I ake ahan e pā ana ki te whakawhānui i ōku mōhiotanga mō te ao Māori me te ao hāpai ake i te tamaiti me te ririhaun."

"Matua Rautia is amazing. I have loved it and am excited to use the tools more."

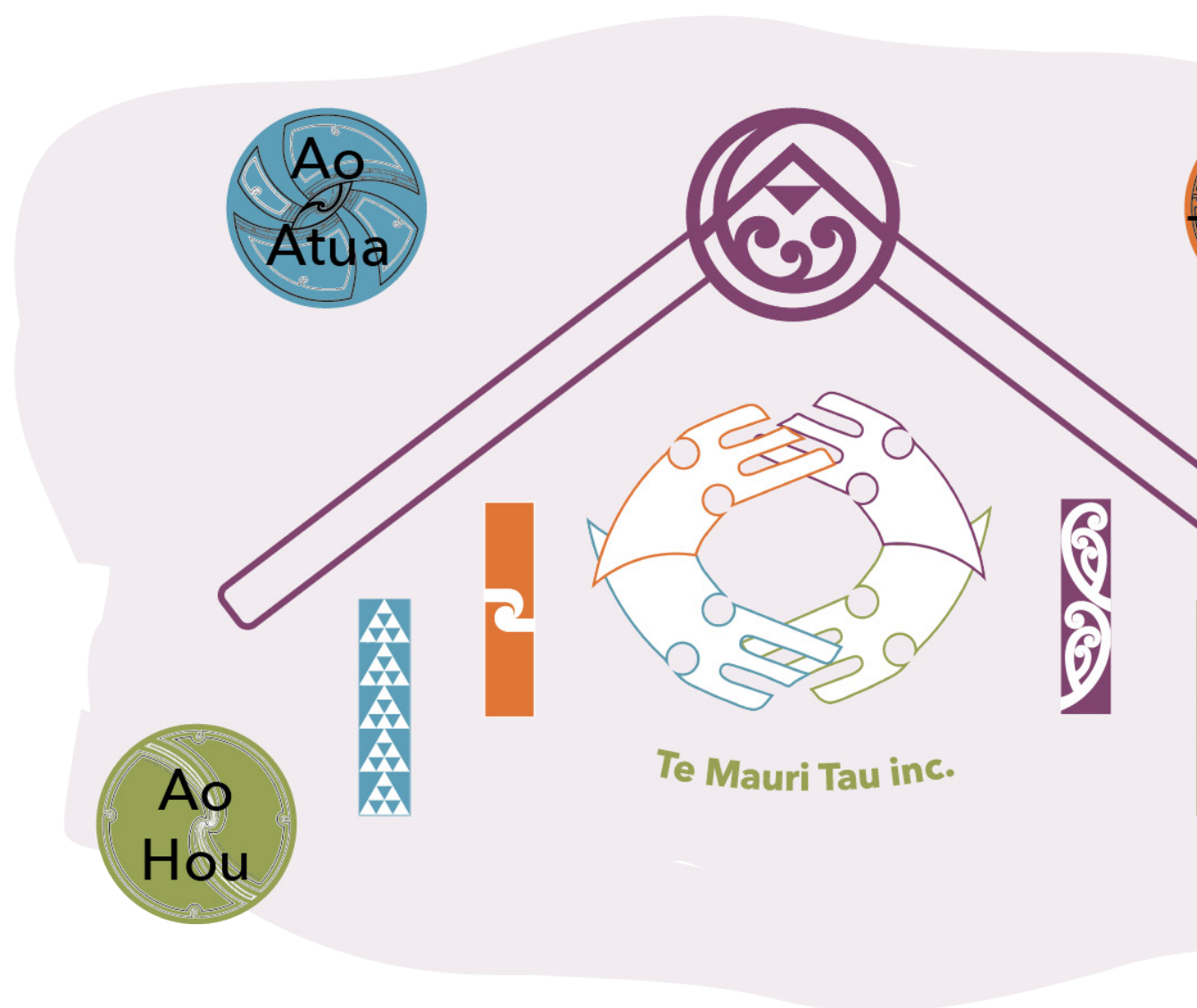
We echo the sentiments of gratitude expressed by these participants in our programmes, and extend our deepest appreciation to all who supported the kaupapa this year. Whether that be through your funding contributions, contracts and partnerships, your aroha and whakaponu, or the energy and effort that you put into delivering our activities this year, with full hearts we mihi to you all. Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Mihi aroha



He Tai Aroha –

The flow of aroha



Action Research Report Summary 2024

This is the 14th annual Action Research Report for Poutiria te Aroha - a culturally-anchored parenting programme grounded in te ao Māori and based on 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 report described how, after many years of development and exploration, the kaupapa of Poutiria te Aroha was ready to be taken out to papakāinga around the motu. The entry for reo-Māori speakers who want to explore the kaupapa is through Poutiria te Aroha Tūāpapa (PAT) training. In 2024, 3-day PAT courses were held in five locations extending all the way to the south, north and east: Waihōpai (Invercargill), Te Raki Paewhenua (North Shore of Auckland), Whangaroa (Northland), Te Upoko o te Ika (Wellington), and Te Araroa (East Coast). These were all supported by Te Rūnanga Nui o ngā Kura Kaupapa Māori (TRN), and attended by over 150 pouako, kaiāwhina and whānau from communities around kura. This powerful partnership arises because Poutiria te Aroha supports reo revitalisation and aligns strongly with Te Aho Matua (the philosophy of these Kura Kaupapa Māori).

A major step forward this year was bringing on an Opetuku - a group from TRN who are being trained to co-deliver these introductory Poutiria te Aroha Tūāpapa courses. In May, sixteen people came together for three days in Tāmaki Makaurau to continue their journey with the kaupapa, deepen their knowledge, and explore the 'inner workings' of PAT delivery. They were further guided and inspired through daily sessions involving Parenting with Nonviolence expert Ruth Beaglehole, who zoomed in from her base in Los Angeles. Subsequently, groups of 3-7 of these trainees took on roles delivering four courses to kura communities around the motu. Ka mau te wehi!

Through another collaboration in 2024, a series of Poutiria te Aroha professional development days attracted over 50 kaimahi from Kōhanga Reo throughout Waikato-Tainui. The groundwork for this was laid in earlier years, when material was developed and piloted with staff of Tūrangawaewae Kōhanga Reo in Ngāruawāhia. From April to June 2024, a series of three one-day courses were held at the Waikato-Tainui Endowed College, Hopuhopu. Each day ran twice, firstly in a rumaki-Māori immersion format, and secondly in a bi-lingual version, for those less confident about their reo.

The last few years have seen the progression of the whānau-to-whānau delivery programmes for both Māori-medium contexts (Matua Rautia) and English-speaking settings (Neighbour to Neighbour). This is part of a deliberate strategy to increase the numbers of people who can offer whānau-level delivery of Poutiria te Aroha within their own communities. The approach is to equip Neighbour to Neighbour 'Hosts' and Matua Rautia 'Poupou papakāinga' with training and resources to lead a local group through six guided sessions, exploring key themes around parenting with aroha. The initial courses for these two initiatives were held in 2021, with further trainings and deliveries to communities in subsequent years.







Matua Rautia training held at Waitetuna in 2024 drew participants from throughout Te Ika a Māui: Whāngarei, Tāmaki, Tauranga, Rotorua, Manawatū, Tāmakinuī-ā-Rua, Wairarapa and Te Upoko o te Ika, as well as strong contingents from Te Wai Pounamu: Ōtautahi, Ōtepoti and Waihōpai. To give a thorough grounding for all six sessions that trainees will take to whānau, the programme is conducted over two 3-day courses. In the first course, participants are guided through the facilitation approach and the rauemi kit for Matua Rautia sessions 1-3. The second course begins by reflecting on deliveries to date, and then prepares participants to deliver Matua Rautia sessions 4-6. In 2024, these two courses were offered twice at Waitetuna with the support of Te Mātāwai funding, in April & May and August & October. An extra 'catch-up' for Matua Rautia 4-6 was provided in Taranaki in January, to enable a committed group to continue their deliveries. This also provided the opportunity to work with a nearby reo-Māori expert to review and edit key resources used in Poutiria te Aroha and Matua Rautia.

It is with growing excitement that those trained in Matua Rautia are now sharing the programme with communities around Kura Kaupapa Māori, and with their own work teams and whānau. Deliveries in the rohe of Taupō, Taranaki, Whakaoriori and Ōtautahi saw over 50 participants attending Matua Rautia sessions. A further 40 people attended a Poutiria te Aroha session at the Kura Reo at Ruamata held as part of Te Ahu o te Reo. Here, the programme director was supported by 7 pairs of trained Matua Rautia guides seated at tables, using the tools from their Matua Rautia kete to lead small groups through each activity.

In addition to these training courses, Poutiria te Aroha team members have continued to directly support Matua Rautia in the rural Coromandel papakāinga of Harataunga (Kennedy Bay). The three-year embedding of Matua Rautia in Harataunga continued in 2024 through a further weekend noho for whānau connected with the local kura, and a follow-up session focused on creating pukapuka māhaki (empathy books) for children. This was led by a trained Poupou papakāinga with local whakapapa connections. To support the work of the kura and whānau, Poutiria te Aroha programme staff provided input to kura planning using a model based on Te Tuakiri o te Tangata, and facilitated a guided process using the tool of AWHI AROHA to unpack an incident that had arisen between tamariki at the kura. In this papakāinga, close-knit whakapapa ties bind people and place, and Poutiria te Aroha has been embraced as a shared kaupapa for raising the tamariki at the heart of the community. The next progression for their collective visioning was a facilitated session held at Rākaioa Marae in November, "Harataunga whai koronga". This term invokes the concept of a community moving forward together with intention. The planning day was attended by over 30 people, with a mix of residents and whanaunga living outside of Harataunga coming to participate.

The English-medium programme Neighbour to Neighbour (N2N) was first delivered in Whaingaroa during 2021, and has continued to evolve every year since. People who have previously attended Parenting with Nonviolence classes are given training to become N2N Hosts. They then run a series of conversations in 'pods' (groups of parents who meet to go through the structured parenting conversations). Following on from the network planning day held in 2023, a new format was trialled this year, where trained N2N Hosts held twice-monthly support sessions at local cafés in Whaingaroa, open to parents with their tamariki. In a fusion between this approach and delivery of Matua Rautia, reo-Māori speaking parents in Whaingaroa were invited to "Kafe kōrero". Here, a Te Ataarangi-trained kaiako used Matua Rautia activities to kick off reo-Māori conversations in an informal café setting.



Continuing regular activity from previous years, parenting classes in English were delivered again locally by the parent educator team in 2024. A series of ten Parenting with Nonviolence classes were offered in Whaingaroa, this time on a fortnightly basis, which proved to be a good fit both for the educators and for the local parents attending. This year the group included a number of staff from a local Early Childhood Centre, further strengthening the whole-community approach in Whaingaroa. The local coordinator and long-time parent educator also spent time in Los Angeles with Ruth Beaglehole, founder of Parenting with Nonviolence. Ruth made a visit to Whaingaroa during February, where the community has long benefitted from her wisdom and inspiration. In 2024 she held a support session at Te Mauri Tau for the Parenting with Nonviolence/ Neighbour to Neighbour network, offered a community evening that drew a full house, and continued her long-time mentoring role at a local kindergarten.

