Poupoua, tiritiria: Stories of aroha in whānau and community

‘Poutiria te Aroha’ – bringing a Nonviolent Parenting Programme into a New Zealand context

Year 3 Action Research Report

Te Mauri Tau Inc.

December 2013

He mihi aroha

E ngā mātua, e ngā whāea, e ngā tūpuna i roto i ngā kāinga maha o te hāpori, anei rā te mihi ki a koutou. Me mihi ka tika mō ērā o koutou i kuhu tonu mai me ērā o koutou nō nākuanei ka piri mai ki runga i ngā ara kōrero o tēnei kaupapa o Poutiria te Aroha. Nā koutou i whai hua ai te kaupapa i te taenga a-tinana mai ki ngā mahi, ki ngā hui maha, ki ngā wānanga i roto hāpori. Me te whakaae anō ki roto i a koutou ki te akiaki o te kaupapa he au kukume i te ngākau, ahakoa piki, ahakoa heke, he tai aroha ka rere tonu. Nā koutou anō te whakapaunga o te kaha kia pupuri ki nga tikanga mō te manaaki i te hunga ririki. Ngā tamariki mokopuna ka whakawhiwhia ki a koe, ki tō whānau ki runga i te tapu o te whakapapa, ki roto hoki i ngā puna akoranga maha me ōna kaupapa whakahirahira whakaora i te iwi. Tēnā koutou e ū tonu mai, e ngana tonu ana. Nō reira nei te mihi nui, he mihi mutunga kore, he mihi aroha ki a koutou katoa.

This programme was made possible through the foundational support of JR McKenzie Trust; we are grateful for the renewed commitment shown in 2013. This year we were also able to extend our delivery to reach youth, enabled by a specific grant from Te Punanga Haumaru Fund. We once again received important contributions from Trust Waikato and the Spencer Family Foundation. We appreciate and value the support that all our funders have given the kaupapa.

We continue to receive invaluable guidance and mentoring from Ruth Beaglehole and Brian Joseph, whose deep knowledge and commitment to nonviolence in all aspects of society is truly inspirational.

We have enjoyed working with everyone who has embraced this kaupapa at Whaingaroa Te Kōhanga Reo, Te Kura ā Rohe o Whaingaroa (Raglan Area School), and Ranginui te Whare Akoranga Reo in Kaitaia. We are so thankful to you all for your assistance in co-developing the programme with us. We are ever grateful to the whānau of Poihaakena Marae who once again welcomed the kaupapa and provided the space for our workshops and language programme Te Reo o te Ngākau. Raglan Community House and Meridian Energy helped support our promotion and scholarship fund. We also extend our thanks to all of the community groups, whānau, organisations and individuals that have been part of the mahi this year. This includes the 'Hineora' girls, and the young people who participated in our youth programme Te Reo o te Rangatahi, as well as the crew who ably stepped up to facilitate this work.

We farewell, with endless gratitude, Rosie Maimiti Mihi Aroha Baysting from our team, acknowledging her immense contribution to the kaupapa and wishing her well for the future. This year we welcomed the inputs and expertise of Neria Mataira, Heleina Garisau, Wheturangi Tepania, and Tiaki Latham-Coates, in their roles supporting the mahi. This team worked alongside Katarina Mataira, who continues to hold the vision for this kaupapa and what it could mean for tamariki and whānau.

As always, the staff, Board of Officers and whānau of Te Mauri Tau nurtured this work as part of the organisation's kaupapa of holistic well-being and learning. The kāuta staff provided amazing manaakitanga to support the programme and the people involved.

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

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Introduction

This report tells the story of the work done in 2013 by Te Mauri Tau to develop and deliver the kaupapa[1] of Poutiria te Aroha.

Poutiria te Aroha is an approach to working with, and in, whānau and community, holding firmly to aroha as both a principle and a practice underpinning all our interactions. The name comes from the words of Kāterina Te Heikōkō Mataira to describe this kaupapa: *"Poupoua, tiritiria te aroha ki roto ki te whānau",* where *"Poupoua, tiritiria"* refers to the action of implanting and firmly embedding, *"aroha"* speaks of unconditional love, *"roto"* is within, and *"whānau"* encompasses the family in its widest sense. The programme draws on the traditions of nonviolence, the concepts and strategies of Nonviolent Parenting (NVP), and the wisdom and tikanga of Te Ao Māori.

The project to create this culturally-anchored parenting programme is being undertaken by Te Mauri Tau, a holistic community education organisation operating from a kaupapa-Māori base, located in Whaingaroa (Raglan).

In past years, we have reported on activity throughout the programme and drawn on a wide range of sources of participant feedback to give an overview across all activity areas.

This year, we want to portray the deepening of the learning and practice change that is now evident in Year 3 of our funded programme – with the intention of showing 'the paradigm shift in action'. We have therefore taken the approach of telling fewer stories and allowing those involved to narrate their own experience in greater depth, while also providing some detail in the key areas of our programme development. In doing so, we have chosen not to report on feedback from the shorter workshops and focus topics that were run this year.

Our report is in 3 parts:

1. A brief overview that outlines the breadth of programme activity in 2013
2. Three descriptions of programme development areas that were progressed significantly in 2013
3. Seven stories of change, from different perspectives –including personal contexts, whānau settings, groups and educational environments. These stories were developed with key people involved, and they are happy to share their journeys.

Note about use of Te Reo Māori in this report:
We have chosen to retain Te Reo Māori in quotes or excerpts from programme material wherever the original source was in Māori. This is to hold the integrity of the original thought. These are not translated, with the exception of a detailed classroom observation record in the story about Te Rōpū Aroha ki te Reo. An English translation of this is in the Appendices to the report. To respond to their expressed preference, we present the stories about Whaingaroa Te Kōhanga Reo and Ranginui Te Whare Akoranga Reo in Te Reo Māori; English translations of these two stories are also in the Appendices to this report.

[1] See glossary for selected Māori words and programme terminology used in this report

Part I: Overview – The breadth of the work completed in 2013

In this section, we provide a summarised version of the key elements of work completed in 2013.

The activity reflects our dual intention of developing a whole-community approach to change in our own locality (Whaingaroa/ Raglan), and of sharing what we are learning more widely. The picture of our work also reflects a commitment to culturally anchoring the programme within Te Ao Māori, and to developing and delivering content in Māori as well as in English languages.

Our work programme in 2013 was designed to deliver on the purpose of our main grant, as agreed with our key funder JR McKenzie Trust:

"*To continue the development, and expand the delivery of Poutiria te Aroha (PA). To grow the programme with a view to the collective impact of a whole community holding a vision of nonviolence and aroha as a practical and accessible tool for whānau and community, including educational institutions and service providers. To honour the strengths and support the unique vulnerabilities of Maori whānau in a way that capacitates their practice of care for themselves and their tamariki within their whānau*."

The activity carried out in 2013 is presented in two parts – one outlining externally-focused events and actions, and the other describing internal capacity-building and programme development work.

Key events and interactions in 2013

The following bullet points summarise externally-oriented activity over the year:

- Significant progression in our Te Reo Māori content, with development and delivery of two trial workshop formats
  - Poutiria te Aroha wānanga kaupapa
  - Te Reo o te Ngākau language programme
  - ➢ *See programme development descriptions in Part II*
- Consolidation of the men's group programme
  - Monthly meetings attracting a range of men
  - Men's weekend with Brian Joseph for those familiar with the kaupapa to deepen their understanding and strengthen their connections
  - ➢ *See stories of Te Rōpū Tāne, Wheturangi and Tiaki in Part III*
- Supporting whānau and community learning and practice change
  - Continuing past activity for community learning and support
    - Repeating popular nonviolent parenting focus topics and one-day workshops: Understanding Anger, Teenagers, Raising Boys
    - Radio station talks
    - Attending community networks and supporting events, including Whānau Ora day and the Raglan Community Violence Prevention Network
  - New delivery formats for community
    - New focus topic evenings: Babies and Toddlers, Setting Limits Nonviolently, Siblings, Emotional Explosions, Body Image and Self-care, Brain Development
    - Weekly support group during Ruth Beaglehole's time in Raglan
    - Supporting and promoting 2 X 2-hour brain seminars given by Nathan Mikaere Wallis on babies' brains and teenagers' brains

- *See story of Heleina in Part III for one example of learning and practice being applied in a whānau context*

- Reinforcing the kaupapa by supporting adult professionals and service providers (kōhanga/ whare kōhungahunga, kura/ schools, health sector)
  - Using the tuakiri as a basis for curriculum and programming for tamariki kōhungahunga
  - Developing a curriculum term focus on emotional literacy at primary school level (Māori-medium)
  - Introduction to the kaupapa for all staff at Te Uku school
  - Ongoing relationship with Unitec for Early Childhood trainees
  - Presenting to staff meeting at West Coast Health Centre
  - *See stories of Whaingaroa Kōhanga Reo, Ranginui Te Whare Akoranga Reo and Te Rōpū Aroha ki te Reo in Part III*
- Making connections with youth
  - Working with Raglan Area School - developing connections with Alternative Education class, input to 'respectful relationships' strategy and mutual support for programmes
  - Te Reo o te Rangatahi holiday programme delivery at Hau te Rangi youth centre with promotion and follow-up at Raglan Area School
  - *See Te Reo o te Rangatahi programme development description in Part II*
- Travel to other regions to deliver for the first time (Northland and Wellington)
- Networking with national organisations (Playcentre Federation, Families Commission) and regional contacts (Turuki Health, Hauraki Family Violence Intervention Network, REAP Far North, Corrections Community Transitioning Programme Coordinators in Northland)

Overall, 2013 saw consolidation of the prior work in our local community, extension into new content areas and expansion of our reach further afield into other regions.

The local men's group Te Rōpū Tāne is now meeting on a regular basis and attracting men who have not attended any other workshops. The story about this group in Part III affirms the honesty of the sharing and the strength of connection that occurs there.

This year, it was with great pleasure that we were able to offer our first programmes oriented towards youth, starting with a relationship being built with an Alternative Education classroom at Raglan Area School. In October we ran our holiday youth programme Te Reo o te Rangatahi *(see story in Part II).*

We also forged ahead with our programme development work, particularly for delivery in Te Reo Māori. This resulted in a refreshed format for our wānanga kaupapa (introducing Poutiria te Aroha) and a brand new Māori language 9-week class series Te Reo o te Ngākau *(see stories in Part II).*

For unknown reasons, there were lower numbers at our public nonviolent parenting workshops this year, but still averaging 15-20 people. This was in spite of timely promotion, well-designed posters and brochures, and a fund for scholarships (supported by Meridian Energy and Raglan Community House). Several scheduled events were called off (Tiakina te Pa Harakeke research day, Service Providers' workshop and Introductions to Nonviolent Parenting in Auckland and Whaingaroa) in favour of going where there was more energy and enthusiasm (Kaitaia, Wellington, Te Uku school). We were particularly

happy with the turn-out at two seminars on brain development given by Nathan Mikaere Wallis at our local marae, attended by more than 50 community members. We have also reached whānau who have not previously attended events through Te Reo o te Ngākau, placing language acquisition into the context of everyday whānau interactions viewed through a lens of aroha. New attendees included several teenage mothers and grandparents looking after mokopuna who were introduced to the kaupapa. Feedback was positive about all events.

A new range of focus topics was provided to extend the knowledge of those who were already familiar with the kaupapa, as well as informing newcomers. Some individuals and couples in the community were very committed, coming to all the events. A new home-schooling group is beginning in Whaingaroa, reinforcing their foundational philosophy and practice with insights from this kaupapa.

Enthusiastic individuals from local groups and organisations are showing leadership by embracing this kaupapa within their work practice. We have been delighted this year to respond to interest from both the local kōhanga and kura (Maori immersion unit Te Rōpū Aroha ki te Reo). The Rōpū adopted Poutiria te Aroha as its teaching focus for the whole of Term 3 and staff met with Ruth several times while she was here. The kōhanga staff met with Ruth weekly to deepen their practice of this kaupapa, and also invited Katarina to make observations on situations at kōhanga through a Poutiria te Aroha lens. These discussions led to a whānau decision for compulsory attendance at Te Reo o te Ngākau (Māori language classes based on this kaupapa), as parent education was seen as the best support for the kōhanga staff aiming to implement this practice.

We have also had feedback that the kaupapa is being implemented at Raglan Childcare Centre, after several staff attended workshops. A corner has been set up where children can go and get support when they are disregulated or flooded with big feelings, using the 'Regulation basket' strategy[2].

These activities and developments indicate the kaupapa is becoming embedded in our local community, as well as expanding out to a network of interested people beyond.

Capacity building in 2013

In addition to the externally-oriented activity in 2013 listed above, we made progress in the following ways to develop our own capacity and processes:

- Attention to thorough planning, careful scheduling, timely promotion, and deliberate debriefing of all our events
- Use of Mailchimp to organise and track our contacts
- Building up a visual identity through consistent use of elements and colours in our brochures
- Securing Meridian Energy support for workshop fee scholarships and promotional materials
- Developing a distinctive multi-modal learning methodology and resources
- Ensuring capable support for our programme activity
    - Further professional development and practical experience for the programme coordinator in key roles

[2] See glossary for programme terminology used in this report

- A significant injection of Te Reo Māori programme development and delivery support from a highly skilled contractor
- Succession within our team as a key staff member left and another came on board
- Recruiting an experienced and skilled youth programme delivery team
- Proven capacity to deliver to the men's group with a local facilitator having undergone extensive professional development in Los Angeles, and logistical support from a local coordinator; professional development provided for the core group of tāne in Te Reo and tikanga Māori

➢ *See stories from Wheturangi and Tiaki in Part III*

This year's work has affirmed that our core team, drawing on appropriate expertise and guidance, can deliver to a range of participants in both English and Māori languages. Our key people were supported with professional development to undertake their roles. We now have solid infrastructure behind our operations. There was resilience in the team to cover for illness and ensure a smooth transition as new staff took up roles, with extra support in busy periods. The men's group is being confidently facilitated by our local trainer, now a certified Parent Educator. We also pulled together a talented and adaptable crew to facilitate an energised and theatrical holiday youth programme.

Our unique delivery style is established, combining use of rākau (Ataarangi methods), visual workbooks, physical activity and discussion (pairs, small group, large group), supported by appropriate karakia and waiata.

All of this means we are now well placed to expand the cohort of trainers equipped with in-depth knowledge of nonviolent parenting (theory and practice) through our planned 2014 'Train the Trainer' course. Looking further ahead to 2015, this will enable us to work with those who are interested to weave in the learning from Te Ao Māori that characterises our programme, Poutiria te Aroha.

Part II: Programme development progression – Breaking new ground

In this section, we describe the progress made in three key parts of the programme where significant development occurred. This was achieved through wānanga and exploration to identify key elements, messages and experiences we wanted to create through each of these deliveries. Participant feedback on the trials of each of programms is presented along with the reflections of the delivery team.

The three areas of programme development described in this section are:

1. Poutiria te Aroha – wānanga kaupapa. An interactive workshop and wānanga to introduce the kaupapa of Poutiria te Aroha, in Te Reo Māori
2. Te Reo o te Ngākau. A Māori language class based on this kaupapa, to equip parents and whānau with vocabulary, sentences and strategies for their everyday whānau interactions
3. Te Reo o te Rangatahi. A programme to empower young people with awareness, knowledge and confidence to understand and address issues arising from difference, and the misuse of power that they experience.

Poutiria te Aroha – Wānanga kaupapa

In August 2012, a pilot wānanga had been run with local people (including kaiako from kōhanga and kura) to introduce the kaupapa of Poutiria te Aroha in Te Reo Māori. This was re-developed and refined, following further programme development work, and the new format was delivered in March 2013.

What is the programme?

- An introduction to the kaupapa of Poutiria te Aroha, delivered in Te Reo Māori
- Central concepts from nonviolent parenting set within the related whakaaro and tikanga from Te Ao Māori, so that guidance from traditional knowledge may be applied in a practical way to today's whānau context

The goals that were set for the wānanga are listed below. They comprise a combination of understanding philosophy and grasping practical strategies.

Ngā whāinga mō te wānanga:

- Kia mārama te aho matua o tēnei kaupapa
  - Te tuakiri o te tangata – te ngākau māhaki – te aroha pūmau
- Kia whai rautaki ka whakamahia ki te kāinga
  - Rautaki A.R.O.H.A. – rautaki whakatau – rautaki tiaki

Who is it for?

This wānanga is for Māori-speaking parents/ caregivers/ whānau members who are interested in this philosophy, as well as teachers and service providers who interact with tamariki and their whānau.

Who came?

The trial of the redeveloped wānanga was run for a group who came from Muriwhenua in the Far North. This included kaiako and kaumātua working in early childhood Te Reo Māori immersion centres, some of whom were also involved in Te Ataarangi. A local participant was a kaiako from Te Rōpū Aroha ki te Reo, the immersion unit at Raglan Area School.

Format

The wānanga was conducted over a 3-day weekend, beginning at 4pm on Friday and ending at mid-day on Sunday. It was an intensive, residential-style delivery.

Methods used included brainstorming ideas, using rākau to show key concepts visually, movement exercises to convey key changes and transitions, application of tools to relevant situations, and demonstration of practices such as writing empathy books. Each session had a page in a workbook that participants used for recording notes.

Content

The intention was to keep the content simple, conveying the essence of the paradigm shift, set within the context of Te Tuakiri o te Tangata. A practical goal was equipping participants with a key strategies to enable immediate application of the learning.

Content covered over the three days in the Wānanga Kaupapa

Te Mahi	**Notes**
Te tuakiri o te tangata	Aspects of the person 'beyond the skin' – attending to the intrinsic sacredness of every person
Te rākau ka tipu	Our intentions and aspirations for our tamariki = all of the qualities we need to model to them
Te ao pēhi/ te ao mārama	Contrasting paradigms and the transition we seek to make, to be conscious of how we use our power
Te reo o te ngākau	Importance of feelings; building emotional intelligence to grow the young child's brain
Oranga	Focus on needs, not behaviours
A.R.O.H.A. • Āta mātakitaki, āta whakarongo • Rongo ā ngākau • Oranga • Huakina te ngākau – hono ā-ngākau • Ara whakamua	The process for dealing with situations that arise: • Observation – seeing, hearing and noticing without judgement • Identifying feelings • Identifying needs • Empathy to self (directing attention inwards); Empathy to others (connection outwards) • Identifying pathways forward
Karakia – Arā noa	A *karakia pure* – for releasing unnecessary 'baggage', freeing and cleansing the spirit, and letting light shine in
Tāwhana whakatau - Tū uehā	Self-care so we can stay grounded in aroha
Mahere mahi	Personal action plans to implement the kaupapa

Feedback

Feedback was given at several points dedicated to reflection during the wānanga. This indicated that aspects participants found useful included:

- Learning about te tuakiri
- Working in pairs and small groups and sharing ideas
- Hearing the voices of the elders present (kuia, kaumātua, koroua)
- The level of reo and the kōrero were accessible to this group.

The local kaiako who had also attended the first pilot delivery was impressed with the degree of development between trial delivery 1 (2012) and 2 (2013).

In terms of suggestions for improvement, participants were interested in how to bring the learning back home, and share it both with children and with other adults/ whānau. They saw waiata as one good way to convey key aspects of the kaupapa. On the last night of the wānanga, the group created a waiata based on their learning, and this was taken back and shared with others. The participants also found the workbook an extremely valuable take-away reminder of their learning, and it was used by at least one kaiako to plan class activity. The Kaitaia participants were also asked for their reflections several weeks after the wānanga *(see story in Part III about Ranginui Te Whare Akoranga Reo).* This showed that much of the learning was being applied by the participants in their interactions with tamariki and with adults, at work and at home.

The project team recorded reflections from debriefing the wānanga. The power of the skilled delivery using the rākau (Ataarangi methodology) was affirmed. This, along with facilitative discussion, physical movement activities and the workbook for recording, was a sound combination of learning techniques. While the intention was to keep the content simple, the team reflected that there was a lot to cover in order to understand the context of Te Tuakiri, convey the paradigm shift and come to grips with the tool of A.R.O.H.A.

Suggestions for future deliveries and development of this programme

Feedback from Ranginui Te Whare Akoranga Reo in Kaitaia at the end of 2013 is that they would like to return to a similar wānanga, bringing their whole staff team (there has been some staff turnover during the year). This would help them to embed the philosophy and practice within their daily work. There is a sense that more than one wānanga is required in order to appreciate and understand the depth of the kaupapa, and to become fully familiar with the tools and strategies.

The kaiako of the local kōhanga reo and kura in Whaingaroa are now requesting an extension of their understanding of the kaupapa. Content for a 'Level 2' kaupapa delivery could be developed and trialled with them in 2014. The programme team also identified that once people attend a wānanga of this nature, further time is required to learn Te Reo Māori vocabulary and sentence structures to carry this kaupapa into interactions with tamariki. This resulted in the development of the 9-week language course Te Reo o te Ngākau, trialled in Term 4 of 2013 *(see following description of this programme).*

Te Reo o te Ngākau

A new programme development in 2013 was the delivery of Te Reo Māori classes to equip parents with 'Te Reo o te Ngākau': language that reflects the kaupapa of Poutiria te Aroha. These classes had a focus on providing whānau with sentence structures and words to build connection and raise emotional intelligence, to firmly implant te pou o te aroha within the whānau. We were grateful to see strong representation from the kōhanga and kura whānau, as we have been supporting staff in these environments, and having whānau on board will really help to embed the kaupapa in these critical places in our community.

What is the programme?

A combination of an introduction to key concepts given in English, followed by a class in Te Reo Māori presented by a trained Te Ataarangi tutor using Te Ataarangi methods.

Who is it for?

Parents wanting Te Reo Māori so they can interact with their tamariki in a connected way, from a place of aroha.

Who came?

The series was attended by up to 16 participants each week, including parents from kōhanga and kura, and Te Mauri Tau whānau.

Format

A 9-week series of 3-hour sessions on Wednesday mornings at Poihākena marae, consisting of:

- 1 hour introduction in English, explaining key concepts and offering support and discussion about parenting situations (led by Katarina Mataira)
- Tea break
- 1½ hour language class, conducted in Te Reo Māori using Te Ataarangi methods (led by Neria Mataira)
- ½ hour to ask questions, clarify, take notes.

Te Reo content

The following were covered over the 9 weeks:

- **Kupu** – Vocabulary
  - people (au, koe, ia, tāua, taku tamaiti...)
  - emotions (kare ā-roto - feelings when needs are met, and their opposites when needs are not met)
  - needs (oranga - basic human needs expressed at all ages)
  - self-care strategies

- **Rerenga kōrero** - Sentence structures
  - to talk about people (ko taku tamaiti tēnei...)
  - to describe and link feelings and needs (e... ana taku tamaiti nā te...)

- to use the A.R.O.H.A. tool to understand and respond to a situation
- to support tamariki through difficult times like separation from a parent when being left at kōhanga
- to practice self-care as a parent, in order to come from a place of aroha
- to help with regulation (self and child).

- **Waiata, karakia** – Songs and karakia reflecting the kaupapa – laid out in rākau; copies supplied at the end of the course to take home.

- **Pukapuka** – Workbooks to support the learning and record key concepts, and a sample 'empathy book' to share with a child, about being left at kōhanga.

