



# Tō aroha, he karere ki te ao!

Poutiria te Aroha: a message to the world





## 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.



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 whakapono, 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.

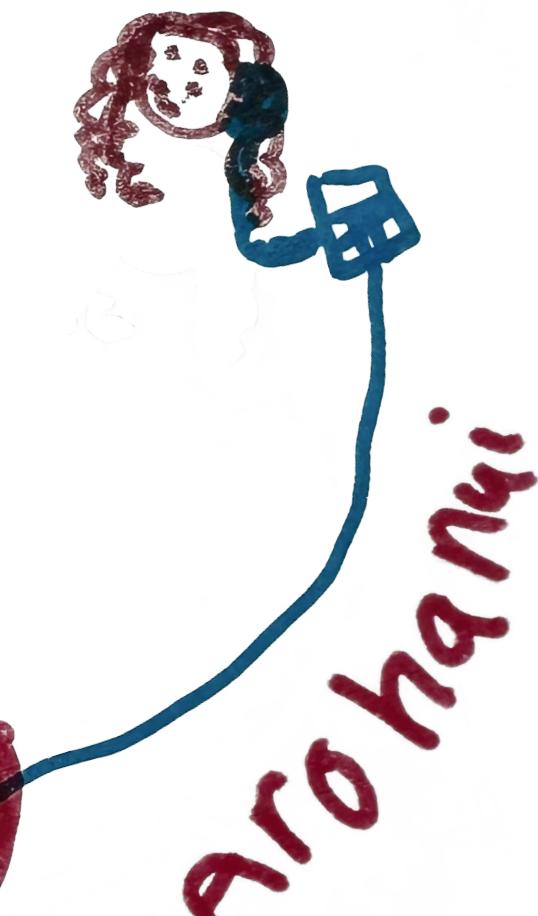
Mihi aroha



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## Action Research Report Summary 2023

This is the 13th 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 had arrived at a settled place. A level of comfort had been achieved, both in terms of delivery formats and resources, and also the sense of 'cultural congruence' being felt by whānau and communities engaging with the kaupapa.

This provided a sound base in 2023 from which to take Poutiria te Aroha to papakāinga around the motu, making it more widely accessible. The entry point for reo-Māori speakers who want to explore the kaupapa is through Poutiria te Aroha Tūāpapa (PAT) training. In 2023, in addition to the regular PAT course offered at Waitetuna Retreat Centre (near Whaingaroa), for the first time, courses were held in four other locations: Taranaki, Te Upoko o te Ika, Taupō and Tāmaki Makaurau. These were all supported by Te Rūnanga Nui o ngā Kura Kaupapa Māori (TRN), and attended by pouako, kaiāwhina and whānau from communities centred around kura.

This powerful partnership arises because Poutiria te Aroha supports reo revitalisation and aligns strongly with Te Aho Matua (the philosophy of Kura Kaupapa Māori). Learnings drawn into Poutiria te Aroha from the ancestral heritage and knowledge of Te Ao Atua and Te Ao Tupuna resonate with those dedicated to kaupapa Māori. Building on these cultural underpinnings, Poutiria te Aroha provides insights, strategies and language that can help whānau in reo-Māori environments to 'action their intention' - so that all tamariki can be raised surrounded by aroha. Kaimahi of TRN have embraced the kaupapa of Poutiria te Aroha in their own work, as they strengthen Te Aho Matua practice throughout the motu. Poutiria te Aroha staff were also invited to present to the Hui ā-Tau of Kura Kaupapa Māori, at Matauri.

Through another collaboration, confirmation has now been received for funding to run Poutiria te Aroha reo-Māori professional development for Kōhanga Reo kaimahi throughout Waikato-Tainui in 2024. This follows work in earlier years to develop and pilot deliveries to staff of Tūrangawaewae Kōhanga Reo in Ngāruawāhia.

Last year's 2022 report noted the progression of the whānau-to-whānau delivery programmes for both Māori-medium (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 community contexts. 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 held the following year. In 2023, delivery of the conversation series to groups of parents and whānau continued, spreading to more locations, with active support provided by the core Poutiria te Aroha team.

Matua Rautia training in 2023 attracted participants from Taranaki/ Te Kāhui Maunga, Rotorua, Harataunga, Taupō, Wainui/ Matauri, and Tāmakinuiarua. To give a thorough grounding for all six sessions that trainees will take to whānau, the training is carried out 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 2023, these two courses were offered at Waitetuna, in May and September. An extra 'catch-up' opportunity in August was provided in Taupō, to enable a committed group to attend the September course. Those trained in Matua Rautia have shared the programme with whānau around Kura Kaupapa Māori and Kōhangā Reo, and with their own work teams. As the kaupapa becomes embedded, there is a noticeable infusion of aroha into interactions, whether that be between adults and children, adults and adults, or amongst children. Relationships are also more open between the kura and its whānau. Trust is growing, and with it comes an uplifting sense of hope and energy.

In addition to these training courses, Poutiria te Aroha team members have directly supported Matua Rautia within two rural papakāinga: Harataunga (Kennedy Bay) and Ohautira (near Waingaro in Waikato) and for an urban community in Kirikiriroa (Hamilton). In Harataunga, the 'activation' of Matua Rautia continued through two further weekend noho for whānau associated with the local kura, to support the work of the trained local whānau members. These weekend sessions were delivered by programme staff along with two trained Poupou papakāinga, who are increasingly taking a lead role. At Ohautira, the kaupapa was welcomed into the papakāinga, drawing whānau together for the dual purpose of learning Te Reo and exploring Matua Rautia. Poutiria te Aroha staff worked with Kaiako Reo trained by Te Ataarangi to hold weekly deliveries, with Te Reo classes in the morning and Matua Rautia sessions in the afternoons. In both of these papakāinga, close-knit whakapapa ties bind people and place; in this setting Poutiria te Aroha provides a shared kaupapa for raising the tamariki at the heart of their community.

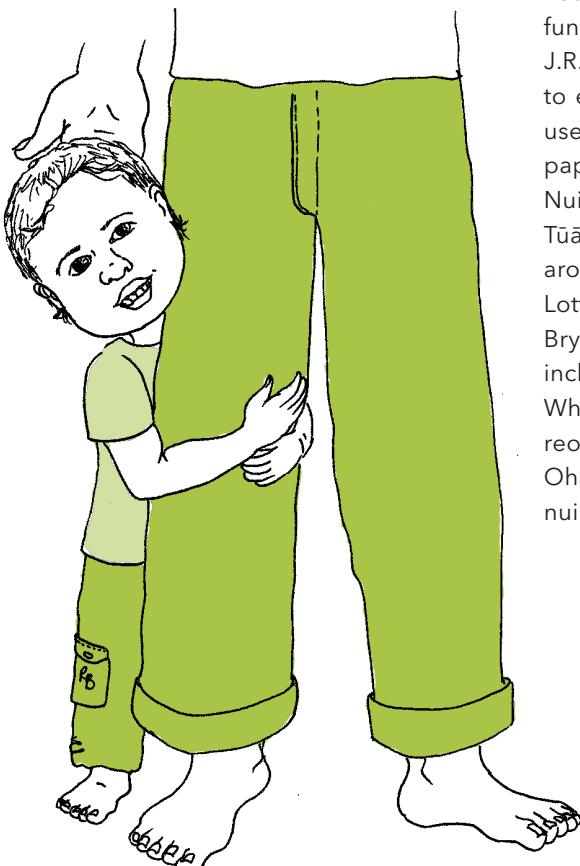
The English-medium programme Neighbour to Neighbour (N2N) was first delivered in Whaingaroa during 2021, and continued in 2022. People who have previously attended Parenting with Nonviolence classes are given two days of training to become N2N Hosts. They then run a series of conversations in 'pods' (groups of parents who meet to go through the structured parenting conversations). For each series, the first session, ('Conversation 0') brings all pod participants and their Hosts together with the N2N mentors at Te Mauri Tau to provide a grounding in the kaupapa, and to explore the history and context of the community and the programme. Back in their pods, the N2N Hosts then convene five further conversations, using a run-sheet and supporting resources specifically created for the programme. Finally, all are invited together once again for the final 'Conversation 6'. This aims to recap learning, celebrate shifts,

and envision and action-plan towards a future community committed to nonviolent child-raising. In 2023, the N2N Hosts who were recruited and trained in 2022 ran their pods. This saw the first delivery of N2N outside of Whaingaroa, with a pod in Kirikiriroa (Hamilton) and Conversation 6 held there to wrap up their series. A further pod ran in Whaingaroa. Reflections on the programme's impact show that empathy-based parenting practices can be transformational for individual parents as well as their whānau, and that participating in N2N provides a vital sense of community and support.

Continuing regular activity from previous years, parenting classes were delivered again locally by the core Poutiria te Aroha team in 2023. In addition to the sessions at Ohautira described above, two 6-week series of classes in Te Reo Māori using Matua Rautia resources were run for whānau at Te Mauri Tau. A series of eleven Parenting with Nonviolence classes in English were offered in Whaingaroa. This was supplemented by five monthly support group sessions, one of which was attended by Parenting with Nonviolence mentor Ruth Beaglehole, who is based in Los Angeles.

During her time in Whaingaroa, Ruth held two evening topics for the community (on Transitions and Bi-paradigm Parenting), plus an extra evening in response to strong interest. She also had a day with the Neighbour-to-Neighbour network, to reflect, celebrate progress and plan future activity. Ruth visited Tauranga to follow up with the educational community there, offering a session that attracted over 50 people. She was then able to join the Harataunga whānau for a weekend, providing her unique wisdom, and helping them work through some complex conversations together. Ruth also held two professional development sessions with the Pukapuka early childhood education network in Mangere, a connection established through family history stretching back to Ruth's parents' time based in Te Moana Nui ā Kiwa as Pacific ethnologists.

Poutiria te Aroha has received generous support over many years from funding partners. In its early stages, the support of Todd Foundation and J.R. McKenzie Trust played a key enabling role in allowing the kaupapa to emerge and take shape. More recently, Te Mātāwai funding has been used to develop reo-Māori resources for the kāinga, and to equip Pou Pou papakāinga to deliver Matua Rautia in Māori communities. Te Rūnanga Nui o Ngā Kura Kaupapa Māori has actively supported Poutiria te Aroha Tūāpapa training, and the implementation of Matua Rautia in communities around kura. Regular regional grants have come from Trust Waikato and Lottery Community, and local philanthropists Len Reynolds Trust and DV Bryant Trust. In 2023, this enabled multiple deliveries to whānau in Waikato including Parenting with Nonviolence classes and a support group in Whaingaroa, Neighbour to Neighbour pods in Kirikiriroa and Whaingaroa, reo-Māori parenting classes based on Matua Rautia at Te Mauri Tau, Ohautira and Whitiora (Kirikiriroa), and weekend events in Harataunga. Ka nui te aroha, ka nui te mihi. Pou Pou, 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. Generating outwards from that anchoring point, aroha can be distributed to all members of the whānau.

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 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 years' 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 and 2022 reports 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 programme). This year's report shows the progression of these two whānau-based programmes, as the kaupapa is taken into a wider range of locations and embraced by more communities and participants.