While in Aotearoa, Ruth was also able to contribute her unique perspectives and expertise to the development of Tautāwhi Tamariki. This is a new programme under Te Rūnanganui o Ngā Kura Kaupapa Māori looking at how to work with whānau and kaiako when tamariki require special support, with the aim of meeting everybody's needs. Ruth had a series of face-to-face sessions with TRN staff leading the programme design, followed later in the year by zoom support sessions with the Tautāwhi Tamariki team.

Raeumi (resource) development has been a focus in recent years as Poutiria te Aroha has sought to equip new teams of people to carry the kaupapa to whānau in their communities. As the partnership with Kura Kaupapa Māori has seen many kaiako attend PAT courses, demand has been growing for these rauemi to be made available for wider use in classroom settings. Prototypes of activity box-sets of cards with rākau and instructions, and A2-sized posters have been undergoing development in 2024. Additional planning and observation tools for kura settings are also being trialled.

This year's report reflects on the kaupapa as a Tai Aroha – a tide of aroha that surges and swells, retreats and rises, bringing with it renewed energy and more hands to hold Poutiria te Aroha afloat. Along with this feeling of buoyancy comes a sense of optimism and hope, that the kaupapa will be carried well, into the future.

Poutiria te Aroha has received generous contributions over many years from funding partners. In its early stages, the support of J.R. McKenzie Trust and then Todd Foundation played a key enabling role in allowing the kaupapa to find its own shape. More recently, Te Mātāwai funding has been used to develop reo-Māori resources and run training to deliver Matua Rautia to whānau. Te Rūnanga Nui o Ngā Kura Kaupapa Māori has actively supported Poutiria te Aroha Tūāpapa training, and now the establishment of the Opetuku who are preparing to take over these deliveries. This year the Waikato-Tainui Kōhanga Reo Trust also provided a contract for professional development in the kaupapa. Regular regional grants have continued to come from Trust Waikato and Lottery Community, and local philanthropists Len Reynolds Trust. In 2024, this regional funding enabled Waikato deliveries of classes in Parenting with Nonviolence, a support group for Neighbour to Neighbour and reo-Māori parenting conversations in Whaingaroa cafés, and a series of events for whānau and community in Harataunga.

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 brings together wisdom and experience from te ao Māori with the philosophy and strategies of nonviolence. Knowledge and tikanga drawn from te ao Māori form the basis for the understandings, practices and teaching of the programme. These reinforce and complement the social justice aims of nonviolence, as applied to parenting and whānau life.

The name of the programme comes from the late Dame Kāterina Te Heikōkō Mataira, who summed up its aim as: 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, as a supporting pillar, and a reference point for all our interactions. Generating outwards from that anchor point, aroha can be distributed to all members of the whānau and community.

The kaupapa is set within four Ao – worlds or realms.



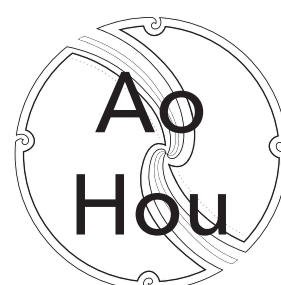
Ao Atua – providing guidance of essence and spirit.



Ao Tupuna – grounding in ancestral experience and wisdom.



Ao Hurihuri – enabling knowledge and concepts to navigate the now.



Ao Hou – moving intentionally to create a better future.

Essential insights from the ancestral heritage and knowledge of Te Ao Atua and Te Ao Tupuna infuse the kaupapa, affirming taonga tuku iho and providing a sense of cultural coherency for those dedicated to kaupapa Māori. Building on these underpinnings, Poutiria te Aroha offers concepts, strategies and language that can help people respond to Te Ao Hurihuri – the tumultuous world of today. These skills can then support whānau to build a new future – Te Ao Hou– where tamariki Māori will grow up secure in their culture and surrounded by the aroha of their matua rautia (multiple parents – the village).

There are four Pou that support the framework of 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 structure 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 flourish throughout 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 stage.

The first two annual action research reports in 2011 and 2012 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 community educators (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 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.

The 2021 through 2023 reports documented the spread of the kaupapa and focused 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).

The 2024 report summarises this year's activity and achievements, featuring facts, reflections and feedback to showcase the programme's key areas of work. This includes reo-Māori reporting on the many aspects of Poutiria te Aroha activity that are engaging reo-speaking whānau and communities.





Snapshot of Poutiria te Aroha activity in 2024

Poutiria te Aroha Tūāpapa training - reo Māori events

- 5 x 3-day courses
 - Waihōpai (40 people)
 - Rakipaewhenua (25 people)
 - Whangaroa (25 people)
 - Te Upoko o te Ika (40 people)
 - Tairāwhiti (25 people)

Opetuku - training for the group preparing to take on delivery of Poutiria te Aroha Tūāpapa

- 1 x 3-day training, Tāmaki (16 people)

Professional development and contracted support

- Delivery of Poutiria Te Aroha to Kaimahi of Waikato-Tainui Kohanga Reo
 - 2 x 3 days' professional development at Hopuhopu for Kaimahi of Waikato-Tainui Kohanga Reo (54 people)
 - 2 x catch-up sessions for Kaimahi of Kohanga Reo (23 people)
- Ruth Beaglehole input to design and initial shaping for Tautāwhi Tamariki project
 - 3 x face-to-face hui with lead programme designers
 - 4 x zoom sessions with project team

Matua Rautia - reo-Māori events led or supported by the Poutiria te Aroha team

- 4 x 3-day training events run for Matua Rautia at Waitetuna Retreat Centre
 - April - Matua Rautia I - covering sessions MR1-3 (14 people)
 - May - Matua Rautia II - covering sessions MR4-6 (12 people)
 - August - Matua Rautia I - covering sessions MR1-3 (14 people)
 - October - Matua Rautia II - covering sessions MR4-6 (12 people)
- 1 'catch-up' training event in Taranaki covering MR4-6 (9 people)
- Kura Reo - Te Ahu o te Reo - Ruamata 1 X 3-hr session (40 people + 14 MR Kaiārahi)



Matua Rautia - reo Māori events delivered by trained Poupou papakāinga

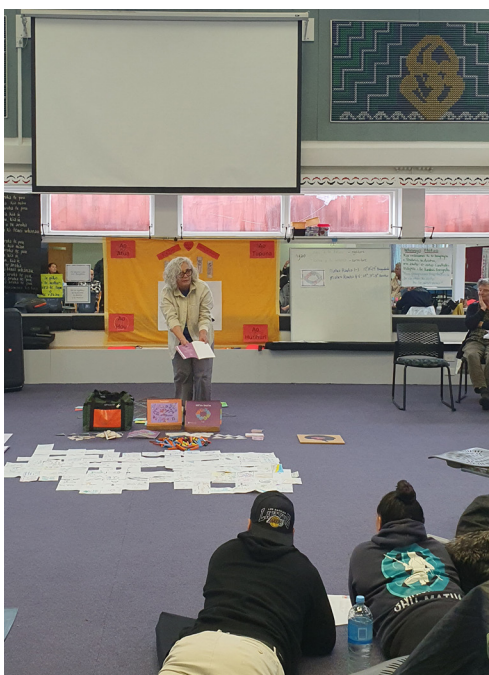
- Matua Rautia 1 at Matariki wānanga 2 X 1.5 hr sessions, June (10 people)
- Matua Rautia 1-2, Taupō, 1 day, January (9 people)
- Matua Rautia 1-6, Ngāmotu, 12 X 1 hr sessions, Terms 3&4 (17 people)
- Matua Rautia 1-6, Whakaoriori, 6 X 2.5 hr sessions, Terms 2&3 (11 people)
- Matua Rautia 1-6, Whakaoriori, 6 X 2.5 hr sessions, Term 4 (10 people)
- Matua Rautia 1, Ōtautahi, October (9 people)
- Matua Rautia 'activation' delivery in Harataunga
 - 1 x 2-day Matua Rautia refresher for community, August (22 people)
 - 1 x tutorial on Pukapuka Māhaki - empathy books, November (7 people)

Other Poutiria te Aroha support for communities

- Tuakiri - session for kura planning at Harataunga (8 people)
- AWHI AROHA - session for whānau at Harataunga (10 people)
- Harataunga Whai Koronga - community strategic planning, November (33 people)
- Waiuku - contribution to wānanga Tuakiri & Te Aho Matua, May (19 people)
- Whaingaroa Kafe Kōrero - reo sessions using Matua Rautia activities (10 people)

Community delivery of Parenting with Nonviolence in Whaingaroa

- Parent educator deliveries in Whaingaroa
 - 10 x weekly classes, Term 1 & 2 (8 people)
 - 3 x evening support group sessions offered (4 people)
- Ruth Beaglehole sessions for community
 - 1 evening session, February (35 people)



Neighbour to Neighbour - programme delivery events in Whaingaroa

- 15 x fortnightly support group café sessions in Whaingaroa (19 people)
- N2N support group with Ruth Beaglehole at Te Mauri Tau (12 people)

Rauemi/ resource production

- Matua Rautia resource kits provided to 12 papakāinga
- Prototypes developed for 2 x box set rauemi and 7 x A2 poster series for akomanga
- Exploring support rauemi for kura planning and observation (Aweawenga, ALSUP tool)
- Planning hui held for rauemi workstream, November (5 people)

Programme development, planning and team capacity

- Accessibility of website and database functionality maintained for Poutiria te Aroha and Matua Rautia; regular social media updates for Parenting with Nonviolence
- Opetuku are now taking up roles in delivering Poutiria te Aroha Tūāpapa under the mentorship of the core training team
- Trained and equipped Poupou papakāinga are delivering Matua Rautia 1-6 and tailored sessions (Pukapuka Māhaki, Kura Reo)
- The Parenting with Nonviolence education team continues to deliver classes; Neighbour to Neighbour Hosts are initiating café sessions in the Whaingaroa community; planning sessions have been held for 2025
- Ongoing mentoring is being provided by Ruth Beaglehole, with a visit in February-March, in-person and virtual support for the Tamariki Tautāwhi and Opetuku teams, and mentoring of the PwN coordinator



- Ongoing relationship maintained with Te Rūnanga Nui o ngā Kura Kaupapa Māori; funding contribution through contract income for Poutiria te Aroha Tūāpapa training in 5 rohe plus the Opetuku; Ruth Beaglehole input to the Opetuku and Tautāwhi Tamariki; forward planning for 2025
- Contract delivery completed for the professional development programme for Waikato-Tainui Kōhanga Reo with Te Kōhanga Reo National Trust and Waikato-Tainui Kōhanga Reo Trust
- Funding carried over from Te Mātāwai expended for resource production and reo-Māori programme (Matua Rautia); further grant received for the next round of delivery
- Whole-community approach strengthened in Harataunga with backing of Te Kura Kaupapa Māori o Harataunga and Te Rākairoa Marae Trust, with facilitation from AraHina
- Networking and relationship building with Ministry of Education Waikato Region, Waikato Kindergarten Association, Te Ara Poutama (Ministry of Corrections)
- Funds from Trust Waikato, Lottery Community, and Len Reynolds Trust used for local/ regional community deliveries; connection hui held with Len Reynolds and DV Bryant Trusts



Outcomes and objectives

Outcomes

The aim of Poutiria te Aroha is to establish a culturally-anchored, 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:

- 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
- Parents having realistic expectations of children through greater knowledge of child and brain development
- An environment of respect that is protecting and nurturing of children and their needs
- Healing and building of relationships within whānau and communities
- 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

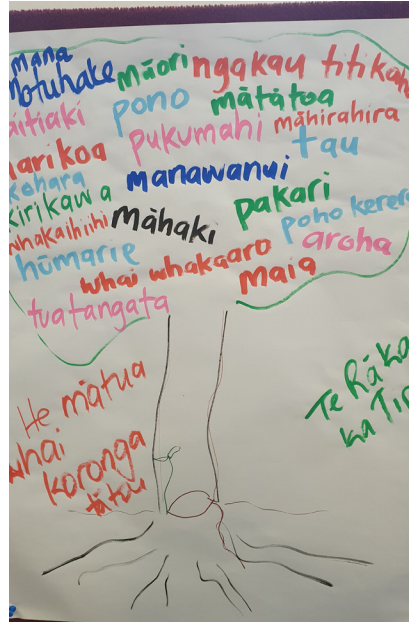
The following table provides an overview of the objectives of our work over a multi-year timeframe. It also maps the activities identified in the snapshot above to show how they supported these objectives in 2024.