Concepts covered in English

The following key concepts from the kaupapa of Poutiria te Aroha were outlined:

- Introduction to Te Tuakiri o te Tangata – the importance of ngākau (emotional heart) as a gateway to the spirit
- Feelings – kare ā-roto
- Needs – oranga
- Behaviours are strategies to meet needs, and feelings tell us whether needs are being met or not being met
- Understanding A.R.O.H.A. as a tool to work through situations, and later 'mapping' – working through a scenario using the A.R.O.H.A. tool
- Narrating the child's world to them
    - Preparation - when our tamariki are going to kōhanga next day – talking about what to expect, a karakia to wrap them in aroha and keep them safe
    - Transition – going from home to kōhanga
    - Separation – acknowledging feelings at the time the parent leaves
- Self-care - Tū uehā – how to help us stay grounded and regulated by looking after our basic needs for sleep, eating well, exercise etc.
- Brain – importance of the emotional brain and how building emotional intelligence lays down pathways to the higher brain
- Regulation through sensory tools - having a basket of items that can help children regulate through engaging them in sensory activity
- The jackal show – recognising the dominant paradigm voices in our head, but not falling into those default patterns of judgemental interaction
- Recap on Te Tuakiri (the WHY) and A.R.O.H.A. (the HOW); preparation for creating whakaari (drama/ skits) based on the A.R.O.H.A. sequence.

Feedback

In the final session, verbal and written feedback was invited. Mihi were expressed by the participants to all those involved in setting up, organising and delivering the opportunity to learn with the rākau at the marae. Neria's skills in this style of teaching were acknowledged. The sharing amongst participants was also appreciated. People noted that they were seeing things done differently as a result of this kaupapa, creating an effect out in the community. The importance of the work and holding this broader vision was acknowledged – *"There's so much work to be done, and this is the best place."*

The participants filled out written feedback sheets. Their comments are below.

Key learnings
In their feedback, participants listed as key learnings much of the central content of the 9-week programme:

- Kupu hou – kare ā-roto, oranga
- Rerenga kōrero – "E manahau ana taku tamaiti nā te aroā. E hinapōuri ana taku tamaiti nā te kore aroā."
- Karakia, waiata
- Tool of A.R.O.H.A.
- Tū uehā - grounding
- Te tuakiri
- Principles: "All behaviour tracks back to a need. No needs are ever in conflict."

They talked about how the learning was informing interactions with their tamariki:
"A lot of new kupu. Understanding our children and acknowledging their feelings and needs. The process of using A.R.O.H.A. in certain situations."
"Mainly the kupu and their meanings. Understanding a process to help understand tamariki."
"Learnt the oranga and how to use them, and how you're feeling."
"The A.R.O.H.A – really liked the tool. I'm finding it satisfying to use at home and elsewhere in my interactions. Longer! But more satisfying in the end, and strengthening in the relationships.
The grounding – tū uehā. I really liked this class and explanation.
The jackal show – accepting these feelings – but not letting them run the interaction."

The teaching and sharing in the group, and the coming together of the kaupapa of Poutiria te Aroha and Te Ataarangi were also valued:
"Sharing in group – learning from others."
"The sharing and openness".
"Te miharo hoki o tēnei momo akoranga – Te Ataarangi."
"Ngā hua o te reo o te ngākau – te tūhono i ngā kaupapa e rua. Pai kē atu te ako i te reo mā tēnei kaupapa."

Things used or practised
Participant feedback showed that key content areas were being used:

- Karakia
- Waiata
- Kupu
- A.R.O.H.A.

Participants reported on applications for their home and whānau life:
"Ways I can calm myself and acknowledge the needs and feelings of my children."
"I've learnt to be a bit more observant in understanding why my child is having big feelings."
"Kōrero ki taku tamaiti i te tīmata o kōhanga. 'Ka haere au ākuanei.'"
"Te āta mātakitaki ki taku hoa rangatira, ki tōku whānau hoki – he aha ōna kare ā-roto me ōna oranga?"
"All... It's been so awesome to assimilate this into my life with my whānau and outside interactions."
"Everything! I'm trying hard to develop the habits, and finding when I hit 'default' parenting strategies they are not nearly as relationship-promoting. Thank you so much for what these weeks have done for my family and myself. I love the questions. 'How are the feelings at

your heart?' The principles of each person having all these things inside them [picture of tuakiri]."
"We're working on the 'Aroha' with the tamariki at home. How to understand the needs of the tamaiti. Learning new kupu and the meaning and using them at home."

Benefits in language enrichment were also reported:
"Kua whakawhānui taku kete mō ngā kupu o te ngākau. I te pātai mai tētahi ka taea e au te whakautu atu aku kare ā-roto tika. I mua o te wānanga e ruarua noa iho aku kupu mō ngā ariā, arā 'kei te pai au' taku tino kī."
"TE REO. Mā te rumaki reo e ngāwari ake te kōrero ki te kāinga."

The delivery
Participants enjoyed the Te Ataarangi methodology and teaching with rākau:
"For me personally I liked the repetitiveness and the use of the sticks."
"I liked that the rods were used. Made it easier to understand and remember."
"I enjoy learning with the rākau."
"Very visual. I like that way of learning."

The combination of some background concepts delivered in English, and the class in Te Reo Māori, without the use of pens and paper, was appreciated:
"Coming together and consolidating learning in English. Rumaki, using rākau & Te Reo Māori (this process was amazing!)"
"Half English reo and half te reo really useful for me. And the workbooks – for half, and half without, utilising my brain/ learning in different ways."

Participants acknowledged the kaiako and facilitators:
"He tino kaiako a Neria. Auē ōna pūkenga maha, tōna manawanui hoki."
"Te kaha o ngā pouako e toru ki te akiaki, ki te awhina mai."
"Manawanui, ngāwari hoki te āhua o ngā kaiārahi."

The setting on the marae was also appreciated.

Suggestions for future deliveries of this programme
Mostly, the participants had no suggestions or were generally encouraging:
"Just keep going with it. The benefits of regular hui with kōrero & parents/ kaiako. I love this mahi. It's awesome being on the marae."
"It's fine the way it is."

There was one suggestion regarding scheduling.
"Timing – perhaps not so far into December – gets a bit frantic – though I did appreciate coming and feeling calm here at the marae."

There were also some suggestions to extend the learning in Te Reo Māori:
"If possible, placing people in groups based on their level of Te Reo. This way, beginners aren't left behind and more advanced speakers aren't re-learning Reo they already know."
"Me roa ake te wā Reo Māori."
"I would like more sentence structure in ways of having more conversations in reo with friends and whānau."

The delivery team also reflected later on the wide range of language levels that people were bringing to the classes. It would be ideal to split the programme into two language levels, one for beginners and one for intermediate/ advanced. The hour explaining concepts in English could be retained for the beginner group, but this could be conducted in Te Reo Māori for the more advanced group.

Interest in a Level II

Participants expressed interest in a Level II course. The current timeslot on a Wednesday morning was preferred by this group. One person also suggested a partners' day on a weekend, with an overview so that another caregiver/ husband/ wife could attend and learn.

Te Reo o te Rangatahi

In 2013, support from Te Punanga Haumaru Fund enabled us to progress into an area of focus we had identified earlier as part of a whole community approach – a programme aimed at rangatahi (youth aged 13-18 years old). The focus of the programme was on the use and misuse of power, how youth experience this, and how their voices can be heard.

The programme for youth was offered during the second week of the October school holidays. The delivery crew combined the anti-bias work and theatre programme experience of Brian Joseph, the spoken word artistry of Antonio Te Maioha and the facilitation, youth work and performance skills of three other local young people: Rosie Baysting, Tiaki Latham-Coates and Shelley-Moana Pihama.

What is the programme?

The programme is an awareness-raising, intensive performance-based youth holiday programme, followed up with presentations back to adults in the community and to junior high-school students.

Who is it for?

The programme targeted youth (School Years 7 +); with the holiday programme for young people 13-18 years old.

Who came?

The intensive holiday programme was attended by 14 youth and facilitated by a crew of four youth leaders and one programme leader. Presentations were given before the intensive programme for awareness raising and promotion to the Year 7-10 classes (100 students) at Raglan Area School (RAS). The follow up presentation was made to all Year 9 and 10 students (50 students). The evening session was attended by 20 parents, whānau, teachers and other service providers in the community.

Format

The parts of this programme consisted of:

- An introductory show to raise students' awareness and promote the holiday programme
- An intensive holiday programme in the October holidays – 3 days, 11am-5pm
- A presentation back to parents/ whānau/ service providers where the DVD created from the holiday programme was shown and a dialogue fostered between teenagers and adults
- A 30-minute performance-based presentation back to junior high-school students at Raglan Area School.

Content

The content of each component of the programme is described below. The approach and conceptual framework of the programme is described in Appendix 1 (*Concept and background to Te Reo o te Rangatahi youth programme*).

The **promotional show** designed to raise awareness involved a series of skits about difference, bias and power in a school/ youth setting.

The **3-day intensive youth programme** included the following activities:

- **Whakawhanaunga** – making connections and getting to know one another, including through the use of a graffiti wall headed up 'Ko wai tātou?'
- **Creating guidelines** – forging an agreement for spending the three days together
- **Developing performance skills** - through improvisation exercises and theatre games
- **Exploring the concept of difference and power** – through activities to raise awareness of power and why people hold it over others in hurtful ways
- **Reflecting and developing expression** – through a personal journal that was also used for developing DVD content and for evaluation purposes
- **Sharing personal experiences –** allowing for expression in the group, and using youth experiences as a basis for the content for performances
- **Developing and recording a DVD** – that demonstrates concepts of power, from a youth perspective
- **Celebrating** – with dinner and a movie.

The evening on the topic of **What teenagers want you to know,** held for parents, whānau and community featured the DVD that was put together from the holiday programme. It also included a short presentation from the programme leader about youth, their development and their perspectives. To finish, some rangatahi were invited to share their thoughts and answer questions from the audience. This was a valuable opportunity, because the adults were open and curious to listen, and the teenagers were honest and brave enough to speak their minds.

In the **presentation back to junior high-school students**, Antonio Te Maioha performed two of his pieces about being conscious of how you express your judgements and power over other people. Brian talked about power dynamics and did an activity with the students exploring times they had felt power had been misused around them.

Feedback and reflections

Introductory show

The introductory show used to raise awareness and promote the programme was well received by the Deputy Principal at Raglan Area School, who emailed: *"Your team were amazing today. Thanks for your energy and dedication to making our Youth happier, safer and powerful. I love your work."*

Youth programme
During the holiday programme, the young people participating were given opportunities to write their reflections in a journal. This was to help them process their experience, to provide content for developing performance pieces from the event, and to inform programme evaluation.

Excerpts from the journals show that the activities raised awareness and produced new insights on the themes of difference and power, and how these relate to bullying.

After an activity about difference, the following journal entries were made:
"This was an eye opening one. We had two different coloured papers – one green, one pink. On the green one we had to write someone we know who was different, on the pink paper we wrote down a time when we felt different. We then put our paper into houses [drawn on a big sheet on the wall] standing for different households. Then we were asked 'Is there a bully in any of these houses?' As I reflected on this I noticed that bullies must be having a hard time as well. Because they are mean, don't be nasty back."

"We have just finished doing plays. Today has been different. I've learnt so far that being different is normal in a way. Everyone is different in some way and that is alright to be who you are. I have also learnt that stereotypes are nothing but stereotypes. Get to know someone for who they truly are."

"This activity was interesting, I don't always think about the differences in people unless they are really obvious. It is also interesting to see what others think about what makes someone different."

"It was interesting hearing everyone else's experiences with seeing someone different and feeling different. People felt different being Māori and some felt different being Pākeha. There were a lot of things said."

Power was a topic that raised a lot of interest and generated thoughtful reflection as the young people considered their own power and that of others.

"Power in this world. Who has power? People who have power have a choice to leave and ignore others or to lead them to a better place, to make better choices by being gentle, having an open mind about everything, every new opportunity and the opinion of others."

"I'm not so sure who holds the power? Well who should be holding my power? Should I hold my own power because it's my life? Or do I put my life into someone else's hands and let them hold my power?
I want to hold my own power because it is my life, my choice and my free agency. I want to try change this stereotype."

"POWER
Power is something you need.
Power is a starting point.
Without power, you will start back more.
Right now I feel pretty worthless to be completely honest.

I think I feel worthless because me by myself I have not much power, even with my family there isn't much power.
I feel like my life is like a car without power. An oven without power.
At the end of the day I think I need to get more power for my future family or to help support my family now. My evaluation right now about how I feel about being here is uncomfortable. Not just at this youth camp but on the earth."

"In the world, people are constantly battling for power. One thing people are always fighting for, whether they realise or not, is energy... I think.
There's lots of ways people do it, by being aloof, or intimidating, or interrogating, or being a victim?
When people intimidate, bully or abuse, they're hurting someone else, and it makes them feel good. Victim feels weak, and the intimidator feels strong. It's like stealing energy. When people interrogate others, others worry of what they might think. Bullying steals energy.
What people don't know is that there are other ways of getting energy from the taiao, also the good energy or love you give out will come back. The environment gives you so much 'ngao'. If people knew this and appreciated the beauty in the taiao, then everyone would look after Papa[tuanuku]. When the world knows about ngao, there would be peace ☺
Hopefully that day will come..."

One particularly revealing exercise was called 'Step forward, step back.' This explored how privilege is distributed in society, by asking people to move either forward or backwards according to the circumstances of their upbringing.

"Thinking about how powerful I am is a new thing for me. When we did the line game it surprised me to see where I stood, in the middle of the crowd. If that was an accurate game then that tells me that I am an average person, there are people worse off than me and also people who are better off than me, and yeah like we said, I don't usually focus on the people behind me but I focus on the ones in front. I realise that I should try help the ones behind me..."

"After the exercise when we were discussing it, it really hit me the fact of if you are a person in front you don't tend to look around and look back at other people. But when you are at the back you see how disadvantaged others or yourself are and feel. It made me realise how I need to look back and help out."

This new awareness around difference and power informed how the young people wrote about the phenomenon of bullying in their journals.

"Bullying is a complicated thing. It involves lots of different aspects, situations, etc."
"Current research shows that bullies have been bullied at home. They've been bullied so they want to move up from the bottom of the heap."
"Victims do it because they don't want to be victims anymore."
"Bullying is about who has more power."
"When you bully it's because you're not stable enough yourself."

Participants drew on their own experience and emotions in relation to bullying.
"Talking about this issue is so easy for me because I have had so much experience with it. And understand both sides of the bully and the victim."

"Bullying
I am as hurt as glass cutting through me
I wonder why we feel pain
I see the breaks in each wave of the ocean
I want to love again
I hear the weeping cries in the wind
I am as hurt as glass cutting through me
I cry every night knowing I'm not loved
I hope for a better place."

Programme activities were structured to encourage self-expression. The youth were led by spoken word artist Antonio Te Maioha in an exercise to create their own "I am" poem, choosing a metaphor to express their own qualities.

I am water
I can be a raging torrent, yet a still pond
I can be a thrashing river, yet a graceful trickle
I can be a ruthless tsunami, yet a lapping swell
I can be a painful slap, yet a delicate motion
I can be a murky puddle, yet transparent as glass
I can be a random mess, yet a unique piece of art
I am water

I am spider
I am a sewer of silk
I am venomous
I am a beholder of many eyes
I am connected
I am clever
I am deadly
I am healing
I am Harry Potter
I am eclectic
I am good at launching myself to better places.

I am a part of nature
I am growth, growing more and more every day
I am beautiful
I am colourful and vibrant
I am a gift of love
I am romantic and sweet
I am the beauty of spring
I am beautiful on the outside, but easily marked or broken
I am a sign of hope
I am a flower

In terms of the overall experience, the common theme was that the youth felt uncertain at the start, but as time went on and they were drawn into the activities, they became comfortable with each other and with the facilitators.

"Today has been pretty awkward at first but throughout my time being here it feels more and more like I'm a part of something. We have had morning tea, played games, set rules and to me this feels more and more like a family."

"The acting activity was fun, but I felt really AWKWARD, haha. Drama is NOT my thing so this activity challenged me a lot. For some of the themes it was really hard to think of what to do... I wasn't really keen to do some acting, but I did it anyway... Good to do new thing."

The youth enjoyed each other's company and hearing about each other's experiences and perspectives.
"Today was interesting. I got to know a lot of people and who they were and how they felt. I got to be myself and laugh with people I barely know and that was cool."

"To be honest I am so glad that the majority of people here I get along with and didn't know before this because I was nervous about judgement and not being able to express myself fully because of those people."

"Everyone is different but have had similar experiences that we can all empathise with and relate to."

"I've become more close and comfortable with everyone, and become one big team."

This closeness was helped by the range of activities that helped the young people express themselves.

"After having the session on bullying, stereotypes, prejudice and bias I feel that I have a voice. It feels as though I'm being heard. So I am enjoying being heard and having a voice."

"Differences - This activity I think is a good way to get some bottled feelings and/ or situations off your chest. Learn more about others and relating to them."

"Composition box!!! This activity really brang me out of my shell. This activity is where you get put into random groups and you have 2 minutes to make up a play that is 1 minute long and you also use props. "

"Pretty funny, cool meeting new people today and doing things I wouldn't normally get into."

The young people also appreciated the experience and qualities of the team of facilitators.
"The instructors are really good, they're funny and well organised.
I never knew Antonio was a songwriter and performer. He brings a whole new level of depth and inspiration to his music."

"I like that you guys are here and care about the youth here. Not many people take the opportunity to understand us and I appreciate the opportunity to participate. I like meeting new people and learning about them."

What teenagers want you to know
At the evening for parents, whānau and service agencies, written feedback was requested and received from all those present, and all said that the session had raised their awareness of how, from a young person's perspective, power can be used and misused.

When asked *What is one thing you heard tonight that stayed with you?* the insights were about the nature of teenagers and what they feel:
"Teenagers find it challenging to share when there is judgement and potential disappointment"
"Teenagers are beautiful"
"Teenagers feel powerless"
"Teens want to feel some power. This happens by being able to talk and not be judged, as well as having choices."

For youth participants, there was a reciprocal recognition about their parents' concerns:
"That parents are worried and are looking for ways to help support teenagers"
"That I have to connect more with parent!"

When asked *What is one thing you will do differently after tonight?,* the common theme was clearly about listening with empathy:
"Work harder on my empathetic communication"
"Try to suspend judging so teenager can feel they can talk"
"Listen – practice empathy/ not judge"
[From a senior school staff member] *"Develop my ability to move parents and teachers to a place of empathy not judgement."*

When asked for *Any other comments*, both parents and youth expressed appreciation:
"Great film! Made by the 'teenagerstream'. Very creative and lots of room for thoughts."
"Thank you for giving us a wonderful opportunity to hear our young people"
[From a youth participant]: *"Last week has been a big breath of fresh air."*

Report back to Raglan Area School students
When the presentation was made back to Raglan Area School students, they were asked if their awareness of the issues of misuse of power and bullying had been raised.

The show of hands indicated that all those present had had experiences of the misuse of power, and that the session had raised their awareness of this issue.

Reflections of the team
Debrief notes indicated that it was helpful to have a skilled and adaptive team to support the programme leader and encourage the rangatahi to participate fully. The crew brought different expertise, such as performance skills, running icebreakers and games, and empathy-based practice.

The crew noticed that all of the games and activities helped the youth to settle in and get comfortable quickly. The setting (out of town in a secluded spot, with games tables and a lounging area) also raised the comfort level of the young people.

One observation of the team was that there was a disconnect between the terms used in the promotional show (about power and misuse of power) and then in the holiday programme (where the word bullying was introduced and used). On reflection, the team thought that staying with the theme of power would have been better as it is broader, and makes the connections to what is modelled in our society and homes. As one facilitator said "It's about understanding how people hold power over each other – adults over kids, kids over other kids. Bullying is a slice of that pie – power.

Part III: In-Depth Stories – The paradigm shift in action

In this section, we tell seven stories of people's experience in applying this kaupapa within their lives. While some of the accounts are in a whānau, group or institutional setting, the nature of the kaupapa is such that the journey is also an intensely personal one.

These stories therefore convey the observations, insights and reflections of people who have embraced this kaupapa and integrated it into their daily lives. They relate the depth of people's learning, the strategies they are practising, and the tensions and joys that arise along the way.

We have chosen stories that shed light on interactions with Māori whānau and community, as 'cultural anchoring' is a focus for our work; however our delivery is by no means confined to these whānau.

Where interviewees used Te Reo Māori, we have chosen to retain these quotes in the original language, to hold the integrity of their intention and thought. Due to its length, we have translated the classroom observation record in the story about Te Rōpū Aroha ki te Reo, to ensure its valuable lessons are accessible to a wider audience (see Appendix 4). In response to the expressed preference of those working in early childhood immersion kaupapa, we have written the stories about Whaingaroa Te Kōhanga Reo and Ranginui Te Whare Akoranga Reo in Te Reo Māori. English translations of these two stories are in Appendices 5 and 6 to this report.

We are very grateful to all those who were willing to share their reflections on their experience of implementing this kaupapa.

The seven stories are:

- Te Rōpū Tāne – the journey of the men's group
- Wheturangi's story – personal reflections of implementing this kaupapa as a parent, teacher and facilitator
- Tiaki's story – integrating the learning from the men's group, youth programme and language classes
- Heleina's story – bringing the kaupapa into a whānau context
- Whaingaroa te Kōhanga Reo – embedding Poutiria te Aroha into kōhanga daily life
- Ranginui Te Whare Akoranga Reo – reflections on achieving ngākau māhaki and honouring Te Tuakiri o te Tangata in an indigenous early childhood setting
- Te Rōpū Aroha ki te Reo – implementation in a Māori immersion classroom curriculum

Te Rōpū Tāne/ men's group journey in 2013

Prior to 2013

Te Rōpū Tāne has existed for two years, since Brian Joseph came in 2011 and ran the first men's evenings and intensive weekend. Brian returned in 2012 and offered a similar programme. In between, a core group of men met to plan for this delivery, and to set a vision and intention for the group. This group had approached others they knew to bring more men into the programmes. After Brian left in 2012, the group also organised a 'dads and kids' bike day.

The story of 2013

The men's group began 2013 with great anticipation. Wheturangi Tepania had made the commitment to take his whānau to Los Angeles over the summer of 2012-13, so he could undertake the 'Train the Trainer' programme (Parent Educator Certification Program). The story he wrote of the experience there is included as Appendix 2. Back in Whaingaroa, the core group of men awaited his return with a clear focus on supporting him to deliver back in the local community. In April this core group met and heard from Wheturangi about his learning. They decided to offer a monthly meeting time for all men interested in this kaupapa to come together, learn more, and support one another. These meetings began in June, and continued once a month until December.

The group's focus was established as being about relationships – within whānau and with each other, informed by the philosophy of nonviolent parenting. Needs identified for the group at the first meeting were:

- Safe environment for sharing and releasing of thoughts and feelings
- On-going support, which helps men to regulate and give more empathy
- Building connected relationships with men in the community and being a part of a group
- Parenting and communication tools and strategies.

This work set things up for Brian's return in October. Brian requested the intensive weekend be focused on extending the learning for those men who were versed in the kaupapa, rather than repeating an introductory style meeting for new men. The group decided to meet on Saturday afternoon/ evening, and then again on Sunday morning, and to invite other men to join them for Sunday lunch. Brian and Wheturangi were co-leads for the meeting, allowing Wheturangi an opportunity for supervision during Brian's visit. After Brian's visit, the men's group met twice more following their regular monthly schedule. The men had planned a 'dads and kids walk' up Karioi, but this was delayed by rain, and the decision was made to instead support one of the men in the group to have a working bee on his house project.

Reflections

This story is based on the kōrero of two main organisers of the men's group this year (Wheturangi as facilitator, and Tiaki doing logistics and coordination), who were asked to reflect on the journey over 2013. Unless otherwise indicated, all quotes in this story are from these two men. Additional ideas have been included from feedback provided by participants at Te Rōpū Tāne meetings, and

from reflections at debriefing hui held after men's group events.
Overall, the group has changed and developed during 2013, as men have taken the opportunity to speak freely with one another.