# Snapshot of Poutiria te Aroha activity in 2023

## Poutiria te Aroha Tūāpapa training - reo Māori events

- 5 x 3-day courses
  - Waitetuna (16 people)
  - Taranaki (26 people)
  - Taupō (10 people)
  - Te Upoko o te Ika (27 people)
  - Tāmaki Makaurau (32 people)

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

- 2 x 3-day training events run for Matua Rautia at Waitetuna Retreat Centre
  - Matua Rautia I - covering sessions MR1-3 (15 people)
  - Matua Rautia II - covering sessions MR4-6 (12 people)
- 1 'catch-up' training event in Taupō covering MR1-3
- 2 x 2-day community 'activation' deliveries in Harataunga (Kennedy Bay)
  - February (13 people) & November (12 people)
- Matua Rautia classes for whānau of Whitiora School
  - 6-week series February-April (11 people)
- Weekly community classes teaching the kaupapa of Poutiria te Aroha, using Matua Rautia resources, combined with reo classes
  - 2 X 6-week series at Te Mauri Tau (19 people)
  - 1 X 7-week series at Ohautira (22 people)

## Community delivery of Parenting with Nonviolence in Whaingaroa

- Poupou hapori (community educator) delivery in Whaingaroa
  - 11 x weekly classes Feb-Jun (11 people)
  - 5 x monthly support group sessions Jul-Nov (6 people)
- Ruth Beaglehole evening topic sessions for community
  - Transitions (12 people)
  - Bi-paradigm parenting (7 people)
  - Extra session for interested parents (10 people)

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

- 2 X pod series, in Kirikiriroa and in Whaingaroa
  - 2 x Conversation 0 at Te Mauri Tau (17 people)
  - 2 x Conversation 6 at Toimata Foundation and at Te Mauri Tau (14 people)
- N2N sharing and planning day with Ruth Beaglehole at Te Mauri Tau (12 people)



### Professional development delivery events

- Two professional development sessions based in Parenting with Nonviolence for the Pukapuka community of early childhood educators in Mangere
- One session in Tauranga for the early childhood education/ Kāhui Ako network (50 people)

### Rauemi/ resource production

- Matua Rautia resource kits provided to new trainees; new bags designed and trialled

### Programme development, planning and team capacity

- Continued collaborative design and rauemi production for Matua Rautia and Neighbour to Neighbour, supported by a graphic designer
- Matua Rautia training team of 2 trainers, plus Pouāwhina; assisted by Poupou papakāinga for deliveries at Harataunga
- More Poupou papakāinga fully trained and equipped to deliver Matua Rautia 1-6
- Neighbour to Neighbour training team of 2 trainers and 3 parent educator mentors
- New trainees join existing N2N Hosts to deliver the programme (2 rounds in 2023)
- Mentoring from Ruth Beaglehole, with a visit in November-December

### Funder relationships, networking and professional development

- Ongoing relationships maintained with Te Rūnanga Nui o ngā Kura Kaupapa Māori; funding contribution to wānanga and contract income for Poutiria te Aroha Tūāpapa training in 4 rohe
- Funding carried over from JR McKenzie Trust and Te Mātāwai for resource production and reo-Māori programme delivery; further grant received from Te Mātāwai for Matua Rautia delivery
- Funds from Trust Waikato, Lottery Community, Len Reynolds Trust and DV Bryant Trust used for local/ regional community deliveries
- Connections strengthened with educational and community networks
  - Debrief with team that delivered Matua Rautia combined with art therapy in Tāmaki
  - Follow-up session for Kāhui Ako members from Kei Tua i te Kiri course in 2022
  - Attendance at national hui for Te Ataarangi and for Ngā Kura Kaupapa Māori
  - Professional development programme confirmed for Kōhangā Reo of Waikato for 2024



# Outcomes and objectives

## Outcomes

The aim of Poutiria te Aroha is to establish 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.

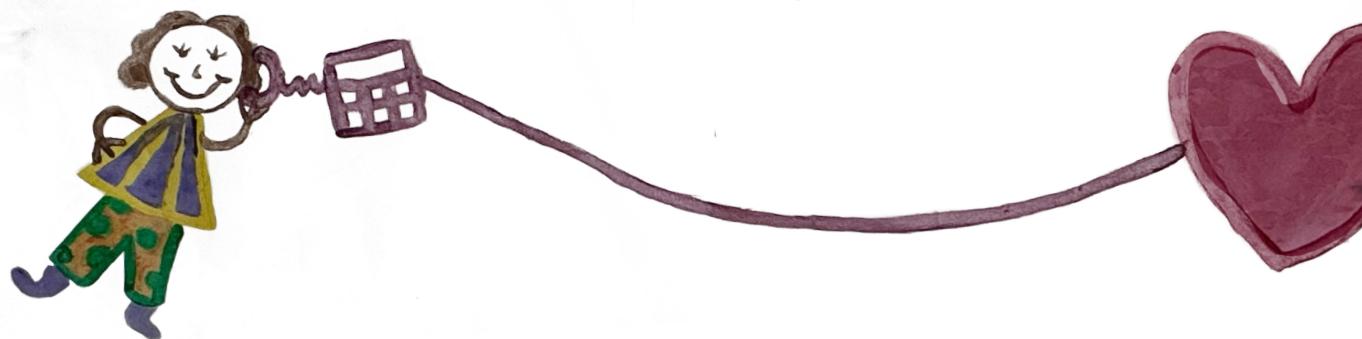
The specific differences that this work will make to whānau and community are:

- 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 2023.

Objective	Description of work	Activity in 2023
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"><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>- Consolidating content and resources 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>- Refining Neighbour to Neighbour (N2N) - a 6-session community parenting programme plus the training and resources for Hosts who will deliver it, based on content from Parenting with Nonviolence and informed by Poutiria te Aroha</li><li>- Exploring how Te Tuakiri o te Tangata provides a connecting thread between Poutiria te Aroha and related kaupapa of reo revitalisation and Te Aho Matua</li></ul>



Objective	Description of work	Activity in 2023
A trained and supported cohort of parent educators who can deliver the programme adapted for specific community settings	<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> <li>- Expand the capacity to deliver at a neighbour-to-neighbour or whānau-to-whānau level by training Hosts and Poupou papakāinga</li> <li>- Extend the capability of Pouāwhina who can assist with programme delivery in reo-Māori and bilingual settings</li> </ul>	<ul style="list-style-type: none"> <li>- Further training of Poupou papakāinga for Matua Rautia, beginning delivery to whānau/ community and work teams</li> <li>- Growing the lead role for Poupou papakāinga in deliveries at Harataunga</li> <li>- Pouāwhina assisting with Poutiria te Aroha Tūāpapa training</li> <li>- Reflection session with team using Matua Rautia and art therapy in Tāmaki</li> <li>- First Neighbour to Neighbour pods run by second group of Hosts; first group of trained Hosts supporting and sharing experience with second group</li> <li>- Combined delivery team for N2N Host Conversations 0 and 6 with community pods; existing Poupou hapori in mentoring role for the N2N hosts</li> <li>- Supporting Poupou hapori to deliver community classes and support group sessions in Parenting with Nonviolence</li> <li>- Ruth Beaglehole providing mentoring to the team, including a network meeting open to all involved in the Neighbour to Neighbour programme</li> </ul>
Appropriate learning opportunities for parents and caregivers, with expanded reach regionally and nationally.	<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>- 5 x 3-day Poutiria te Aroha Tūāpapa courses held in Waitetuna, Taranaki, Taupō, Te Upoko o te Ika and Tāmaki Makaurau</li> <li>- Matua Rautia kits and training provided to people from a broader range of rohe, expanding the delivery capacity for this initiative</li> <li>- Neighbour to Neighbour run outside Whaingaroa for the first time, with a pod in Kirikiriroa (Hamilton)</li> <li>- Supporting a whole-of-community and cross-community approach, including sessions led by Ruth in Whaingaroa, Mangere, Harataunga and Tauranga</li> <li>- Working to bring Poutiria te Aroha to Kōhangā Reo staff across Waikato</li> </ul>



Objective	Description of work	Activity in 2023
Enriched whānau understanding of, and commitment to, healthy parenting.	<ul style="list-style-type: none"> <li>- 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.</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 self-care and maintaining connection even in challenging moments.</li> <li>- Enable participants to explore cultural insights and models.</li> </ul>	<p>Matua Rautia II - training for Pou Pou papakāinga to equip them to deliver the 6 sessions to whānau</p> <ul style="list-style-type: none"> <li>- 2 x 3-day training events run for Matua Rautia at Waitetuna Retreat Centre, covering sessions MR1-3 and MR 4-6</li> <li>- 1 'catch-up' training event in Taupō covering MR1-3</li> </ul> <p>Community deliveries led or supported by Poutiria te Aroha staff using Matua Rautia toolkit</p> <ul style="list-style-type: none"> <li>- 2 x 2-day community 'activation' deliveries in Harataunga (Kennedy Bay)</li> <li>- 6-week series of Matua Rautia classes for whānau of Whitiora School</li> <li>- Weekly community classes teaching the kaupapa of Poutiria te Aroha, using Matua Rautia resources, combined with reo classes <ul style="list-style-type: none"> <li>- 2 X 6-week series at Te Mauri Tau</li> <li>- 1 X 7-week series at Ohautira</li> </ul> </li> </ul> <p>Whānau deliveries of Matua Rautia by trained Pou Pou papakāinga2 rounds of N2N delivery (6 Conversations) to community 'pods'</p> <ul style="list-style-type: none"> <li>- Sessions delivered in a range of locations: Harataunga, Taranaki/ Te Kāhui Maunga, Murihiku, Wairarapa, MataurDelivery of classes in Parenting with Nonviolence in Whaingaroa</li> </ul> <p>Delivery of Parenting with Nonviolence and Neighbour to Neighbour</p> <ul style="list-style-type: none"> <li>- 2 rounds of N2N delivery (6 Conversations) to community 'pods', one in Kirikiriroa and one in Whaingaroa</li> <li>- Series of 11 weekly classes in Parenting with Nonviolence in Whaingaroa</li> <li>- Two community evening sessions with Ruth Beaglehole on Transitions and Bi-paradigm parenting, plus an extra session due to strong interest</li> </ul> <p>Professional development</p> <ul style="list-style-type: none"> <li>- Follow-up session with Kāhui Ako network in Tauranga</li> <li>- 2 sessions in Mangere with the Pukapuka early childhood network</li> </ul>
Whānau putting the philosophy into practice.	<ul style="list-style-type: none"> <li>- 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.</li> </ul>	<p>Whānau deliveries of Matua Rautia by trained Pou Pou papakāinga2 rounds of N2N delivery (6 Conversations) to community 'pods'</p> <ul style="list-style-type: none"> <li>- Sessions delivered in a range of locations: Harataunga, Taranaki/ Te Kāhui Maunga, Murihiku, Wairarapa, MataurDelivery of classes in Parenting with Nonviolence in Whaingaroa</li> </ul> <p>Delivery of Parenting with Nonviolence and Neighbour to Neighbour</p> <ul style="list-style-type: none"> <li>- 2 rounds of N2N delivery (6 Conversations) to community 'pods', one in Kirikiriroa and one in Whaingaroa</li> <li>- Series of 11 weekly classes in Parenting with Nonviolence in Whaingaroa</li> <li>- Two community evening sessions with Ruth Beaglehole on Transitions and Bi-paradigm parenting, plus an extra session due to strong interest</li> </ul> <p>Professional development</p> <ul style="list-style-type: none"> <li>- Follow-up session with Kāhui Ako network in Tauranga</li> <li>- 2 sessions in Mangere with the Pukapuka early childhood network</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 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.</li> <li>- Facilitate access to programme resources.</li> </ul>	<ul style="list-style-type: none"> <li>- Matua Rautia resource kits refined, produced and provided to trainees; online access enabled to digital resources for Pou Pou papakāinga</li> <li>- Enhanced website capacity for public enquiries and sign-up process; more social media promotion of activities</li> <li>- Celebration and planning session for the network of Neighbour to Neighbour including mentors, Hosts, and participants, supported by Ruth Beaglehole</li> <li>- Follow-up support session for Early Childhood Education/ Kāhui Ako network in Tauranga</li> <li>- Support group in Whaingaroa - 5 monthly sessions convened, including one with Ruth</li> <li>- One-on-one support with Ruth for those practising the kaupapa in Whaingaroa</li> </ul>



# Focus 1 for 2023:

## Taking Poutiria te Aroha Tūāpapa training to the motu

Until this year, the 3-day reo-Māori courses to bring people into the kaupapa of Poutiria te Aroha have been held at Te Mauri Tau in Whaingaroa, or the nearby Waitetuna Retreat Centre. The original schedule for 2023 had one 3-day course scheduled in as per usual at Waitetuna.