How activity in 2024 contributed to meeting programme objectives:

Objective	Description of work	Activity in 2024
A culturally anchored parenting programme.	<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">- Continue the journey of exploring core cultural elements from Te Ao Māori and understandings from Parenting with Nonviolence.- Distil what we have learned into offerings that resonate with Māori identity and values, to deliver in different contexts, in English and Māori.	<ul style="list-style-type: none">- Reo-Māori editing for key resources used in Poutiria te Aroha Tūāpapa - a 3-day introductory training and Matua Rautia (MR) - a 6-session whānau-to-whānau programme for reo-Māori delivery, weaving together insights from Te Ao Māori and Parenting with Nonviolence- Distilling the key content of Poutiria te Aroha Tūāpapa into a 'block-wall' representation, and refining its run-sheet, for use by the Opetuku- Refining the previous training for Kaimahi of Kōhanga Reo into a 3-day professional development programme, with rumaki and reo-rua formats- Identifying links between Poutiria te Aroha/ Parenting with Nonviolence and working with tamariki and whānau requiring special approaches to inform the development of Tautāwhi Tamariki- Exploring how Te Tuakiri o te Tangata can guide planning and learning within a kura setting, to achieve whānau aspirations for their tamariki and as a practical expression of Te Aho Matua aligned with Poutiria te Aroha

Objective	Description of work	Activity in 2024
A trained and supported cohort of parent educators who can deliver the programme adapted for specific community settings	<ul style="list-style-type: none"> - Continue training and mentoring parent educators, building on their experience through further deliveries, wānanga and trainer support roles. - Work with Poupou hapori to adapt the core teachings into curriculum design for different groups and environments. - Expand the capacity to deliver at a neighbour-to-neighbour or whānau-to-whānau level by training Hosts and Poupou papakāinga and supporting Pouāwhina in reo-Māori settings. 	<ul style="list-style-type: none"> - Bringing on the Opetuku through a train-the-trainer approach, and mentoring them in their delivery roles for Poutiria te Aroha Tūāpapa - Further training of Poupou papakāinga for Matua Rautia, who are now delivering to whānau/ community and work teams - Extending the role for Poupou papakāinga in deliveries at Harataunga (pukapuka māhaki) and at Kura Reo (large-group delivery format) - Supporting parent educators and hosts to deliver community café sessions and market-day conversations about Parenting with Nonviolence - Progressing of Pouāwhina into leading reo-Māori sessions at Kafe Kōrero - Ruth Beaglehole providing mentoring to the team, including a network meeting open to all involved with Neighbour to Neighbour
Appropriate learning opportunities for parents and caregivers, with expanded reach regionally and nationally.	<ul style="list-style-type: none"> - Strengthen and expand our networks to increase our delivery capacity and reach people who can most benefit from this work. 	<ul style="list-style-type: none"> - Embedding Poutiria te Aroha in a number of communities nationally, with the support of Kura Kaupapa Māori networks: 5 x 3-day Poutiria te Aroha Tūāpapa courses held in Waihōpai, Rakipaewhenua, Whangaroa, Te Upoko o te Ika and Tairāwhiti (reaching over 150 people) - Bringing Poutiria te Aroha to Kōhanga Reo of Waikato-Tainui - Matua Rautia kits and training provided to people from Te Ika a Māui and Te Wai Pounamu, expanding the delivery capacity for this initiative - Activating interest in Matua Rautia nationally through Kura Reo at Ruamata - Trialling informal fortnightly café sessions for Neighbour to Neighbour where parents can come with their tamariki - Supporting a whole-of-community approach in Harataunga

Objective	Description of work	Activity in 2024
Enriched whānau understanding of, and commitment to, healthy parenting.	<ul style="list-style-type: none"> - Increase awareness amongst parents, caregivers and whānau service providers of how current dominant belief systems reinforce the fundamental pattern of violence in homes and society, and how this can affect tamariki. - Offer empowering information to families about brain and child development in order for adults to have realistic expectations of children, and be able to maintain an empathetic view of their behaviour. - Increase whānau understanding of the importance of self-care and maintaining connection even in challenging moments. - Enable participants to explore cultural insights and models. 	<p>Matua Rautia - training for Poupu papakāinga to equip them to deliver the 6 sessions to whānau</p> <ul style="list-style-type: none"> - 4 x 3-day training events run for Matua Rautia at Waitetuna Retreat Centre, covering sessions MR 1-3 and MR 4-6 twice - 1 'catch-up' training event in Taranaki covering MR 4-6 <p>Community deliveries led or supported by Pouitiria te Aroha staff using Matua Rautia toolkit</p> <ul style="list-style-type: none"> - 2-day community 'activation' delivery in Harataunga (Kennedy Bay) - Kura Reo delivery led by Pouitiria te Aroha staff with a Matua Rautia team <p>Whānau deliveries of Matua Rautia by trained Poupu papakāinga</p> <ul style="list-style-type: none"> - Sessions delivered in a range of locations: Harataunga, Rotorua, Taupō, Taranaki, Wairarapa, Ōtautahi. <p>Pouitiria te Aroha reo-Māori professional development and wānanga</p> <ul style="list-style-type: none"> - 6 X 1-day sessions for Kaimahi from Kōhanga Reo of Waikato-Tainui - Session on Tuakiri as part of a wānanga Te Aho Matua for whānau in Waiuku <p>Delivery of Parenting with Nonviolence to Whaingaroa community</p> <ul style="list-style-type: none"> - Series of 10 weekly classes in Parenting with Nonviolence in Whaingaroa - Community evening session with Ruth Beaglehole
Whānau putting the philosophy into practice.	<ul style="list-style-type: none"> - Provide 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) for everyday whānau use. 	<p>Delivery of Parenting with Nonviolence to Whaingaroa community</p> <ul style="list-style-type: none"> - Series of 10 weekly classes in Parenting with Nonviolence in Whaingaroa - Community evening session with Ruth Beaglehole
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"> - Support development of a whole-community model starting 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. - Facilitate access to programme resources. 	<p>Rauemi (resource) development and distribution</p> <ul style="list-style-type: none"> - Matua Rautia resource kits produced and provided to trainees; online access enabled to digital resources for Poupu papakāinga - Prototyping of rauemi for wider distribution to support kura communities - Exploration of new rauemi to support planning and observation in kura <p>Support, mentoring and communication for Whaingaroa networks</p> <ul style="list-style-type: none"> - 3 evening support group sessions offered - 15 fortnightly sessions for Neighbour to Neighbour at Whaingaroa cafés - Support group at Te Mauri Tau for the network of Neighbour to Neighbour including mentors, hosts, and participants, supported by Ruth Beaglehole - Mentoring from Ruth for those practising the kaupapa in Whaingaroa and for Parenting with Nonviolence coordinator when in Los Angeles - Website capacity maintained for public enquiries and sign-up process; continued social media promotion of activities <p>Whole-community approach fostered in Harataunga</p> <ul style="list-style-type: none"> - Facilitation expertise provided for Harataunga Whai Koronga - whole-community approach to setting intentions, aligned with Matua Rautia



Poutiria te Aroha - horahia te kaupapa ki te motu

Poutiria te Aroha Tūāpapa

Ko Poutiria te Aroha tētahi o ngā kaupapa nui o Te Mauri Tau me tōna tūhonotanga motuhake ki te ao ririhaukore mō te whakatipu tamariki. Ko Poutiria te Aroha Tūāpapa (PAT) te ingoa o te wānanga e whai māramatanga ai te tangata ki te kaupapa me ētahi o ana rautaki. Kia whai mōhiotanga hoki ki te tiaki i te tuakiri o te tamaiti i roto i te aroha pūmau.

Opetuku

Ko te Opetuku he hunga nō Te Rūnanganui o ngā Kura Kaupapa Māori (TRN), kua ngākau hihiri mai ki te kaupapa, he māia hoki ki te tū ā-o-pe, ki te kawē i a Poutiria te Aroha whakangungu ki mua i ngā kaiako me ngā whānau o ngā Kura Kaupapa Māori o tēna rohe, o tēnā rohe. He ara whakamua tēnei mō Te Mauri Tau, te tuku mana ki ētahi atu, kia pupuri i te kaupapa me te kawē i a ia ki ngā rohe. Ko ngā tūranga o te Opetuku he Kaiwhakangungu, he Kaiāwhina, he Kaipupuri i te Mauri, me te Taituarā.

Meka - Poutiria te Aroha Tūāpapa me te Opetuku

- I tū ngā PAT e 5 ki Waihōpai, Rakipaewhenua, Whangaroa, Te Upoko o te Ika, Te Araroa
- Ki ngā PAT e 5 o 2024, te tokopae o te tangata i taetae atu = 159
- I tū hoki te hui whakarite Opetuku ki Waipuna Lodge, Tāmaki; 16 ngā tāngata i uru mai
- I tae atu he Opetuku ki ngā PAT e 4; 3-7 te tokopae o te Opetuku ki ia PAT

Pūmahara

Kei te tino rongo i te tai aroha e pupuke ana, i runga i te mahi o te Opetuku nei:

- He tai timu: ētahi wā (iti noa) ka mahue, ka kotiti, ka ngaro, ka huri hei Kaitohutohu, engari...
- He tai pari: ka tū māia, ka āta whakarite, ka mauria mai ngā taonga, ngā pūkenga me te aroha
- He tai ope: ka tautoko tētahi ki tētahi, o te Opetuku, o mātou o TMT, o ngā kaiuru hoki
- He tai roa: ka kaha hokihoki mai - ahakoa tawhiti te haere, kua tae mai ki te tautoko
- He tai nui: te tokomaha hoki o te Opetuku ka tae atu ki te tautoko i ia whakangungu PAT!

Me te kaha rongo, anō nei he amotai, i te piri mai o ngā tāngata o ngā Kura Kaupapa Māori o te motu. He hiakai nō te puku, nō te ngākau, nō te hinengaro, mō tēnei kaupapa. Kua tae te wā.

Ngā kōrero i ahu mai i ngā Kaiuru - Poutiria te Aroha Tūāpapa

Kia pūmahara i te PAT o Arowhenua ki Waihōpai, e whā ngā pātai i tuku atu ki ngā Kaiuru:

1. He aha ngā tino kupu/ rerenga kōrero nō te wānanga nei?
2. He aha ngā tuāhuatanga o te wānanga pārekareka ki a koe?
3. He aha ngā hua, ngā akoranga mōu?
4. He mahi/ he rautaki ka ngana ki te whakatinana/ whakamahi?