"There has been a real journey of the men's group this year. The first meeting – it was like a 'scream-out' from men, just to have a space to share their stories. It had such impact – for many, this is the first time they have EVER shared, ever talked about feelings, even though they are in their 30s, 40s, 50s. They just didn't grow up with that.
And now at the end of the year, men are coming because they feel supported and they want to support others. Their presence is supportive, and they are not doing it for themselves, but for the community. There was a noticeable shift at the last two meetings, after the men's weekend – the kōrero has been very deep, very honest, men reflecting. Men spoke without shame, taking the space and sharing and using it – showing vulnerability. There is a sense of pride in being part of the group, turning up – they're there."

Nonviolent parenting (NVP) is still seen as providing the philosophical grounding for the group. *"The kaupapa of NVP can hold the group, carry us, bring us back to the same place – it is exciting, empathy-focused, and it helps us be a group of men with no sense of competition or dominance."*

While the kaupapa has always been there, a significant change this year was the new capability developed when Wheturangi undertook his training in Los Angeles. Men were invited to hear about this experience at the June meeting of the Rōpū Tāne. Wheturangi recalled *"I talked about how I deeply reflected on my life, the intense and overwhelming emotions that came from it, the awareness I was getting through reading books and attending workshops, the coping strategies for feeling powerless, the challenges in not knowing what to do to get out of the 'stuckness', the many things I have tried to help myself, and the empowerment of coming out the other end of this difficult transition..."* The meeting continued with men sharing their own stories, and their trials and tribulations with parenting. The group labelled barriers like the vulnerability of sharing feelings and why it is important to have someone to talk to. Confidentiality around the detail of men's stories was requested as a prerequisite for some men to feel comfortable to share in the group.
As the monthly meetings continued through the rest of 2013, a range of men attended. *"Some have a hardened exterior – not wanting to look at people, swallowing emotions. Some have a 'black and white' kind of view of things. Some probably felt like they were good fathers initially; others are coming because it's been really difficult for them. We are reaching into different parts of the community and seeing the walls breaking down. We are seeing those qualities of men when approaching a challenge – determined, strategic, finding a way through."*

The monthly meeting format includes beginning with a check-in. Men have become more and more comfortable with this process as time goes on. *"At the first meeting, each man would say one sentence. It would have been a challenge for some men just to sit in a circle and share their name and the names of their kids. Now, they talk freely, they really talk! You can see them reflecting as they are talking – they are very insightful – you can see them, learning about their children, men solving it for themselves, being thoughtful about their actions, being honest."*

The check-in provides rich content for further discussion. *"One man might talk about needs – his needs – and we could use it as an example of developing our vocabulary around*

feelings and needs. That was in everyone's action plan! In the group, hearing that it's OK to feel angry or hurt, that behind that feeling there is a need – building emotional intelligence, getting a sense of how powerful that is, to be able to ask ourselves: 'OK, I'm feeling like this, what's that about?'"

The group also practises giving empathy, doing exercises working in pairs. *"Men are listening and giving empathy – really encouraging it, you can feel it in the pairs – building that muscle between us. Not saying 'it'll turn out right' or 'you'll be all good', but instead saying 'you're feeling overwhelmed by all that.' Men are modelling their own self-empathy – it's a powerful thing, and it shows they are confident, knowing 'this is a place I can share that and I am not being judged'. Some still have dominant ways of thinking and acting, sometimes it's not shifting, but we can role model empathy to them. We can feel compassion, and think: 'What does he need? Familiarity, safety, comfort.'"*

Over the course of the year and during the men's weekend, discussion traversed many topics, and different frameworks, resources and information were shared, but always with an opportunity for men to share their own experiences. Written feedback collected from the men revealed that what was said, and what was heard in the meetings was powerful. From one man, *"It was an empowering feeling to share my story of how I got through my depression - out of that stuckness."* Another said he was *"inspired by the stories of change told by my brothers."* The opportunity to share their stories was appreciated: *"Good to share thoughts and feels".*

The extended time together at the men's weekend encouraged some men who had been reserved about sharing at other meetings to open up. *"As the day went on, stories kept coming. The culture of sharing really developed."* The value of the stories was reflected in some of the comments men wrote up as feedback on the weekend. *"Even though this was a group workshop, there felt like lots of space. Hearing stories was my favourite bit."* Another reiterated that a key positive aspect was *"hearing others' stories, gaining strength from them."* The weekend provided the opportunity for exploration. *"Found the course a really engaging and opening experience. Found a space to let down my guard and open up to new ideas. Changed some of my judgements."* This was assisted by the open atmosphere fostered by the leaders and by the group itself: *"Brian and Wheturangi created a safe, non-threatening environment, to be able to explore big stuff. Thanks." "Trust was earnt when people shared openly without judgement."*
The objectives designed by Brian and Wheturangi for the men's weekend were:

1. To enjoy some time together and consolidate relationships so we can support each other
2. Space for each man to grow and develop self-awareness by sharing stories
3. Putting our own journey into the bigger picture of power in our society/ our world
4. To plan, as individuals and a group, some 'do-able' actions.

Feedback sought from the men who attended showed that numbers 1, 2, and 4 above were achieved 100%, while achievement ratings for number 3 ranged from 80% to 100%. (Men said that this was an interesting and valuable introduction to a much larger topic, but that there was insufficient space in the weekend to look at what they could practically do to balance the power differences identified).
In terms of what has been changing with practices at home, men have not necessarily focused on the specific actions from the action plans they prepared in the men's weekend. *"Many of them forgot about those plans. But there is the sense they are just connecting in*

different ways – with each other, with their partners, with their kids. And their curiosity is coming through. When we break into pairs, topics come up that men want to talk about – like sons and sex – how do they talk with their sons about that? It wasn't a topic that was planned, but the group starts talking about it, talking in a nonviolent way, reflecting as they are speaking. The format sometimes has the feel of a wānanga. There have been different bits of information shared, like about the brain, and other times it has just followed what the men have raised. In some ways having meetings a month apart is a long time to track and consistently support them in something like an action plan. But a month is a good time to build up enough frustration to feed the talking!"

By the end of the year, there was a growing feeling of consolidation in the group. *"Now the structure feels very sound – there are solid men in that circle. The potential is there – you get a sense of the power of this group of men to make change. They are there, they are rewiring the brain. 'This is who I am, how I was brought up. I'm changing it now, I'm here and I'm going to change more.'"*

Coming together monthly, there is repetition, and trust builds with the group. *"There is a spoken respect. A connection is made between men that didn't know each other before, but now they connect because they have the same 'back story' – they know where each other are coming from. Those who keep coming find they can be open, vulnerable. Ones that don't come so often don't have that. Some of the men still text each other to make sure the other one is coming. You can see the men move around during breaks, going to a man who is looking alone or looking lost, just to chat, to check in. Now in our breaks, men are continuing the conversation, carrying on with what we've just been talking about – they are excited about it and it's becoming natural. Men are connecting, hanging around after - there is a cohesive feeling, unity within the group."* This is summarised by one man's feedback at the end of the men's weekend: *"I definitely feel more connected with each workshop."*

For 2014 there is a concern that new people might find it hard to integrate into such a tight group, and bringing in newcomers will be thought through carefully. *"Next year maybe for the first meeting we can work in two groups and really work consciously with the group who haven't had access to the experience before."*

One reflection from Wheturangi was that it can be hard as a facilitator to know sometimes how to challenge people, particularly when there are older men in the group. Brian acknowledged this, but affirmed its importance. *"There is value in a voice that says 'I really appreciate where you've gone AND I want to invite you to think about this also [from an nonviolent parenting perspective]...' To be able to say: 'Yes, AND...'! 'I totally respect your opinion here and also, I want to say we're trying to make a space where we uphold...' Encourage them to think about it in another way: 'here's another piece we haven't talked about yet.' Or 'I'm really glad you raised that and there are probably others here who think that... So where I'm coming from is a little different'."* Wheturangi feels it is important not to assume, and to acknowledge the experience in the room. *"My role here is to guide things along. And I am new to this."*

From the perspective of Tiaki, giving logistical support and taking part in the group, Wheturangi's journey adds a lot of value. *"Having a pou there means if we hear something that is coming from the dominant paradigm, Wheturangi can share how to reframe it, and understand it from a nonviolent perspective. Part of the story of this year has been a pou*

living this, modelling this, and sharing it in our group. As one of the men said to Wheturangi: 'you are the perfect ambassador for this kaupapa'."

When the group feels relaxed and comfortable, the facilitator can relax too. *"At the last meeting, they were checking in and nodding and supporting each other – it took all the work out of it, it felt relieving for me. It's awesome to see how empowered the men are there, all supporting each other. When they were checking out they were acknowledging each other, recognising all the roles – they had done it all, men picked up where someone else hadn't. It was a nice warm feeling."*

In summary, there is a positive sense of development and learning about the work that has been done since Te Rōpū Tāne geared up in June. *"It has been a rich four or five months."*

The story of Wheturangi in 2013

Prior to 2013

The Tepania family have been interested and engaged in nonviolent parenting for several years. Wheturangi's partner came to workshops with Ruth in 2010, and persuaded Wheturangi to come to events in subsequent years. Their extended family have been exploring and practising the kaupapa ever since, and Wheturangi has also been thinking about how the concepts might apply in his practice as a teacher at a girls' high-school. At the same time, Wheturangi has been going to classes in Te Reo Māori, and in 2012 he attended a wānanga about Poutiria te Aroha that was delivered in Māori. All of this interest culminated in the decision for Wheturangi, his partner and their two tamariki to journey to Los Angeles for 3 months in the summer of 2012-13. This allowed Wheturangi to take part in a 'Train the Trainer' course there: the Parent Educator Certification Program, led by Ruth Beaglehole and Brian Joseph.

The story of 2013

The year began for Wheturangi, with his family, in Los Angeles. His account of that intensive learning journey is in Appendix 2.

Upon his return, Wheturangi met with the core group of men and the Te Mauri Tau team, supported by his whānau members, to share his story of the LA experience. He received positive feedback and offers of support for him, whenever he felt ready to begin delivering workshops in Whaingaroa. In June the monthly meetings of Te Rōpū Tāne began (see the separate story about the men's group).

When Brian visited in October, Wheturangi took the opportunity to co-facilitate men's group sessions with Brian, in a supervised setting. He also delivered an introductory half-day workshop on nonviolent parenting, and an evening focus topic on brain development.

Reflections

At the end of 2013, Wheturangi reflected on how this kaupapa is now threading through his life, in his roles as a father, a teacher and a facilitator.

Foremost in his thinking was the importance of the work he is doing to understand himself and the story of his own upbringing. *"The first thing is that I see a counsellor once a fortnight, and that is influential in keeping me in tune with the philosophy – in terms of knowing my own narrative, and insight into why I am reactive. I work on strategies to manage my feelings of frustration and anger – that is huge. There is so much learning from it, and I get to take that into being a facilitator, a teacher and a parent. That is my practice of self-healing and I wouldn't be able to do half of what I do without that space."*

On being a parent

This year, Wheturangi has experienced a shift in terms of how he rises to meet the challenges of parenting. *"It is a new learning curve. I treat each challenge as something I can learn from. Before, it was overwhelming. I felt lost. Now each challenge is empowering, it's like 'Yes, OK, what can I do here?' I could easily slip into depression about being a bad father, but I haven't felt depressed this year. I am in a new space – to be a proactive learner, to better my fathering process in a connected, loving way. And it is more empowering to share that with others – parents and teachers. It feels so real, with every challenge to think 'I can learn from this and help others to learn'. I get a sense that the men in the men's group resonate with my ongoing practice and process as a father. I can say 'This happened to me last week and this is what I did.' That's a big shift – seeing challenges as awesome, amazing."*

Also in the spirit of sharing information, Wheturangi and his partner take time to discuss what is coming out of his fortnightly counselling. *"After a counselling session, I debrief with my partner about anything and everything – I want to share with her, we spend an hour going through what came up. She gets clarity, gets to understand me. I'm excited I found something about myself and she knows more about my triggers. I would like to find that support for her as well."*

Wheturangi sees support for one another as an important part of their parenting practice. *"We put in strategies – little conscious acts of trying to help and support each other. I have to leave early in the morning for work, but I can get the kids' porridge ready as a small thing, symbolic even, before I leave."* Wheturangi also tries to take time with the kids when he gets home. He aims to finish his work at work so he can focus on the family when he gets home. He also tries to find time to be one-on-one with his son to establish a strong connection. Wheturangi believes his son internalises his sadness, unlike his outward-looking daughter. So Wheturangi tries to make a connection and special time to talk with his son before he goes to sleep. *"I say to him, 'Did you feel my love today?' He will tell me, it's his safe space of letting me know."*

Empathy books are used to focus on feelings arising from situations in the children's lives. The children respond individually. *"My daughter is not so engaged – an A5 'card' with one picture on it and she's happy with that. My son loves the books."*

Wheturangi has a sense that as a result of their intentional parenting based on the nonviolent philosophy, their children are becoming empathetic and caring. *"The children are physically very affectionate. My daughter – I am sure she will have the language of feelings and needs. My son has that, he articulates quite well compared to other children his age. I appreciate him for his kupu."*

One parenting challenge is in finding ways to encourage their son, who is 5, to do more around the house. *"I want to bring a value that it's time for you to start helping. He's reluctant to offer that support. We have been trying to say how much we need that [a new baby is on the way] and he is getting it but he wants to choose. I appreciate he wants to hold onto his autonomy, and I want him to understand there's fulfilment in helping out whānau, without making it coercive. It's a long journey of talking. For us as parents, how do we instil these values in our children without threatening? Sometimes, reflecting on our practice, how we've done things badly, violently, we say 'Yeah, that's not OK', we give each other empathy. We're tired too, at the end of a busy day. If we go down that road then we say 'OK, what will we do?' We have to talk to our children about how we need support. It's not the path of 'Do what I say or else!' It doesn't mean he'll always do it - it's too hard. But he says 'OK, I'll do* it *this time.' I'm appreciating my expectations now are different, informed by child development – I can be more empathetic and compassionate, trying to hold onto those attributes of connecting with my children."*

When they find themselves inevitably slipping into dominant patterns of parenting, the couple try and help each other realise they are 'losing it'. *"We have talked about how to help each other regulate. She says if I can be an advocate for our son, then that snaps her out of it."* They also try to pull themselves up by being conscious of their own patterns. *"I can feel those things I'd love to say but I bite my tongue, say 'let me give myself a minute here'. If I find myself walking towards my son in an intimidating way, sometimes I can take a breath, get down, and say 'OK son'. It's fine-tuning, refining what I do. There is still a lot of repair – I'm big on apologies. I say: 'When I raised my voice, Dad shouldn't have. I'm going to try this next time.' The conversations are great."*

Different strategies are needed to suit the temperament of their daughter. *"She is hitting, she's very physical, she doesn't want to talk, or stop what she is doing in the moment. She has big feelings, so I'm curious for strategies for her to help regulate as she is so different to our son. Just having the curiosity is good. The ongoing talking, strategising, reflecting on what we are doing as her parents."*

The family is also trying to consciously express gratitude. *"We do gratitude practices, say what we are appreciating in that moment – the sunset, the kai, the house, with the kids. Gardening – I am new to that, and the kids and I are getting into that 'farmer life'. So we celebrate all those things, and I hear my son repeating those statements of gratitude."*

On being a teacher

Wheturangi takes the feelings that arise from being in the classroom to his fortnightly counselling sessions. *"They are the same feelings – feeling powerless, not in control, I am reactive, stressed, overwhelmed. My practice as a connected teacher goes out the door. I have had to work on how to empower myself in the classroom so I can be the connected, compassionate teacher I want to be." A useful strategy is to have some self-talk for difficult times. "I give myself inspirational messages, and I tell myself it's OK to make mistakes. When I think 'this isn't working, this is going to s***', I say, 'OK, this is grounding'. I see it as an empowering opportunity to improve my practice."*

Empathy was one thing Wheturangi wanted to bring more strongly into his classroom practice this year. *"A focus was to practise empathy with the students, to lead with empathy. My language around giving empathy improved. And I got feedback from my students; they voiced it as 'At last someone understands me.' They keep talking."*

Wheturangi looked at different ways of setting limits around behaviour in the classroom. *"I used statements like 'This isn't working for me.' Now I only have to say 'OK class', and they say 'Cellphones not working for you right now, Matua?'" It doesn't work for some girls. They took the empathy and said 'Yeah, you totally get me and why I need my cellphone right now', and carried right on going with their phone. I had to be a little bit more curious. If they say 'Music helps me concentrate', I might say 'I would need a little more evidence to test your theory. I don't think that the cellphone really helped you concentrate today.' You have to celebrate the small steps – I do get the comments through the classroom surveys about my connecting skills."*

The practice takes time, but Wheturangi thinks it is time well spent. *"Learning and speaking is a real skill, to be able to articulate your thoughts. At the start of the year, they struggled to say what they were thinking and feeling, but at the end of the year they were using words like anxious, stressed. I have been using a 'check-in' process at the start of class. For students, there was relief hearing that others felt the same way about class, about the work, the pressures. They got a sense that it's not lonely, that nobody was working alone. For me, I also get an idea of where they are at, and what I need to do tomorrow. If the students are stressing out, I will make a plan. 'You mentioned you are stressed, time management is an issue; so here is a guide of what you can do to get on top of it.' They felt supported by the plan of action – 'You need to do this and this, tick the box, and you'll get there.' If they weren't doing it all, we'd go back to the plan and say, 'OK, you could probably do without this one.'"*

Wheturangi also calls his students on their use of language. *"They say 'that's gay'. I say 'you know that word - we really need to come up with another word.' It's laying down guidelines on how we are going to talk about things. It feels like at school sometimes nobody's holding the values."*

On being a facilitator

Wheturangi has appreciated the support and mentoring he has received in his role delivering workshops about this kaupapa. *"Again, it's having the opportunity to talk with the counsellor. And Brian has been very supportive of my growth, debriefing over Skype. My biggest need is around holding the kaupapa, holding the group, which I have grown more confident in as a result of practice, reflection, dialogue and what comes up. That's ongoing."*

Wheturangi has come to feel comfortable, knowing the men's group. Initially, he wondered about how much to talk about his own practices, and give his own examples. In debriefing Wheturangi's delivery, Brian encouraged this, saying that those moments were very real, connecting and honest: *"You are modelling it, it feels authentic, and it lets everybody know you're one of them. It takes it to a deeper level and shows your trust in them."*

While he appreciates the positive feedback he receives from the men, Wheturangi is conscious he still has a lot to learn. *"I am still in growth mode. Don't put me on a pedestal. I am still on the journey."* He receives learning as well as sharing his own knowledge. *"I am grateful to hear from the fathers of teenagers. I have real curiosity around my children at that age – I sense they will have a lot to say, have big feelings. Sometimes I rehearse what talk they might have about me as their father..."*

The story of Tiaki in 2013

Prior to 2013

Tiaki had not had a lot of prior involvement in this kaupapa, but had heard about the work going on. From his early teenage years, he has had leadership roles for a range of youth development programmes, including 'Aoraki Bound' and Enviroschools' 'Youth Jam'. More recently, he has been on an ocean-going Polynesian voyaging waka, prior to coming to stay at Te Mauri Tau.

The story of 2013

Tiaki became involved with the men's group because he was present one day when the core group of men were meeting at Te Mauri Tau, and was drawn into the conversation. He became interested in their work as a group, and then took up the role of coordinating the logistics for the meetings (organising the venue, contacting men to remind them, bringing resources and cake). He also helped organise a series of wānanga for men from Te Rōpū Tāne to build their capacity to carry tikanga relating to hui, in Te Reo Māori, led by Winiata Whare.

Tiaki takes part in the men's group discussion; he is the youngest in the group and the only non-father. He has been able to reflect on the kōrero and think about his own up-bringing, his relationships with nephews and nieces, and his intentions around being a father one day.

Apart from the men's group, Tiaki attended workshops led by Ruth, Brian, and Wheturangi. He was one of the team of young people who supported Brian to work with a group of youth in the 3-day holiday programme 'Te Reo o te Rangatahi'.
Tiaki also participated in 'Te Reo o te Ngākau', held at the marae, where Poutiria te Aroha was conveyed through a series of lessons in Te Reo Māori using Te Ataarangi methods.

Reflections

Tiaki sees his participation in the men's group as laying the groundwork for future fatherhood. *"I feel like I am in awe of those tāne, having children and coming with real solid material to talk about – every time they've got more! Anticipating having children at some point in the future, this feels like the best possible preparation I could do."*

He finds the skills and understandings from this kaupapa are applicable to all relationships. *"For me, it's all about preparation and I see this stuff comes back to myself. Talking about regulating – if a child is disregulated, you're no good unless you're regulated – it comes back to you. The skills around understanding myself, so I can know how to be in a healthy adult-child relationship – by understanding how I tick and tools I can use to be centred and grounded – those are skills transferable all through life. They ground me in my relationship with my partner – it's been huge to have the support to really practise empathy. I didn't really have a sense of what empathy was – to feel it, to start to see it, and see it being modelled, and then to do it – the practical exercises. I have taken that into relationships with my partner and with nieces and nephews. I have noticed a shift in those relationships and I have seen I can even be an example to my own parents in terms of interacting with their grandchildren – they say they are learning from me. And all I was doing was trying in all my interactions to be connected and empathetic, and loosening my judgements of what they should or should not be doing."*

He has seen this approach make a difference with his nieces and nephews. *"I have noticed closeness. A desire for them to be around me, to be cuddly, feel really safe – it happened so quick."*

Tiaki has been reflecting on what he hears in the men's group and how it relates to his own family history. *"The men's group has been massive for me - learning about myself, my father, our cultural context, and the way I have become – there's a whakapapa to that. It's important having the elders in the group to offer the intergenerational whakaaro. They can say how things were for them and I hear my father and grandfather in their stories. I can understand the context I am swimming in and have been swimming in all my life. It's an amazing place for self-enquiry, plus Wheturangi as a pou – living it with his kids and being real reflective – it's in him."*

He takes this new awareness into his role in youth programmes as a 'tuakana' – providing leadership from one who is slightly older. "Being in the role as a tuakana I have to model, have to practise all this that I've said. Especially with the drama/ theatre based work and exploring creativity and self-expression – moving beyond self-consciousness and caring about it – you have to open yourself right up – put it out there, be a model for others."

How does Tiaki encapsulate the experience for the youth in the programme? *"Being given permission to explore their feelings, their world, themselves – whether it's verbally, through dance or music or art or writing or theatre. In Te Reo o te Rangatahi, whatever creative medium they wanted to use was encouraged, even though the emphasis was theatre. They had lots of time to write and some of them really took that on. They played so many games and activities; they could explore how to explore themselves. As well as having us as role models. Being given some tools such as Antonio [Te Maioha]'s "I am" [spoken word tool]. It's an activity where you choose a subject, like it might be 'wood'. Everyone yells out words that come to mind for that subject. They choose 10 words, then write 10 lines. They came out with great lines like 'Wood: I am the ancient embodiment of the sun.' They could choose a symbol to liken themselves to. The whole experience was really fun, supportive and safe, and while some were so resistant to being there, because they were kind of made to come, by the end of the first day they were into it (90% of them anyway)."*

"They also were really exploring deep concepts of power, privilege, prejudice and bias and how that affects us." Tiaki described another exercise exploring these concepts. *"Everyone stands in a line across the room. Then they step forward or back according to the instructions given. These might be 'Step forward if you... grew up living with two parents...lived in a house your family owned... Step back if you are Māori...', and so on. Then everyone has to turn around and have a look at where everyone else is. Brian says: 'This is the start of the race. How does that feel? How does it feel that your friend is starting the race three steps behind you?' One girl said she didn't notice anything - she was at the front,*

she looked around, couldn't see anyone, they were all behind her. I said to her: 'But when you're at the back, you can see everyone who's ahead.' I think it was a big realisation for her."