Then came the karanga from Taranaki/ Te Kāhui Maunga to hold a dedicated course in their rohe, so a larger group from that region could receive foundational training in Poutiria te Aroha. A handful of people from that rohe had attended previous courses both in Poutiria te Aroha and Matua Rautia, and could see great value in embedding the kaupapa in this region.

The team responded, holding a 3-day Poutiria te Aroha Tūāpapa course at Urenui Marae in April, attended by 26 people from north to south Taranaki.

This was so well received that other rohe soon put their hand up to follow this example. Courses were held in Taupō, Te Upoko o te Ika and Tāmaki Makaurau, with a further course scheduled for January 2024 in Te Waipounamu.

Across the 2023 courses, 111 people were involved, representing a 'step-change' in the breadth and depth of participation in the kaupapa.

Instrumental to this achievement was the support of Te Rūnanganui o ngā Kura Kaupapa Māori, who funded the training fees, and kura in the rohe who contributed to venue, kai and recruitment for the courses.

### Feedback from Poutiria te Aroha Tūāpapa training

Below are some feedback excerpts from participants attending the 3-day Poutiria te Aroha Tūāpapa courses. They indicate that the learning spanned new words, concepts, and practical tools and strategies:

*"E roa te wā e whikoi ana au i tēnei ara. Engari ināianei kua whiwhi au i ētahi kupu, hei tāpiri ki taku whikoinga."*

*"Maha ngā rautaki! Tētahi tino pai ki au, ko te Ao Pēhi - hurihia ki te Ao Hāpai. I mua, kāore au i tino mōhio, kia aro ki te whanonga, he pēhitanga - nāianei, ka aro ki ngā oranga."*

*"Te maha o ngā akoranga - he maumaharatanga, he kōrero - tūhura mai tou ngākau, whakamiha ana. Rautaki - patopato. Te puringa matimati. Ao Pēhi - Ao Hāpai. Me whai hoa. Kia ū ki te koronga i ēnei rautaki. Me noho ki waenga i te whānau, hapori, akomanga - e taea. Mā te mahi ka ū."*

*"Ko te puri matimati, hei ngā wā katoa, wāhi katoa."*



The power of being a positive role model, and looking after oneself in order to be able to respond compassionately to events as they arise was a realisation for many participants:

*"Tīmata au ki au. Kia whai wā ia rā ia rā. Kia patopato - mahi hoki ki te kura. AWHI AROHA - kua e aro anake ki te whanonga. Aue! Ka whakarongo. Aro ki te rongo, te oranga."*

*"Kia mōhio he aha āku titipana. Mihi ki ahau anō. Ngā tairongo - nui ki au te kite, kia aro ki te kākāriki - whai wā kia kai pai, inu wai, aro ki au anō. Pānui pukapuka, audio books. E whakawhānui ake ai te whaitua aumangea. Whakawhānui i te puna kupu kare ā-roto."*

*"Te rākau ka tipu - whakatauiratia. Te reo o te ngākau, me ngā kupu i roto i te pukapuka - mōku ake, mehemea ka whakatauirā tērā rerenga kōrero, ka rangona ngā akonga, ka mau i ngā kupu i roto hoki i ahau."*

Participants also gained new insights into their own anger patterns, and how best to respond:

Kaiwhakauru/ Participants attending Poutiria te Aroha Tūāpapa training

*"Tīmata ki au. E mōhio ana te wā ka raru - me puta au. Kei te mōhio te wā, te wāhi ka pahū au, me taku mokopuna. Whakairihia tētahi tohu, pikitia mōku. Mihi: 'Tēnā koe e te mamae, e te riri! Pai te whakaingoa i tō rongo kua tae mai ki tōku tinana.' Kaha whakaputa kōrero ki ahau anō, kia mau anō te rangimārie i roto i ahau. He tangata hū ahau, nā reira he rautaki nui. Mā te patopato ka āwhina i ahau. Mā te mahi ka whakawhanake. Ko au tonu te pou o te aroha."*

*"Te āhua o te riri - ko au he tauira - kua whai māramatanga - kia kaua e pahū. He tangata riri ahau. Kua mōhio, kua whai māramatanga - ko ia te mea nui - kei raro iho he rongo, he oranga. Rautaki - Tū. Hā. Tuatahi. Tūhonotanga i waenganui i ahau me aku mokopuna."*



At the course held in Te Upoko o te Ika (Wellington), participants were asked to share examples of what they had gained, and would be taking back with them.

This included fundamental concepts of the kaupapa, representing a paradigm shift, with an associated change in strategies:



Āo hāpai / āo pēhi

- Te kaha whakamahi i tēnei rautaki hei oranga mōku, hei oranga hoki mō aku tamahine i te kāinga.
- Kia pakari ake taku tū hei pāpā mō tōku whānau

Ko te mōhio ki ngā momo oranga me te rāpu i te oranga te takitu tūtuki.

Te tuehā !!

Te ao pēhi / te ao hāpai i te tuakiri

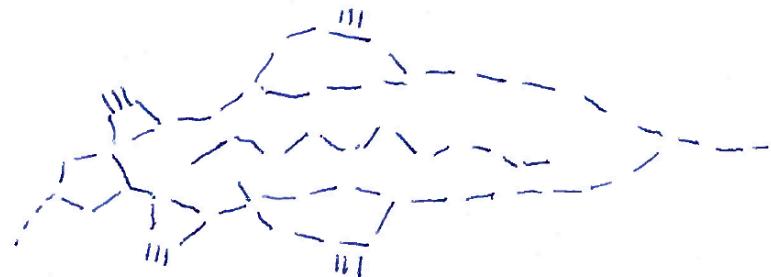
Ngā tairongo — ara whakatau

Te whakarite wāhi / kokona whakatau / ahum

Understanding brain development and the importance of self-care and role-modelling also featured:

Wahanga Roro e Toku.		
Roro	Tekoteko	5-6
Roro	Ngäkau.	3-4
Roro	Mokamoko.	0-2

Amua o te ni.



Kaiwhakauru/ Participants reflecting on Poutiria te Aroha Tūāpapa training, Te Upoko o te Ika

- \* rākau tipua- me whakatauratia ēnei tūahuntanga ina kai te hēahia kia tipu pēnei ana.
- \* Titiro ki a koe anō, mua, tō tukua atu i tō kōrero.
- \* Āta titiro, āta matatitaki ki te pūtake<sup>matua</sup> o te ahuatanga o te tamaiti/pakete/tangata

Participants in Taranaki were also asked to fill in "Mua-Muri" books, or Before and After stories, to illustrate any change or shift they had experienced as a result of the course. A selection is shown here, with a strong theme of resonance in this learning to the values and cultural concepts people already held, but did not feel they had the strategies to match.

I MUIF...  
PEKE  
KI TE TOTIKA  
ARA WHAKAMUA

A MURI....

A TA MATAKITAKI  
RONGO-Ā-NGĀKAM  
ORANGA  
HONO-Ā-NGĀKAM  
ARA WHAKAMUA

I mua...

He maramatanga whāiti  
tōku ki tēni kaupapa.  
I whai au i ētehi rautaki  
engāri kāore ki tōna  
tōritanga.

He mea nui te kaupapa nei  
ki au, hei kāore au i mōhio  
ki te tapuwae Whaimuri.

A muri

Kua whānui kē atu te  
tirohanga, kei te kite au  
kei whea au i funga i te  
huarahi nei. Kei te kite  
hoki au i tōku whainga.

Kei īhau inaianei ngā  
rautaki hei tae atu ki  
reira. He huarahi roa.

## I MUA:

\* Ko te nuinga o aku rautaki whakatau i ako na te ao pēhi.

\* Kaore i tau poi ngā rautaki ki roto i ahu

\* Tiakina, te tamaiti.

\* I whakamoe aku akoranga mo ngā waihanga o te roro.

## Ā MURI:

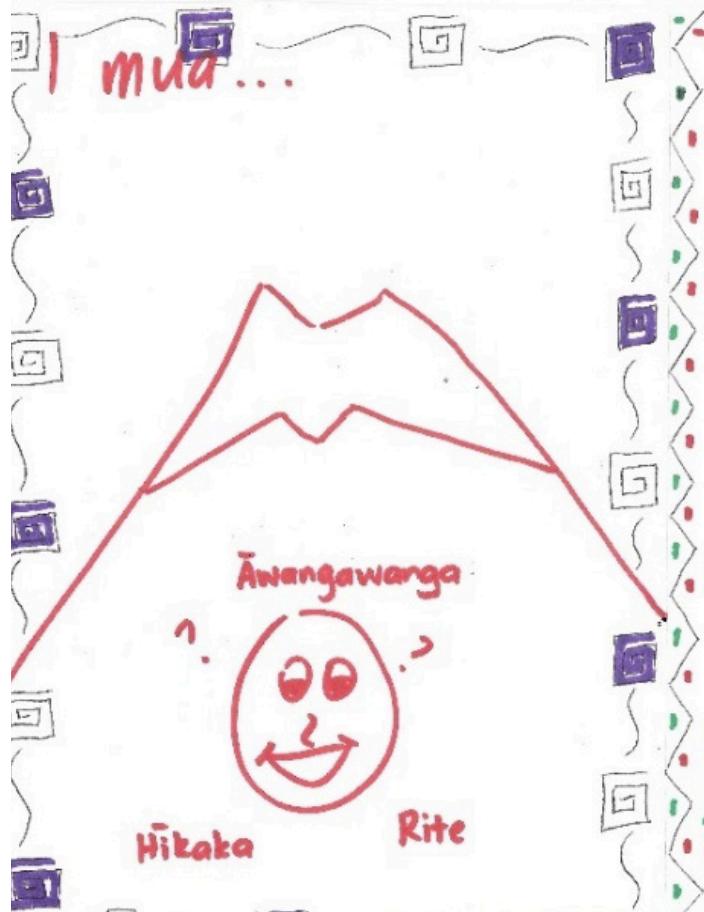
\* Koa ana te ngākau ki ēnei rautaki whakatau Māori nei hei whakamana anō i te tamaiti, i tōna tuakiri.

\* Kua tau a wainua

\* Tiakina te tamaiti, he tino kākano ia i rūia mai i Rangiātea.

\* Kua whakacho te hīhīa kia whakawhanake

## I mua...



## Ā muri...



After the training, participants returned to their whānau and kura communities. Further feedback was gathered at subsequent Matua Rautia courses, when they reported back on the difference their learning was making.