• Ko au te pou o te aroha ♥
 • He nōku, i tēnei nā, i te mea ...
 • koronga/maunga hū

• ngā wāhanga o te Roro
 • ngā mahi katoa a Wh Nēria ♥
 • te tuakiri o te tangata

• Rākau ngakau
 • Kōrero ngakau mahaki
 • te tuakiri o te tangata

• avotakengia e au āku kupu i pehi ai i te tamaiti kia huri hei kōrero hāpai

① 'Ahakoa te aha, Kei konei au?'

② Ngā mea katoa! Heoi, ko ngā taha o te āo pehi me te āo hāpai. Te hohonu o te titiro ki te tuakiri o te tangata. -Ngā tiriata me te awha o te whakamahi.

③ 'Ko te ngakau te mātā me te kuaha ki te wairua'

④ Ngā rautaki Katoa o te āo hāpai

'Ko au te pou o te aroha'

Kaiuru ki Arowhenua (Waihōpai) – kōrero mō Poutiria te Aroha Tūāpapa

① Ko au te pou o te aroha

②

③

④

Ki te Rakipaewhenua, i tono kia homai he "kōrero mua/ muri", e whakaatu atu i ngā akoranga nui o te wānanga.

Kaiuru ki te Rakipaewhenua – kōrero mō Poutiria
te Aroha Tūāpapa

I mua

* Ko ngā kōrero, ko ngā kupu ka karawhiu, he tono, he tohu noa. I pōhehe au he mea aui kia aro, kia whakarongo, kia tutuki i ngā tamariki ngā mahi kua whakaritea.
~~* Kua huri ōku whakaaro, kua huri ōku whakaaro.~~
~~* Kua huri ōku whakaaro, kua huri ōku whakaaro.~~
* Ko te āhuatanga o taku tū hei kaiako, e maha ngā āhuatanga kua mahia e hāngai pū ara ki te ao pēhi.

A muri

* Kua huri ōku whakaaro, Kia noho te tuakiri o te tamaiti hei mātaamua, ngā mahi hei mātāmuri.

* Ngana ki te noho ki te ao hāpai, kua ki te ao pēhi.

* Kia ngākau mahaki, kia arohaina, kia tiakina.

* Ko te taōrōkau, e taea ana te karo. Ko te taokupu, titia ki te ngākau.

* Ngā wāhanga o te roro.

* Kia manawanui!
- whai maramatanga.
- hono ā-ngākau.
- tutuki oranga.

I mua...

Me taku kore mōhio, i noho ki te ao pēhi. Ōku whakaaro mō te akiaki tangata me te whakawā. Kōore au i whai manaaki mō au anō. Ahakoa te nuinga o te wā kei te ao hāpai au e hikoi, nā te iti o te maramatanga ki ngā momo rautaki, me ngā ara whakatau ka tere whakawhiti. I kaha aro ki ngā mea i kitea, i rangona hoki, ōtira ngā whanonga.

Ā muri

Kei te tino marama ki ngā ara whakatau, ngā rautaki kei mua i au.

Tē ataahua o te tuakiri, te ira tangata, rakau ngākau, oranga take take, te ao hāpai me te rereke o te ao pēhi.

Kua ako te mahi o ngā roro e toru
Kua marama ki ngā āhua o te riri me ngā kōrero māhaki hei whakatau.

Kua kaha te confidence me ki.

I mua

He kaha taku aro ki ngā whanonga
o aku tamariki ki te kura, he
whakamā aro hoki. Te munga o
ngā rautaki pēhi tuakiri kua mahia.
Kāua ko ia rā, heoi'ne pono, aē.
Ko au tetahi o' ngā tangata,
pēhi tuakiri

Taku wehi nā te kore māhio he
hē i roto i aku kupu whakatikatika,
Kaiārahi Kaiuini, whakaputa māhio,
Kaiakati e tāhuri tere atu ngā
whakaaro ki wahi kē atu.

Que tuakiri e. Ka aroha ki
te ngā tamariki kua whai wāhi
mai ki au.

He pōhēhē nōku, he
aroha kē tērā e
rapu nei au.

A muri

Ka hoki au ki te whanonga,
tahi ki aku tamariki ake. Kā tōku
kainga e mārama ai rātau ki
te ahuatanga o te ao e noho
nei rātau.

Ka aro ki ngā rautaki hāpai
kē i te tuakiri tangata.
He whangai i ngā kupa hei whakamārama
i ngā kare-a-roto e rongo nei rātau
e mārama ai e rongo hoki ai i
te aroha o 'Maamaa.


Ka tīmata ahau ki konei

A	A
W	R
H	O
I	H
	A

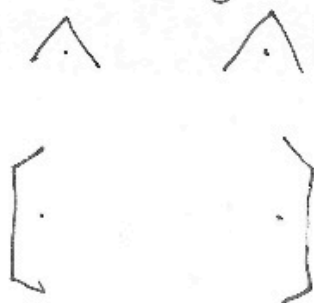
e miki kau ana
ki te kaupapa Maori ora
nei

Ki Whangaroa, e whā ngā kōrero i pūmaharatia e ngā Kaiuru:

1. He akoranga - ngā mea hou i kitea, i rangona
2. He rongo ā-ngākau nōu, i te wānanga nei
3. He rautaki, he ara ka whāia e koe, nō te wānanga nei
4. He whakaaro nōu, me pēwhea, kia pai ake te wānanga nei?

<p>Akoranga: nga mea hou i kitea i rangona.</p> <ul style="list-style-type: none"> * Te Ao Leni me te Ao Hapai - pai ki te whakawhanga ki ngā rautaki/tauirā rānei o tēnā. * Maha ngā kupu hou * Te Matua Rautia - he wā mo te whānau kia wānanga ai i ngā kōrero ^{me eka atu} o te papakainga me ngā āhua * Ngā Kiriata o Neria ki te whakaatu, whakamārama ngā reo o te kaupapa mo te whānau * Te Maunga <u>pahū</u> 	<p>Kawe a-roto </p> <ul style="list-style-type: none"> * miharo atu ki ngā mahi hou - engari he wā taku kitenga, taku huarahi ki te whakaako ētahi o ēnei. * matarau me te māhirahira * he matakū hoki-ka timata ahau ki hea? * $\begin{array}{r} 20 \\ - 3 \\ \hline 17 \end{array}$
<p>Rautaki Ngā mahi kia mahia</p> <ul style="list-style-type: none"> * Rakau Ngakau * Me huri ahau taku reo ki te reo aroha. * Whakamahi e rua ngā kupu hau ki roto i ahau. 	<p>Whakaaro mo te hunga whakarite</p> <ul style="list-style-type: none"> * Horekau te mutu āku kōrero ki a koutou ngā kaiwhakarite. Nā koutou i whakatō te kaupapa, te whakamārama te whakatauirā, me te whakataui arotake me ki a tātou katoa. E mihi ana E mihi kau ana ki a koutou.

Akoranga



He hōhōnu te
mātauranga
hei whakamui i
taku akoranga
o mua.

HŌHŌNU

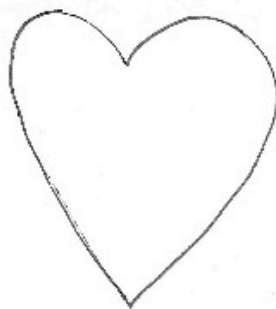
Rautaki



Mahia aku momo
whakataui waima
mā ngā ākonga
mōku auō.

TAUAWHI

Kare ā-roto



He kaupapa whakahirahia
hei tautoko i te
noho haumaru.

HARIKOA

Whakaaro mō te
Hunga Whakarite



Mahi tonu,
rauwe te
hoakoa, rauwe
te whakatakotoranga
me ngā hei mahi
whakawhanaungatanga.

MIHARO

Ki Te Upoko o te Ika, i tonoa kia homai he kōrero e whā:

1. He rongo ā-ngākau nōu, i te wānanga nei
2. He akoranga hou
3. He rautaki, he ara ka whāia e koe, nō te wānanga nei
4. He whakaaro nōu, me pēwhea, kia pai ake te wānanga nei?

Kaiuru ki te Upoko o te Ika - kōrero mō Poutiria
te Aroha Tūāpapa

1.
 - mārama
 - tūwhera
 - aroha
 - whakaae
 - manahau
2.
 - matimati kare-ā-roto
 - rautaki whakatau
 - Me tau au i mua i
 - taku whakatau
 - Ao pēhi / hāpai
 - Kia tūwhera
 - te ngākau
3.
 - whai whakaaro
 - ki ngā oranga o
 - ngā take / kaupapa.
 - Whakatō anō i te
 - aroha pūmau / here
 - kore i taku akomanga.
 - Arohaina ngā kareā
 - roto KATOĀ.
4.
 - He tino pai hoki
 - ngā mahi ngāhau.
 - He pai hoki pea
 - kia ako i ētahi
 - waiata kia kaua
 - ki ngā kura / whakau

Tūmanako
wawata
miharo
parohē
tūwhera

whaka-
manahau

matimati
kare-ā-roto

oranga
ruku hohonu
ake

ngākau
tūwhera

A.R.O.H.A

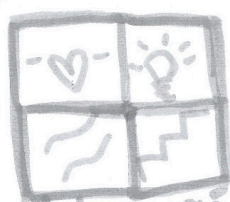

ngā matimati
kōrero ngākau māhaki

te Pukapuka
Kātahi te rāwemi

ngā kēmu rite
tāua, "HE! HO! HA!"

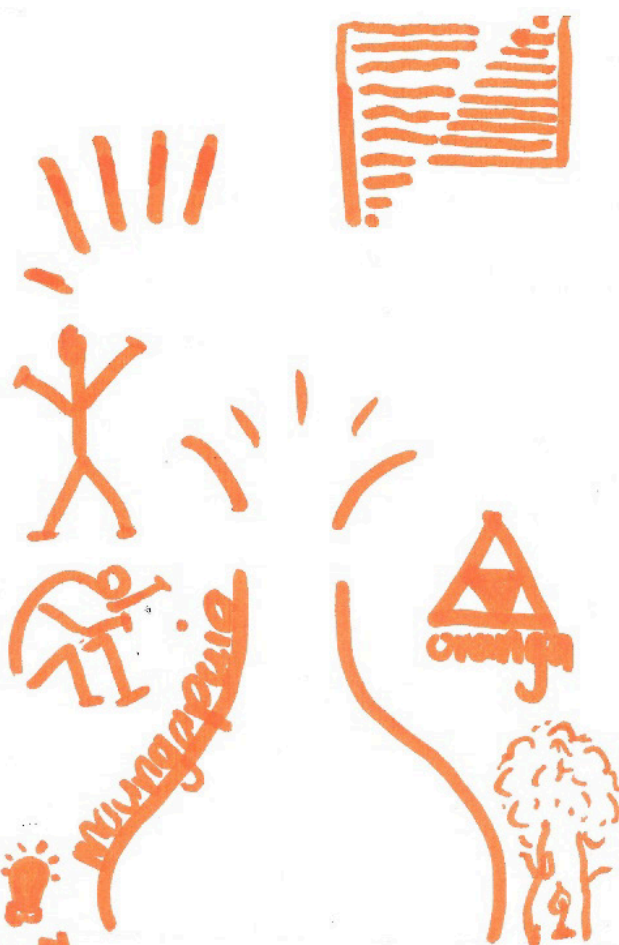
He mea whaka-
ohoho, whakamataara
i te tangata.

kia mi ake
kōrero

Tuwhare
 Tu honohono
 Miharo
 Maru tau

Whangawanga
 Taimaha
 Māharakara



- Hono ā-ngātau
 - āta whakaaaro
 i mua i te kore

A Wh I
A R O H A

ko au te pou o te
 te aroha..

ko te roa hei
 a matou me te
 whangawanga i nga
 hoopaki te
 foto rama.
 Tukuma / Kia
 Whangawanga.