For Tiaki, it has been important to enrich his Reo through the wānanga organised for the men's group on tikanga and reo Māori, and through the language classes Te Reo o te Ngākau. The experience of participating in these classes at the marae showed how the kaupapa of nonviolence aligned strongly with his understandings of Te Ao Māori. *"It's been great to see what that looks like – Poutiria te Aroha and how that looks from a Māori paradigm. Firstly, of course, because it's in Te Reo - that doesn't just make it a Māori paradigm of itself, but it has been made so by Neria [Mataira] and Katarina [Mataira]. It's clear they have been doing the wānanga to think this through; it's not just NVP [nonviolent parenting] being translated. Māma [Katerina Te Heikōkō Mataira] gave it that name – Poutiria te Aroha, and really looked into it. It's not just a mirror programme; it's its own entity. To be in that room with mainly Māori parents on the marae, learning Te Ataarangi – reo acquisition with the rākau and the combination with Poutiria te Aroha concepts – amazing things are coming together in that one space."*

The story of Heleina in 2013

Prior to 2013

Heleina was aware of the work going on in Whaingaroa and the workshops available, but she had not engaged closely with the kaupapa. While friends had explained some of the ideas and practices to her, Heleina had not actively applied these in her own family life prior to 2013.

The story of 2013

Heleina came to the kaupapa through her work at Te Mauri Tau. She took up a role helping out with office and administrative tasks. She then became interested in, and involved with supporting logistics and coordination for the 2013 programme around Nonviolent Parenting/ Poutiria te Aroha.

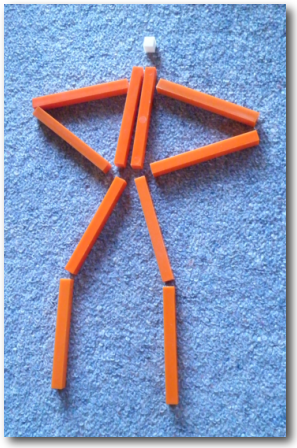
The interest she developed soon extended beyond her professional capacity, and she took every opportunity to learn about the kaupapa and to draw it into whānau life, with her five children. Heleina also took part in 'Te Reo o te Ngākau' - the language classes based on this kaupapa which were held at the marae.

Reflections

Heleina readily embraced the philosophy of this kaupapa, finding that it resonated with other belief frameworks that she holds. *"The beautiful thing is that it fits with my deeper foundations - my faith [The Church of Jesus Christ of Latter Day Saints], and the 12-step recovery work I have been doing looking at addiction. It is the language and philosophy of love. Poutiria te Aroha is the term I prefer to use, because it feels authentic to how I am trying to shift, to these paradigm shifts I am making."*

Complementing the philosophy that sits so well with her existing worldview, the practices and knowledge she has learned have been directly applicable and useful. *"What I find helpful about the philosophy are the workable, practical tools I can integrate into my life. Like the tool of A.R.O.H.A. I am using it for myself, to understand my relationships with my husband, and with each of my children at the developmental stage they are in. The knowledge about the brain was also really helpful – to be able to observe the children and fit that in with the little back story of where their development is at – how the 7 year old is quite different from the 17 year old."*

One of the key concepts that has helped her is the idea that people's actions are all in pursuit of meeting their basic human needs (known in this kaupapa as 'oranga'). *"Coming back to the oranga for all people, and acknowledging my own, has been very powerful – being able to see beyond the strategy they are using at the time, to see the need. Before, it was all about behaviour – the emphasis was on 'stop doing that – cut it out.' When I am not grounded, that's where I still go."*



Heleina has found it useful to think about the concept of 'tū uehā' which she learned at Te Reo o te Ngākau. This refers to a stance such as that often seen in a haka, where feet are spread wide and knees bent, creating a stable and grounded position. The concept taught is that by looking after ourselves and having our needs met, we are more likely to be in a stable, grounded place from which to respond to the challenges of parenting. And if we are not in this

state, by recognising that fact, we can think about what we need to do in order to cope, and respond consciously to situations. For example, we can stop (tū), breathe (ngāngā), and we can find the things that will help us or our children to come back to a state of regulation or calm. *"It has been so good to have the sentence structures, the self-talk using the words we learned at Te Reo o te Ngākau. I have used it a lot this week with a confronting thing in my life. I can think - how does my child come to tū uehā? And for myself, am I in that state of tū uehā? If not, then what - ki te kore, me aha? Me tū, me ngāngā, me tiki... I don't have a basket [of regulation tools] but I am aware of what helps my children settle, and what helps me settle. So just to have that moment to 'tū', and ask 'me aha?' has helped me.*
Of course I do go there sometimes, I do snap at people – only now I can acknowledge that. 'Nā te kore... Me aha?' What is it that's going on for me – 'Wow I am tired, hungry'. I can give myself empathy. 'OK. Breathe. Aroha.' Then I can repair the rupture, by saying: 'Mum was really grumpy. I said some things that weren't kind.' But it's without the guilt associated – because I can understand how I got there. It's neat not to carry so much baggage."

She applies the practices in all her relationships. *"I use the tools every day. In my interactions with people, with my children, my husband, myself. Huakina te ngākau – open the heart and give empathy. Unless my needs are met, I can't connect. If I can't give myself some empathy, or if I am not receiving empathy, then there's no way I can give it."*
Heleina has developed greater awareness of her body sensations associated with feelings. *"Another big thing I have been practising is noticing the feelings when they come into my body. Ruth talked about it. Where do you feel the feeling in your body? This is different for me, because I can get quite disconnected from my body. When something gives me big feelings I'm able to feel them. 'Wow, that came through my head, it was hot, it sat in my solar plexus'. Now I have words to name them like 'pukunoke'. I can notice, I can pause - 'me tū, me ngāngā', then I can face them."*

At a deeper level, Heleina applies the concepts from Poutiria te Aroha to her spiritual practice. *"I have a better understanding of the Tuakiri and how communication with my Atua happens – I've come to the understanding it's through ngākau [my heart]. If I am holding onto resentment, I can't get the communication. So I have to be able to process – it comes back to self-empathy. How to get answers to prayers? For me I have to calm my mind. If I get a sense of peace in my heart and clarity in my mind, then I get a sense of Atua communication. And that comes from A.R.O.H.A., meeting needs, oranga, and self-empathy."*

Heleina is enthusiastic about the learning package provided in Te Reo o te Ngākau. *"It is so great to come up with the concepts and then give tools to implement it immediately. The use of the rākau, the kinaesthetic delivery really helps the learning, and anchors the tool. It's not just a lovely discussion, but we are given sentence structures, karakia, waiata. And those are useful too. For instance at home there was a bit of a tussle among the kids at the bench, one was kicking the other. So I sang the song 'Ehara aku waewae i te waewae whanawhana, ēngari hei tipi haere i a koe e'. They said 'Oh, Mum' - but it made them stop. It did. It created a block for them to stop. Then I said 'Like the song says, our feet are for journeying together you two, not for kicking.'"*

The 9-week duration of the language course reinforced her learning. *"The benefit of having week-to-week sessions in Te Reo o te Ngākau – getting reo – discovering and working through the process of Poutiria te Aroha. And the power of the group – it was so incredibly*

powerful coming together as Māma, as parents. We were all different, yet the forum of aroha – where else do you get that? Young parents, older parents. Together."
Heleina has also talked about the tools with her extended family. *"I have shared it with wider whānau. In a calm way – just saying 'this is what I'm using at the moment'. Sharing my experience without pointing fingers – just 'this is what I am learning'. I find younger whānau are more open to it, but some others are in a space of fear. When hearts aren't open and connected it just becomes battling conflicts. You see how important it is to keep our hearts open so we can see each other's needs. With young parents you can see they are open to it. Maybe they don't have the deep ski tracks already laid down."*

The practices fit well with, and enhance, the existing family routines that are promoted by their church. *"We have a weekly whānau touch-in - have done for a long time. It is a planning discussion called Family Council, which we keep separate from Family Home Evening. At Family Council we talk about what everyone is doing for the week ahead, plus everyone has a chance to have a say. In the past teenagers have 'passed' – they haven't felt it was a safe place. If they shared with me during the week, I encouraged them to bring it to Family Council, but they didn't. Now that is starting to shift. Now we focus on feelings. Before it was finger-pointing time – 'You're doing this, stop it'. Now the children are articulating their needs more. One child said 'I needed to talk to you too.' Through the process of communication and kōrero, talking through feelings, they are getting more emotional literacy.*

Then I showed them the tool of A.R.O.H.A. as 'spiritual aspect' for Family Home Evening. We talked about needs – and I gave them the word 'oranga'. We looked at a couple of scenarios of conflict in the whānau, and talked them through. We imagined the feelings and needs of the particular whānau member – what they could have been. It was delicate, but we worked it through as a whānau. We talked about our feelings and imagined the feelings of the other whānau member, who heard our thoughts and was able to say 'Nah, I was feeling like this'. We had quite big discussions, and they didn't end badly."

Having introduced the tools, Heleina keeps them at the forefront. *"I used chalk markers to put Oranga on the window, and A.R.O.H.A. They are still up there. I am conscious of my language – trying to eliminate the word 'but'. In terms of turning off the computer at the set time, we talk about it ahead of time and I ask 'Will you need scaffolding [help] with that?' When the time comes, I ask 'How's it going with keeping to the time we said?' I use A.R.O.H.A. every day – I love the tool, and it sits well in my heart, to use it actively as a verb. I recognised the connection from the tool given in English as OFNEEDS, but AROHA has been of more benefit – it's a word I use. It feels natural. It's creating big shifts for me. Even though I've always tried to live with a lot of aroha – I had strong foundations, but the power of itemised tools, sentence structures, things in my kete I can pull out – it all sits so beautifully."*

Te Kōhanga Reo o Whaingaroa: Poutiria te Aroha mō te tau 2013

For an English translation of this story, please see Appendix 5.

I mua i te tau 2013

I roto i te ngāhuru tau kua pahure i taetae atu a Ruth Beaglehole ki te kōhanga ki te whakamārama i ōna whakaaro ki ngā kaiako. He kapu tī, he kōrero tamariki, he whakatau ara whakamua mō tēnā, mō tēnā, he whakaatu hoki i ngā painga o te mahi pukapuka aroha, koinei katoa te āhua o ngā toronga. Nā, ko ētahi o ngā kaimahi i ngākau nui ki te kaupapa, ko ētahi kīhai i ngākau nui.

Te Tau 2013

I te timatanga o te tau, ka tae atu a Katarina ki te hui kaiako i a rātou e whakarite ana i ngā mahere mahi. Ka whakauru atu i te kaupapa Poutiria te Aroha i roto i ngā mahi mō te tau. Ko ētahi o ngā whakaaro e pēnei ana, he karaehe reo hei whakangungu i te kaupapa mō te whānau, he whakahau kia tae ki tētahi hui tūmatanui e pā ana ki te roro, he āwhina ki te hanga rauemi, he tuhirua i te Tukanga Tiaki Whanonga (Behaviour Management Policy), ēnei katoa me te nohotahi hoki ki tō Ruth taha. I roto i te tau i tutuki te nui o ēnei ahakoa kāore i oti te Tukanga Tiaki Whanonga te tuhirua, kāore hoki i ea te whakangungu whānau ki te kaupapa Poutiria te Aroha nā te tukituki me tētahi atu mahi.

I mua i te taenga mai o Ruth ka pōwhiritia a Katarina kia āta mātakitaki i tētahi tokorua tamariki otirā, ngā āhuatanga ka puta i te wā i te kōhanga. He karanga tuarua tēnei, nā, tana tae ki te kōhanga i te 2012 he āta mātakitaki i tētahi atu tamaiti te take, ā, ko tana tirohanga ririhau kore, i āwhina ki te ārahi kaiako.

I te taenga a Ruth ki Whaingaroa i whakaae te kōhanga kia tū he rā whakangungu kaiako kātahi ka pōwhiritia a Ruth ki ngā hui kaiako o ia rua wiki. Ko te momo whakahaere a Ruth, ko te patapātai mō ngā āhuatanga o te wā me te tautoko i ngā kaiako i roto i ngā uauatanga. Nā te auau o te kite i a Ruth ia rua wiki, ka tau pai ngā kaiako ki a ia. Ka whakaaengia tana whakarongo ki o rātou mānukanuka me te whiriwhiri ki te tirohanga ririhau kore. Ko tētahi take nui i tāutungia e ngā kaiako ko te whakaroa i te wā ka noho te whānau o te kōhanga ki ngā akoranga o Poutiria te Aroha me te whakatinana i aua akoranga i ia rā kōhanga. He kōrero hirahira, nā te mea ko te whānau ka whakahaere i te kōhanga, ā, me noho tētahi o ia whānau ki te kōhanga mō tētahi rā kaitiaki o ia wiki, ki te tautoko (tirohia te pouaka e kitea ai ngā whakaaro o Ruth). Ka kōrero a Ruth kia kaua e hanga atanga hoariri, kia kaua e hoatu tapanga ki runga i te tangata rānei – he mea nunui ēnei e rua, ahakoa te mahitahi me ngā tamariki, te mahitahi me te whānau/ngā mātua rānei. Ka puta tēnei kaupapa i te tuhingaroa a tētahi o ngā kaiako hei wāhanga akoranga whakangungu pakeke. I roto i ēnei toronga i hohonu kē atu te tukanga i ngā toronga o mua – nā Ruth te whakahaere, ka whai wā ngā kaimahi ki te matapaki i ngā oranga o ia tamaiti e haere ana ki te kōhanga. I kuhu ā-skype atu a Ruth ki tētahi anō hui kaiako ā muri i tana hokihanga atu ki LA.

Ō Ruth whakaaro mō ngā kaiako hei āwhina kia tangata whenua ki roto i te kōhanga

- Āwhina kia tau ai ngā akoranga ki roto i ngā katoa a te kōhanga. Me roa kē atu te mahitahi me te whānau, i te hōtaka reo e 9 wiki noa iho te roa.
- Me whakarite wā kōrero me ngā mātua. "He wāriu tō te tūhonohono i ia rā, hei wāhanga nō te marautanga whakamana tangata." Kōrero mō rātou ake, kātahi mō te kōhanga me ngā tamariki. Kātahi ka tinana mai te mahi nei i roto i te hōtaka mō ia rā.
- Mā te hokinga mahara a ngā kaiako ki ngā mahi o te rā e mauriora ai te kaupapa. "He aha ngā akoranga mō tātau i tēnei rā? He aha ka rerekē i ngā mahi o te kōhanga?
- Pokepokea te kaupapa i ngā whakawhitiwhitinga me tātau anō. He aha ō tātou mahi ina hoki ki te ao pēhi? He aha tā tātou mahi mō te whakahoki kōrero?
- Mā te whanake tahi o te katoa o te whānau e ora, ki te noho whakamuri o ētahi, kātahi ka rongo i te uaua. Kaua e waihanga atanga hoariri. Me manawanui, me whakautu ki te ngākau māhaki, nā wai, nā wai, ka tangata whenua i te ngākau o te hunga i mirimiria, ka tinana mai i ngā whakatipuranga.
- Tūpato he mahi nui kia noho tūhonohono ngā kaiako me ngā mātua ina waipuke te ngākau i ngā kare-ā-roto. Me tū, kohia ō whakaaro, kātahi ka whakahua i ngā kupu kua rangona e koe. Mā tērā e mōhio ai te whānau kua rongo koe i a rātou. Pātai kia whakamārama mai anō he aha tā rātou mahi pēnei, "He aha te take o tō haere, āwhea ka hoki mai koe?" Tono he wā anō e pai ai te kōrerorero, "Me whakarite tāua he wā pai ki te kōrero. Māhau te whakatau āwhea."

He nui ngā papamahi i tae ā-tinana atu ai te kōhanga whānau (āpiti atu ko te kōrero a Nathan Mikaere Wallis nō Brainwave Trust mō te whanake o te roro, i tū ki te marae i te Paengawhāwhā). Ka tae katoa ngā kaiako mō te rā 'Understanding Anger' nā Ruth i tētahi Rāhoroi. Ka haere hoki tētahi o ngā kaiako ki te papamahi me te whānau Ranginui i Kaitaia, kia kite me pehea te tipu o ngā mahi i ngā kōrero o 'Te Tuakiri o te Tangata'. (Tirohia Ngā Āpitihanga 3 mō ngā whakaaro me ngā akoranga nāna i tuhi).

I te wāhanga tuawhā, he nui ngā whānau o te kōhanga i kuhu ki ngā karaehe Te Reo o te Ngākau i tū ki te marae, nō muri atu i te whakatau a te kōhanga ka kore he kōwhiringa mō rātou ngā mātua. Ētahi o te whānau kīhai i pirangi tae atu engari te kōrero tonu a te kōhanga me tae *"mō o tamariki"* te painga ake. Ka arotahi ēnei karaehe ki te reo o te ngākau, me ngā oranga, me te ārahi tamariki hoki i ngā wā ka uaua mō rātou te tāhuri mai i tētahi tūāhua ki āhuatanga rerekē, pērā ki te tae ki te kōhanga me te wehenga atu o ngā mātua.

He Whakaaro Noa

Tēnei takinga kōrero i ahu mai i ngā pitopito kupu nā ngā kaiako, i a rātou e nohotahi ana me Ruth, i ahu mai hoki i te hui mutunga tau i a rātou e whakaaro ana ki te kaupapa. Pai noa iho ki a rātou te kōrero e pā ana ki te kaupapa, he rerekē tēnei ki ngā āmaimai i puta i ngā tau o mua. Ki tā tētahi o ngā kaiako *"Pēnei ahau kua hiahia tāhae i taku roro. Pēnei ahau - he 'cult' tēnei. Naiānei kei te mārama haere ahau…"*

Mō ngā mahi i whakatinanahia ki te kōhanga, naiānei he nui ngā pukapuka kei te waihanga, ko ētahi nā ngā tamariki tonu. Kua kawe atu tēnei mahi pukapuka ki te purapura hoki (whānau nō te huinga kōhanga o tēnei takiwā). He wā anō kāore ngā pukapuka mō te whai i te tauira o te pukapuka aroha pērā ki tā Ruth tauira, engari i

hāngai ki ngā kaupapa i puta ai ngā kare ā-roto nunui mō ngā tamariki, hei tauira ko te matenga o te mōkai hipi a te kōhanga:

"Maha ngā pukapuka mō te matenga o Herekōkā [te mōkai hipi a te kōhanga]... ka maumahara tonu ngā tamariki, ka mihi tonu ki a ia ia ata."

Kaha ana hoki ngā kaiako ki te kimi ara e nui kē atu ngā kōwhiringa mō ngā tamariki i ngā mahi o te rā i te kōhanga. *''Ka waiho hoki mā ngā tamariki e kōwhiri ngā waiata me ngā karakia. Ēngari e rite te waiata ia rā..."*

Tētahi anō rerekētanga ki tā ngā kaiako, naiānei ka pātai ki ngā tamariki ina e whakaae ana kia mahitahi, kia kōrerotahi me taua kaiako. I mua kua kore tēnei tūāhua whakamana i te tamaiti. *"Ka pātai ki ngā tamariki: 'Ka taea e au te noho ki tō taha?' He whakamana i te tamaiti, i ō rātou whakaaro, ō rātou hiahia."*

E whakarangatira ana, e whakanuia ana ngā tamariki katoa e ngā kaiako, kāore mō te whakamōkai, kāore mō te hoatu tapanga ki runga i ngā tamariki pērā ki te tamaiti 'hirahira' rānei te tamaiti 'tangitangi'. *"Ko te aro pū ki ia tamaiti. Kāore he whakawā - he whakanui kē."*

Kei te ako hoki i ngā rautaki whakatau tamariki e pai ana mō ia tamaiti, me te āta noho ki te tamaiti ahakoa te roa o te wā, hei āwhina ki te whakatau i a rātou e raru ana. *"Ko ētahi o ngā kaiāwhina, ka haere tonu, ēngari, ka noho mātou ki te āta whakatau – me tino aro ki a ia [te tamaiti riri]."*

Te kimi wā e pai ai tēnei mahi he uaua, ki tā ngā kaiako me kaha rātou kia ū ki te kaupapa. *"Kua pau te hau ētahi wā. Kāore koe i te mōhio he aha te huarahi... me pana koe ki mua, me aro, me whakaaro: he aha te huarahi pai. Me hiki mātou i a mātou... me whai i te paku hīnātore."* I te mōhio ngā kaiako me tiaki hoki i a rātou anō e pai ai te mahi, ā, ka tāutungia e tēnā, e tēnā o rātou, tētahi mahi hei āwhina, pēnei ki te yoga, te hīkoi, te kauhoe me te eke pahikara.

I kitea e ngā kaiako i rerekē te āhua o ngā whānau ka tae ki ngā karaehe reo, Te Reo o te Ngākau i tū ki te marae. *"Tokowhā, tokorima rānei – kua tino kite i ngā hua e puta ana mō ēnei whāea. Kei te rongo ki ngā mahi o te marae, ka kōrero rātou i te reo Māori, i te hokinga mai i te marae, kua kaha haere te reo. I ngā wā o mua, i kohete, ēngari kua ngāwari haere te reoināianei."* Ka karakiangia tētahi o ngā karakia mai i Te Reo o te Ngākau, i te kōhanga, arā, ko te karakia hanga tāwheo.

E whakaaro ana ngā kaiako kua tīmata te whānau ki te ako me te whakatinana i ngā akoranga, ahakoa kāore anō kia whakawhitiwhiti kōrero mō ngā mahi o te tau 2014. Kua hiahia hoki kia haere tonu te kaupapa kia hūnuku ngā tamariki mai i te kōhanga ki te kura, ki Te Rōpū Aroha ki te Reo, te wāhanga rūmaki ki reira. Me te mōhio kei reira ētahi e whai ana ki te kaupapa.

Ngā whakaaro o ngā kaiako mō 2014:

- Hāpai i tēnei kaupapa ki te hui arotake tūtohinga mō te kōhanga whānau i te Kohitātea
- Haere tonu ngā toronga mātakitaki
- Kia tū anō ngā whakaaturanga e pā ana ki te whanake roro
- Karaehe Reo mō ngā kaiako (i te ahiahi) - whakapiki reo, whakawhānui i te puna kupu o ngā kaiako mō tēnei kaupapa

- Haere tonu te karaehe reo Te Reo o te Ngākau mō te whānau (i te ata) – Kōeke 2
- Rā Kaiako Anake – Whakahau i te kaupapa – kia rūmakihia – kotahi ia wāhanga

Ko te whakaaro nui kia haere tonu – *"Me haere tonu!"* Te mea rerekē mō tēnei tau ko te rongo kua eke ki te waka kotahi te tīma kaiako, arā, kia whaia tēnei kaupapa.

"Tētahi mea nui, kua kotahi te whakaaro o ngā kaimahi – kua whakaae. Kei te mahitahi."

Poutiria Te Aroha – Ranginui Te Whare Akoranga Reo – Iwi Taketake Whare Kōhungahunga Maori, Kaitaia

For an English translation of this story, please see Appendix 6

Ngā tūhonohono tuatahi 2012 -2013

I tae atu ngā kaiako o Ranginui ki te Hui-ā-tau o Te Ataarangi i te mutunga o 2012, i reira rongo ai i ngā kōrero a Katarina Mataira, mai i Te Mauri Tau, e pā ana ki Poutiria te Aroha. Ka tere kitea e Te Rana Porter te Kaiārahi Whakahaere, mā ngā mātāpono o Poutiria te Aroha, mā te mārama ki te tuakiri o te tangata hoki e ea ai te moemoea o Ranginui, otirā kia mau te 'ngākau māhaki' ka whakatinana i te tuturutanga o te 'aroha'. I roto i ngā marama e whā ka tipu te aka whanaunga i waenga i a Ranginui me Te Mauri Tau. Ka kaha te kauwhau a Te Rana ko te rongomau te 'tūāhua māori' mō ō tātou tamariki, whānau whānui me te hāpori.