One kaiako said he had been ready to leave teaching until he discovered this kaupapa. In his classroom of teenagers, predominantly young men, he had implemented a daily practice of 'Reo o te Ngākau', or speaking from the heart, using the sentence structures and emotional vocabulary gained at Poutiria te Aroha training. While the rangatahi initially made light of the exercise (talking about how hōhā they felt because they had to go to kura, or the sadness in their puku because Pāpā had eaten all the bacon), over time this practice, conducted in pairs, allowed for their heart feelings to emerge and be expressed. The 'Reo o te Ngākau' sentences were also being heard at kaupapa Māori gatherings such as waka ama events:

*"Ka rongo i ngā rangatahi. Ka whakamahia ērā kōrero - ki ngā hui waka ama... 'He... nō te ngākau...' Ka katakata, engari ka mōhio, kua mau."*

In time, when a bigger issue emerged for one tama, his whānau said that they believed this practice had enabled their son to speak up about what he was feeling.

Hui held between students, mātua and kaiako helped everyone to understand the situation from all perspectives, rather than the issues remaining hidden and not addressed. This also strengthened the connection and created greater openness between whānau and kura.

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Reflections by participants on the impact of Poutiria te Aroha training

*"Me mahitahi te whānau me te kura. Kei te rongo, kei te kite ngā mātua i te aroha o te kura ki ngā tamariki. Mā tērā, kua tūwhera ngā ara whakawhiti kōrero."*

One kura summarised the changes they had made and seen:

- Kua waea haere mātou, ngā tamariki, e arotake ana mātou i a mātou anō.
- Kei te kaha kōrero ngā kaiako. Kei te kite rātou, kei te āta whakaaro.
- Kei te whakamahi i ngā karakia.
- Kua whakatauiratia.
- Ka kī "Me tae atu koutou ki ngā wānanga o Poutiria te Aroha!"
- He mātua hoki ngā kaiako - kua horahia ki ō rātou whānau.
- Kua kite ngā tamariki, kua whai rautaki hou ngā pakeke, ngā kaiako. E taea te whakatau i a rātou.

Normalising these practices has led to a change in the culture of the kura, whereby the students feel empowered to point out to teachers when they are slipping from the path of aroha, using kīwaha they derived from the kaupapa: "Poutiria te Aroha matua! Arohaina!"

## Poutiria te Aroha incorporated into professional development for kaiako and kaiāwhina

The teachings of Poutiria te Aroha were also seen as critical for the professional development of kaiako working under the philosophy of Te Aho Matua. Introductions had been delivered for new kaiako and tūmuaki by staff of Te Rūnanganui o ngā Kura Kaupapa Māori, and sessions using Poutiria te Aroha concepts had also been included in reo development courses for kaiako. This reached large numbers (50-100 kaiako) at a time.

Participants reflecting on Poutiria te Aroha as professional development for kaiako

*"Ka kite au Te Ao Pēhi, Te Ao Hāpai - he tino rauemi, he tino painga. I whakahaere wānanga mō ngā kaiako me ngā kaiāwhina; 100 Kaiako i tae atu. He nui ngā wānanga roro i roto i ngā tau, engari kia kite i ēnei rauemi, ka mōhio - he tino āwhina kia mārama ngā whānau. I tukuna mō te Ahu o te Reo, e rua ngā wahanga, 2.5 haora, 54 ngā kaiako. Kei te whakamahi i tēnei Ao Pēhi, Ao Hāpai. Ka pupū ake i ngā āhuatanga - ka tangi. 'Mehemea ka tino raru, me whai koutou i tēnei."*

Standard professional development programmes focused on behaviour management did not resonate with those involved in Kura Kaupapa Māori. By contrast, Pouiria te Aroha was seen to offer strategies that complement Te Aho Matua and provide a means for its practical expression.

*"Kei te whai pūtea ngā kura kia whai ērā rautaki o PB4L. I mau. Nāianei, kua huri mātou - 'Kei te whakatipu mātou!"*

*"Ko te painga o Poutiria te Aroha - me pēhea? Te kī o ngā kura ki a mātou 'E pai ana Te Aho Matua, engari me pēhea?' E mārama ana, engari anō mō te whakatinanatanga... He 'lifeline' tēnei. Kua hoki mai anō ki Te Aho Matua."*

In one rohe, strategies from Poutiria te Aroha were also included in a wellness hui for kaiako.

*"I whakatū hui mō te 'wellness' mō ngā kaiako. I whakamahia ngā karakia patopato, he ataahua."*



## Focus 2 for 2023:

Embedding and extending a whānau-to-whānau approach to sharing the kaupapa within communities

For the last few years, the team has been developing and trialling new approaches to extend capacity beyond the previously trained educators (Poupou hapori), by devising simpler guides and resources for parenting conversations that can be convened by people in the community. For reo-Māori settings, the whānau-to-whānau initiative founded in tikanga practices is named Matua Rautia, while the English programme drawn from Parenting with Nonviolence is called Neighbour to Neighbour.

The design for both initiatives began in 2019 and continued through 2020, developing session outlines and then the detail of runsheets, workbooks, and handouts to complete the packages. This laid the foundation for events in 2021 to train the Hosts for Neighbour to Neighbour and Poupou papakāinga for Matua Rautia, who could then trial the approach with groups of parents and caregivers. In 2022, the compilation of resource kits was completed and further training occurred, with sessions then being run by the trained Hosts and Poupou papakāinga.

In 2023, new Poupou papakāinga were trained in Matua Rautia, expanding the national network of people holding the resource and sharing it with whānau in their rohe. Poutiria te Aroha team members also ran Matua Rautia classes directly in several Waikato locations. For Neighbour to Neighbour in 2023, newly-trained Hosts ran two series of conversations (in Kirikiriroa and in Whaingaroa), and a celebration and planning day was held for Hosts and participants.

### MATUA RAUTIA

The pathway into Matua Rautia for people from Māori-speaking communities is to be trained firstly in the kaupapa through Poutiria te Aroha Tūāpapa, as foundational learning, and then to return for two further Matua Rautia training courses. This training provides participants with the resources, run-sheets and practice opportunities to equip them to run the six Matua Rautia sessions with whānau back in their papakāinga. The two Matua Rautia courses were held in 2023, bringing a new cohort through the full training, drawn from locations around the motu.



#### Matua Rautia - Mā te Māori anō a ia e whakaora

Matua Rautia is the 'whānau-to-whānau' reo-Māori programme stream of Poutiria te Aroha. This parenting programme strengthens identity through alignment with the revitalising of reo, tikanga and mātauranga in Māori communities. It 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 Kura Kaupapa Māori and Kōhanga Reo communities

Aroha - Māori need a means to act, a practice change, a guiding tikanga

- Parenting is a vector for change; tamariki bring us face-to-face with that opportunity
- Providing a creative and flexible programme within the known strengths of whānau
- Effective self-help tools using the reo at home to create and embed 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 and a passion for reo and tikanga
- Kura Kaupapa Māori and Kōhanga Reo communities are people collaborating on a shared journey of change in a reo-Māori revitalisation 'bubble'

## Feedback from Matua Rautia trainees attending courses

Feedback was sought from trainees at the end of the first course, and again at the start and end of the second Matua Rautia training.

### Feedback at Matua Rautia I

Participants recalled some of their key learnings from previous Poutiria te Aroha courses:

Poupou papakāinga attending Matua Rautia training

*"Ko te mea i mau i a māua, kua e wareware ki te whakatau i a koe i mua i te tūhono. AWI - AROHA."*

*"I hoki whakamuri ki te pikitia o te whare o Poutiria te Aroha. Ko PA te tuanui/ tāhūhū. Ko ngā poupou - ko ngā pou e whā."*

*"Ao hurihuri - taenga mai o iwi kē ki Aotearoa, whakarerekē i ngā tikanga o te iwi Māori. Kei te kawe kē kei ngā kāinga, kura he tikanga anō. Nā te mea, kua huri te ao i te wā o te WWII."*

They had also held onto learning about the delivery style, and the contrast between the Kaiarataki kōrerorero (facilitator role) and the Kaitohutohu (a more directive role) - while recognising there was a place for both these approaches at different times:

*"Ko te Kaitohutohu me te Kaiarataki. Ka whakawhiti. Etahi wā me noho hei Kaitohutohu, etahi wā me noho hei Kaiarataki kōrerorero."*

*"Tāku mō te Kaiarataki kōrero, ka noho wahangū ngā whānau, te kaha whakamā. Me kimi rautaki anō kia kōrero rātou."*

Key lessons they drew from their practice sessions about the skill of the Kaiarataki kōrerorero included:

- Kaua e whakaaro i te mōhio ahau i ngā whakautu katoa
- Kaua e whakahē i tā te tangata kōrero i āna rautaki, ko tāu he hoatu rautaki anō hei whakaarotanga māna
- Kaua e whakaputa mōhio - me whai kupu anō ētehi
- Ārahia te kōrero - kaua e whakapau te kōrero i a koe
- Whakamārama te katoa o te kōrero

Some expressed their anxiousness at not being 'matanga' (experts) in the subject matter, and that it would be important therefore not to go it alone:

*"He paku māharahara - ehara māua i te matanga. Kei te āhua kākāriki mō tēnei kaupapa. Kaua pea e haere takitahi."*

However, the aspiration to embrace this kaupapa was still strong:

*"Ko te whainga matua, ko te pirangi kia whakatū he whare āhuru."*

*"Kia whakarauora anō ēnei mahi kei roto i a mātou. Nā te mea, kei reira ngā rautaki."*

*"Ko Poutiria te Aroha te waka kawe i a tātou kia ora."*

*"He whakapikinga ngao tēnei kaupapa... He tino oranga!"*

*"Me mārama te whānau. He aha te take."*

## Feedback at Matua Rautia II

Upon returning to the second Matua Rautia training, participants provided further feedback. Much of this affirmed the value added by Matua Rautia, building on prior Poutiria te Aroha learning.

Participants attending Matua Rautia training

*"He roa e whai ana tō mātou kura i te rautaki o Poutiria te Aroha - te hui, te aroha pūmau, kore whakawā. Heoi anō, nā te noho i te hui nei o Matua Rautia, he mārama ake te kite atu i te huarahi, kei te huarahi tika mātou. Ki te raru tētahi/ ētahi, ka whakaarohipa te pikitia rākau. Kei raro te tamaiti, kei raro i ētahi taumahatanga. Ko tā mātou, ko te kimi rautaki! He mahi mā te hui. Ka tae mai hoki te tamaiti ki te hui. Ka mōhio kei te arohatia, kei te tautokona a ia. Kā kōrero: 'Me aha? Me pēhea te āwhina?' Matua Rautia has the practical strategies. We were just sitting in hui - 'Kimi rautaki, kimi rautaki'... But honestly, Matua Rautia - this just gives you the tools, the language that you need."*

*"Ka huri atu mātou i te pēhitanga. We decided if we change how we see our tamaiti, our tamaiti will grow differently from their tuākana - and only now are we seeing that. We are creating an environment of wellbeing. Thinking of the rākau picture with the Ao Hāpai, Ao Pēhi, we had to look at what we had to do to change that... We have gone whole hog to ensure all those things we do for our tamariki are for their wellbeing. We have always known it, but we haven't always had the guts to do it."*

Also affirmed was the intention to embed Matua Rautia as a community-wide kaupapa:

*"Me noho ki te hapori tonu, kaua ki te kura. Me tū wānanga ia mārama, ka māmā ake."*

Final feedback at the completion of the second Matua Rautia course reflected both personal value and the commitment to take the kaupapa back home for other whānau to benefit.