Ki te Tairāwhiti, ko ēnei ngā pātai e whā:

1. Ngā taputapu, ngā rautaki kua kohia mai i te wānanga nei
2. Ōu rongo ā-ngākau i te wānanga nei
3. Ōu whakaaro, "Kia pai ake tēnei wānanga, me..."
4. Tō ara whakawhanake i roto i te kaupapa - ka aha koe?

Taputapu/Rautaki

- Ao pēhi, Ao hōpai
- Rakau ngākau/katipu
- puringa matimati

Rongo ā-ngākau

Mauri tau.

Ngākau tuwhera

Tuihono

Tuhonohono.

Whakaaro

Rawe tēnei.
Ia rā ka wehe
hanikoa.

Ko te nawato
ka tuwhera ēnei
rauemi ki ngā
kura a tōna wā.

Ara whanake

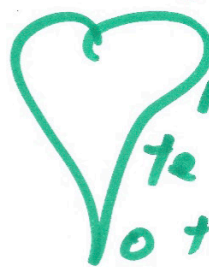
Kia whakatinana
i ēnei akoranga
katua i roto i
tōku ake ao.

Nga taputapu Hou

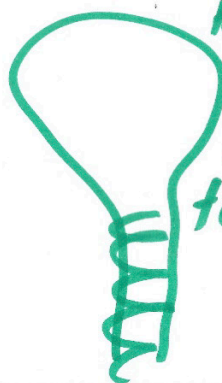


- Puringa
Matimati.
- Karakia
Pure.

Bi rongo au te



Ngakau
Mahaki me
te Haumarutia
o te Kaupapa.



Ka whakaoero
au kite Ao
Pehi me
te Ao Hapai.



Te whakaritenga

o Nga ara whakatau
a rongo i roto i
taku akomanga.

RANTAKI Hou

He Nui nga rantaki kua akona
e ahan.

- Roro e toru.
- Nga ahuatanga o te kare a roto
- Nga rantaki whaiaro A WHI
- Maunga hu/oranga A.R.O.H.A

tuakiri

ŌKU RONGO

I tino ruku au i te puna o
Hinekauorohia. Anakoa ko te tauira
te aranga motua. Ka nui te tau
o tōku mauri - anakoa pea te
kite ōku i te ao pēhi o ētahi o aku
whanonga, whakaaro, kōrero.

ŌKU WHAKAARO AKE TŌKU ARA



Karekau pea ki ōku whakaaro
he mea hei whakopai ake i tēnei
wānanga.

- I nekeneke (whakaari)
- I whakarongo (Pou aroha)
- I mātaki (Whaea Neria)
- I kōrero (I te wā o te tuari whakaaro)

E mōhio, e whakapono ana ahan
ka whakawhanake tēnei i a au
ā māma, ā kaiako, ā tuuaki, ā hōa.
E kite ana i te ara e pai ake ai tōku
oranga. Ka whakahuri i tōku anō
ao. Mō te kura - kōte manako
ka takahia tēnei ara e te hapori

Opetuku – kōrero mō te kawē i a Poutiria te
Aroha Tūāpapa

Ngā kōrero i ahu mai i te Opetuku

“I te tuatahi, i te wiriwiri! Mō te kore – kei te hiti-oma te katoa o ngā kōrero. I tino rongu hoki i te tautoko.”

“I noho ki te mura o te ahi! Ka āmaimai, ka mānukanuka, engari he nui te tautoko. Inā ka kotiti, ka āta whakahoki. He mahi kāinga, hei whakarite. Ka whiriwhiria ngā mahi māmā i te tuatahi. Rawe hoki te whakawhanaunga ki kura kē, ki whānau kē, ki wāhi kē.”

“I rongu au i te werawera, i te wiri o ngā pona. Hēoi anō, he ātaahua te mahi. He ātaahua ngā rauemi. Ko Neria hoki – kei a ia te nuīnga o ngā kōrero. He tino ātaahua. Ka tau kē te mauri. Ka kite i ngā kanohi menemene. Ka kore e whakawā, ka āwhina. He waiata hoki, nō ngā tau i mua, nō te kaupapa. Kei ngā rohe hoki ngā kōrero me ngā whakatauki.”

“Mārama tō tīma, kei reira te kaha. He hiti-oma – he taonga. Ka kōrero pūmahara ia ata, ia pō. Ka aroha te rōpū ki a koe. Me te mahi ā-rōpū, he tino āwhina.”

“Kei te rongu au i tēnei aroha e rere ana. I kite hoki i te tauri o te haumarū o te kaupapa. Ko te rongu i te tangi o tētahi, ‘O, he karere o te ngākau tērā’. Ko au hei ringa, hei waewae mō te kaupapa.”

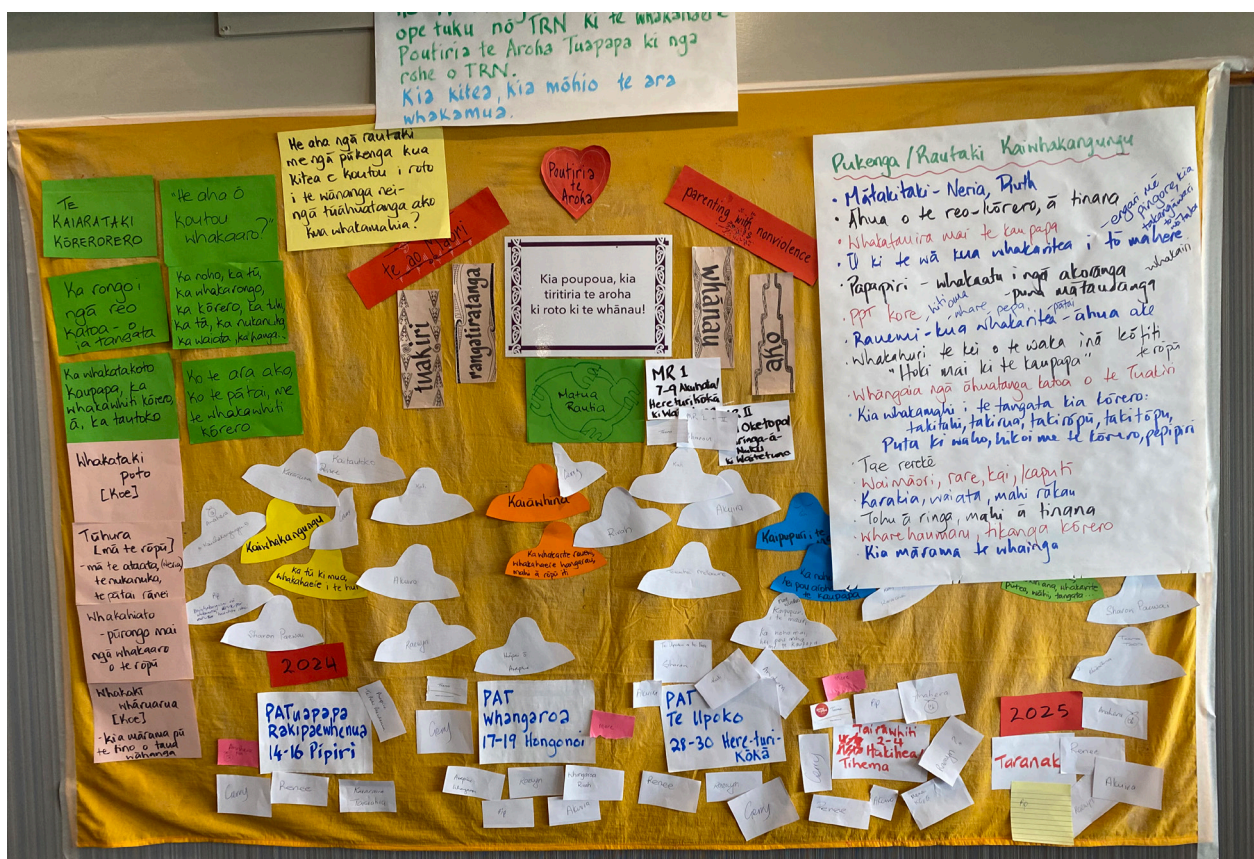
Ngā kōrero i ahu mai i ngā kaimahi o Poutiria te Aroha

“Mō ngā Kaiwhakangungu katoa te mihi nui. He tino tāngata ēnei nō TRN, me kī he nihoroa te katoa i roto i ngā tekau tau e hia nei mō te kawē i Te Aho Matua. Kei te kitea, kei te rangona. Ko rātou katoa kua tutuki i te ara whakangungu o Poutiria te Aroha me Matua Rautia. Ka tere whakaae hoki te kawē a tēnā, a tēnā, a tēnā i ngā wahanga mahi i tohatohaina atu. He wā whakariterite i mua i te tīmatanga o ia rā, he wā pūmahara i te mutunga o ia rā.

Me kī he Kaiako matatau rātou katoa!! Ka kitea hoki ngā pūkenga a tēnā, a tēnā me tana whakauru mai i ētahi atu o āna momo mahi whakawaiata i tētahi take, whakatākaro i ētahi atu take, whakataetae hoki i tētahi atu take. Ko rātou kei te kī mai he tino taonga te hiti-oma mō rātou; kei reira ngā tohutohu, kei reira te paunga wā e uru ai te katoa o ngā wahanga o ia rā, o ia rā, kei reira ngā kupu kōrero, kei reira hoki ngā pātai. Ka mārama te whai, ka ngāwari te whai. Ko te paku manawapā noa ka kitea i ētahi wā iti noa, i a rātou e waia haere ana ki te tū ki te hāpai i te kaupapa.

Kātahi te tino waimārie ki ngā Kaipupuri i te Mauri me ō rātou pūkenga manaaki tāngata i runga anō i tō ratou mōhio ki te kaupapa me te rongu i te āhua o te wairua. Ka tere kitea ko wai mā te hunga e āhua ngaro ana, e āhua rehurehu ana te whakaaro, ka piri atu, ka āta whakatau, ka āta whakamārama. Ka whakaae te tangata Māori ki ō rātou āhua ake, ka tau haere, ā, ka kuhu tonu mai ki te ia o te wānanga. He wā anō ka tangi tētahi, ki reira tere piri atu te Kaipupuri i te Mauri anō ki te whakatau.”

Kōrero o ngā Kaimahi o Te Mauri Tau, pūrongo
atu mō ngā mahi o te Opetuku



He wātaka i hangaia ki te whakangungu Opetuku, e whakaatu mai ana i ngā PAT o te tau me ngā tūranga o te Opetuku.