Te Tau 2013

I te Poutūterangi 2013 ka pōwhiritia ngā kaimahi o Ranginui me ngā whānau ki Whaingaroa mō tētahi wānanga rā whakatā, whakataki i te kaupapa Poutiria te Aroha. Nā tērā ka tae te tokowaru o ngā kaiako o Ranginui ki te wānanga me Te Mauri Tau mō te roanga o ngā rā e toru. I roto i tēnei rōpū te Kuia Pou Here, te Kaumatua Pou Here, ngā kaiako e whā, tōkotoru o ēnei he mātua hoki o ngā tamariki mokopuna kei Ranginui i taua wā, me tētahi kaiako kōhanga reo mai i Te Kao. Tokowhitu anō i tono aroha, he kaumatua, he kuia, he kaiako kōhanga reo me ngā mātua tē taea te haere i aua rā. (Tokorima o ēnei tokowhitu i tae ki te whakangungu Poutiria te Aroha i tū ki Kaitaia i te Hongongoi 2013). Hei whāngai i te ahi i hikaia i te wānanga o te Poutūterangi, hei whakautu i te pōwhiri o Ranginui mō te whakahaere i ētahi papamahi Poutiria te Aroha, tuakiri hoki, i whakaaro me kawe i a Ruth Beaglehole ki Kaitaia i te Hongongoi hei wāhanga mōtuhake o tana hōtaka o 2013, me te āta titiro ki ngā whakatinanatanga o tēnei kaupapa ki ngā whare kōhungahunga. Takihaere atu te whānau o Te Mauri Tau me tētahi kaiako nō te kōhanga o Whaingaroa i tō Ruth taha. E toru ngā mahi i whakaritea:

1. He wānanga pō ahiahi, ā, i tae ngā kaumātua/kuia ka tūhura atu ki ngā kōrero mō Poutiria te Aroha me te tuakiri o te tangata

2. He papamahi kotahi rā te roa ko Ruth te kaiwhakahaere ka tū ki REAP ki te Nōtā: *'Compassion and Connection: A Conscious Approach to Early Childhood Education'.* I tae atu te tekau mā ono tangata.

3. He papamahi kotahi rā te roa ki te taha o ngā kaimahi me te whānau o Ranginui, ka tūhura ki ngā mātāpono o tēnei mea te whakamana tamariki mā te whakatinana i a Poutiria te Aroha me te mārama ki te tuakiri o te tangata, i roto i ngā whare kōhungahunga. Kei te Āpiti 3 ngā whakaaro o tētahi kaiuru e whakarāpopoto ana i ngā hua o te papamahi.

I tō mai ngā papamahi he hunga kaingākau mai i ngā tōpito o Muriwhenua hei kanohi mō ngā whānau, hapū, iwi, hāpori, ratonga pāpori, mātauranga, rāngai whare āhuru me te hauora, rātou katoa kua kotahi nei ki raro i te kaupapa whakamana tamariki, whakapiki i te oranga tamariki me te whakatangatanga i ngā here.

He whakaaro noa

I ahu mai te takinga kupu nei i ngā pitopito kōrero arotake, nā te tīma i tae ki te wānanga o te Poutūterangi, me ngā whakaaro hoki i puta i te nohotahi me Te Rana Porter i te mutunga o te tau.

Ko ngā whakaaro mai i ērā i tae ki Whaingaroa i te Poutūterangi e tohu ana i te pai o tēnei tūmomo wānanga. I whai wāhi ai ngā tāngata katoa me te pai o ngā rauemi mō te whaitake me te tautoko anō i tō rātou ako:
"I mahi tahi, takirua rānei, ahau i te taha o tētahi atu tangata. Tino pai nā te mea, e kōrero ana tātou o tātou ake whakaaro. He pai te whakarongo me te awhi i tēnā i tēnā o tātou me ngā whakaaro i puta mai."
"Te ngākau he noho whanaungatanga. Te pai o tō mātou rongo kōrero me te whakawhiti whakaaro. Ka hari te ngākau."
"E mihi atu ana ahau ki a koutou mō o koutou kaha ki te whakarite i ngā mahi mō tātou. Te tuhituhi i ngā mahi ki roto i ngā pukapuka mō tātou ki te whakaputa ō mātou whakaaro, me te whakautu i ngā pātai hoki."

Tētahi tino arotahi mō ngā whakaaro ko ngā mahi whakatinana i te aroha:
"He kupu nui te aroha nā te mea kei a tātou katoa te aroha, ēngari pēhea, ki te whakamahi i te kupu nei, kia mau tika ai, ki roto i te ngākau o ia tangata. Ka rongo, ka kite, ka whakamahia e tātou te kupu nei i tēnei wananga ataahua."

Ngā tepe e 5 o te tukanga o A.R.O.H.A. i ako i te wānanga, i whakamahia tōtika e ngā kaiako, tuatahi ki a rātou anō i roto i te horopaki o te hui tīma, kātahi ki ngā tamariki:
"Ko ētahi āhuatanga kua whakatinanahia i roto i āku mahi ko ētahi o ngā āhuatanga o te A.R.O.H.A., arā: āta mātakitaki, āta whakarongo; rongo ā-ngākau - ngā kare ā-roto; oranga wairua – oranga o te tuakiri; huakina tō ngākau, honoa ā ngākau; ara whakamua. Koinei ētahi āhuatanga e mahi ana ahau ki tōku kāinga hoki. Ā, ka āta mātakitaki, ka āta whakarongo me te rongo ā-ngākau mehemea he mamae tā te tamaiti ki ōna kare ā-roto. Kātahi mā te kaitiaki e whakaora tōna wairua, tōna tuakiri rānei. Nā ēnei mahi ka huakina tō ngākau ki a ia, ka huakina tōna ngākau ki a koe, ā, ka honoa ngā ngākau e rua o te kaitiaki ki te tamaiti kia whakaora ai tana mamae rānei. Mai i ēnei momo mahi, kātahi ka taea e te tamaiti te haere tonu ki āna mahi kia waiho ai ngā mamae – ara whakamua."

Ērā i tae i whakahoki atu he ripoata ki Ranginui e pā ana ki te wānanga. Kaha hoki rātou ki te waiata i te waiata Aroha Pūmau, i titongia e rātou i te wānanga. Te pukapuka aroha i whakaatu atu i te wānanga 'Tā Pepi pukapuka mō te haere a Māma ki te Kōhanga Reo' ka pānui hoki ki ngā tamariki me tō rātou koa. *"Maha ngā pātai me ngā whakaaro o ngā tamariki e puta ana! Excellent Social Competence Development."*

I tuku rīpoata hoki rātou ngā kaiuru, me tō rātou waiata ki tētahi hui whakarauora reo i Muriwhenua, kātahi ki te hui Te Ataarangi Kura Kaiāwhina o Muriwhenua. I ngākau nui te hunga ki te kaupapa ahakoa ki tā te kaiārahi reo kāore i tika te whakatakoto o ngā kupu waiata. Ka nui te matapaki kātahi ka whakaae te kaiārahi reo kia waiho ki ngā kaitito me ngā kaiako o Te Mauri Tau te whiriwhiri me aha.

I kawe hoki te kaupapa ki te hui o ngā kaiako o Ranginui, rātou ko tētahi mātanga hāpai Kōhungahunga. Nā te Tāhūhū o te Mātauranga te tono kia tautoko i te whanake o ētahi tino tukanga, tētahi o ēnei e hāngai ana ki *'Positive Guidance of Tamariki Behaviour'.* Kī

tāna *"this Poutiria Te Aroha is the heart of what tamariki self-directed empowerment is".* Ki tāna i te *"blown away"* a ia ki te hōhonutanga o ngā tikanga o te mahi A.R.O.H.A. nā Te Mauri Tau. Kua tono kē a Ranginui kia whakaae a Te Mauri Tau mā Ranginui te tukanga A.R.O.H.A. e whai hei tūāpapa mō ā rātou mahi katoa.

"E whakaae ana te katoa - ko te A.R.O.H.A. tā mātou tikanga whakahaere ki te tautoko, hāpai, whakapiki i te mana, i te wairua hoki o ngā tamariki katoa o konei."

I taua wā tonu ka tono atu hoki a Te Rana ki tētahi mātanga mātauranga nō NZCA (Te Tari Puna o Aotearoa), ki te tīma Mātanga Mātauranga o te Hāpori mō ngā Kōhungahunga, ki a REAP Kaitaia, ki te Āpiha Raihana Kōhungahunga hoki, kia whakahoki mōhiohio atu. Tere te tautoko o te katoa i te tukanga A.R.O.H.A. me te kī he tukanga ka taea te ine, he whai take nā te whakamana tamariki. I te Whiringa-ā-nuku o 2013 i tautoko te kaiwhakahaere Kōhungahunga ā-rohe o te Tāhūhū o te Mātauranga, me te Āpiha Raihana i te tukanga tepe-5 o A.R.O.H.A., hei tautoko kia whanake ngā mātāpono, ngā mātatika pāpori, i roto i ngā tamariki. Ki tā rāua ko tēnei tētahi o ngā tino tikanga, tētahi o ngā mahi whai mātāpono tuturu kua kitea e rāua. Ka haere tonu ā rāua kōrero me te kī ko te whakamana tamariki te tūāpapa o ngā mahi katoa i te rāngai Kōhungahunga. E whakanui ana a Ranginui i Te Mauri Tau rātou ko Ruth Beaglehole, ngā kaihanga i tēnei kaupapa. E kī ana me haere tonu ngā whakangungu e ū ai te akoranga e tika ana mō ngā kaiako me ngā mātua o Ranginui.

"I whakaae mātou – me ako mātou katoa mai i te tīmatanga he aha te whakahaere tūturu o te kaupapa." Kua kitea e hāngai ana a Poutiria te Aroha me ngā mahi whakaute tamariki kōhungahunga, ā, ka tuhi hukihuki he tukanga *'Positive Guidance for Social Competence'* mō Ranginui me te tāpiri i ngā aroro matua mai i Poutiria te Aroha.

Ka tautoko ngā whakaaro o Te Rana Porter i te mutunga o te tau, arā, nā te kaupapa i piki ai te mōhio, ā, ko aua akoranga kei te whai pānga tonu ki ngā mahi i Ranginui.
"*Ko taku rongo nei, kua hōhonu kē atu tō mātou mōhio ki tō mātou pāpānga ki runga i ngā tamariki, ki runga i a mātou anō hoki. He tūturu te hiahia, nō te aroha anō, kia whakamana tamariki engari rā he wā anō ka kore e kitea tēnei whanake nō mātou – he momo titiro, te hoki anō ki te tūāhua whaimana me te here. E pono ana tēnei ratonga ki te whakatupu me te whakawātea tamariki i ngā here, engari mai i te wā i kuhu ki tēnei, 'AUE, horekau kē mātou i te hunga 'whakaute' pēnei ki ō mātou whakaaro."*

"I mua i maia ahau e pā ana ki te āhua o ā mātou mahi whakamana tamaiti, engari aiānei ka tirohia aku mahi ka whakaaro, 'Taihoa, i te mahi ahau i tērā mea 'whaimana me te here?' He rite ki tētahi tūāhua hōu mō te whakaute, tērā ka kitea, ka rangona i a koe e whakahōnore ana i te ihi, te wehi, te mana me te tapu. Kāore anō mātou kia eke ki reira i tēnei wā. Ko te mea nui i waenga i a mātou ko te tupu o te mōhio – pērā ki te wheako tangata tuatoru ka puta koe i a koe me te mātakitaki i a koe i tētahi "wā nunui" rānei me tētahi "tuakiri nunui" – ka kitea e rua ngā mea. 1. Tō āhua – kei te rongo i te whaimana me te here i te tamaiti ahakoa te matahunahuna, te ngāwari o te reo, te matarua?(2). He aha te rongo o te tamaiti, ā-mahi mai, ā-whakautu mai – he aha tāku e mahi nei e kore mō te whakamana me te pāpōuri atu ki te tuakiri o te tamaiti? Kua puta te anipā, kua puta te āmaimai."

"Ki ahau kāore tēnei whakaaro i te whakaruhi i a mātou anō, engari kē he pātai noa iho ki a mātou – 'I te tika tērā, kātahi anō ka mahia e au?' Kua ruarua ngā wā ka whakarongo tātou ki a tātou, kua kaha kē atu te hoki whakaroto ki te wānanga, ā, mā te pātai ki a mātou anō e āki i te āta whakaaro."

Ko te tukanga o A.R.O.H.A hei whakatau horopaki, ko te karakia i homai i te wānanga hoki, ngā rautaki e whakamahia ana e ngā kaiako o Ranginui: "Te karakia nō Tūpai -*Hutia ngā tarutaru mai i to whatumanawa – He whakamau tēnei i te rongo mōku, he ara e mākere ai ngā taumaha. He ara hei whakamihi i taku hoki mō taua wā poto, ki ngā whanonga o mua engari kāore mō te whakamārama katoa ko wai mātou – he wā kē i a mātou e tahuri ana ki te whakatinanatanga o te AROHA i tōna tūturutanga".*

Māhea ana te moemoea me ngā ūara o Ranginui, koinei te kaha whakahaere i ngā mahi katoa ki reira. *"Ko tō mātou moemoea nui ko te oranga o te iwi. Koia tētahi o ngā take i tae mai mātou ki tēnei kaupapa nā te mōhio he wāhanga matua tōna i ngā mahi kōhungahunga- te whakaute i te mauriora o ngā kōhungahunga – te whakaute tūturu nei."* Manawanui ana a Ranginui ki te whakahoki mai i ngā mātauranga Māori, me te tūhonohono i ngā mahi o ia rā ki aua mātauranga."

"I te tuatahi kīhai ngā kōrero a Ruth i tau pai ki roto i te ngākau o te hunga whakarongo, arā, nō whea mai te kaupapa, ina hoki i whakaata tika i Te Ao Māori. "*I tērā wā i tae mai a Ruth hanga Pākehā nei ngā kōrero, ko te reo whakatau ko te reo Pākehā. He wairua anō tērā he rerekē ki te wairua i te wānanga ki Whaingaroa, ko taku pono tēnei. Heoi anō te tino ngako o te kōrero tonu he rite ki tērā o te Ao Whānui o te Ao Māori anō. E ako ana ahau ko ngā mātauranga katoa i tō tātou ao, ka tūhonohono mai ki te mātauranga o ō tātou tūpuna. Ā, ko mātou ka hoki hoki ki te AROHA me te Tuakiri hei tūāpapa mō ō mātou whakaaro me ā mātou mahi katoa."*

I tāutungia ko te pupuri a ētahi he tūāhua kawa i waenga i a rātou, he aukati i te whakatinana o te kaupapa. *"Ahakoa te aha he piki he heke i waenga i tētahi tīma, ā, nā tērā ka puta te tini kare-ā-roto me ngā ariā. I ngā wā ka mahi ngātahi ko te hua ka puta he whakamīharo. Ko te hua ka puta i te tangata, e hāngai ana ki te āhei o aua tāngata ki te arotahi ki te whāingaroa, kia wātea ngā tamariki i ngā here, mā ngā tikanga-ā-iwi (kaupapa o Ranginui) me te tāutu i te haepapa KAUA ko te tuku hē, ka hikina tahi mō tērā kua whakaarohia he tukinga rānei he aukatinga rānei. Me whakamahara anō i a tātou kia angitū te kaupapa nei me hiki tātou katoa i te haepapa me pūmau ki te rapu rongoā whakatau raru, kaua ko te rapu putanga i ngā tuku hē. He whai mātāpono pū, a Poutiria te Aroha."*

He mea nunui kia haere tonu ngā whakangungu. *"I tō mātou hokinga nō muri mai i te whakangungu o te Poutūterangi i rongo mātou i te tūhonohono me te mōhio he aha ā mātou mahi… i te kuhunga ki te mahi ka tere kitea mō te whakaū i te ako me haere tonu te whakangūngū. Me whanake anō te māramatanga ki te tūāpapa o te A.R.O.H.A, me mōhio hoki te katoa o te tīma me ngā mātua."*

I kitea he paku noa iho te 'rongo' i te mārama o te kaupapa me te mea kāore i tata atu, i tawhiti rawa kē, ki tērā māramatanga e pirangi ana ngā kaiako*. "Kua tīmata mātou – kua pihi mai te hīnatore, kua ngākaunui, kua ngaro, kua rangirua hoki kua manako anō i te wā kotahi. Me whakangungu anō, me pūmau te tautoko i a mātou e whakatinana ana i tēnei kaupapa – Naiānei- ME TE NGĀKAU MANAHAU!"*

Te Rōpū Aroha ki te Reo: Poutiria te Aroha 2013

Prior to 2013

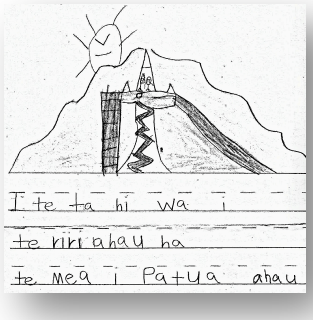
Kaiako from Te Rōpū Aroha ki te Reo (the Reo Māori immersion unit at Raglan Area School) have been engaging with the kaupapa of Poutiria te Aroha for several years. This began with two kaiako (including the Assistant Principal who is senior teacher in the Rōpū) attending workshops held at the marae in 2010. Both of these kaiako returned to subsequent workshops to deepen their understanding of the kaupapa. Ruth and the team from Te Mauri Tau have also attended many kaiako planning hui to engage with the kaiako team, and to talk through situations and approaches to applying this kaupapa in a school context.

The story of 2013

The year 2013 saw a temporary change in staffing at Te Rōpū Aroha ki te Reo (TRAKTR), with a new kaiako taking up the Assistant Principal leadership role for one year. The kaupapa also attracted her interest as a possible way to build a more positive culture among the students. As a result, the whole Rōpū adopted Poutiria te Aroha as a focus for their curriculum in Term 3. The kaupapa also featured in the review of the TRAKTR strategic plan.

Ruth was able to attend one hui with all of the kaiako at the beginning of Term 3, before kapa haka activity drew some staff away during scheduled hui times. Ruth then continued to meet with available kaiako, to reflect on the work as it progressed over the first part of the term (seven hui altogether). During Term 3, Katarina Mataira from Te Mauri Tau made visits to one classroom to observe how the kaupapa of Poutiria te Aroha was being implemented.

As part of the Term 3 work, all classrooms in TRAKTR did work on developing reo to be able to talk about feelings. The aim was to build students' emotional vocabulary and teachers' range of strategies to foster emotional literacy. Parents and visitors noticed the new vocabulary being used and written up in each of the classrooms. The kaiako also wanted tamariki to develop more constructive interactions with each other, and strategies to settle differences.



One teacher in particular has embraced this kaupapa and developed it through her classroom practice over the course of several years. She furthered her understanding of Poutiria te Aroha this year by attending a weekend workshop held about the kaupapa, in Te Reo Māori. She then used her workshop notebook from this wānanga to inform her classroom work in Term 3, and taught the tamariki a waiata composed at the wānanga about the kaupapa of Poutiria te Aroha.

This kaiako worked closely with Ruth to expand her repertoire of teaching strategies for the learning objectives she set for Term 3. In her classroom, she had already made extensive use of cards with faces showing different emotions to talk with the tamariki about feelings. Ruth recommended she also use 'persona dolls'; these dolls were given names, and then discussion was had about their feelings and needs in certain situations.

As another way for children to have a voice, the kaiako made a box where tamariki could post their thoughts during the week, with these being read out on Fridays.

All of the Rōpū staff also attended a session organised for Ruth to talk with teachers at a nearby school in Te Uku. The classroom experience that was shared by Rōpū staff in this forum was particularly valued by the teachers at that school. (See box below for some observations of the work done in one classroom, Meremere Tūahiahi.)

Classroom practice implemented in Meremere Tūahiahi
The following is drawn from observations made of the classroom practice of one kaiako, and journal notes she made during Term 3, 2013. (Children's names have been changed).
For an English translation of this observation record, please see Appendix 4.

NGĀ KARE Ā-ROTO
Whāinga: Whakaako, whakaoho, whakawaiwai reo o te ngākau.

Ka nohotahi ngā tamariki o Meremere Tūahiahi. Ka whakaatu te kaiako i tētahi whakaahua o te tamaiti e pōuri ana.
KAIAKO: *"Kei te pēhea te tama nei?"*
TAMAITI: *"Kei te pōuri ia."*
KAIAKO: *"Ko wai ka whakaae?"* [Ka tū te ringa o te katoa].
KAIAKO: *"Nā te aha koe i mōhio ai?"*
TAMAITI: *"Nā te mea kei te pērā tōna waha."* [Mā te matimati ka whakaatu te āhua o te waha o te tamaiti.]

Ka tukuna ngā tamariki ki te mahi takitoru, ki te whakawhitiwhiti kōrero mō tētahi wā i te pōuri rātou. Nā wai rā ka hoki ki te rōpū kotahi, kia kōrero ia tokotoru i o rātou whakaaro.

Katahi ka mahi tuhituhi, ka tuhi kōrero ia tamaiti mō tētahi wā e pōuri ana ia. Ko ngā pātai ārahi: I aha? Ko wai? I whea? He aha? I aha hei rongoā?

[HE RĀ ANŌ]
Ko te pukapuka pānui i tēnei rā, ko: *Kei te pēhea koe?* Ka tīmata te kaiako ki te patapātai ki ngā tamariki. Kei te pēhea KOE?

KAIAKO: *"Kei te pēhea koe Matiu?"*
TAMAITI: *"Kei te harikoa ahau."*
KAIAKO: *"Nā te aha?"*
TAMAITI: *"Nā te hikoi ki roto i te ua."*

KAIAKO: *"Kei te pēhea koe Atawhai?"*
TAMAITI: *"Kei te harikoa ahau."*
KAIAKO: *"Nā te aha?"*
TAMAITI: *"Nā te mea ka haere ahau ki te kāinga o taku Nana mo taku huritau."*

KAIAKO: *"Kei te pēhea koe Te Uira?"*
TAMAITI: *"Kei te mataku ahau."*
KAIAKO: *"Aue, kei te mataku koe?"* (Ka huri ki te katoa.)

KAIAKO: *"Tēnā koa, me toro o tātou ringaringa ki te pupuri i te mataku o Te Uira. Me aha tātou inā pā mai te mataku?"*
TAMAITI: (Ka whakautua e tēnā, e tēnā o ngā tamariki, i tōna ake rautaki whakatau i a ia inā pā mai te mataku ki a ia.)

Ka pānui tonu te kaiako. Ko te tino pātai ki ngā tamariki, mō ia kare-ā-roto: *"Kei whea tēnei i roto i tō tinana? Kei whea? Kei whea?"* Me te mirimiri, torotoro i ōna waewae, i ōna ringaringa, i a ia e patapātai ana. *"Kei whea? Kei whea?"*

[HE RĀ ANŌ]
Ka pānui pukapuka te kaiako, ā, ka kōrerotia ngā kare ā-roto. Ka whakaari mai te kaiako i te āhua o ia kare ā-roto. Ko te pukapuka, ko *Te Tarakihana Pakupaku*.

KAIAKO: *"Kei te pēhea a Tarakihana i tēnei wā?"*
TAMARIKI: *"Kei te pōuri ia."*
KAIAKO: *"He aha ai?"*
TAMAITI: *"Kāore ōna hoa."*
KAIAKO: *"Titiro mai ki tēnei tangata – kei te hōhā ia! He aha ai?"*
TAMARIKI: *"Mokemoke mō tōna kāinga?" "Kāore ōna hoa."*
KAIAKO: *"Tērā pea kua hōhā te tangata hoko waka, nā te mea ka hokona atu a Tarakihana ki tētahi, nā wai kua hoki mai. Ka hokona atu anō, nā wai kua hoki mai anō. Ka hokona atu anō, kua hoki tonu mai ki te papa hoko waka. Kua hōhā te tangata!"*

Ka pānui tonu te pukapuka. He tangata ka tau atu ki te papa hoko waka. Ko ia ka ohorere. Kātahi ka pūkana mai ngā karu a te kaiako, me he *ohorere* a ia. He whakatauira anō taua āhua.