*"I tino pai rawa atu te mauri o te wānanga, ngā rautaki hāpai. He mea pai te hoki mai, ki te whakarongo anō ki te kaupapa, kia hōhonu anō."*

*"I feel the more I come, the more at ease it sits with me. The understanding grows. Anō, anō."*

*"Uaua te wehe atu i tēnei whenua taurikura, mauri āio. Ko tā mātou he toha i tēnei o ngā tino taonga, kia huri te kura me ngā whānau, ngā kōhangareo, ngā kāinga. Kua waimārie, te nui o te whiwhi. Kaore tonu e ea ai ā kupu. Katahi nei te ataahua. He rauemi me rangona e te katoa."*

*"E kī pai taku wairua. E kī pai taku kete. Ka hoki au ki te kāinga me ngā tino rauemi. Hei whāngai ki ngā mātua e tatari ana!"*



Connections were also made to other related movements, inspired by the hopefulness generated by Matua Rautia:

*"Ka tangi au ki te kāinga, ana tohu whenua, ka tangi atu ki te kaupapa nei. Ka hoki ngā maumahara o Te Ataarangi. Ehara i te ako, he maumahara kē, ki tōku ao. Kia maumaraha au ki tōku ao. Te Ao Mārama - Parenting with Nonviolence. Anei te Co-Governance! Me pēhea e hē. Te Tiriti. Pea ka tutuki i roto i te kaupapa nei. Ngā tūmanako o rātou mā, i taua wā. Mauriora ki a tātou."*

### Matua Rautia delivered in rohe

Deliveries of Matua Rautia occurred following the training in several papakāinga. In other cases, time constraints of the trainee Poupou papakāinga and the whānau they hoped to engage in the programme limited what they were able to complete.

*"Pai ake pea me whakaritea he rā kotahi, mō te whānau. Te wā i kōwhiri, whai muri i te kura, i pau te hau, i ngenge te tangata."*

Some also found that the kaupapa opened up pain for parents meeting the concepts for the first time:

*"Parents getting introduced to their child's tuakiri, then thinking of their own tuakiri and what happened to them. Dealing with the complexity of what's happened to their tuakiri, their tino mamae. I tipu ngā tamariki, he whakaata o ngā whānau."*

For some whānau, a barrier to delivery was the level of reo proficiency, which led trainees to wonder whether they would engage with the reo-Māori resources. Others who had held bi-lingual sessions shared their delivery strategies:

*"We have many in the kura with reo, and many without. We ran our Matua Rautia weekend with three facilitators - whānau could choose their group - full immersion, bi-lingual, English. We will give whatever we can, we will push on. We feel really supported by Poutiria te Aroha and the three kaiako facilitating."*

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Poupou papakāinga reflecting on barriers to delivery of Matua Rautia

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Poupou papakāinga reflecting on Matua Rautia delivery



### Matua Rautia trainees deliver the programme in Waihōpai

Matua Rautia was run in Waihōpai (Invercargill) by a Poupou papakāinga involved with the local Kōhanga Reo and Kura. She was also completing specialist post-graduate training focused on teaching children with special needs, and involved in designing a course for Kōhanga Reo staff. Having attended Matua Rautia training, she wanted to base her research project around this kaupapa, and delivered to staff and whānau from four kōhanga (30 people), covering MR 1 and 2. She also ran four sessions with Kaiāwhina (8-10 people) from the local Kura Kaupapa Māori, completing MR 1-3.

She reflected on the experience:

*"I tino rata ngā Kaiāwhina ki tēnei kaupapa. Ia wiki - pai ake ngā pūmahara. Ka mātakitaki i ngā tamariki, ka hoki mai, kōrero ai. Kei te hiakai ngā whānau o te Kōhanga Reo. They looooved it. Right from the beginning of Matua Rautia for them it is awesome, they feel it, it's beautiful... Tēnei te huarahi mō tātou!"*

### Matua Rautia trainees deliver the programme in Taranaki

Matua Rautia sessions 1-3 were delivered to whānau in Taranaki over four evening sessions during October and November. The size of the group ranged from 16 to 26 whānau, with two Poupou papakāinga in the delivery role. Childcare and kai were provided for the group. Positive feedback was received, with enthusiasm to continue with Matua Rautia 4-6.

*"He mea mīharo i waenganui i tō mātou whānau. He hiahia nui nō māua kia whakangungua ki a 4-6, kia taea te whakahaere anō i tēnei kaupapa ki roto i a mātou, he hua nui tēnei kaupapa mō tō mātou whānau me ā mātou tamariki."*



## Matua Rautia intensive delivery in Harataunga

In 2022, several weekend noho were held for a community delivery at Harataunga (Kennedy Bay, Coromandel), where Matua Rautia trainees and Poutiria te Aroha staff have whakapapa connections. The whānau worked their way through Matua Rautia 1-4 at these noho. In 2023, a further noho was held in February to complete Matua Rautia 5 and 6, also supported by Poutiria te Aroha staff. In August, the local Matua Rautia trainees held their own noho to refresh and revisit key concepts with whānau. Then in November, another weekend noho gave whānau the opportunity to apply key content to working through some current issues and create a plan ahead.



Feedback from the February noho included the following responses to key questions:

### What was inspiring?

*"Opening up/deconstructing difficulties in our lives."*

*"Linking neurobiology to mātauranga Māori."*

*"The wānanga has inspired me to not only use the tools provided, but to continue to learn more about the kaupapa... I was also inspired by 'Te tuakiri o te tangata'."*

### What will be your next steps?

*"I'm going home and start to chill out more and be more caring with my child."*

*"I am going to go home and try my best to remember and use all the beautiful tools and strategies we have learned throughout the wānanga - kia kore ai e ngaro."*

The August noho was led solely by the local Matua Rautia trainees, who expressed their joy about the experience through texts and emails:

*"We did it!!! The three of us, we did it. And the feedback from our whānau has been overwhelming. They want more, they gained greater understanding, parents recognise the importance of always looking and discussing their tamariki's tuakiri and their needs. Functioning as much as possible in Ao Hāpai, and that strategies we practise and learn will help us stay there. So positive and so supportive."*

"Out of our 15 families enrolled at Kura, 10 were present, which is fantastic. In our session we discussed/revisited:

- The purpose of Poutiria te Aroha
- The Papakāinga pre-WWII
- The Tuakiri
- The 6 needs of the Tuakiri
- That when needs are not met, they produce feelings that cause behaviours, and that we need strategies to help us with supporting our tamariki's needs
- Ao Pēhi and Ao Hāpai
- That Matua Rautia gives us tools/ strategies to learn the language, breath and brain understanding to support our tamariki's needs."

"We get messages from parents now. 'Today I'm trying this.' They loved the refreshing, keeping on discussing. 'So, let's keep it going now. What are the strategies we can keep using?' Our papakāinga has changed. We need to come together. We need to be functioning, as often as we can, in Te Ao Hāpai. Attending wānanga, asking for help, trusting the kaupapa. We need to remember that we are parenting our child's tuakiri. I puta mai te kaupapa o Matua Rautia hei pou mō ngā whānau. In that moment - i tau te mauri o ngā whānau. I maumahara ngā whānau, he whānau kotahi tātou. He pikinga ngao ki roto i ngā whānau, ki te koroingo mō ngā rautaki. I karanga te whānau: 'Homai ngā rautaki!'"

Comments about our session included;

- "we should have more of these refreshers"
- "I want more strategies"
- "I better understand why I need to be more involved"
- "it's good to have discussions like this so we are all on the same page"
- "I have found myself parenting far too much in Ao Pēhi and need to change"
- "I want more strategies".

#### Matua Rautia weekly delivery in Ohautira

A series of Matua Rautia classes were delivered to an extended whānau grouping located at Ohautira in Waikato. Poutiria te Aroha staff worked alongside Te Ataarangi teachers to offer a combination of Matua Rautia in the morning, and reo classes in the afternoon.

Whānau reflections on Matua Rautia learning

**Matua Rautia**

- \* hearing / Aho. Parenting in te no nāoni vien whatipen / carry-ings tamariki Poua / Tihangri. Poutakana. Family values. Picture learning. Stake.
- \* Awareness / ? knowing story, te reo, tamariki. Mārama whakamana nōa Tare, māna, pāpā, pēpi, Māori whānau.
- \* Practice / ? Model behavior. Māhi Gētē, nurturing. Investing time. Whānau engagement

**He tino taonga tēnei kaupapa.**  
If there was a kaupapa that we could've done, as or could share with whānau, it's this kaupapa. Knowing who we are, how we as Māori work and be as a person he tangata Māori, is powerful and empowering. This kaupapa is beautiful.

Feedback from whānau was gathered about their learning (ako), awareness (māramatanga) and practice intentions (mahi).

## Ako

### Te Tuakiri o te tangata

This kaupapa was inspiring, understanding te taha wairua. Pūmanawa, Whātumanawa, ngakan, Ihi, wehi, the matua, mauri... Mauritan and Mauri, oho. My learning was that knowing our behaviours manifest from somewhere specific, from Te tuakiri o te tangata. Language is important, environment is important and having specific tools to help whānau, confusion + anger

### Mārama

I am more aware of my own personal wairua. Knowing now my wairua affects how I think, feel + act. I know that my environment matters.

Leaving an environment to help me (take a break) (timeout) is better.

Mahi Both my wife + I have have altered many things in our whare. We often reflect and ask ourselves, because we have a Mokopuna living with us, pēnhea tana tuakiri? T.V + devices off, no negative kōrero around her, we read books, sing songs, talk to her. Kia whāngia e matou te whānau tā tātou mokopuna ngā kai ma tika mā tānawairua, tātou hoki

## Reflecting on Matua Rautia and art therapy delivery in Tāmaki Makaurau

A couple who had attended Matua Rautia training in 2021-2022 decided to bring the programme into their work in Tāmaki Makaurau, supporting residents of a facility who are released from prison, needing secure accommodation while on bail or self-referred for rehabilitation purposes.

The 2022 Action Research report conveyed their approach: "An open policy is maintained as to when people start, and which sessions they attend, because parents come into care at different times, progressing through short-term housing and then moving on. Therefore, classes are being offered on a constant rotation, and while some parents have not completed the full set, others have kept coming back, in one case attending over twenty sessions. In this way, 127 people have come into contact with Matua Rautia over the past 18 months, attending one or more classes. All have been invited to create their own 'whenu' to add to the woven paper artwork that represents whakawhanaunga through the kaupapa, and is put up on the wall at each session."

An additional element of art therapy was woven into the delivery. Art therapy was a natural inclusion because one of the Matua Rautia trainees, who previously did parent educator training with Ruth Beaglehole through Poutiria te Aroha, then went on to gain a qualification as an art therapist. She now teaches in a graduate programme, and three of her Masters level art therapy students gained their practical experience through this Matua Rautia delivery. After classes were held on Monday evenings, these students led mahi toi art therapy sessions on Tuesdays, working together as a group.

In 2023, this work was put on hold, but the team continued to "travel with it in our own ways - in our heart and living it." One of the art therapy students also attended a 3-day Poutiria te Aroha Tūāpapa training course.



Art therapy team who participated in Matua Rautia programme in 2022, reflecting in 2023 on their experience

In November during a reflection session with Ruth Beaglehole, this team shared their thoughts on the impact of that work and its lasting legacy.