Matua Rautia

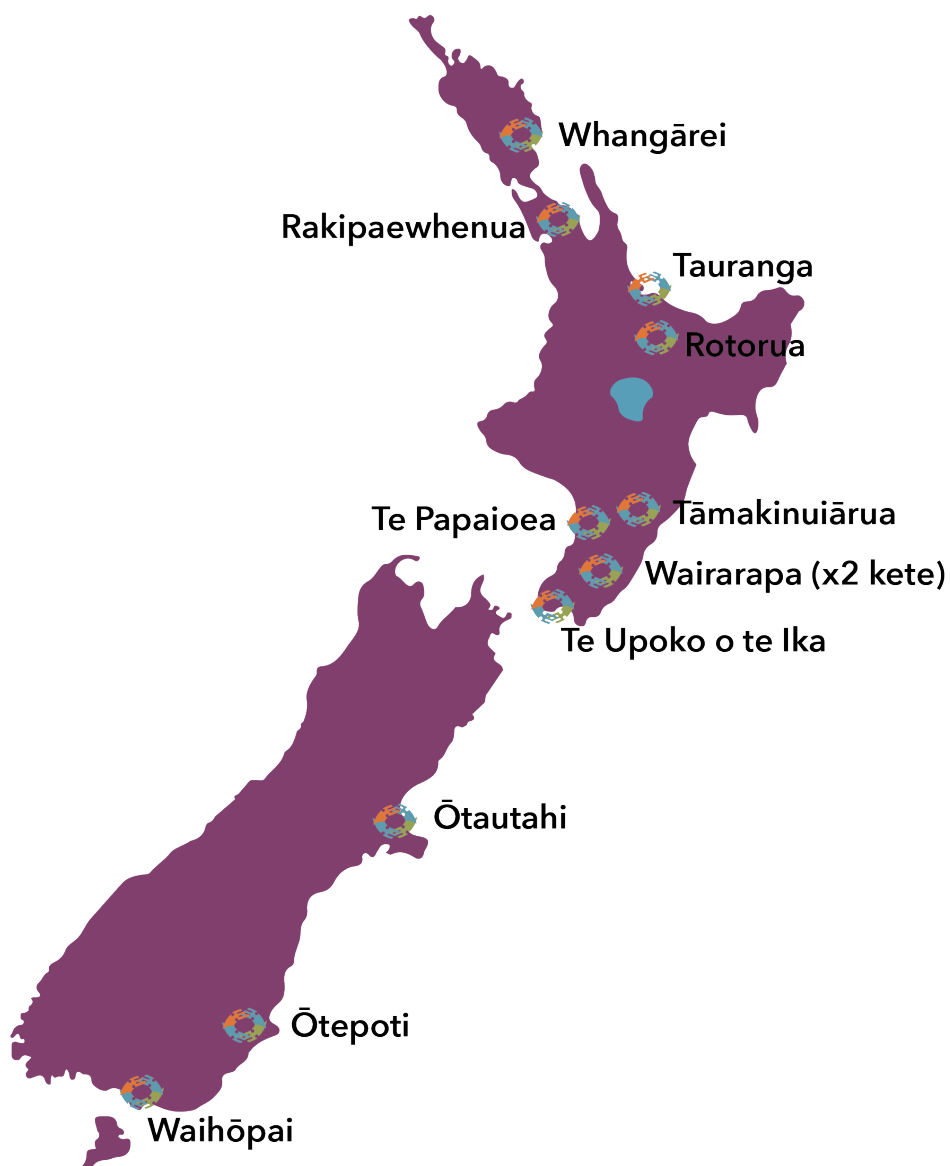
– tukuna te kaupapa ki ngā ringaringa o te whānau

Ko Matua Rautia te hotaka me ngā rauemi hei tuku i a Poutiria te Aroha ki te whānau. He mea āta whakaritea hei kawē mā te hunga e mōhio nuitia, e whakapono nuitia e tēnā whānau, e tēnā whānau o aua kura, o aua hāpori, o aua papakāinga ki ngā rohe o te motu. Ka tae mai ēnei 'Poupou papakāinga' ki ngā whakangungu Matua Rautia, ka tū ki Waitetuna, kia rua ngā wā. Ka tikina ngā rauemi, ka whakaharataua, katahi ka hoki atu ki te kawē i ngā mahi ki ngā whānau.

Meka - Whakangungu Matua Rautia

Matua Rautia - whakangungu reo-Māori, i arahina e ngā Kaimahi o Poutiria te Aroha

- Ko te tokopae o te tangata i taetae atu ki ngā whakangungu tēnei tau = 37 tāngata
- 4 x 3-rā whakangungu Matua Rautia ki Waitetuna
 - Paengawhāwhā - Matua Rautia I - kapi i te MR1-3 (14 tāngata)
 - Haratua - Matua Rautia II - kapi i te MR4-6 (12 tāngata)
 - Hereturikōkā - Matua Rautia I - kapi i te MR1-3 (14 tāngata)
 - Whiringa ā-nuku - Matua Rautia II - kapi i te MR4-6 (12 tāngata)
- 1 'tuku tere' ki Taranaki - kapi i te MR4-6 (9 tāngata)
- 12 ngā kete rauemi Matua Rautia i tukuna ki ngā papakāinga





Pūmahara

He mīharo te kite i te hiakai mō te kaupapa nei, ka hoki mai ahakoa tawhiti te haere, ki te tiki i ēnei rauemi, hei taonga mō te whānau. Ki te wānanga i te Haratua ka kaha taetae mai a Uira rāua ko Whatitiri me te aukati o te hiko. He kawere, he kārara ka kā hei whakamārama i ngā rauemi, he turi ka herea ki te ahi hei whakamahana i te tinana. Māia te ū tonu!

Ngā kōrero i ahu mai i ngā Kaiuru ki ngā whakangungu Matua Rautia

I te whakangungu Matua Rautia ki Taranaki, i tito kōrero 'ao pēhi' me te kōrero 'ao hāpai'

Kaiuru – kōrero Matua Rautia i titoa ki Taranaki

“Ko au te rangatira. Ehara ko koe!”

“He pēhea tēnei ki a koe?”

“Whakaputa mōhio koe!”

“He mīharo nōku i te whānui o tō mōhio!”

“Taihoa ka waca atu au ki ō mātua!”

Me kōrerohia tēnei take ki ō mātua. He pai ki a koe mehemeca ka noho au ki tō taha, whakamārama ki a rāua?”

“Noho koe ki te kokonga. Hei aha tō kōrero.”

“Homai ōu whakaaro. Ahakoa he aha ko ōu whakaaro ēnā.”

*Te reo hei whakaatu
te tangi a te Ngākau
Tangata.

*Hei rongoa mo ngā
mamae, i timata mai
tāwāhi rā.

*He whai tautoko ki te
kawe kaupapa, hei orange
anō ngā whāngū, hei
rangatira ki te hanga
te Ao Hou, e pai ai ki
a tātou anō ☺☺☺

Ngā tino hua!

-He ao hou mō ngā
mātua

-He kupu hou, mo
ngā kare-ā-roto.

-He ara hou ki te
tiaki, manaaki hoki
ki ā tātou rangatira
mō āpōpō.

He tapu te tamaiti
He tapu te reo anō hoki
Kia noho i roto i te reo
ki te ako i ngā rautaki
whakatipu tamariki i roto
tonu i te reo, aue! Kua
rāngona rawatia e te nainin
e te hinengaro anō hoki te
hohomutanga o aua tapu.

Kāhore au i te mōhio i
tētahi atu whakangungu
reo māori nei, ao māori
nei kia whakatipu māori
ake nei te mokopuna
māori i roto i te reo
a o tātou tūpuna.

KA PUPU AKE NGĀ
KARE Ā-ROTO, I TE
MŌHIO KI NGĀ ĀHUATANGA
KEI RUNGA I NGĀ TAMARIKI
ME TE MAUMAHARATANGA
KI TE TAMARIKITANGA.
HE MAHI NUI KIA PUPURI
I TE WAIRUA.

TAKU MŌHIO, KATAEA
E TĀTOU. HE AHA AI?
NĀ TE MEA HE MĀORI
TĀTOU.

He whakaaro hoki, ka pēhea te rerekētanga, ki te hoki atu ki te kāinga. Ko te kōrero Mua/ Muri tērā.

MUA

Mahi mua

- Pōtēhē au he ^{tolutoru} ~~cora~~ kē taku nahi ki aku fanaviki
- Kāore i wai wā ki te aro ki aku nei orange
- Kei te pakeke te mānua, te rangatira tangē.

Kāore au i te aro ki taku whaitua aumangea. Ko te peke ki te whero, engari, he tuku nar i taku haparangi. Kāore i te kuni rautaki whakatau.

* Kei a au/ mātau ngā whakautu/ pūnaha pai...
Kāore i te tino tūhono hōho ki A. R. O. H. A. te tamaiti

I tuku noa ahau ~~no~~ i ōku ake rautaki

* Hōhā tere ki ngā mea/ āhuatanga/ whanonga iti.

MURI

Mahi muri

- He kai āwhiri kē taku naho
- He mee mui te tiaki au i ahau anō.
- He ~~no~~ mānua tō te tangē a ahau ko wai, aheko tōne pakeke.

Ka ngāinga au ki te whakawhānui i taku whaitua aumangea - mauritau. Mā te whakamahi i aku rautaki e whai matua koranga ahau.

* Āta haere, āta kuhu
Hā hā - ngā ngā

* Kōrero māhaki

* Whakamahi i ngā kare ā-roto.

- Ngā ngā Hāhā

- Aro ki ngā koranga o te tamaiti

- Ka tohatoha taku puna aroha

- Whakataurua atu!

Meka - Matua Rautia ki ngā rohe

Matua Rautia – karaehe Matua Rautia, i arahina e ngā Poupou papakāinga

- Matua Rautia 1-2, Taupō, 1 rā, Kohitātea (9 tāngata)
- Matua Rautia 1 ki te wānanga Matariki 2 X 1.5 hra, Pipiri (10 tāngata)
- Matua Rautia 1-6, Ngāmotu, 12 X 1 hra, Wāhanga 3&4 (17 tāngata)
- Matua Rautia 1-6, Whakaoriori, 6 X 2.5 hra, Wāhanga 2&3 (11 tāngata)
- Matua Rautia 1-6, Whakaoriori, 6 X 2.5 hra, Wāhanga 4 (10 tāngata)
- Matua Rautia 1, Ōtautahi, Whiringa-ā-Nuku (9 tāngata)
- Matua Rautia ki Harataunga
 - 1 X 2-rā Matua Rautia mō ngā whānau, Hereturikōkā (22 tāngata)
 - 1 X papamahi Pukapuka Māhaki - Whiringa-ā-Rāngi (7 tāngata)
- Kura Reo - Te Ahu o te Reo - Ruamata 1 X 3-hra (40 tāngata)
- Kafe Kōrero ki Whaingaroa - ko ngā mātua ka noho ki te kōrero i te reo o te ngākau

Ngā kōrero i ahu mai i ngā Kaiuru - Matua Rautia ki ngā rohe

He pukapuka 'mua/muri' ēnei i ahu mai i ngā mātua i taetae atu ki Matua Rautia ki Whakaoriori. Kei te whakaatu mai ngā akoranga hou me ngā koronga o ngā whānau.

I mua, i pēnei taku mahi tiaki i aku tamariki

He Kūia au ināianei

my tane + I were babies bring up babies.
We were so young + the youngest of both our families - spoiled. Unsure.
not educated, one day no kids, next minute 5. No training.

I went to ante-natal my first born but the people were all pakeha + I felt they looked down on me cos I was alone (dad wouldn't come) so I left + just fumbled our way through the upbringing.

Ā muri, ka ngana au kia pēnei taku mahi tiaki i aku tamariki

Such a beautiful learning for me.
I was very sad after the 1st night cos I was blown away by what I had learned. I was sad because I wish I had this training when I was hāpu or college. I'm going to work harder to regulate + role model for our youth.