TE WHAKATAU I TE TAMAITI
Kua puta tētahi tamaiti, ko Kahu, ki waho. Ko te āhua nei, e raru ana ia.

Ka puta te kaiako. Kōrerorero te kaiako ki a Kahu. Ka kuhu mai te kaiako, ka noho a Kahu ki waho i te akomanga, huri atu ki te whawhati tipu. Ka whakataha mai a Waipōuri [tamaiti nō tētahi atu akomanga], ka kōrerorero ki a Kahu, ka haere. Ka puta anō te kaiako, ka kuhu mai a ia ki te akomanga, kātahi ka whai mai a Kahu ki roto, ka haere ki te kaiako. *"Ka tikina e au ngā kāri Pūkeko*."*

Ka noho te tamaiti i te papa ki mua i te kaiako, e tūpere ana ōna ngutu, tūpou te mahunga, ngā pokohiwi taumaha me tōna kanohi e āraitia ana ki te pōuri.

Ka whakatakotohia he kāri e te kaiako. He kāri whakaatuatu i ngā momo kare ā-roto, i ngā momo mahi e pā mai ana, ko tōna hua ko te pōuri, ko te harikoa rānei. Ka kōrerohia…ka patapātaihia…. ka piupiu te mahunga o Kahu, ae/kao, ae/kao, kao, kao, ae, kao…. ko tā tōna whakaaro i tika ai, i kore tika ai rānei. Nā wai, e iwa ngā kāri e takoto ana ki mua i te aroaro o te tamaiti.

Me te tīmata mai o te hiki o tōna ngākau kua hikina ōna pokohiwi, kua ngāwari kua pōike tōna ngutu ki runga. E kōrero tonu ana te kaiako, ka whakarongo te tamaiti me te piu o tōna mahunga; AE! Te katoa o tōna tinana e mea ana, *"Ae": ōna karu, ōna pokohiwi, tōna kanohi, ka kī atu, "Ae!"* Hei reira ka kitea ko te piata mai anō o ōna karu, anō nei ko te mura mai anō o tōna mauri.

Ka whai te kaiako i tāna rautaki mō te tamaiti nei. Ka tono atu ki tētahi tamaiti kia noho a Kahu ki tōna taha. Mai i te wā o te kōhanga reo ka mōhio rāua ki a rāua. Māna a Kahu e tiaki, e atawhai.

* Feelings cards: Percy the Pukeko, from Family Works, Presbyterian Support Northern.

Reflections

This story is drawn from kaiako curriculum planning and documentation, discussion during meetings with Ruth and debrief hui notes from throughout the year. It also includes end-of-year reflection comments made at a hui of the kaiako of Te Rōpū Aroha ki te Reo (TRAKTR), together with input from an in-depth interview with one kaiako.

All four of the kaiako of TRAKTR had done work through the Term 3 focus on Poutiria te Aroha, and all said it had been useful and enjoyable, with benefits for the tamariki. They had worked on raising emotional literacy, developing the capacity to give empathy, and strategies to 'whakatau raruraru', or deal with difficulties arising with and between tamariki. They looked for ways that their practice could acknowledge the basic needs (oranga) of the tamariki, and reflect Te Tuakiri o te Tangata.

At an end of year hui, each kaiako was asked for feedback on their experience.

"Loved it, having a full term committed to the kaupapa, freedom to commit the energy and time to it. I would love to do it again and go to a deeper level – watching the kids' reo grow and now see they have proficiency with that reo, to whakatau raru themselves. It's about strategy acquisition and my job is to help them find strategies to fix their own raru, not to fix it myself. The oranga are very basic, innate, human; we all have these needs – it's powerful to be explicit about them and acknowledge them."

"Have made use of the 'OFNEEDS' questions to whakatika raruraru in Terms 1-3. Trying to figure out: 'He aha te hiahia kei muri i te kanohi?' Making sure tamariki know how to empathise, to articulate their kare ā-roto and those of others. Rautaki whakatau raruraru, rautaki whakanui. Can't encompass everything of the Tuakiri - kawea the katoa - but can do a little bit. Empathy – Katarina confirmed that was central. So there's my angle."

Three of the four kaiako said they still needed further ideas on how to extend their classroom practice in this kaupapa.

"I like the kaupapa, but I still don't know how to do it. I used the feelings cards with the faces on them; the tamariki see the faces on the cards and it's easier to get them to start talking – but where to next?"

"Tamariki got stuff out of it; I am still green trying to facilitate it."

One kaiako was looking for more support resources: *"Ko ngā uauatanga, ko ngā rauemi, ngā ngohe, atu i te kōrero." Another kaiako was looking for a common vocabulary: "Kupu – needed some of these words for the feelings... I asked my Koro for some words. Then I found another kaiako was using other ones. It would be good to have one universal set to teach."*

There was a request for support around teacher planning and reflection: *"What would a Poutiria te Aroha kaiako diary look like? The strategies you used – what would that be like – is there a tauira, an example of what it would need to have in it? Without going too deep into the tuakiri, what would be the main things you would want a kaiako to do?"*

In one instance, a kaiako had worked to build the emotional intelligence of a particular student but had found there was little buy-in from the child's whānau.

One kaiako still struggled with the challenge of taking the time to follow the process through. *"To know how to effectively use it in the akomanga without having to take time out of teaching, or remove tamariki from the room."*

A list of *"Needs as an NVP facilitator"* made by this kaiako, with key needs asterisked, reads:

- Ideas to shorten process – practice
- Strategies to deal with too many needs *
- Tuakiritanga model
- More kupu – disappointment, acceptance - whakaiti, ohorere, mataku
- Strategies to deal with time frame*
- Is there a shortcut? (once you become proficient)
- Open class forum sharing kare ā-roto? What does that look like? (Wānanga)*
- Practical ideas
- Examples of celebrating with students (forced whakamihi)*

For the kaiako embracing this kaupapa most strongly, sometimes there was a sense of isolation: *"It's difficult because it's often quite lonely – going deep with the kids and not being able to talk to colleagues about it – being passionate about it and not being able to talk through it. It's quite a spiritual kaupapa – it can be quite lonesome."*

Kaiako were also clearly thinking about application to their own parenting practice. At one hui with Ruth, a discussion arose about whether implementing this kaupapa, with its focus on meeting the child's needs, was inconsistent with upholding tikanga within the home (see dialogue in box).

Reflection on the question – what happens when family values mean there's no choice?

KAIAKO: *"In my household it's expected that we karakia when we wake up, before a kai. That might not be what the tamariki want to do."*

RUTH: *"It's an important practice in your whānau. For the newborn, the language and tone is being wired into their brain as an expectation. Hold the baby as you karakia, so it feels the vibration of your body when you do it."*

KAIAKO: *"They don't have a choice. How does that work with this kaupapa?"*

RUTH: *"Right, sometimes there isn't a choice; it's an important family value. But you can still give empathy. 'I hear you, you really would like to play right now, it's not going to work, now is the time for karakia – shall we write a note on your toys to say 'I'll be back' – leave it and come to karakia…'"*

KAIAKO: *"If there is a family routine that is expected, that you as a parent have decided, you can't just change that to suit what the tamariki want to do."*

RUTH: *"Absolutely – but if you get into that other tone you lose the spiritual nature of*

what you are about to do."

KAIAKO: *"I am just not sure about trying to structure this around how we already run things."*

RUTH: *"There's no reason to give up those family values – the piece I am offering here is the voice of empathy. It builds the strength of your whānau. If they are watching a programme that they really value, and you turn it off, you are bound to get a protest. If you know you will have to interrupt the programme, then say at the beginning 'you can watch 15 minutes of this', and then remind them, 'this is the last 5 minutes before dinner' – so we are not just throwing things at them and expecting them to come quietly. It's not a question of giving up your family values and practices. It's about how we hold those expectations and think about them."*

At the end of the year, the kaiako of the classroom Meremere Tūahiahi recalled the foundational work that had been done to explore feelings and raise emotional literacy. "*We were able to explore emotions like sadness, to explore when they've experienced sadness and all the reasons why. I heard a lot about when their voice was not being heard, or when they have not been successful in securing a heartfelt desire. We looked at anger – riri – and again they were able to articulate a time when they experienced it and why they felt that way. We explored whakaiti as a result of a playground incident, and talked about times when someone put you down and made you feel bad with their words or their ringa or their waewae. A lot of tamariki were able to articulate their thoughts and most shared they felt ashamed or whakamā. Then we went on to look at safety – haumaru, and what helps us feel safe - safe from someone being mean to me, safe from someone being cheeky to me, safe from someone hurting my heart. Also, how to give yourself empathy, what you can do to make yourself feel better. We looked at all these strategies to meet needs: rangatiratanga, whakaae, whakamihi, tūhonohono. We practised how to go about doing these things. We talked about when these needs are not met, that is when the raru can arise, and what to do then - ka pēhea tēnei raru e tau ai?"*

She reflected on the difference that her classroom work had made for her children. *"I think their awareness of their own selves was heightened, though maybe not of others. These are strategies to live life, and for some of them there is a big hole to fill. They are looking at strategies for working together, how to get along, even simple things like who gets to start the game, and who gets computer time. We have worked out they can make their own rosters, and they have ownership over that because they have been part of the process. We did an exercise where they had to work in pairs to colour in a picture together, but before they started they had to both agree on how it would be coloured. We talked about how they might work it out, if they didn't agree. Only one of them couldn't manage it, he drew a line down the middle of the page – and even then he wanted to cross over the line into the other side."*

The value of the work was confirmed by the experience of how the tamariki could come together to support one child through a sad time. *"The boy's Mum and Dad were separating. We sat in a circle and had the cards out, and I asked him if it was OK to talk. We talked about how much he loves his Dad, how his Dad was going away to make money, that his Dad was going far away to the South Island, and now he's really sad because he can't change that. I asked everyone to be aware of that and take care of him. And the kids did*

take care of him; they asked 'Do you want to have lunch with me?' We checked every day – 'I'm still feeling really sad'. And I could say 'We can hold that, it's OK to be sad'. We talked about who we really love and how it feels when they go away. Where we feel it – in our throat – how does that go away? Does it ever? Where does it come from? We did massage while we talked about sadness, rubbing our own feet with cream, we filled our lungs up with fresh air. One girl whose Dad also lived away said 'Maybe why he's really sad is because he really wants his Dad to be home with him.' So you can see the magic of the programme when the kids are empathising, and when we saw that little boy come through the other side. It took ten days for that hurting part to lift a little."

This kaiako organised her classroom practice so that she could come back to deal with troubled students after she had set learning tasks for the other tamariki. *"You can't always deal with it in the moment, but you can come back to it. Bring them over, get the cards out... they never say 'oh, nah, not the cards'..."*

Seeking children's cooperation now rests on helping them understand the teacher's need, rather than more coercive strategies. *"When there isn't control through points, rewards, or punishing, you have to talk things through. I say 'I was really sad because I really wanted to talk to you; you were talking when Whāea was asking you to listen and then I have to tell you again and that's maumau, it's wasting time... sometimes Whāea needs you to hear so you can know what to do; after you can have time to do your thing and talk to your friends."*

The kaiako has identified how different children regulate, or calm themselves, and this has been built into their individual learning plans e.g. some children like to read into a dictaphone, some to work with kneading and shaping plasticine, others need to be outside moving around. *"Once I recognised one boy was an oral regulator, then I didn't worry about it anymore – I let him go round going 'Nah, Nah, Nah' – as long as the other kids weren't bothered. It's OK, you can 'nah' as long as you like."*

Still the work could be exhausting and the need for a little respite was acknowledged. *"You get tired, you default to old patterns - you just need a rest sometimes."* Self-care was seen as an important part of the overall programme, so that the teacher could be in a good space to model the kaupapa to the tamariki, for their ongoing learning.

Part IV: Towards 2014 – Conclusions and future direction

In conclusion, we celebrate the significant progress made in 2013 and in particular some of our stand-out highlights:

- Development of a powerful delivery methodology and content using the expertise of our core team to deliver meaningful training - successfully communicating the kaupapa, empowering people with strategies, and equipping them with Te Reo Māori vocabulary, karakia and waiata
- A trained and mentored facilitator now confidently running regular meetings of the men's group
- The delivery of our first youth programme, enabled through funding from Te Punanga Haumaru and partnerships with Raglan Area School and Hau te Rangi youth centre, and conducted by a capable and talented team of young facilitators under the leadership of Brian Joseph
- A fresh suite of focus topics and a sound support group process modelled by Ruth Beaglehole
- Extension of our delivery into new regions, with strengthened relationships and expanded networks of contacts
- A solid infrastructure in place to support all of our delivery and networking.

The focus for 2014 is also established:

- Running a 'Train the Trainer' course is the key priority, growing a cohort of 12 – 14 trained parent educators here in New Zealand so that we are not reliant on a small team and we can expand our delivery capacity
    - Exploring options for an introductory weekend or a 10-week nonviolent parenting course, offering an opportunity for potential Train the Trainer participants to be introduced to the kaupapa first
- Continuing to grow the kaupapa from grass-roots up, with a relationship-based approach that starts at whānau level – expressed in one debrief as: "Walk towards some open doors, continue to ease some open, and find doorways to people huddled in corners"
- Supporting and strengthening the Men's Group/Te Rōpū Tāne work in our community
- Continuing programme development, including training to introduce and grow understanding of the kaupapa of Poutiria te Aroha
    - Develop a Level Two for Te Reo o te Ngākau: resourcing and supporting whānau developing the awareness and practice of Poutiria te Aroha
    - Re-offer Level One Poutiria te Aroha wānanga kaupapa (on request) and explore material for Level Two (possibly trialling this with kaiako at the local kōhanga reo)
- Nurturing the whole-community model we have been creating in Whaingaroa
    - Seeing the health and well-being of our community through the lens of the tuakiri – its mauri, its mana, leadership, connection, creativity - What does it mean to hold the tuakiri of a community?
    - Continued learning and support, extending our networks to others e.g. grandparents, deaf community
    - Continued work with educators and service providers (schools/ kura, kōhanga, health professionals).

We also need to keep working on strategies that will put us on a firm footing to sustain the programme into the future. Opportunities we are exploring are:

- Working with strategist for collective impact Pat Bowie while she is in New Zealand – consider our role in collective impact strategy and whole-community capacity-building founded in empathy
- Developing our relationship with Te Ataarangi Education Trust to seek opportunities to work together to reach Māori whānau and communities across the country
- Exploring options to form a relationship with SKIP parenting programme
- Ongoing iwi networking and delivery through marae and regional/ iwi-based networks
- Pursuing through the Ministry of Social Development a capacity-building pathway for the organisation to enable an expanded vision of delivery.

He karanga ki ngā poutiriao o te motu; "Kia poupoua, kia tiritiria te aroha ki roto ki te whānau."

Appendices

Appendix 1. Concept and background to Te Reo o te Rangatahi youth programme

The following text was submitted to Te Punanga Haumaru Fund as background to the proposal to run a youth programme as part of our nonviolent parenting/ Poutiria te Aroha activity in 2013.

Anti-bias youth workshops

There is no question that bullying is a major issue in New Zealand. The discussion about how to make "mean kids" stop hurting "weak kids" – and what to do about it – has been going on for ages. There are books, songs and foundations dedicated to eradicating bullying, and the strategies to make it happen seem to largely hinge on reporting the bad guys, advocating for the victims, and standing up to violence.

There's no shortage of suggestions about what adults and kids can do to strengthen rules, turn in and punish "perpetrators," and many other efforts to stop bullying by making the environment unfriendly to those who might cause pain to others.

However, in our desperation to address the violence that is occurring, we don't always address the root causes. This two-part workshop (based in part on the ITC (It Takes a Community) curriculum from Echo Parenting & Education and the Los Angeles County Department of Mental Health) aims to identify some of the causes of bullying and help students to develop strategies, not only to cope with the pain of bullying, but to begin to develop social groups that care for even its "weakest" members.

Anti-bullying work is based on addressing our own biases and developing empathy for others. The activities in this course are designed to allow students to reflect on their own experiences being "different" than others in a group, and their experiences being "the same." When students can connect their own experiences with those of their peers, they are less likely to engage in bullying.

We'll also be empowering students to interrupt bias, bigotry and hate speech when they hear it. Asking simple questions in response to hurtful remarks, understanding the history of some words, and backing each other up when speaking up against hurtful words and actions are all part of developing supportive communities.

Lastly, we'll invite students to offer their feedback about ways in which adults and kids in their communities participate in the cycle of bullying. There will likely be suggestions for how schools and families can help make our youth feel safer. Teachers and adult staff will be invited to listen and learn.

The workshop will be conducted separately for each age group. Each group will meet two times, for a half a day session each time. In advance of those two meetings, a group of "youth leaders" will be convened from each participating school. These young people will have a full day training to prepare for the larger group sessions. A possible outcome of the workshop will be to keep an ongoing group of anti-bias, anti-bullying youth advocates active at each school site. Adult mentors will be made available to support the youth in their ongoing anti-bias activities.

Roots of Bullying

1. The so-called "mean kids" who hurt their peers are often very afraid. A recent study from the University of California[3] discovered that "status increases aggression." In other words, as kids "moved up the school popularity chain" they bullied more. Fear of losing power and popularity is a real motivator.

2. Many children feel unsafe at school and at home. It's not just the "victims" of bullies, it's also the bullies themselves. People who feel insecure and anxious often look for a way to assert their power. Finding someone who is different – ethnic differences, kids with special needs, effeminate boys, masculine girls, etc. – and treating them with cruelty can be an attempt to emphasise the "sameness" of the "perpetrator," helping them to feel more secure.

3.Where have they learned all of this? It's quite tempting to suggest that kids are developing cutthroat tactics because they are adapting to an unsafe environment at school. But what are they learning at home? It isn't just child abuse that teaches lessons about how to use power to hurt. In our society, shame – making someone feel bad about themselves – is also a very common parenting tool to control kids. Comparisons with siblings or other kids, mocking age and ability, making kids feel stupid or inferior… these are normal ways of parenting, and many children hear shaming and humiliating messages all day long. Most parents also use various punishments to try to control their children's behaviour. The logic seems to be that the child will "learn a lesson" if the parent punishes them. If you don't obey a parent's demands, they'll hit or yell. They'll take away precious things. They'll give time-outs. They'll do mean things, things you don't like. It's pointless to fight back, they'll just escalate and make the punishment worse. Doesn't that sound a little bit like what some students endure at the hands of bullies?

Adults are responsible for passing along values like kindness and compassion to young people, yet we don't treat children with unconditional kindness. We're responsible for teaching skills like empathy and emotional intelligence, yet we haven't committed ourselves to developing those skills ourselves. To really address bullying, we need to fundamentally change the way we see children, and begin to truly treat them with the respect that all people deserve.

[3] Robert Faris and Diane Felmlee. 2011. *Status Struggles: Network Centrality and Gender Segregation in Same- and Cross-Gender Aggression* American Sociological Review Vol 76 No 1 pp48-73.

Appendix 2. The Los Angeles experience 2012-2013 – Wheturangi Tepania

These are the reflections of Wheturangi Tepania, who travelled to Los Angeles to attend the 'Train the Trainer' course held there in non-violent parenting. He and his family (partner and two young children) stayed there for three months. They stayed in a unit attached to the house where one of the trainers, Brian Joseph, lives with his family. Their children attended the pre-school founded on nonviolence, the 'Peace School'.

WHĀNAU

The main reason for going to LA was to learn the philosophy of nonviolent parenting (NVP) in a deeper way, to experience first-hand what the practice looks like and to apply it in my own family. I knew that the environment would play a significant role in nurturing this new learning and taking my whānau was key to developing this understanding further. At times it was very difficult to put into practice the strategies that I was learning, especially since I didn't realise that I would be going through huge emotional, physical and psychological changes, which I needed to address first. At times I felt hopeless because it seemed that I was regressing from the vision that I had set for my family. This vision was to create deeper connections with my partner of 9 years, my 4 year old son and 23 month old daughter.

My whānau and I spent a lot of time visiting many tourist attractions, which included the science centre, observatory, zoo and the many types of museums and amusement parks suitable for our kids. At first glance this may sound like a fantasy holiday for a family; but beneath the fun and excitement were feelings of anxiety, fear and disconnection. My children would often feel overwhelmed by these new experiences and environments; it took over a month to establish strategies that would enable my whānau to feel safe. My 4-year-old son would express a longing to return home and often spoke of missing his family and friends. Christmas was particularly hard. Furthermore, my whānau arrived in LA with school sores. This and other sicknesses made the day-to-day grind more difficult than usual, especially for my partner who had to cope without me when I was engaging in course related work. These were some of the challenges we faced.

My learning experience of NVP goes beyond the four weekend intensive workshops of the Parent Educators Certification Program (PECP) course. I shadowed Ruth Beaglehole (founder of Echo Parenting and Education) twice a week and saw how she works with all types of child development professionals (Case Managers in departments of Child Support, Child Welfare and Early Care and Education). I observed three different facilitators teach parenting classes using the 10-week NVP curriculum. I have seen the same curriculum tailored to engage young LA fathers (15-22 years old). More importantly I have participated in different NVP support groups, which has strengthened my role as a parent and my practice as a professional (facilitator and teacher).

Other learning that I would like to mention here involves living in a community of like-minded people. A 'culture of care' (based on NVP) has had a profound impact on strengthening my family. Taking my kids to 'Peace School' and observing the 'Joseph' family has been the greatest influence in embedding many practices of nonviolence. The use of language, conflict resolution/repair and regulation are three key areas that I have tried to develop during my stay here. Regulation has been the most challenging. As mentioned before, my personal transition has been an

overwhelming and painful experience. As such, I am undergoing a healing process through therapy, NVP co-parenting and bioenergetics. This process has been a valuable learning experience, and I am grateful for these services as they are not as easily accessible in Raglan. Additionally, the more I understand myself, the more I will be able to help others in a deep and meaningful way. I feel proud that I am seeking this help and have engaged my son in the process. One day I explained to my son…*"Mum is dropping Dad off to see someone about his anger. It's okay to get help for things we don't like about ourselves… and I'm going to keep trying no matter how hard it is… See you in an hour."*

As you can imagine, the success for my whānau is through the connection and communication in our relationships. Through the lens of NVP we understand that behaviour is a strategy to meet a need. Although we (my partner and I) struggle to understand what that need is at times, we know that we have to be curious, conscious and reflective about trying to figure it out. For example, our just-turned 4-year-old son (December 9th) was refusing to get changed in the morning. We had to consider if it was a milestone in his developmental 4-year-old brain and a stronger need for autonomy. We offered him an alternative of taking his day clothes with us until he was ready to get changed, but this only frustrated him further. As such, we created an 'Empathy Book' (personal narrative) to process his big feelings. It allowed him to feel understood about this current dilemma and gave us an opportunity to figure out what was going on. There was a slight difference the next morning. My son didn't have a huge emotional response but it still took a long 2 hours to walk out the door. This was hugely frustrating for my partner and I who were anxious about the day's events i.e. having enough time for doing this, for doing that and incorporating our daughter's sleep time in between. At night my partner and I would reflect on the situation and discuss why this triggered us so much. Through this process we unravelled the back story of our LA journey and the possibility that our son could be missing home. In that moment our son woke to us talking, and our empathy just poured out towards him. Instantly he responded *"I don't feel safe going outside, that's why I don't like getting changed."* We held him, comforted him, apologised and talked through why he felt unsafe. The next morning he got up and got changed without even a hint from us; we were somewhat shocked by it all. Our son felt 'felt' that night, but it wasn't the final solution. We realised many things in our current lives needed to change to accommodate this need and we had to attune to it in its various forms.