*"In those Monday evening classes, there was a powerful 'cracking open' - an awakening of all sorts of things. Then the next morning we'd come in with the art, to explore what had arisen. How can we soothe, support, hold people through this journey? We would take in whatever was growing in the garden - they couldn't go out, so we were bringing the outside to them. There was a real sense of appreciating beauty, appreciating them, and the care of bringing things in."*

One member of the group continued to do art therapy work in a prison facility during 2023, through ten-week contracts. She was asked, what goes with her into that space from the kaupapa of Matua Rautia?

*"Ko te aroha te pou! Everyone has a right to dignity and respect. I think about Te Ao Pēhi, Te Ao Hāpai. The foundation of not blaming, judging, or manipulating, in an environment which is the antithesis of that - ugly, violent, oppressive. What I saw developing was relationship, and modelling, and developing beautiful connections. Trust was happening there. Models are empty if someone's delivering them without empathy and heart."*

The lead trainer explained further: "We were taking a parenting programme in, but really it was about reparenting. These children, who were so neglected, are now in adult bodies, doing these terrible things - this is an opportunity to reparent themselves. When you're cracking into these things, what comes with that is unknowable and unnavigable, for them and for us. But I was totally supported, by my partner and the art therapy students. And the philosophy itself is really the scaffolding."

Ruth commented from her own experience with teen parents: "It is all about healing, within the collective, the community. But it can't happen until you do your own narrative work."

The art therapy team see that this work has a powerful contribution to make:

*"Art is the outlet, to tell the narrative - it could be music, or drama. But it has to be grounded in tikanga - and this kaupapa has such strong tikanga. The opening comes from the inside out, which is so profound. The art offers a doorway into their own personal capability to resource themselves - 'I have this way to express myself. I have this capacity.'"*



## NEIGHBOUR TO NEIGHBOUR

The English-medium programme Neighbour to Neighbour (N2N) builds on the successful experience of 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 set of six 'conversations' were developed, for delivery by Hosts who have completed a series of Parenting with Nonviolence classes, and attended two days of N2N Host training.

With programme development work completed in 2020, the programme has been running since 2021. Trained Hosts, working in pairs, deliver a 6-week series of guided conversations for their 'pod' (typically 4-6 parents gathering in a home setting). In 2022, a second set of Hosts were trained, ready to convene their pods in 2023. This occurred, with two series of N2N conversations held during 2023 - one in Kirikiriroa and one in Whaingaroa. The new Hosts were supported by existing Hosts through this process.

As in previous years, the process for pods began with gathering at Te Mauri Tau for Conversation 0 (to ground people in the kaupapa and history of the community). People then completed five sessions in their pods, led by their Hosts. Finally, everyone came back together for Conversation 6 to recap the learning, celebrate shifts, and envision a community based on this transformative kaupapa. Conversation 6 was held in Kirikiriroa for the pod operating there, and in Whaingaroa for the local pod.

Throughout the N2N process, Hosts were supported by a lead mentor, with support from another team member for communications and administration. Much of the success of the programme is attributable to the vision and dedication of this lead mentor. Ruth Beaglehole also provided support and guidance to a combined group of N2N Hosts and participants at a weekend session during her visit, held to celebrate and plan for the future.



### Conversation 0 for Neighbour to Neighbour

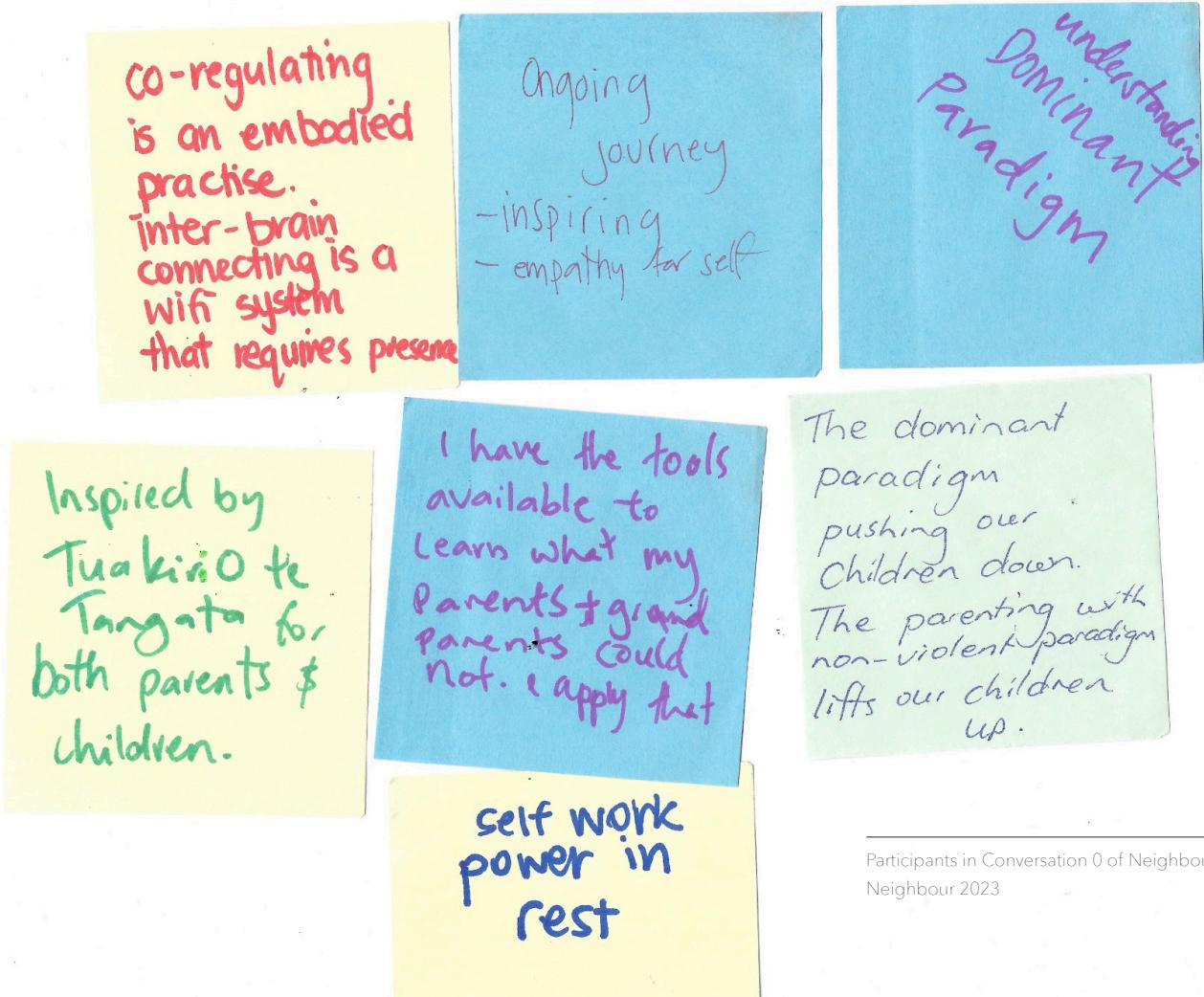
As two rounds of Neighbour to Neighbour were run during 2023, Conversation 0 occurred twice, once in February and again in July.

This day sees all the N2N Hosts plus the pod participants they have recruited gather at Te Mauri Tau. The purpose is to convey the context of Poutiria te Aroha and introduce the Tuakiri, talk about the history of Whaingaroa, tune into the social justice roots of Parenting with Nonviolence with Ruth on video, and lay the foundations for the paradigm shift that the programme seeks.

The detailed programme for N2N Conversation 0 is in the 2021 Action Research report.

### Feedback on Conversation 0

Feedback shared at the end of Conversation 0 showed that the day had provided people with inspiration in the form of learning about Te Tuakiri o te Tangata, understanding of the oppressive nature of the dominant paradigm and the uplifting power of the nonviolent paradigm, and useful tools to apply in their ongoing parenting journey. Participants were also committed to self-care and self-empathy, to be better able to co-regulate with their children.



### Neighbour to Neighbour sessions delivered in pods

Following the Conversation 0 experience, the trained Hosts ran Neighbour to Neighbour Conversations 1-5, with two rounds in 2023. In the first round, a pod ran in Kirikiriroa over February-March, and in the second round, a pod ran during July-August in Whaingaroa.



## Identifying shifts at Conversation 6

Coming together again for Conversation 6, participants recapped what they had learned from the series of guided sessions in their pods. They then identified the shifts they had made as a result.

During Conversation 6, people shared drawings and words about the shifts that had occurred for them through their participation in Neighbour to Neighbour. A selection of these is presented below.

Pod participants  
at Conversation 6  
in Neighbour to  
Neighbour 2023

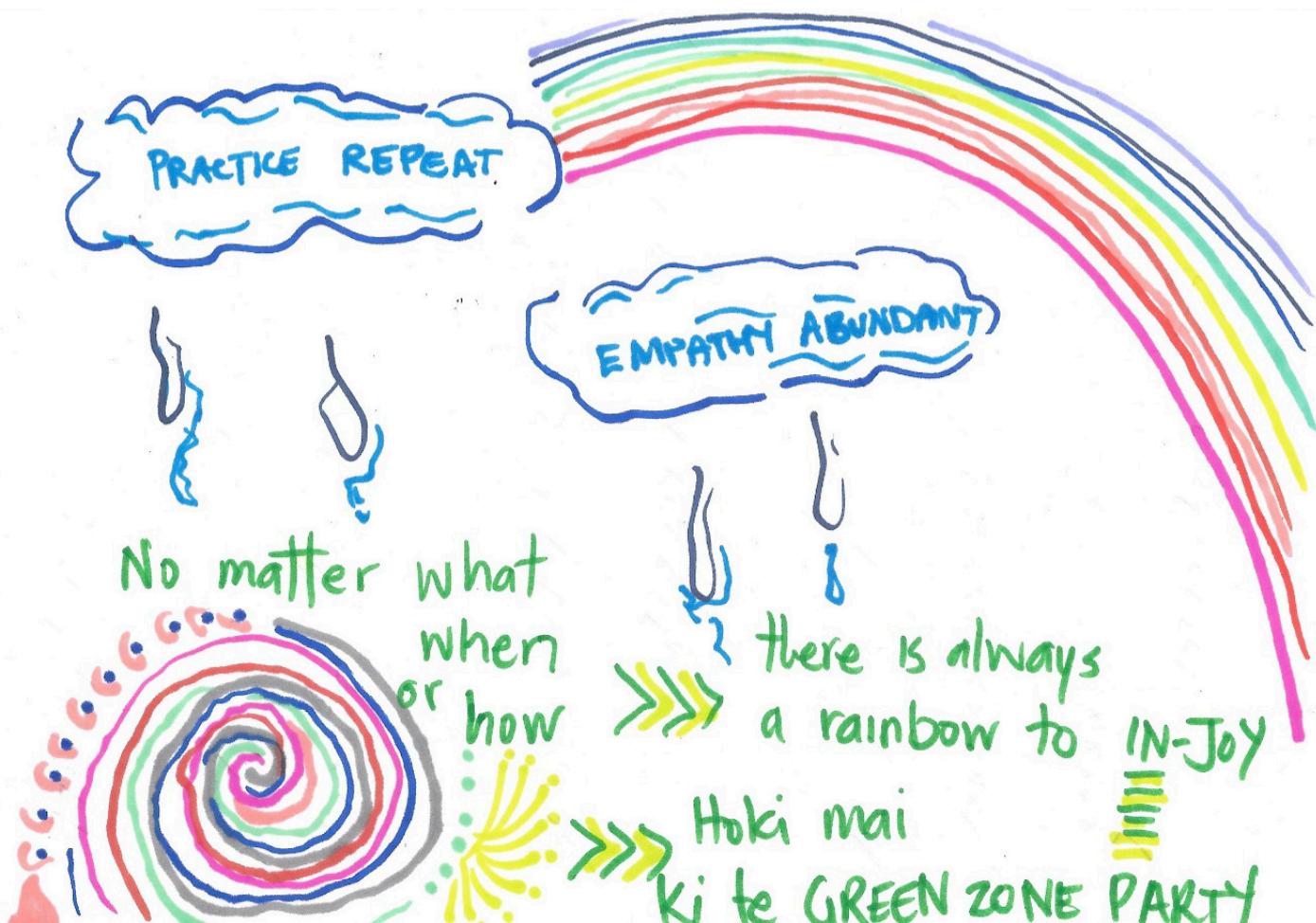
*"The biggest shift for me is awareness - with everything, really. My pēpi is only 1 year old. She's my example but it really goes back to myself - how I want to parent, how I was parented. Empathy is a big one - empathy for my parents as well, and kōrero with my tāne. There's been so much learning - and I am so grateful. Learning about regulating, self-regulating, having more thought for how I react to things. I am hapū at the moment - my worldview is reflective, internal, protective. I am being mindful of thoughts I allow in."*