I want to be a champion to support my tamariki 12/15 mokopuna + awhi anyone who wants to learn this. I'm proud to be associated with Te Whakapapa Māori. + Poutia o te aroha. Proud of my tamariki Pipi Rime + Kaiako willing to be trained for the future o te ao māori.
Māui ora

I mua, i pēnei taku mahi
tiaki i aku tamariki

I had very few ways of
regulating myself. I actually
didn't realise how important it
was to heal myself first so that
I could be calm and loving
for my tamariki.
I would yell and often be
angry around my tamariki.

Ā muri, ka ngana au kia pēnei
taku mahi tiaki i aku tamariki

I have more awareness of my
feelings, triggers, strategies for myself.
I am more dedicated to
uplifting my tamariki rather than
bringing them down.
What I role model is what
they will demonstrate.
Kia tau te kō!



I mua, i pēnei taku mahi
tiaki i aku tamariki

time out
threatening w a patu
more disregulated
whānau first
always encouraged sports
te ao māori - kapa haka, tikanga, marae
taught them life skills
chāngi/hunting/fishing/cooking/chores
punishments
consequences

Ā muri, ka ngana au kia pēnei
taku mahi tiaki i aku tamariki

Kia whai i ngā Oranga
Kia tau, kia āta titiro, kia rangō...
Kia A WHI
Kia mau pū te ngā roto
me āna āhuatanga.
Kia mau pū i te ringaringa
A R O H A.

Matua Rautia ki te Kura Reo o Te Ahu o te Reo



Āhua 40 tāngata i noho ki te papamahi Matua Rautia mō te 3 haora te roa ki te Kura Reo ki Ruamata, nā Te Ahu o te Reo. Tēkau-mā-whā ngā ringaringa o Matua Rautia i tae atu ki te whakahaere i aua mahi ki ngā tēpu e ono. He wā whakaharatau mā rātou i ngā rauemi o ngā kete, he whakatauirā hoki i ētahi o ngā tino o Poutiria te Aroha, pērā i te 'reo o te ngākau'. He pānui i tohaina ki ia tangata, he autō kare ā-roto, he autō oranga hei whakarauemi i te hunga ki te kōrero i te reo o te ngākau ki ō rātou kāinga. Kua rangona te pārekareka o te mahi ā-o-pe!

Hiti Oma Kura Reo Hongongoi 2024 (2-3:30; 4-5:30)

Wā	Mahi	Rauemi
2.00	Whakataki Poutiria te Aroha Te take o Te Reo o te Ngākau "Ko te ngākau te mata me te kuaha o te wairua..."	MR 3 Whakataki Kaupapa MR 3 - Reo o te Ngākau
2.05	Whakamōhio, ka tae mai a Neria ki te kōrero me ana rākau nō Te Ataarangi.	Whakarōpū: 1, 2, 3, 4 -.... Tikanga reo: awhina tō hoa
2.15	Tuakiri - Neria 12.26min	Kiriata Tuakiri
2.30	Kei ngā tēpu: Whakawhanaunga: Tukuna te pātai kei te puka kauhuri - kōrero takirua 5 min Pūrongo mai ia takirua ki ngā tāngata kei tō tēpu	Ko... au Taku tamaiti miharo, ko ... MR 1 Pātai tuakiri
2.55	Ngākau rākau- Neria. 6.44min	Kiriata Ngākau rākau
3.00	Kei ngā tēpu: Whakahaere nukanuka - parakatihi/ whakaharatau te rerenga kōrero. Āta tirohia te pānui toha: 'kare ā-roto' Kōrero takirua tētahi ki tētahi	MR 3 Ngākau rākau Kāri kare ā-roto Rākau (rerenga kōrero) Rarangi kupu kare ā-roto (hand-out)
3.20	Hinepūtehue - Neria. 8.53min	Kiriata Hinepūtehue
3.30	Kaputī	

Wā	Mahi	Rauemi
4.00	Whakataki oranga Kei ngā tēpu - whakaatu te pikitia kei te puka kauhuri	MR 2 Oranga Oranga & Rarangi kupu oranga (hand-outs x2)
4.10	Kei ngā tēpu: Maunga hū - whakataki (kei te puka kauhuri)	MR 3 Maunga hū
4.15	Kei ngā tēpu: Wetewetehia te maunga hū (kei te puka kauhuri) - whāia ngā tohutohu kei te hiti oma. (tirohia ngā hand-outs) Whakairihia ngā maunga hū ki ngā pātū	MR 3 Pepa rahi & Pene whitau Blutack
4.35	Waiata - Ko te aroha te pou	
4.40	Whakataki roro He kaiwhakaairo roro koutou	Katarina - kei mua MR 4 Kaupapa MR4: Roro
4.45	Roro - Neria. 12.32min	Kiriata Roro
5.00	Kei ngā tēpu: Nukanuka - Ka noho ki hea (kei te puka kauhuri)	Panga (jigsaws) Kāri roro MR 4 Kei tēhea roro?
5.15	Kei ngā tēpu: Mahi ā-ringa: whakaatu te ringa tuihono/ honowhati (kei te puka kauhuri)	MR 4
5.20	Puringa matimati - Nēria. 6.22min	Kiriata Puringa matimati
5.26	Waiata/ whakakapi... “ <i>Tangi pouri, matakū, pukuriri ē</i> <i>Mānukanuka, whakamā ē!</i> <i>Ngā ki roto, arohaina, hā ki waho</i> <i>.....Tuihono ē”</i>	Waiata tahi Puringa matimati (hand-out)
5.30	Karakia - Kia tau te hā	Pānui toha

Parenting with Nonviolence and Neighbour to Neighbour in 2024

Parenting with Nonviolence (PwN) is a body of knowledge and practice developed by Ruth Beaglehole, a New Zealander now based in Los Angeles. Local parent educators have been trained by Ruth and deliver PwN sessions in Whaingaroa under the Poutiria te Aroha umbrella. Neighbour to Neighbour is the whānau-to-whānau programme based on Parenting with Nonviolence, and delivered by trained Hosts who have previously attended PwN classes.

In previous years, N2N was delivered as a series of five conversations in an informal home setting, book-ended by Conversations 0 and 6 convened by Te Mauri Tau. This year, a new format was trialled in the form of regular café drop-in opportunities that parents could attend with their tamariki to refresh their understandings and provide each other with mutual support. The 'market-day couch' was also reinstated, where Whaingaroa locals attending the Saturday market day can take the opportunity to sit down on a couch and chat about parenting.

Facts - Parenting with Nonviolence and Neighbour to Neighbour

- 1 series of 10 Parenting with Nonviolence classes in Term 1 & 2 with 3 monthly support group sessions offered, and 'market-day couch' chats
- 1 community open evening with Ruth Beaglehole in Whaingaroa
- 15 informal café Neighbour to Neighbour (N2N) sessions held twice a month
 - Supported by five trained hosts
 - Attended by 19 different parents (up to 8 per session) with their tamariki
- 1 half-day support and planning session for the N2N network with Ruth Beaglehole
- Active promotion of events on social media, and reflective question prompts sent out:

We talked about

Child growth in the
2 paradigms

How our community
responds

5 As and a C - as
a child grows

Brain development

www.pouaroha.org.nz

**NEIGHBOUR 2
♥ NEIGHBOUR**



Rb

Parenting Class This Tuesday

Raglan Community House, 7-9pm. \$5 per class

Empathy

What nonviolence means

Anger - yours & your child's

Supportive guidance

Regulation tools

Your questions

Parenting with Nonviolence
WHAINGAROA

AN EVENING WITH RUTH

TUESDAY
27 FEB
7-9PM

Limited places - text Isabel
0273057638 or message
our FB page to reserve
your spot. \$10 per person

Old School, 5 Stewart St

Parenting
with Nonviolence
WHAINGAROA

“Children have never
been very good at
listening to their elders,
but they have never
failed to imitate them.

James A. Baldwin

www.pouaroaha.org.nz

?

Are my words, tone
and action a model of
the qualities I value
for my child & myself?

www.pouaroaha.org.nz

Reflections

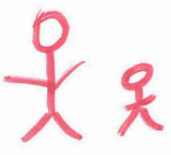

Parenting with Nonviolence classes attracted new people as well as some wanting to repeat and refresh. A group of staff from one Early Childhood Centre came together, which will reinforce the kaupapa at that centre. One parent educator guided all classes, supported by two others according to their availability. A fortnightly frequency provided a good rhythm for participants and educators alike. Support group evening sessions were not well attended, but Ruth's talk did attract a large group.

The informal N2N café sessions were an innovation this year that has proven successful. The groups who met talked about 'all-sorts' - just spending time together as parents, and also specific difficulties like siblings hitting each other, conversations about school, and how to find time for taking care of yourself. These sessions have been valuable in keeping people who have participated in N2N and PWN connected, providing a space where parenting in this way is accepted and valued, and problems and questions can be shared. Plans for development of the café approach next year include some more structured conversations, picking aspects of the N2N content, with a roster of hosts to share the commitment.

Participant feedback

Participants in the Parenting with Nonviolence classes were asked to fill in 'Before and After Stories' indicating intended changes in their parenting following their attendance at the classes.

Before coming to these classes ...	After coming to these classes ...
<p>I don't think I thought ed about the brain development of my children.</p> <p>And also didn't think of tools to regulate</p>	<p>I am so much better with children when they <u>NOT</u> regulated.</p> <p>I now use my regulation tool bag a lot.</p>

Before coming to these classes ...	After coming to these classes ...
 <p>Adult</p> <p>I thought being the parent I was doing right by keeping them safe/disciplin because I knew better and they would learn that way.</p> <p>I used the dominant paradigm.</p> <p>Please use pictures and words to create your story.</p>	 <p>I've learnt that working with them is more productive than working at them. seeing + understanding at their level.</p> <p>In more open to other strategies</p>

Before coming to these classes . . .

Felt isolated in parenting.
Felt like I wanted to
parent differently to
my childhood/status quo.
Enjoyed learning but
not many opportunities
since becoming parents.

After coming to these classes . . .

A sense of community.
A reflection of how
our childhood affects
our parenting.
Tools to calm down
when things get
intense.
Understanding about
developing brains.

Please use pictures and words to create your story.

Participants in Parenting with Nonviolence
classes in Whaingaroa

‘Matua Rautia te Tamaiti’ mō ngā Kōhanga Reo o Waikato-Tainui

Kua roa te wā e mahitahi ana a Poutiria te Aroha me ngā Kohanga Reo o Whaingaroa, o Tūrangawaewae hoki. Kua whanake tēnei mahi i te tau 2024, e whakangungu ana i ngā Kaiako, ngā Kaiāwhina me ētahi atu o te whānau o ngā Kōhanga Reo o Waikato-Tainui, i kawea i raro i te kirimana ‘Matua Rautia te Tamaiti’.

E ono ngā rā i tū ai ngā whakangungu ki Hopuhopu Endowed College, he rua rā ia marama mai Paengawhāwhā ki te Pipiri. Mō aua rā e rua, i whakahaerehia tētahi kaupapa orite – ko te rā tuatahi he rā rumaki reo Māori, ko te rā tuarua he rā reo-rua.