Instead of going somewhere different every day, we went to the places he enjoyed, to establish familiarity. My partner and I would always remain visible and had strategies for when we couldn't (i.e. toilet, sister playing in another area, etc). Sometimes we had to develop a solution together in the moment to ensure he felt comfortable with the final decision. After a day's event, we would check in with him about how safe he felt. We realised that sometimes he didn't feel safe even when he said he was 'okay'. This reinforced the complexity and vulnerability of our child's need (or any need for that manner). We did more empathy books to process other events while remaining curious about his need for safety. As the days passed we could see that he felt more comfortable in himself and his new environment. He would tell us that he wasn't scared of this or that anymore; 'code' for feeling safe about a particular thing. His play distance from us increased and his need to regularly check that we were watching had diminished. Even now I am reflecting

on whether my son feels safe or not, and will often measure this off his willingness to get changed in the morning.

This is a long, but successful story of how we were able to identify a need for safety to address a behaviour of not wanting to get dressed in the morning. Writing this story is overwhelming when considering the many needs that we all have, especially the ones of our own. I would (to some degree) resent my children because it seemed that their needs came before mine. It's taking some work to reframe this view and to think of the 'win' (or success) as being in a connected relationship. Going to weekly support groups and parenting classes has been key to this day-to-day NVP practice. I find relief in knowing that all parents struggle with their children (of all ages) in very similar ways. Not only have I learnt a lot from my own and other people's experiences, I understand it's an ongoing life struggle and there is a need for our whānau to stay connected to such support upon our return to Raglan. Through connected communication with community, our whānau will continue to battle through the challenges of life.

I have learnt a lot from the vast literature that we are required to read as part of our PECP training. 'The Whole Brain Child' reminds me that the greatest learning for all family members is in the moments where we are trying to survive i.e. those 'big feeling' moments. It's the ability to be honest about the struggle, to rise through it in a resilient manner and to make the most of the learning opportunities that surround it. Although I fall short in modelling this to my children, I continue to strive for it day to day. It's about being conscious and intentional in my parenting practice; being open minded, curious, resilient, loving, connected and empathetic. These are some of the attributes that I am trying to model, and I cherish the moments when I see small glimpses of these qualities in my children. This is success in our whānau.

TEACHER

Prior to leaving NZ, I could already see the benefits NVP was having in my classroom. I was able to connect with my students in a meaningful way and I could regulate myself in times of stress (which often took the form of being more self-empathetic). So another reason for going to LA included a need to deepen the implementation of NVP into my practice as a Secondary School Teacher. It was also intended that I would facilitate NVP workshops in my workplace upon my return. As such, my goal was to observe teacher training classes and to seek advice on programme development.

Unfortunately, I had little exposure to anything that was specifically teacher related. There is a 2-day workshop for teachers, which is called 'Classroom Management through Connection and Compassion', but I won't be here to observe this. Instead I was able to meet with the facilitator Ariel Wrye to discuss her lesson plans for these upcoming workshops. I provided feedback on her lesson structure, and in return I received a detailed proposal for a teacher curriculum. During our meetings, we also discussed the dominant paradigm of education and the resistance that may arise during these workshops. My feeling of anxiety around teaching this philosophy to other teachers (who are more experienced) overwhelms me. I soon understood that there were ways to diminish this fear I had. One is to be clear with teachers that you are offering an alternative practice, which is through the lens of nonviolence. Another is to always lead with empathy when a

tricky situation arises. In essence, I learnt more from these discussions than reading the curriculum that she had designed. Ariel became my teacher coach and would often model NVP practices through being that 'enlightened witness.'

Another means for seeking advice on my teacher practices was through the professional support group that would meet once a month. I was able to learn from the challenges that PECP facilitators, therapists and teachers were going through, as well as addressing my own concerns. The most important thing I took away from these meetings is that being an 'emotional coach' may be the most important role I play as a teacher. Of course I have a responsibility to being an educator, but it's about finding a way that connects with the child. For my classes this year I imagine myself engaging students with empathy first, offering regulation tools where appropriate (i.e. water supply, deep breaths, squeeze balls, music), beginning classes with a check-in and being open minded and honest about my practice i.e.: *"Wow, that was a boring lesson, what could I have done differently do you suppose?"* or *"That noise level doesn't work for me right now because I'm trying to explain something"* or *"I understand that this work can be tiresome… and it doesn't help that these are the requirements for an Achieved, what do you think I can do to help you?... Don't know? Maybe we can both have a think about it tonight"* or *"You don't feel that you can do that right now... do you need 5 minutes?... okay I'll come back and check in with you later."* These statements offer students a co-operative approach to learning as opposed to the power over *"Do as I say"* relationship. It's about nurturing a student's emotional wellbeing because it is essential to optimal learning. Teachers often ignore when their students are dysregulated and then wonder why they are unable to retain this information. Hence the importance of developing emotional intelligence and how its functioning is key to developing other intelligences (spatial, literal, logical etc).

These are some of the things I will do this year as a teacher practising NVP in my classroom. Although I am faced with the struggle of other dominant practices (rewards, praises, punishments, consequences, etc), I look forward to the day I share this philosophy with the greater teaching community. What that looks like right now is hard to picture. Currently I am thinking that the 'brain and regulation' is a good place to start. It is a tangible piece of information to which everyone can relate, that doesn't overwhelm you with the challenge of change.

TĀNE

Having a consciousness about nonviolence can be overwhelming at times, and often leads to being self-critical and consequently more stressed about parenting. I often feel powerless or hopeless because I struggle to meet the expectations I set myself with regards to my role as a man, a father and partner. My journey to LA was also about getting to the root of all this. Why do I shut down emotionally even when I can speak openly about my life? Why am I afraid of feeling the truth in my life, when I know in my head the trauma of my back story? Why are anger, withdrawing or internalising my only coping strategies? These were the questions that I needed to process as part of my personal healing. I also assume that these questions resonate for a lot of men, and my journey to move through them will be my true success as a facilitator. I hold onto the vision that my experience and struggle will be the place from which I can truly support others. Therefore, It was my intention to seek out resources and services designed to help men (in the

context of family), and to take any learning I received that would help me to initiate a support group for men in Raglan.

Although I was unable to seek out support groups specifically for men, participating in the NVP support groups provided enough experience of what this picture could like in Raglan. It was interesting to see that the ratio of men to women was equal most times, and that they engaged wholeheartedly. I took much comfort in this and have previously discussed the learning that I have received as a result. Additionally, I was also able to observe a facilitator delivering the work of NVP to a group called 'LA Fathers'. The group consisted of about 22 young men aged 18 to 22 years with children aged 2 years and younger. The 'LA Fathers' initiative is a support programme primarily designed to help young men find employment. However, it was pleasing to see that they were willing to provide other support services like NVP.

While observing these weekly classes, I found it interesting to note what parts of the curriculum these young men engaged with and what they didn't. Classes were broken into two sessions to ensure that the information was getting through, and the personal narrative section was avoided due to the fragile state that most of these men were in. Each class began with a check-in, followed by an extensive review of previous workshops and concluded with a check-out. This gave individuals an opportunity to speak, as it was often challenging to get participation at times. Food also played a vital role in establishing a sense of safety, comfort and regulation, so each workshop began with a feed of Subway sandwiches or KFC. I now understand that a lot of nurturing and scaffolding is required when working with young men, and I would extend this to most men who may struggle through this transition of paradigm change.

Most important is the story of my personal healing. In a nutshell, this was achieved through formulating a coherent narrative of my life story. I was given many opportunities to deeply reflect on why I am the way I am, which allowed me to process a whole range of behaviours, feelings, needs and triggers. I expressed these reflections through speaking with a therapist, a co-parenting counsellor, a bioenergetic specialist and writing a comprehensive 10,000 word journal (assignment). This, along with reading many books (particularly 'Parenting from the Inside') has given me a deep awareness about myself. Although self-discovery and healing is an ongoing journey, I do feel empowered by the experience and will continue this upon my return home.

Finally I will conclude by saying that I have a huge desire to establish a men's support group, whose focus is to discuss the trials and tribulations of being a man, partner and father in everyday life. It's about nurturing community and developing a culture of care for men. I personally will benefit from such support and will use every opportunity to build my skills as an NVP facilitator. It's the ability to take everyday challenges that men face and offer support by filtering it through the lens of nonviolence. Although I'm yet to strategise how I will engage the community to increase numbers, my intention is to be proactive. The NVP workshops offered later in the year would be a good place to start. Next is my goal to undertake extensive training in Te Reo Māori. This will not only benefit my own whānau, but will help me to engage in the Māori community i.e. Kōhanga Reo.

Appendix 3. Early Childhood Practice through a Framework of Te Tuakiri o te Tangata

Reflection by Jackie Gillett on a workshop held in Kaitaia, July 2013

Purpose: Implementing the Tuakiri in everyday practices within our centre.

My goal: Was to make connections with others who would like to use the Tuakiri as the base of our everyday curriculum and practice; AND

To learn how to view our everyday practice through the framework of the Tuakiri and combining it with the curriculum of Te Whāriki.

My findings: We went through the nine sections of the Tuakiri briefly to rejog our memory. Then we brainstormed ideas about practices that care for or honour this part of the Tuakiri.

Mauri: Is the life force that every child brings to us everyday and what their whānau and tūpuna have given to this child. We hold this in our grasp and protect it and add to it. We need to honour this ***mauri***, by honouring the child as a whole being and all the qualities they bring with them.

*Some examples of how to whakamana, whakahonore i te **mauri** o te tamaiti:*

- By greeting every tamaiti every morning with a hug, a handshake or a wave. Take note of what the tamaiti likes.
- By 'checking in' with each tamaiti for the duration of the day - so they feel felt, so they feel cared for.
- By honouring things that are important in their world. Honouring Te Reo Māori will also add to their ***mauri***, and they too will give ***mauri*** to Te Reo Māori.

Mana: This is giving the right to the child, to be who they are. Kia tū maia te tamaiti ia rā, kia pupuri i tōna ake Rangatiratanga. To have choices, to not force independence on our tamariki and honour the time they want and need to depend on us. It is their dignity of needs. Giving the child the ***mana*** to be who they are through their pepeha, whakapapa me ōna tūpuna.

Some examples of how to whakamana, whakahonore i te mana o te Tamaiti:

- Whoatu ngā kōwhiringa ki te tamaiti. Give options to the child and let the child decide if they want go outside, if they are hungry at wā kai and if they want to wear shoes – or not.
- By providing opportunities for the child to be independent or dependent on you. Honour this time!
- By honouring each child's whakapapa; takiwā, pepeha, whānau, whānau whānui, taiao.

Tapu: Intrinsic sacredness. What is it that the child holds sacred? We feel when ***tapu*** is invited. He ***tapu*** tō ngā mea katoa. He mana tō ngā mea katoa. He ***tapu*** te ingoa o te tamaiti. He ***tapu*** te mauri, te mana me te ***tuakiri*** o te tamaiti.

Some examples of how to whakamana, whakahonore i te tapu o te tamaiti.

- Using their name. It is something they own, it can be changed but it was given to them for a reason, from their parents' whānau whānui. It could also be a name from their whakapapa.
- Role model karakia, when and where appropriate.
- Role model how to be in wāhi tapu.
- Involve tamariki in wā ***tapu***; i ngā mea tapu, arā te upoko, tinana, hinengaro, wairua me te Tuakiri o ia tangata.
- Their whakaaro are also ***tapu.*** Try not to put judgment on their whakaaro/mahi.

Iho Matua: Is all about connections. Our connections with Io Matua Kore, our Māmā and Pāpā. The people who care for us, our world around us, our taiao, Ranginui rāua ko Papatūānuku me ā rāua tamariki. Making sure our actions are maintaining our hononga with each tamaiti. If not how can I/we improve on this? Maintain the connection of the tamaiti to whatever/ whomever and whenever. If it was a physical structure I imagine it to be like the umbilical cord.

Some examples of how to whakamana, whakahonore i te iho matua o te tamaiti:

- Ask ourselves: Is what I'm doing maintaining my connection with the tamaiti? Tamaiti ki taiao, tamaiti ki ōna mātua.
- We do this by greeting Ranginui, Papatūānuku, Tangaroa, Tama-nui-te-rā, Pūkeko and Grandpa.
- Greeting each child in the morning and at wā karakia and each other (kaimahi).
- Wā kai- Connecting with tamariki while they eat so we recognise when they are full or hiakai tonu.
- Acknowledge the feeling of missing Māmā, Pāpā, Nanī or Koro. Give the feeling a name.
- Are we maintaining connection at nappy change time? Or do we just change the nappy? I liken it to sweeping the floor; we don't connect with the floor we just sweep it.

Ngākau: Ko tēnei te kuaha, te matapihi ki te wairua o te tamaiti. Te tatau ki te Ao Whānui. ***ngākau*** is a place of learning and healing. It's also about regulation. ***ngākau*** brings us back to our centre. Seeing anger through ***ngākau***, as fear and hurt. Tirohia ki tō ***ngākau*** i te tuatahi, mēnā he raruraru. We are emotional coaches. We help tamariki through hard times and good times. Build our own kete kupu of ngā kare ā-roto, to help build their kete kupu of ngā kare ā-roto.

Some examples of how to whakamana, whakahonore i te ngākau o te tamaiti:

- When anger is present in the child – find out what the hurt or fear is for the child. Work through this to the best of your capabilities.
- Ways to help the child to regulate;
    - Hug the child. Let them know that you are here to help with arms wide open.

- Rock with the child. (We need a rocking chair).
- Sing to the child to calm the child.
- Write an empathy book with or for the child – use the child's name, NAME the feeling.

- Only after the child is centred can you talk with them about their feelings. Let me help you in your heart.

Whatumanawa: He mauri moe tēnei. It is always sleeping till something wakes it up. Everything the child sees, hears and does is from the ***whatumanawa***. It is the deep-seated memory. All memory of feelings is stored here. This is why celebrating experiences is important. This is also why we need to name feelings, when you're sad – recognising sadness, feel felt, feel heard. We cannot filter what goes in the ***whatumanawa***, as I liken it to a sponge, always absorbing experiences. It has begun to form when the child is conceived and the whole time the tamaiti is in the womb. It is very much historical and some is generational. 'The smell of fresh cut fire wood by a male, reminds me so much of my father'. It can be a smell, a colour, a word or an action that awakens a memory from our ***whatumanawa.***

Some examples of how to whakamana, whakahonore i te whatumanawa o te tamaiti:

- Creating good experiences for each tamaiti.
- When an experience is bad we need to give it a name, in the long run it will create children who care.
- Big celebrations also become a part of the child's ***whatumanawa***. For example Matariki, birthdays, first pōwhiri into Kōhanga and first pōwhiri to kura.
- Making sure we hear our tamariki. So they feel felt – so they feel heard.

Pūmanawa: Is the inherent talent. He mauri moe. It is always sleeping and needs to be woken up. Ngā ahuatanga o ngā mātua, o ngā tūpuna, o ngā atua hoki. We as educators need to connect with whānau of the tamariki to find out more about them to wake up their inherent talent. Same as the ***whatumanawa***, it could be woken up by a smell, a colour, a word or an action. He mea kei roto i a tātou, ME WHAKANUI.

Some examples of how to whakamana, whakahonore i te pūmanawa o te tamaiti:

- We see through the child's play what is occurring in their life, what is significant for the child right now. This is why the emergent curriculum is so wonderful. It allows us as educators to change and adapt what we are doing, feeling and learning in an instant.
- When we talk with parents and whānau we get an idea of what is happening in the life of the whānau; whether it be a new baby, rugby, hunting and fishing.
- It also helps to know what kind of background the child comes from. Hunting, fishing, sports, city life or lots of travelling.
- I suggest we have a pouaka where whānau can write down what is significant in their lives right now, with the date on it and everyday check it. Sometimes we may not be able to connect with parents in the mornings or afternoons as much as we like to, because of various reasons.

Hinengaro: He mauri oho tēnei. Brain development. Everything is wired into the brain. Like the ***whatumanawa,*** the ***hinengaro*** absorbs everything and makes connections within the ***tuakiri.*** We as educators hold each child's ***hinengaro*** in our hands; we must hold it with care. We are brain sculptors. Me tūhono mātou ia rā ki te ***hinengaro*** o ngā tamariki. We have to see and hear empathy to develop (in higher brain). **Mind sight** – to look into the mind of another and have empathy with them.

Some examples of how to whakamana, whakahonore i te hinengaro o te tamaiti:

- We do this by doing all of the above. The ***hinengaro*** is always awake, everything we do shapes what kind of person this child will be when they are older.
- Connect with stories we are reading, "Aue! E pōuri ana te tamaiti nei. Kei te kite au i ōna roimata".
- Write empathy books with and for our tamariki. If not books, draw a picture and give the feelings a name.
- Providing challenges for the tamaiti, and also support for the tamaiti when and where needed.

Puna Waihanga: He mauri oho hoki tēnei. It is always alive in us and we must not stunt its growth. It is the creative force that lives within us. It helps us to picture and draw what the future may look like. It helps us as young children to draw pretty pink horses. It is our imagination! It can take us to places no-one else can.

Some examples of how to whakamana, whakahonore i te puna waihanga o te tamaiti:

- We do this by letting the child speak their mind. There may well be a bunch of lions hiding in that long grass so we have to be careful.
- When the tamaiti is creating a masterpiece, do not put our own judgments on the picture. We ask "he aha tō kōrero mo tō pikitia e hoa?"
- We can influence their creative side with reo, waiata, whakaari, mahi toi me te korikori haere.
- Also allow tamariki to be creative with their kupu. This is more so for children who come from an English speaking background and already have a kete kupu of reo Pākehā. Given the opportunity, time and practice, children will correct themselves and others. He mahi tuakana-teina, teina-tuakana.

In conclusion, I would like to thank Whāea Katarina and Whāea Ruth for this wonderful experience. I would like to thank our Kōhanga for letting me go and supporting me on this massive journey. Although I have not reached my goal right now, this hui laid down more pavement stones towards the big whainga. I made a connection with the lead teacher who has the same vision as me for the Tuakiri, Te Whāriki and our curriculum. I hope I have enlightened all of us a little more than before. I am so grateful to you all for your support!

Ngā mihi, Whāea Jackie

Appendix 4. English translation for classroom observation in Te Rōpū Aroha ki te Reo

Classroom practice implemented in Meremere Tūahiahi – English translation
[Children's names have been changed.]

FEELINGS/EMOTIONAL LITERACY
Aim: Is to teach, awaken, and gain fluency in emotional literacy/heart language.

Children of the classroom Meremere Tūahiahi are sitting down together (at reading time). The teacher is showing them a picture of a sad child.
TEACHER: *"How is this child feeling?*
CHILD: *"He is sad."*
TEACHER: *"Who agrees with that?"* [All the children raise their hands].
TEACHER: *"What makes you think that?"*
TAMAITI: *"Because his mouth looks like that."* [Child makes the shape of a downturned mouth with their finger.]

Children are then placed in groups of three with the task to have a discussion together about a time they have felt sad. After a time the teacher brings them back together and each group shares what they have discussed.

They then individually write a story about a time that their friend was sad, or they were sad. Guiding questions: What happened? Who was there? Where were you? What helped?

[ANOTHER DAY]
This is our reading book today: *How are you feeling?* The teacher begins by asking the children: How are YOU feeling?

TEACHER: *"How are you feeling Matiu?"*
CHILD: *"I'm happy."*
TEACHER: *"Why is that?"*
CHILD: *"Because I walked in the rain."*
TEACHER: *"How are you feeling Atawhai?"*
CHILD: *"I'm happy."*
TEACHER: *"Why is that?"*
CHILD: *"Because I'm going to my Nanny's place for my birthday."*
TEACHER: *"How are you feeling Te Uira?"*
CHILD: *"I'm scared."*
TEACHER: *"Oh, you're scared?"* (Turning to the rest of the class.)
TEACHER: *"Let's all hold our hands together so we can all help hold this being scared feeling that Te Uira has* … teacher demonstrating and children following; hands together cupped with palms facing upwards…. *What can we do when we are scared?"*
[Children each contribute their thoughts and ideas about how they deal with feeling scared.]

The teacher continues reading the book, questioning for each new emotion: *"Where do you feel that feeling in your body? Where? Where?"* Gently rubbing her hands to find the feeling, stretching all the way down the legs, to the arms. Repeating the question*, "Where? Where [do you feel that feeling in your body]?"*

[ANOTHER DAY]
The teacher is reading a book. While she is reading she emphasises the feelings of the characters in the book, and acts out each feeling. The book is: '*Te Tarakihana Pakupaku' [The Little Tractor]*.

TEACHER: *"How is Tarakihana feeling now?"*
CHILD: *"He is sad."*
TEACHER: *"Why?"*
CHILD: *"He's got no friends."*
TEACHER: *"Look at this man – He's fed up! Why?"*
CHILD: *"He's homesick?" "He's got no friends."*
TEACHER: *"Perhaps the car salesman is fed up, because every time he sells Tarakihana, Tarakihana keeps coming back. He sells Tarakihana again, and back he comes. Yet again he sells him, and yet again he comes back to the car sales yard. This man is really fed up!"*

Reading continues. A new man comes to the car sales yard. He is very surprised. The teacher makes a startled face, as if she is also surprised, demonstrating what the feeling of surprise looks like to the children.

Helping child to regulate
Kahu has gone out of the class. It appears that something has upset him.

The teacher follows. The teacher talks with Kahu. The teacher returns, but Kahu remains outside, breaking and snapping branches off the shrubs. Another child [from another classroom] passes close by, speaks to Kahu, and leaves. The teacher goes back outside, and then returns inside; Kahu follows her back inside. *"I will go and get the Pukeko cards*."*

Kahu sits in front of the teacher on the ground, his lip drooping, his head hung down, and his shoulders slumped; his face is overshadowed with sadness. The teacher places a card down in front of her. The cards show different feelings, and the types of events that bring about those feelings – whether happy or sad. The teacher talks to the child, asking questions. Kahu responds with a nod or shake of his head, "Yes/No," "Yes/No," "No," "No," "Yes, No… " according to whether the card expresses his feelings or not. Eventually there are nine cards in front of the child.

His body language begins to change: his shoulders are lifting, his lips are relaxing back into the natural look of a child. The teacher continues to gently enquire, and the child listens while quietly nodding his agreement. Yes, his whole body says, *"YES, that's it!"* His eyes, his shoulders and his face are all in agreement: *"YES!"* The light sparkles again in his eyes, it is as if his mauri/life force is affirmed and re-ignited.

The teacher uses strategies she has come to know work well with this child. She asks another child to come and keep him company. These two have known each other since Kōhanga. She will look after him and take care of him.

Appendix 5. English translation for Whaingaroa te Kōhanga Reo story

Prior to 2013

Ruth Beaglehole has visited the kōhanga and shared ideas with the kaiako during various visits to Whaingaroa over the past decade. These visits featured numerous cups of tea, talks about situations and particular children, sharing of strategies, and demonstrations of how to make empathy books. While some staff members had become very passionate about the kaupapa, others were less engaged.

The story of 2013

At the beginning of the year, Katarina attended kaiako planning time in January to map out what the kaupapa of Poutiria te Aroha could offer the kōhanga in 2013. Ideas included reo classes and training in the kaupapa for whānau, encouraging whānau to attend a public presentation about the brain, assistance with making resources and rewriting the kōhanga Behaviour Management Policy (BMP), and spending time with Ruth. Throughout the year, much of this was achieved, although the BMP was not rewritten, and whānau training in the kaupapa of Poutiria te Aroha did not come off due to a clash with another event.