*"I was very fixed as a parent. I have been shifting and growing in my understanding of what is a good parent. I have a lot more learning to do, but I am self-regulating now, and not so reactive. In my whānau we go straight to our 'red zones'. As a Māori woman, it was always about showing manaaki to others. Go, go, go, give, give, give. Don't take time to self-regulate. Now I realise: "Girl, if you take care and self-regulate you don't even need to go to your red zone - you can blossom all the time, just blossom!""*

*"My shifts have been in self-awareness, and in empathy for my own parents. I've been learning nonviolent communication, how to communicate my own needs without judgement or blame, and to own my feelings, not blaming others for them. I've started working on co-regulating with my son. And I know I need to prioritise self-care: not to look at it as a luxury, but as a necessity."*

*"There were tears and fire in our whare. Now I don't mind. We're creating a rainbow of expression. Because I've got tools now. I'm in the summer of last year's winter. My green zone's expanding, and those of my tamariki and partner. Also, it's an extension for my extended whānau - who also spend a lot of time in the red zone. The learning from this kaupapa has now come into our whānau Trust meetings which until now were very toxic. Now we talk about empathy, we practise empathy. We know there are shifts happening! And that has positive impacts on the whenua and wai of our papakāinga. We used to whawhai, now we say 'I hear you brother!' Whakawhānui i te green zone!"*

*"I found the experience really profound. I feel really emotional, but I felt very supported and held through the changes - it felt consistent and held. Coming here to Conversation 0 at Te Mauri Tau I felt really held in this space, with nourishing kai, and these wise older wahine. I felt a lot! Going home - it felt really unfamiliar, scary - I was distrustful of the feeling of being held. This has been a massive journey of self-awareness. I've come to understand my inner child wounds - that I was not held well by my Mum. It is truly so profound to be held and given empathy and compassion. I'm learning how that translates to self-compassion. I'm at the very early steps of how that feels giving empathy to children. So, it is a lot, and it's painful, but beautiful. My host was a beautiful facilitator, with a beautiful process, a beautiful way to hold space."*



As part of the dialogue, mentors and Poutiria te Aroha team members added their own reflections.

*"The shift from habitual patterns from our parents - it's a huge and ongoing learning."*

*"Te nuku o te ao, te nuku o te pō. These are some big shifts. Once you're in the kaupapa, you can feel unsteady, unsure. You just have to keep going - and find some mates - and let the kaupapa hold you. It's great to know how it's growing here in Whaingaroa."*

Ruth Beaglehole was also online in the Conversation 6 session, to provide further reflections and advice on specific questions raised by participants about their parenting practice.



## Neighbour to Neighbour network celebration and planning day

The growing interest in N2N and the visit of Parenting with Nonviolence expert Ruth Beaglehole prompted a coming together in December for a day to celebrate, share progress and plan for the kaupapa. The day was attended by N2N Hosts, Mentors and participating whānau.



The first activity was to view a timeline of the progression of the kaupapa, and for everyone to place a sticky note according to when they became part of it.

Timeline showing the progression of Neighbour to Neighbour



Reflections were then gathered around three questions:

- What factors have helped N2N work well?
- What have been the challenges and limitations?
- How do we know if N2N has been successful?
- What are our criteria for success?
- What are we seeing or hearing that indicates N2N is having some success?

The factors identified that have helped Neighbour to Neighbour to work well included the facilitators having good back-up support ('accessible and approachable mentors'; 'good counsel'), well-prepared resource kits ('everything in the box - well organised'; 'great resource packs') and the nurturing provided ('nourishing kai, every time'). People appreciated that the programme is established now, as part of the community, and responsive to it ('deep roots here in Whaingaroa'; 'steady, not a fad'; 'community-wide'; 'organic, community-led'; 'adaptable'). Aspects of the learning style and setting were also highlighted ('safe spaces'; 'individualised learning'; 'co-facilitation to share the teachings').

The challenges and limitations related principally to finding the right time and place to get busy parents and Hosts together, and reaching out to a broader range of parents. The overarching challenge of addressing the dominant paradigm of parenting was also identified ('not a quick fix'; 'up against so much'; 'dominance of dominant paradigm'). A further concern was expressed about being ill-equipped to 'deal with harder edge of violent parenting'.

The indicators of N2N success identified by participants included attracting and keeping participants ('people/ whānau are staying engaged, new people are joining'), and the kaupapa being alive and well in the community ('sense of Nonviolent Parenting being practised in Whaingaroa'; 'people talking about N2N in public places'). At an individual level, people would be practising the philosophy ('empathy for self'; 'finding that moment when you have a choice') and the result would be seen in adults and children ('children grow up to be activists'; happy tamariki - happy parents/ wellness').

In terms of observations of N2N success, a shift was noticed towards self-care and self-regulation for parents, and also seeing tamariki self-regulating. Parents were engaged in ongoing learning within the kaupapa, assisting one another, and also reaching out for support ('people ask for catch-ups to talk about parenting'). There was a change noted in parents, shifting from justifying dominant paradigm perspectives to becoming facilitators within the kaupapa. Indications were also seen in how tamariki interact with each other, and in speaking up for themselves to adults ('child offended by yelling at them'; 'child saying "I don't like you talking to me like that"').

The final part of the day looked at planning for the future: Where to next? Participants were encouraged to think more widely than Neighbour to Neighbour, and include all parts of the programme (Parenting with Nonviolence classes and support group). The ideas generated by the group included more regular and accessible Parenting with Nonviolence classes ('morning, afternoon, night, 5 days/ week + play place on weekends!'), with a dedicated place to hold these classes. For Neighbour to Neighbour, there was an aspiration for further host training and running more pods in Whaingaroa and Kirikiriroa. Ideas for informal gatherings included morning cafe meet-ups and play-date times. Local schools were seen as a key entry point to find groups of parents and to introduce teachers to the philosophy ('PD for teachers'; 'N2N for PTA'). Actively approaching neighbours and groups of parents and being able to offer many options (in pamphlets, a 'Gig Guide' or the local Chronicle) were seen as the best way to involve more people. And throughout this effort, the practice of 'holding with reverence, a beautiful philosophy of deep honouring and respect for the dignity of others' in a 'celebratory approach' was seen as a powerful way to move into the future, with the vision that in every family and household, people will one day say "We believe in nonviolence."

## Consolidation and extension -

### Parenting with Nonviolence in 2023

Programme deliveries continued to consolidate and extend the impact of the programme through established formats:

- Parenting with Nonviolence community classes in Whaingaroa
- Monthly support group
- Community topic sessions with Ruth Beaglehole
- Ruth visiting other communities in Tauranga, Tāmaki and Harataunga

Summaries from these areas of programme activity in 2023 are featured below.

#### **PARENTING WITH NONVIOLENCE IN WHAINGAROA - community classes, support group, and input from Ruth Beaglehole**

One extended series of eleven Parenting with Nonviolence (PWN) classes was held for whānau in Whaingaroa. This was a longer series than in previous years, to address feedback that the learning was too intense when condensed into six weeks. Ruth Beaglehole was present for two classes in the series, and an additional session when she visited in November.

The two facilitators of these classes reflected that the sequencing (2 weeks of classes, 2 weeks off, 3 classes, 3 weeks off, 3 classes, 2 weeks off, 2 classes) worked well to break the 'relentlessness' of such a long series, but that there was a loss of momentum in the second half with fewer attendees. The second half of the series was in Term 2, and evening classes after Daylight Saving ended were less well attended. Alternative thoughts were to have just one break in the middle of the series, and to have an additional 'celebration' class at the end. Other ideas to keep innovating were to include more drawing or creative elements through the series.

Indicative of the programme reaching a more established phase in the community, the facilitators reported that several parents were returning to reinforce previous learning. "They had stories of coming back to be re-grounded in the kaupapa - to remember the pause and to have time to reflect and renew their parenting practice. The classes give parents the opportunity for reflection that they don't always give time for. This group of people in particular was attending to create support around their ongoing practice, with most participants having attended classes (3 people), or had time with Ruth (6 people) previously. They are certainly committed to the practice and philosophy of Parenting with Nonviolence."

In addition to the classes, five monthly support group sessions were held for anybody who had previously attended any classes, with Ruth attending the final one in person.

As part of her November visit, Ruth also held two community evening sessions on specific topics (Transitions and Bi-paradigm Parenting) and then a third open follow-up session due to strong interest. She also continued to support parents on the Parenting with Nonviolence journey in Whaingaroa through informal coaching during her visit.

#### **Reflections on the impact of Parenting with Nonviolence and Neighbour to Neighbour**

A further opportunity to reflect on the power of the Parenting with Nonviolence and Neighbour to Neighbour programmes arose when two local funders visited at Te Mauri Tau. Network participants provided their feedback on the difference that the learning has made to them.