Meka - whakangungu mō ngā Kohanga Reo o Waikato-Tainui

- Tuku ‘Matua Rautia te Tamaiti’ ki ngā Kōhanga Reo o Waikato-Tainui
 - Rā whakangungu ki Hopuhopu mō ngā Kōhanga Reo
 - He Kākano (10&11 Paengawhāwhā - 54 tāngata)
 - Ka Whanake (15&16 Haratua - 35 tāngata)
 - Ka Tiakina (26&27 Pipiri - 19 tāngata)
 - 2 X ½ rā ‘tuku tere’ mō ētahi kāore i tae atu
 - 10&24 Haratua (23 tāngata)
- I tukua ngā kōrero mō te whanaketanga tuakiri i te Rā 1
- I tukua ngā kōrero mō te reo o te ngākau me te roro i te Rā 2
- I tukua ngā kōrero mō ngā rautaki whakatau mō te kaiako me te tamaiti i te Rā 3

Pūmahara

I ngā rā katoa i ū tonu ki te reo Māori. Ahakoa te whakaritenga kia reo-rua mai te tuku i ngā rā tuarua, kīhai i kitea he tino rerekētanga o te reo ki te hunga i tae mai ki ngā rā tuatahi, otirā, te rā reo rumaki. He wā anō i roto i ngā rōpū iti i whakapiri atu tētahi o ngā Kaiwhakangungu, ā, i reira anake i ētahi wā, ka huri ki te reo Pākehā. He 10% noa iho i roto i aua rā i āta huri atu ki te reo Pākehā, hei reo whakamārama i runga i te pātai.

Ngā kōrero i ahu mai i ngā Kaiuru o ngā Kōhanga Reo o Waikato-Tainui

Kaimahi Kōhanga Reo – kōrero mō te whakangungu 'Matua Rautia te Tamaiti'

"Kua ako au me pēwhea te hono atu i te tamaiti ki tōna tuakiritanga, tōna rangatiratanga ki tōna whānau me te hono atu ki ngā ao o mua pērā ki ngā pūrākau, waiata, mātauranga Māori.

Ka whai au i te reo ā-ngākau o te tamaiti kia whakawhānui i tōku wairua ki te mārama ki te āhua o te tamaiti. Ka whakamahi au i ēnei tauira rautaki hei oranga mōku me tōku Kōhanga Reo. E hiahia ana ahau ki te ako tonu i tēnei kaupapa, i te mea he motuhake mō te oranga o te ao Māori, o te iwi Māori hoki."

"Tētahi whakaaro tino pai mōku, i te wā, tino 'hyper' te tamaiti me puta ki waho ki te oma kei waenganui i ngā atua. Me mau te hī o Tāwhirimātea, ka puta te hā o Tūmataurangi. Kua mau te mauri o Papatūānuku."

"I mua i te tae mai ki Poutiria te Aroha kua mōhio pai au ki ngā rautaki, ki ngā kōrero tuku iho, ki ngā whakaaro Māori kua puta mai. Engari, he rawe, he ātaahua ēnei whakaakoranga, ēnei taonga hou, ēnei rautaki hou kua hora nei ki mua i te aroaro. He Māori ake nei te tirohanga o ngā kaupapa i homai ki a mātou. He whakaakoranga i tute i te hirikapo. He whakaakoranga i tau pai ai e tika ana ā mātou tukunga ki a mātou tamariki ki te kōhanga. Ko te wāhanga pai me te wāhanga he uaua ka aro tātou i ngā kaimahi ko te tiaki i a koe anō, kia kaha ake rā te tiakitanga o tētehi atu."



Tautāwhi Tamariki

Ko Tautāwhi Tamariki he kaupapa hou o Te Rūnanganui o ngā Kura Kaupapa Māori (TRN), hei āwhina i ngā tamariki, ngā whānau me ngā kura kia takaia ēnei tamariki e te aroha pūmau.

Kua kitea te hua o te kaupapa o Poutiria te Aroha, me te mōhiotanga o Ruth Beaglehole, hei āwhina i te wā e ahuahu ana a Tautāwhi Tamariki.

I te Huitanguru 2024 ka nohotahi ki Kuratau, ki te taha o Ruth, ki reira whiriwhiria ai ngā aho kōrero tūhono i tana kaupapa ki ngā whakatakotoranga kōrero a TRN mō Tautāwhi Tamariki. Ko aua kōrero he mea whai i te ia o te pātai, kite kimi i te anga whakamua. Kātahi ka whakaritea he wā kia tūhono anō ki a Ruth, ā-zoom, kia āwhina ia i te whanaketanga o te kaupapa me te tautoko i ōna Kaimahi. He whakawhitinga kōrero hei ārahi i a Tautāwhi Tamariki. Nā wai ka riro mā rātou e whakangungu i ngā Pouwhakamārie ki te whakahoropaki i ōna rautaki ngākau māhaki ki te ao o te tamaiti i rō akomanga i ngā kura.

Meka - te tautoko i a Tautāwhi Tamariki

I tauawhia a Ruth Beaglehole i te kaupapa nei:

- 3 X hui ā-kanohi
- 4 X humi (hui ā-Zoom)

Kua whakangungua ngā kaimahi o te kaupapa nei ki Poutiria te Aroha Tūāpapa

- Tokorua o tēnei uepū hou i tae mai ki te whakangungu PAT ki Te Upoko
- Ko ērā atu o te tīma he maha ngā wā kua tae kē mai ki Poutiria te Aroha

Pūmahara

He ū ki ngā tino o te kaupapa mō te mana ōrite o te tamaiti me te wetewetetanga o ngā here o te ao pēhi. Waimārie kei konei a Ruth me te hōhonu o ōna mōhiotanga me te whānui o āna wheiako. He tino tautoko.

Ngā kōrero i ahu mai i Tautāwhi Tamariki

“Ātaahua te wānanga Poutiria Te Aroha ki Te Upoko. Kua whai hua ngā rautaki ki te taha o aku tamariki ki te kāinga, ki te taha o ngā tamariki o te kōhanga me te kura hoki. Kua tino kite he kaupapa whakahirahira tēnei kia ako pēhea te whakatinana i ngā mātāpono o Te Aho Matua, kia whai oranga tātou katoa.”

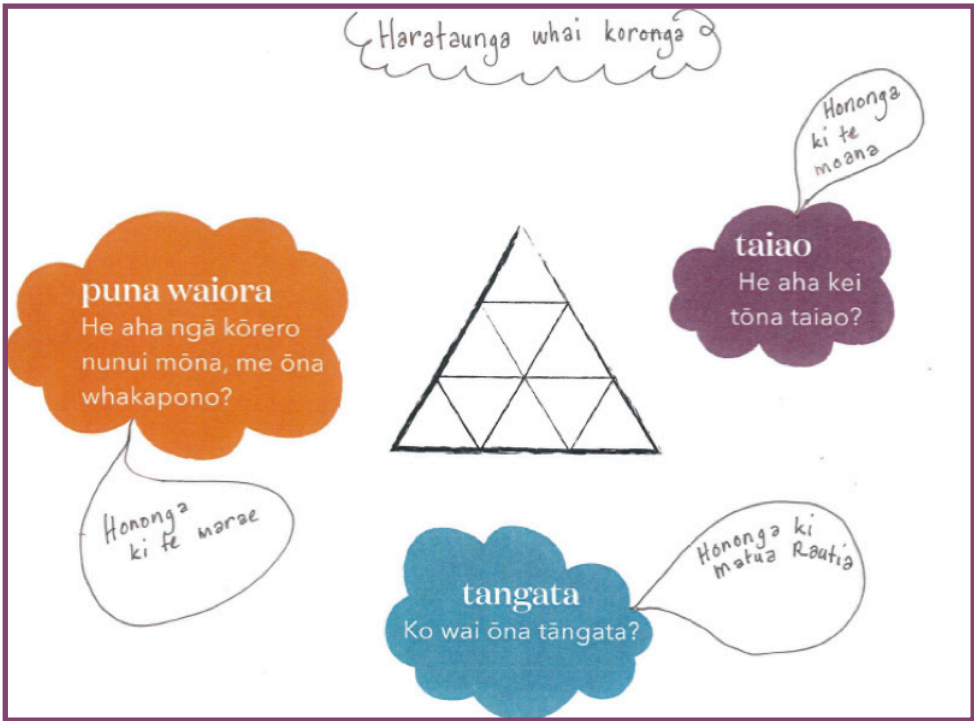
Rauemi

He nui ngā mihi kua rere mai, mō te āhua o ngā rauemi o te kaupapa nei. I tēnei tau, i whai wāhi hoki ki tētahi karu hōmiromiro, kia whakapiki i te kounga o te reo Māori o ngā rauemi.

Kua kaha karanga mai ngā kaiuru i ngā whakangungu Poutiria te Aroha, kia tukuna atu he rauemi tautoko. Hei tāpiri ki te kete rauemi o Matua Rautia, kua whakawhanake i ētahi tauira rauemi e pai ai mō te mahi ā-akomanga, hei taonga tuku rānei ki ngā pou o te kaupapa.



Kua whakaatu hoki i tētahi rauemi ki te Kura Kaupapa Māori o Harataunga, hei āwhina i te whakatakoto ara, whakamahere mahi, e whai atu ana i te tauira o ngā aweawenga o te Tuakiri. He whakatinanatanga o Te Aho Matua, he tautoko hoki mō tēnei papakāinga e kaha whakapono ana ki te kaupapa o Poutiria te Aroha.



hā parangi
whiu tūm
whiu kupu
noho piku
noho ngū
toto tiro mākau

whero te kanohi
ūmire pake
hikoī ake
oma ake
hā k
toto
- hotu
naha ngū
mō te w
roa

whakamā
pukuriri
ngenge
mamae
matiku
moke moke

hinapouri
taumaha
(unaka)
amaikai mauahara
manukanuka
hoha

nā te kore haumanu moe
awhiawhi whakamahi aroha
kāore i rongo i te kōwhiriinga → whai
ngākau māhaki; whakare rangatiratanga
tautoko whakawhitiwhiti kōrero
Rai



Future direction

Strategic direction

These strategic directions were previously laid down for the programme:

- 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 starting 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 so that people become grounded in, committed to, and skilled at practising the kaupapa of Poutiria te Aroha
- Continue to reflect and refine direction, using the action research approach.

The principal focus now entails an ongoing progression for those who have held the programme at the core to hand delivery roles on to others. Supportive partnerships are the key to this, in order 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 ensuring its enduring effect. A particular focus for the current period is implementing a programme to upskill people from Kura Kaupapa Māori communities around the motu to become co-trainers in Poutiria te Aroha, and subsequently to co-deliver Matua Rautia training to others.

For 2025, the key emphasis will be on:

- Progressing the handover of the national training in Poutiria te Aroha to the Opetuku through the structured mentoring process designed to run over two years (2024-2025)
 - Completing the second year of the Opetuku mentoring process
 - Clarifying the tikanga for handover of Poutiria te Aroha resources to TRN
- Designing the progression for Matua Rautia to be taken up by trusted hands through a model similar to the Opetuku mentoring process
- Continue embedding Neighbour to Neighbour and Parenting with Nonviolence through the network of hosts and educators who can convene a range of events in Whaingaroa, and foster their progression by offering learning and development opportunities
- Further activation of Poutiria te Aroha and Matua Rautia in rural Waikato communities, supporting their efforts to envisage and enact a collective intention to raise their tamariki mokopuna with aroha

Nā reira, e tika ana kia tahuri ki te pōwhiri ki tētahi hunga anō, kia noho mai hei ringa, hei waewae ō te kaupapa, mō te apōpō. Kia whiriwhiria ngā aho o tēnei wānanga, kia puritia te mauri o tēnei kaupapa, kia kawea ngā akoranga ki ngā tōpito o te motu. Poupoua, tiritiria te aroha ki roto ki te whānau - Mauriora!