Prior to Ruth's arrival, Katarina was invited by kaiako to attend and make observations of situations arising with two tamariki at kōhanga. This followed a previous observation visit in 2012 with another tamaiti, when reflections made from a perspective of nonviolence gave helpful guidance for kaiako.

When Ruth arrived in Whaingaroa, the kōhanga agreed to have a staff training day and then invited fortnightly involvement from Ruth in their staff hui. Ruth used an emergent facilitation style, asking questions about what was happening and supporting kaiako through aspects of their work they were finding hard. As Ruth saw them regularly, kaiako became increasingly comfortable to speak about their struggles and think about situations from a perspective of nonviolence. A key issue identified by kaiako was how to increase whānau engagement with the kaupapa so it can become part of everyday kōhanga life. This is critical as kōhanga is whānau-managed, and whānau members are required to do a weekly 'kaitiaki' day to contribute to the running of kōhanga (see box for Ruth's ideas). Ruth talked about not making enemy images or labelling people – equally important whether working with tamariki or whānau/mātua. This idea then featured in an essay written by one kaiako as part of a tertiary training course. These routine visits allowed a more in-depth process than in the past - facilitated by Ruth, the staff discussed the individual needs of every tamaiti who attends kōhanga. Ruth also joined one more staff hui via skype, after returning to LA.

Ruth's ideas for kaiako to help embed this kaupapa into kōhanga life

- Help transition this into the whole kaupapa of kōhanga. Working with whānau has to go further than a 9-week reo programme.
- Take time to check in with parents. *"We value daily connection as part of an emergent curriculum".* Talk about what is happening with them, what is happening at kōhanga, with the tamariki. This becomes part of what we respond to in our daily programme.
- Kaiako can keep the kaupapa alive and relevant by reflecting at the end of each day. *"What did we learn today? How does this change our practice at kōhanga?"*
- Model the kaupapa in our interactions with each other. What are the practices

when we slip away from the paradigm? What are our practices for giving feedback?

- Unless we can bring the whānau along, there will always be tensions. Don't create enemy images. Have patience, keep responding with empathy, and eventually it will become part of the way of life.
- Be wary of the risk of disconnection between kaiako and mātua when situations get emotionally charged. Pause, reframe, and repeat the words that you have heard. Whānau will know they have been heard. Ask for more clarification about what they are doing e.g. *"Why are you going, when are you coming back?"* Invite further discussion at a time that is conducive for dialogue *"Let's make a time to talk. You can choose when."*

Whānau from kōhanga attended several workshops offered this year (including the brain development talk given at the marae in April by Brainwave Trust presenter Nathan Mikaere Wallis). All kaiako attended the one-day topic 'Understanding Anger' given by Ruth on a Saturday. One kaiako also travelled to attend the workshop with the Ranginui whānau in Kaitaia, to look at how early childhood practices could be informed through the lens of 'Te Tuakiri o te Tangata'. This followed on from her earlier expressed interest in doing observations and assessments through this perspective. (See Appendix 3 for reflections and learning she recorded).

In Term 4, many kōhanga whānau attended Te Reo o te Ngākau classes at the marae, following a kōhanga decision that attendance be compulsory for all whānau. Some whānau were not keen to attend the classes but were told they had to, that it was *"for your tamariki".* These classes focused on learning the language of feelings and needs, and guiding tamariki through difficult transitions like the separation of being left at kōhanga.

Reflections

This story is drawn from kaiako comments during their time with Ruth, and from time spent at a kaiako hui at the end of the year reflecting on the kaupapa.

Kaiako were all very open to talking about the kaupapa, in contrast to some reservations in previous years. One kaiako commented on this *"I used to think you were trying to steal my brain. I thought – this is a cult. I'm getting it now though..."*

In terms of practices implemented at kōhanga, there are now lots of pukapuka being created, including by the tamariki themselves, and this practice has also been shared with the Purapura (whānau from the cluster of kōhanga in this area). The books do not always follow the structure of an 'empathy book' as Ruth demonstrates, but they have touched on kaupapa that created big feelings for the tamariki, such as the death of their pet sheep:

"Maha ngā pukapuka mō te matenga o Herekōkā... ka maumahara tonu ngā tamariki, ka mihi tonu ki a ia ia ata."

Kaiako have also been finding ways to give tamariki more choices and options during the everyday activities at kōhanga. *"Ka waiho hoki mā ngā tamariki e kōwhiri ngā waiata me ngā karakia. Ēngari e rite te waiata ia rā..."*

Another change is that kaiako say they are now more likely to respectfully ask tamariki if they want to engage. *"Ka pātai ki ngā tamariki: 'Ka taea e au te noho ki tō taha?' He whakamana i te tamaiti, i ō rātou whakaaro, ō rātou hiahia."*

Kaiako are honouring and attending to each child, rather than having 'favourites' or labelling children as 'special' or 'difficult'. *"Ko te aro pū ki ia tamaiti. Kāore he whakawā - he whakanui kē."*

They are also picking up on strategies that work for each child, taking the time to help them calm down or find comfort when distressed. *"Ko ētahi o ngā kaiāwhina, ka haere tonu, ēngari, ka noho mātou ki te āta whakatau – me tino aro ki a ia [te tamaiti riri]."*

Taking the time to do this work was not always easy, and kaiako said they had to have commitment to carry on. *"Kua pau te hau ētahi wā. Kāore koe i te mōhio he aha te huarahi... me pana koe ki mua, me aro, me whakaaro: he aha te huarahi pai. Me hiki mātou i a mātou... me whai i te paku hīnātore."* Kaiako were learning they had to also look after themselves, in order to find the openness to do this work, and they each identified their own self-care activities such as gym, yoga, walking, swimming and cycling. They also pay more attention to serving healthy kai at kōhanga.

The kaiako had also seen changes in whānau members that had attended the language classes Te Reo o te Ngākau held at the marae. *"Tokowhā, tokorima rānei – kua tino kite i ngā hua e puta ana mō ēnei whāea. Kei te rongo ki ngā mahi o te marae, ka kōrero rātou i te reo Māori, i te hokinga mai i te marae, kua kaha haere te reo. I ngā wā o mua, i kohete, ēngari kua ngāwari haere te reo ināianei."* One of the karakia offered at Te Reo o te Ngākau (karakia hanga tāwheo) was being incorporated into daily practice at kōhanga.

Kaiako felt that a start had been made with whānau education and engagement, though conversations about activity for 2014 were still to be had. They were also hopeful for some continuation of the kaupapa for the tamariki transitioning to kura, to attend Te Rōpū Aroha ki te Reo immersion unit there. They noted that kaiako there were practising this kaupapa.

Kaiako ideas for 2014 include:

- Raising this kaupapa during the charter review hui for kōhanga whānau in January
- More observation visits
- Further presentations about brain development
- Kaiako reo classes (afternoon sessions) – whakapiki reo, whakawhānui i te puna kupu o ngā kaiako mō tēnei kaupapa
- Carry on with Te Reo o te Ngākau reo classes for whānau (morning classes) – go to stage 2
- Teacher Only Days – refreshers on the kaupapa – 'to be submerged' – one per term

In general, the sentiment was to carry on – *"Me haere tonu!"* The key change this year was summarised as a sense of unity amongst the kaiako team about following this kaupapa. *"Tētahi mea nui, kua kotahi te whakaaro o ngā kaimahi – kua whakaae. Kei te mahitahi."*

Appendix 6. English Translation for story of Ranginui Te Whare Akoranga Reo

First connections 2012 – 2013

Kaiako of Ranginui E.C.E attended a hui ā-tau o Te Ataarangi at the end of 2012 and heard Katarina speak about Poutiria te Aroha. Te Rana Porter, Kaiārahi Whakahaere (Centre Leader) recognised immediately how the vision held by Ranginui to achieve the state of 'ngākau māhaki' and develop a true practice of 'aroha', could be achieved through the principles of Poutiria Te Aroha and a deeper understanding of te tuakiri o te tangata. Connections were formed between Ranginui and Te Mauri Tau over a four-month period. Te Rana is a strong advocate for peace being 'the normal state' of being for our tamariki, whānau, whānau whānui and hāpori.

The story of 2013

In March 2013 an invitation was extended to Ranginui staff and whānau to travel to Whaingaroa for a weekend wānanga to introduce Poutiria Te Aroha. They accepted resulting in a first visit by eight Ranginui kaiako to work in wānanga with Te Mauri Tau for three full days and evenings. The group comprised the Kuia Pou Here, Kaumatua Pou Here, four kaiako (teachers) three of whom were also parents of tamariki and mokopuna currently attending Ranginui, and one kōhanga reo kaiako from Te Kao. Apologies were received from seven others comprising of kaumātua, kuia, kōhanga reo kaiako and parents who were not able to attend at that time. (Five of these seven later attended Poutiria Te Aroha training delivered in Kaitaia July 2013).

To build on the momentum generated by the wānanga in March and at the invitation of Ranginui ECE to offer a series of Poutiria te Aroha and Tuakiri workshops in Kaitaia, the suggestion was made to take Ruth Beaglehole to Kaitaia in July as part of her 2013 programme, and to specifically look at applications within early childhood education settings. Ruth was joined on this visit to Kaitaia by several Te Mauri Tau whānau members, as well as one kaiako from Whaingaroa Te Kōhanga Reo. Three events were organised:

1. An evening wānanga, attended by local kaumātua/ kuia to explore Poutiria te Aroha and te tuakiri o te tangata.
2. A one-day workshop given by Ruth Beaglehole at the Far North REAP venue: 'Compassion and Connection: A Conscious Approach to Early Childhood Education'. This was attended by sixteen people.
3. A one-day workshop with staff and whānau at Ranginui, exploring the principles of tamariki empowerment through a practical application of Poutiria Te Aroha and an approach informed by Te Tuakiri o te Tangata, in an early childhood setting. A participant reflection summarising ideas generated in this session is in Appendix 3.

The workshops drew interested participants from throughout the Muriwhenua region that represented whānau, hapū, iwi, community, social services, education, housing and health sectors who share a common concern and commitment to tamariki empowerment, well-being and liberation.

Reflections

This story is drawn from evaluation comments made by the team that attended the March wānanga, and a reflective kōrero with Te Rana Porter at the end of the year.

Reflections from those who came to Whaingaroa in March indicated that they found the interactive style of the wānanga and the resources useful to support their learning:
"I mahi tahi, takirua rānei, ahau i te taha o tētahi atu tangata. Tino pai nā te mea, e kōrero ana tātou o tātou ake whakaaro. He pai te whakarongo me te awhi i tēnā i tēnā o tātou me ngā whakaaro i puta mai."
"Te ngākau he noho whanaungatanga. Te pai o to mātou rongo kōrero me te whakawhiti whakaaro. Ka hari te ngākau."
"E mihi atu ana ahau ki a koutou mō o koutou kaha ki te whakarite i ngā mahi mō tātou. Te tuhituhi i ngā mahi ki roto i ngā pukapuka mō tātou ki te whakaputa o mātou whakaaro, me te whakautu i ngā pātai hoki."

A key focus of the reflections was on how to put into practice the central concept of aroha:
"He kupu nui te aroha nā te mea kei a tātou katoa te aroha, ēngari pēhea, ki te whakamahi i te kupu nei, kia mau tika ai, ki roto i te ngākau o ia tangata. Ka rongo, ka kite, ka whakamahia e tātou te kupu nei i tēnei wananga ataahua."

The 5-step process of A.R.O.H.A., learned at the wānanga, was directly applied by kaiako who had attended, firstly with each other in a team hui, and then with the tamariki:
"Ko ētahi āhuatanga kua whakatinanahia i roto i āku mahi ko ētahi o ngā āhuatanga o te A.R.O.H.A., arā: āta mātakitaki, āta whakarongo; rongo ā-ngākau - ngā kare ā-roto; oranga wairua – oranga o te tuakiri; huakina tō ngākau, honoa ā-ngākau; ara whakamua. Koinei ētahi āhuatanga e mahi ana ahau ki tōku kāinga hoki. Ā, ka āta mātakitaki, ka āta whakarongo me te rongo ā-ngākau mehemea he mamae tā te tamaiti ki ōna kare ā-roto. Kātahi mā te kaitiaki e whakaora tōna wairua, tōna tuakiri rānei. Nā ēnei mahi ka huakina tō ngākau ki a ia, ka huakina tōna ngākau ki a koe, ā, ka honoa ngā ngākau e rua o te kaitiaki ki te tamaiti kia whakaora ai tana mamae rānei. Mai i ēnei momo mahi, kātahi ka taea e te tamaiti te haere tonu ki āna mahi kia waiho ai ngā mamae – ara whakamua."

Those who attended reported back to the other kaiako of Ranginui about the wānanga, who received the information with interest. The waiata about Aroha Pūmau that was composed by participants during the wānanga was sung regularly at Ranginui, and the empathy book shared with participants at the wānanga 'Tā Pepi pukapuka mo te haere a Māmā ki te Kōhanga Reo' was also read and enjoyed thoroughly by the tamariki. *"Maha ngā pātai me ngā whakaaro o ngā tamariki e puta ana! Excellent Social Competence Development."*

Participants also reported on the wānanga and shared the song when they went to a hui whakarauora reo i Muriwhenua and then at Te Ataarangi Kura Kaiawhina o Muriwhenua. The kaupapa generated much positive interest, though kaiārahi reo had some concerns that the song was not grammatically correct. After considerable discussion the offer to "correct" the words was withdrawn by kaiārahi reo and the discretion of the kaitito and kaiako of Te Mauri Tau respected.

The kaupapa was also presented at a hui of the kaiako of Ranginui with an Early Childhood consultant of Whangarei who had been commissioned by the Ministry of Education to support the development of specific policies one of which was 'Positive

Guidance of Tamariki Behaviour'. She is quoted as saying *"This Poutiria Te Aroha is the heart of what tamariki self-directed empowerment is". She was "blown away" by the deeply principled 5-step application of A.R.O.H.A developed by Te Mauri Tau. Ranginui kaiako had already requested consent from Te Mauri Tau to adopt the 5-step application of A.R.O.H.A., as their basic practice. "E whakaae ana te katoa - ko te A.R.O.H.A. tā mātou tikanga whakahaere ki te tautoko, hāpai, whakapiki i te mana, i te wairua hoki o ngā tamariki katoa o konei."*

Around the same time Te Rana also sought feedback from a local NZCA educator, (Te Tari Puna o Aotearoa) and Early Childhood Community Educator team from R.E.A.P Kaitaia and ECE Licensing Officer. All four professionals enthusiastically endorsed the A.R.O.H.A. tikanga as a measurable and meaningful way to enable empowerment of tamariki. In October of 2013 a Northland Ministry of Education ECE Area Manager and Licensing Officer both fully endorsed the 5-step process of A.R.O.H.A. as a means to support developing social competence within children and described it as one of the most meaningful, genuinely principled practices they had ever seen. They further commented that the practice of tamariki empowerment underpins all practices within the early childhood sector. Ranginui's use of this work is underpinned of course by a statement acknowledging Te Mauri Tau and Ruth Beaglehole as its co-creators. The statement notes that ongoing support and training to embed the learning is essential for Ranginui kaiako and parents. *"I whakaae mātou – me ako mātou katoa mai i te tīmatanga he aha te whakahaere tūturu o te kaupapa."* Poutiria te Aroha was seen to be closely aligned with ECE respectful practice, and a Policy for Positive Guidance for Social Competence for Ranginui was drafted, incorporating key concepts from Poutiria te Aroha.

End of year reflections from Te Rana Porter confirmed that the awareness raised by this kaupapa continued to influence practice at Ranginui.

"I feel we have a deeper awareness of how impactful we are on our children and also on ourselves. We hold a genuine loving intention to fully empower the tamariki but we have those 'less evolved' moments – a little look you give them, slipping into power and control mode. We are genuinely in service to the growth and liberation of the tamariki but since we did this it's like 'OK, we're not as respectful as we first thought.' I used to feel confident about our practice to whakamana tamaiti, but now I look at my actions and think, 'Hang on, was I just doing the power and control thing?' It's like a whole new awareness of being respectful, what it looks like and feels like to honour the ihi, the wehi, the mana and the tapu. We're not quite there yet. Our greatest strength right now is our awareness – it's like a third person experience stepping outside yourself and watching the way you are handling a 'big moment' or 'big personality'. You notice two things: 1. The way you are being – does it feel like power and control over a child no matter how subtle, how quietly spoken, how thinly veiled? 2. How is the tamaiti feeling, responding, reacting – how is my practice disempowering and affecting their true spirit and presence? It has been very unnerving, very unsettling. I don't consider this type of thinking is undermining ourselves, but we are just asking ourselves the question – 'Was that right, what I just did?' We rely less on each other's feedback and have become more self-reflective; asking ourselves these questions encourages us to be more reflective."

Practical tools applied by Ranginui staff include using the process of A.R.O.H.A. to work through situations, and also making personal use of the karakia shared at the wānanga: *"The karakia nō Tupai – Hutia ngā tarutaru mai i tō whatumanawa – I find peace in that, it*

is a form of releasing and letting go. A means to acknowledge that in the moment I slipped into habitual pattern but that in itself does not define us – it was simply a moment on the way to a transformative practice of AROHA in its purest form".

Ranginui has a clear vision and values, which are a driving force behind everything that is done there. *"We have a strong desire for the wellbeing of our people. Part of our motivation in coming to this kaupapa is that we see this is essential in our work in early childhood – to have respect for their life forces – true, true respect."* Ranginui is committed to reviving ancestral knowledge, and to connecting all daily practices back to this ancient knowledge.

Initially the presentation from Ruth generated some unease about the origins of the kaupapa, and whether it truly reflected Te Ao Māori. *"When Ruth came, we found it a bit Pakeha-fied, also being presented in English. It had a different wairua to our wānanga in Whaingaroa, to be honest. But I think that the fundamental concepts are of Te Ao Māori origin as much as they are of universal origin. I'm recognising that everything in our world can be connected back to our tūpuna knowledge. And we keep going back to AROHA and Te Tūakiri as a basis for our thinking and our practice."*

A challenge identified to putting this philosophy into practice in the team of staff and also parents was the continual conflicted and sometimes negative dynamics between individuals. *"There are always dynamics in a team, and it creates a myriad of emotions and feelings. When we are able to really work together, the potential is amazing. This potential is determined upon each individual's ability to remain focussed on the ultimate goal of tamariki liberation through their cultural identity (Ranginui philosophy) and recognise what our share of responsibility (NOT blame) may be for any perceived situation of conflict or barrier. We need to remind ourselves that for this kaupapa to work, we all have be personally responsible and remain dedicated to finding solutions, not scapegoats through blame. Poutiria Te Aroha is a principled practice in every sense of the word."*

The need for more training is essential. *"When we came back after the March training we felt so incredibly connected and knew what we were supposed to be doing... then in practice we realised very quickly that we need more training to embed the learning, we need more work on understanding the fundamentals of A.R.O.H.A., and get the whole team and our parents familiar with it."*

It was acknowledged that there was still only a 'sense' of understanding of the kaupapa which is nowhere near where kaiako want to be. *"We're at the beginning – we are conscious, inspired, lost, confused, and hopeful all at the same time. We need more training and ongoing support in our application of this wonderful practice – we need it now – PLEASE!"*

Glossary: A list of Māori words and programme terminology used in this report

The words in this glossary are explained because they are used in a particular way, or with a specific focus, in our kaupapa. We use the term 'kaupapa' to encompass our philosophy, principles and approach, and all of our programme activity. Our kaupapa is informed by the traditions of nonviolence, the practices of nonviolent parenting, and the wisdom and tikanga of Te Ao Māori. Below we briefly explain some of the key terminology of nonviolent parenting and some of the key concepts from Te Ao Māori that we apply in our programme. We have not included Māori words that are in common usage in our communities such as whānau, hui and tikanga. The standard meanings in a dictionary of Māori language will apply to these words as we are using them.

Concepts from Nonviolence and Nonviolent Parenting

Disregulation	A state of high emotion, when the functioning of the higher brain is suspended due to chemical reactions brought on by alarm, fear, anger or exhaustion. This may result in 'instinctive' reaction or explosive outbursts, rather than calm, measured and intentional responses.
Dominant paradigm	A way of looking at the world that values control, power-over, and conformity, and will often create disconnection. This results in parenting that focuses on behaviour, obedience and discipline, rather than seeking to understand needs, validate emotions and maintain connection at all times. In this kaupapa we seek a paradigm shift from the dominant paradigm to a paradigm of connection, compassion and respect for the intrinsic sacredness of all people.
Empathy/ Self-empathy	The process of making a connection with, and acknowledging, what someone may be feeling and needing. Self-empathy is to do this for oneself by directing attention internally to recognise one's own feelings and needs.
Empathy book	A makeshift book that is drawn on scrap paper with stick figures, the purpose of which is to narrate an aspect of a child's experience and to describe the feelings that the experience may evoke. This enables the acknowledging and processing of events that are 'big' in a child's life, and builds emotional literacy to enhance the development of the whole child.
OFNEEDS	OFNEEDS is a step-wise tool that is used in nonviolent parenting to work through a situation – it may be applied as a thinking tool to gain enhanced understanding and prepare to respond to a situation, or it may be used as a structure for a conversation or dialogue. The acronym stands for: O – Observe: without judgement – what is happening, what do you see and hear? F – Feelings: what are you feeling, what do you imagine others are feeling? N – Needs: what are the basic human needs people are trying to meet? EE – Engage with empathy: Acknowledge your own feelings and needs, and express what you think others are feeling and needing in a way that lets them know you want to connect.

	DS: Develop solutions – suggest ideas, or come up with ideas together, about strategies that will meet everybody's needs.
Regulation/ Regulation strategies/ Regulation basket	Regulation is the process of bringing someone (self or other) from an alarmed and emotionally-charged (disregulated) state into a place of calm, where a situation can be worked through. Effective regulation strategies include breathing, self-empathy and activities that engage the senses of sight, hearing, touch or oral sensation. A 'regulation basket' contains items that will assist, such as fluffy or soft materials, pictures, rattles, and bubble-blowing equipment.

Concepts from Te Ao Māori

A.R.O.H.A.	A strategy - 5 step roadmap to follow for staying in connected relationship with our children; 'āta mātakitaki'/observation, 'rongo ā-ngākau'/feelings, 'oranga'/needs, 'huakina te ngākau; hono-ā-ngākau/open your own heart to engage with empathy and 'ara whakamua'/find a way forward.
Kare ā-roto	Feelings and emotions - literally translated as *waves within,* likening the emotional state to the ebb and flow of a tide or a moving body of water.
Kaupapa	The word 'kaupapa' in this report refers to the broad area in which we are working, and encompasses our philosophy, principles, and approach. Our kaupapa draws on nonviolence/ non-violent parenting and is anchored in Te Ao Māori.
Ngākau māhaki	An open heart, free of judgement. A state of being in complete acceptance of the experience of the child, respecting their age and developmental stage and having curiosity for whatever other circumstances may have impacted, or be impacting on the child in any given moment.
Oranga	Core basic human needs. There are six of these core basic human needs; autonomy/rangatiratanga – the need for self-determination; attention/aroā – the need to be seen and heard; appreciation/whakamihi – the need for acknowledgment; acceptance/whakaae – the need to be as you are and who you are; affection/awhiawhi – the need to be physically and emotionally embraced and touched with care, respect and honour; connection/tūhonohono – the need for connected relationship.
Te Tuakiri o te Tangata	The tuakiri is the anatomy of spirit, the non-physical aspects of the whole person. The term is taken from the foundational philosophical document of Kura Kaupapa Māori, a Māori education movement based on Māori values and pedagogy and Māori knowledge of the spiritual.
Tū uehā	Denotes the physically grounded and centred place of being when we are taking responsibility for self through care of our own physical and emotional states. It is one of the primary haka stances where the legs are spread wide to give strength and stability, a position of alert awareness, expressive of capacity to deal with any immediate situation.