Network participants reflecting on their Parenting with Nonviolence and Neighbour to Neighbour experience

*"There is so much it's given me. One is 'hope'. In the past I felt helpless - how can I change this? I didn't know where to go. I know now, even if I'm not able to put it into practice, I know it exists. I need to look at my notes, go back to my N2N resources on my fridge. I know to go back to my path.*

*It gives me the social justice part of parenting. Me being a good parent is actually a part of that. What this kaupapa brings is that the mahi of being a really good parent IS the important mahi. That's what I can do for the whole world. And sometimes the most important thing is to do self-care. Having a really good night's sleep is the best thing I can do to save the world!*

*N2N has helped me grow this community of other mothers, I feel part of a community in this kaupapa. We're in it together. I can be open about the challenges of parenthood, and I know they won't be judgemental. I know there is a safe place for children in our community - I can send my son to other N2N parents' houses, or catch up at the park.*

*It's the beginning of a long journey. But I do it because I need it, it's a practice, I have to keep doing it. That's why I became a N2N Host. It feels supportive that that practice exists, and I can keep doing it, stay in the practice."*

*"It's hard to talk about how traumatic it's been for me as a parent. In the past they said my son's problems were probably due to my parenting and I had to fix it. Then I found this Parenting with Nonviolence parenting class - for people to say 'It's OK to not know what to do', and 'You're going to need some support with this'. I don't know where we would be without this type of support. It does make a difference to our community - that there are people here, this kaupapa. I've lived in three towns as a parent. This is the only place I've found that acknowledgement, support, and community."*



*"I have truthfully found this kaupapa quite profound for myself. I had had my second baby - and I was at the end of my wick. I felt we could go two ways - one was to use violence, threats... all the 'normal' dominant strategies. Because of the challenges of being a new parent with a dysregulated 3-year-old, I thought, hmm I need some direction... So, I joined the group. It started at Te Mauri Tau with a whole day. I'd never felt that 'heldness' before - it was physical and emotional - it was empathy. I'd actually never experienced empathy - given empathy. That's shifted my parenting. It's still challenging. But now I know that kids aren't trying to manipulate you, they're not testing you. I'm learning to give them that space for their emotions.*

*Thinking about 'equity' - parenting is one of those things where you don't come with all of the tools - you have what you were given. And in my case, I was not given the opportunity to learn or even experience empathy. The opportunity for this is a privilege. I now notice patterns with my wider whānau (nieces, nephews etc). When I'm noticing things are not going well in my whānau, the first thing I think is what do I need right now, in order to regulate.*

*Now I have gone back to work, part-time, this is also transforming how I work with people there as a health practitioner - understanding empathy, to be seen, heard and validated. I listen and hold their emotions, and watch them 'melt'. Using the regulation tools in my mahi - it has been transformational in that space as well."*

## PARENTING WITH NONVIOLENCE - extending to other communities

### Follow up on Kei Tua i te Kiri:

In 2022, a tailored course, Kei Tua i te Kiri, was provided for members of a Kāhui Ako in the Bay of Plenty. A Kāhui Ako is a network of educators in one area, connecting across early childhood, primary and secondary schooling, and seeking to share best practice models. The three-day Kei Tua o te Kiri course was delivered in 2022 to a group of twenty-one participants, including educators and iwi partners. Some of the iwi participants also worked with rangatahi and whānau through iwi initiatives and Ministry of Education roles. In 2023, a follow-up zoom call was held to provide ongoing support, open to those who had attended the course.

In reflecting on progress during 2023, participants were somewhat disheartened. They cited the large number of initiatives being progressed simultaneously in education settings, and the high levels of stress this was generating among staff. Iwi partners in the area had been working hard on launching their own education resource pack. A change in leadership had occurred within the Kāhui Ako, with less emphasis being placed in this area. Nevertheless, those who had attended the training continued to find value in its application.

*"This is a big, beautiful and rich kaupapa. Once you learn this kaupapa, you don't lose it. This is a way of being. It's also a 'strategy', when people are really crying out to know what to do."*

One Early Childhood Centre has embedded this kaupapa into their induction processes, and helps all new kaiako to understand it, so they can then support whānau.

*"We have made a resource, unpacking empathy, self-regulation, and the POWER tool. Then we bring in empathy books, and the anger volcano model when the time comes. We have printed the resource to share with whānau, and we run whānau hui every six months, which is an opportunity to reconnect with each other and the kaupapa. Seventeen people came to our last hui. We also work one-on-one with whānau to unpack big things that are coming up."*

*Kaiako need so much patience, and time, to hold the complexity. When we can see the stress growing, we step in and support each other - let someone 'tap out' if they need to. Through this kaupapa, we have rich language: not "I'm taking over"; but "I can see you're frustrated. Can I support you? Do you guys need help?"*

*It's a challenge coming back and sharing such a rich kaupapa. But when you're living and breathing in your interactions, slowing down in your connections - you will be role modelling. I have empowered my kaiako to believe their example means more than they think."*

Participants in Kei Tua o te Kiri reflecting on the application of their learning

For another Early Childhood teacher, the practical tools were helping with her practice, but she felt isolated as the only one in her Centre with this knowledge:

Participants in Kei Tua o te Kiri reflecting on the application of their learning

*"It's definitely a kaupapa that sits with me, even through the busy moments. I've been able to implement real practical things. For our 2.5-3-yr olds, the sensory bag has been really useful. We have a child with additional needs - this has been great for his hauora. He loves fluffy things - and we have a whole lot of resources in the box. The children are so drawn to it. Older children come too, and are drawn to it."*

*"My workmate who came to Kei Tua o te Kiri has now left. That's the challenging part - with her gone - it's hard to communicate the ideas to others. But it continues to sit with me. It's a fiery burning for me, but it can be hard to go anywhere with it when it's just with me. If more kaiako could get to it, they would feel it themselves."*

For one Principal, the tools were proving useful in working through challenging situations with students, and she was strategising around embedding it with the wider staff:

*"I used the POWER tool to work with students that I see. And I've used the Volcano tool a couple of times with students - one very challenging, and one moderately challenging situation. It was also useful to share this picture of the volcano with parents afterwards."*

*"I started by getting my own head around it. I'm conscious of wanting to do a really good job of this kaupapa, having fidelity, being absolutely true to it. It's challenging, sometimes you revert back to previous patterns, especially when pressured. So, it's about trying to get that as a habit for me."*

*"I haven't worked with the whole staff on it yet, but it's timely now. They are asking for something different. We can chunk a bit at a time with staff, build slowly, plan as we go, start with ourselves. You'll always do a better job when you're doing it yourself."*

*"It's about getting schools to shift again to another paradigm. Some older teachers would have moved from strapping to 'behaviour management'. Now it's another shift. We need to really link to the underlying values. Also, to see it as learning and self-improvement, or organisational improvement, and to do that professionally."*



Participants shared that they are seeing signs of trauma in the young people attending schools and centres, which is challenging for staff. Ruth provided her insights, related to the learning she had shared in the 2022 course:

*"Any undermining of safety is an escalation of stresses. How do we hold safety in relationships with children? In the body, it starts in the gut - the initial sense of underlying threat. Hopefully with support, it can be named into a cognitive space, but for young children it's in the body. From the survival brain/ gut, it has to travel to mid-brain - a long way - where we can name it as unsafe - and then it's a long way again to the cognitive brain. How do we reach the gut? We're used to doing it through thought processes. But children get tummy aches, headaches, and express it through their behaviours. Because it's in their body, we need somatic movement processes. 'Where are you feeling it? What is that tummy telling you? How can you show that in your movement?'"*

The value of waiata and haka as outlets for bigger energies was also discussed. Group members shared how they were working with iwi from the area on waiata and karakia for different situations:

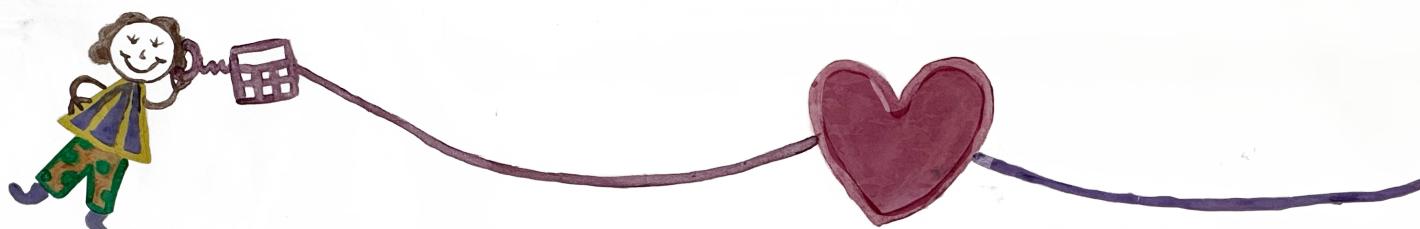
*"On arrival, to centre ourselves, after play, getting ready to go home. Seeing the essence of why we do those things. Making the link to mindfulness with karakia. Finding authentic ways to make the links."*

The group discussed a plan to move forward, which included regular touch-in conversations, connecting the kaupapa into the Hauora aspect of the Kāhui Ako, getting two or three sites that could embed this practice as an example to others, and continuing to "become our own role models - live and breathe it - become the inspiration for others."

An offer was made for a learning exchange with Whaingaroa early childhood educators, and for ongoing support from the Poutiria te Aroha team. This resulted in a visit from Ruth Beaglehole in November and an open-invite evening session attended by over fifty people.

#### **Supporting whānau-led approach in Harataunga**

Poutiria te Aroha team members have been assisting with a whānau-led initiative to bring Matua Rautia into the small Coromandel Peninsula papakāinga of Harataunga (Kennedy Bay). To support this approach, Ruth Beaglehole was able to join the Harataunga whānau for a weekend. This allowed the locals to tap into Ruth's experience, knowledge and practical advice as they collectively strategised to advance tamariki and whānau well-being in their papakāinga.



## Bringing the kaupapa to early childhood centres in the Pukapuka community

The Beaglehole family has a connection to the island of Pukapuka (in the northern Cook Islands) arising from Ruth's parents' time working as Pacific ethnologists in the 1930s. Through this, Ruth has established links with a Pukapuka early childhood centre based in Mangere. During her visit in 2023, Ruth held two professional development sessions with the Pukapuka early childhood educators and others in their network in South Auckland.



# Future direction

## 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 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.

## Strategic intent for 2024 and beyond

For the last few years, the strategic intent has been to reach more whānau, with Poutiria te Aroha established in more places, carried by local people familiar with their own contexts and holding relational connections in those communities. 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 focus 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).

Poupou papakāinga for Matua Rautia have been recruited and provided with the delivery package and facilitation training so they can guide sessions with whānau in their community. For the upcoming period, further training will expand the numbers and geographical extent of the programme, while ongoing mentoring and support will be a focus for those previously trained. The intention is also to deliver professional development in Poutiria te Aroha through Kōhangā Reo networks, in order to attract a new cohort who can then be trained to offer Matua Rautia in their communities.

For the English-medium initiative Neighbour to Neighbour, Hosts have been drawn from those who have attended Parenting with Nonviolence classes, and trained to run conversations in 'pods' of community members, initially in Whaingaroa and now extending to Kirikiriroa. They have been equipped with the resources to support their delivery, and received mentoring and encouragement. The next steps will be progressed following the ideas generated at the collective planning day. These included bringing the kaupapa to new groups of parents and to teachers, offering Parenting with Nonviolence classes in a range of time slots, running more N2N pods, and organising informal meet-ups in cafes and playgrounds.

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 frameworks. 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, more trials of professional development formats and whānau deliveries, and ongoing documentation of programme impact.

In Poutiria te Aroha, a key strategy guiding interactions with tamariki has the acronym A.WH.I. A.R.O.H.A. In short, the A.WH.I refers to how we prepare ourselves internally (by regulating any strong emotional response we are having, giving ourselves empathy, and thinking about what has brought this situation about). Applying A.R.O.H.A. is then about directing ourselves outwards, as we carefully observe what is happening, consider feelings and needs, and then make an empathetic heart connection before seeking a way forward together. If this approach is applied to strategic planning for the programme, the A.WH.I would imply an 'in-breath' of consolidating internally (ensuring sufficient financial and programme resources, trained personnel with clear pathways, and sound processes for team self-care). This would then enable the 'outbreath' of A.R.O.H.A. to extend the programme and its mauri of wellbeing throughout whānau and communities across the motu.

This entails an ongoing progression for those who have held the programme at the core handing delivery roles on to others. Supportive partnerships are 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 maximising its ongoing impact. A particular focus for the upcoming 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.

