



Evaluation of Programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995

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Foreword

The Domestic Violence Act 1995 provides programmes for people whose lives are affected by domestic violence and who are protected by Protection Orders. The Programmes for Adult Protected Persons contribute to the legislation's primary objective of providing greater protection for the victims of domestic violence. Programme goals set out in the Domestic Violence Regulations 1996 specify that Māori values and concepts are to be taken into account, acknowledging the need for programmes and services developed by Māori to reduce domestic violence within whānau.

This is the final report in a series of evaluations commissioned by the Ministry of Justice and Department for Courts to examine the impact of the Domestic Violence Act 1995. These evaluations, together and separately, serve to inform us of the effectiveness of the Act. Overall, the evaluations report that the programmes are important and provide benefits for protected persons, children and respondents and that there is support for the legislative framework. This report not only examines the legislative environment for delivering programmes to Māori women, it also looks more broadly at defining Māori domestic violence, and the impacts of colonisation and violence on indigenous communities.

Two programmes delivered by Māori providers for Māori Adult Protected Persons are evaluated in this report. Both used Kaupapa Māori as a basis to explore a political, social and cultural analysis of domestic violence within the context of their programmes. Both programmes involved in the evaluation continued to grow and develop in line with their visions of how best to serve their communities and confront issues of domestic violence.

This evaluation identifies three key principles of best practice for the delivery of domestic violence programmes to Māori women. They include: Te reo Māori me ona tikanga (valuing tradition and culture); Kaupapa Māori solutions; and individual as well as collective healing. The evaluation also brings to light issues that can have an effect on programme delivery. It reveals barriers for some women wishing to attend the programmes, such as transportation and child-care access, as well as the need for long-term, ongoing support for women. The government has begun to address these issues, for example the Domestic Violence Act Programme Regulations have been reviewed with amendments that simplify processes.

Domestic violence continues to be of major concern. This evaluation highlights the effectiveness of Kaupapa Māori programmes for Māori Protected Persons, and the need to achieve long-term outcomes that are grounded in Māori community involvement. These findings will make an important contribution to policy development and purchase advice to government.

Belinda Clark
Secretary for Justice

Wilson Bailey
Chief Executive
Department for Courts

Mihi

E nga reo, e nga mana

Tēnā koutou katoa wahine ma.

He mihi whānui tēnei ki a koutou e awhi nei i tēnei kaupapa.

He putanga tēnei mahi rangahau na koutou.

No reira, e rau rangatira ma tēnā koutou, tēnā koutou, tēnā koutou katoa.

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We also acknowledge the Ministry of Justice, the Department for Courts, and the advisory group for their support of this research. Kia ora.

Glenis Philip-Barbara and Vivienne Pipi have also worked on aspects this report and brought fresh eyes and fresh ideas to its final form. Kia ora kōrua.

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The present research for the evaluation of programmes for Māori adults who are protected persons under the Domestic Violence Act 1995 draws together a strong team of researchers who are knowledgeable about Kaupapa Māori research, evaluation research, Māori health research, issues of violence including domestic violence, Māori women's health and well-being, etc. It is our collective interests that have drawn us together to undertake this research. In addition, it is our belief that an evaluation of these programmes has to be based in te reo Māori me ona tikanga so that Māori world views and ways of being are acknowledged as valid. Our approach to this is articulated within Kaupapa Māori.

International Research Institute for Māori and Indigenous Education

The International Research Institute for Māori and Indigenous Education (IRI) was established in 1997 and is situated in the Faculty of Arts of the University of Auckland. The Institute consists of a multi-disciplinary group of mainly Māori academics with a proven record in research. The kaupapa of IRI is to conduct and disseminate research, scholarship and debate which make a positive difference to the lives of Māori and other indigenous peoples, by drawing together a group of highly skilled and respected scholars who are dedicated to quality outcomes for Māori and indigenous peoples.

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UniServices was the contracting agency for the present project.

Disclaimer

The quotes included in this report are as close to verbatim as our data will allow and have been subjected to some editing for readability only. Our apologies for any misquotations.

Contents

Foreword	iii
Mihi	v
Acknowledgements	v
Executive Summary	xiii
1 Introduction	1
1.1 Defining Māori domestic violence	2
1.2 The Domestic Violence Act 1995	3
1.3 Colonisation and violence in indigenous communities	4
1.4 Intervening in Māori family violence	6
1.5 Programmes for Adult Protected Persons	8
1.6 Kaupapa Māori	11
1.7 The Research	12
2 Tū Tama Wahine o Taranaki	17
2.1 Objective 1 - To describe the underlying philosophy, content, and processes of the programme	19
2.1.1 Philosophy and values of the programme	20
2.1.2 Structure, delivery, content of the programme	21
2.1.3 Role, training, experience and selection of programme staff	22
2.1.4 Processes for referral and engagement of participants	22
2.2 Objective 2 - To establish in what ways the programme meets the goals listed in Regulation 28 of The Domestic Violence (Programmes) Regulations	24
2.3 Objective 3 - To examine issues surrounding the implementation, resourcing, and delivery of programmes	33
2.3.1 Provider's experience of the approval process	34
2.3.2 Resourcing of the programme	35
2.3.3 Factors which assist or impede implementation	36
2.3.4 Direct and indirect costs	36
2.3.5 Factors which assist or impede delivery	37
2.3.6 Impact of the regulatory environment on implementation and delivery	38
2.3.7 Relationships of the programme with other agencies	38
2.3.8 Relationship of the programme with the Family Court	39
2.3.9 Factors which assist or impede referral and engagement process	40
2.4 Objective 4 - To describe the client group and any perceived impacts the programme has had on their lives and on their families	41
2.4.1 Client group	41
2.4.2 Protection/Custody order details	42
2.4.3 Characteristics of family/whānau living with the client	43
2.4.4 Perceptions of the ways in which the programme has helped to protect participants from domestic violence	43

2.4.5	Other perceived impacts, positive or negative, of the programme on participants and their families	44
2.4.6	Participant satisfaction with the programme and suggestions for improvement	46
2.5	Objective 5 - To identify the factors which assist or impede take-up of programmes, including reasons for non-attendance	50
2.5.1	Time taken between Protection Orders and referral to the programme	51
2.5.2	Preferred time period between referral and attendance	51
2.5.3	Time between referral and attendance	51
2.5.4	Programme strategies to contact and engage potential clients	52
2.5.5	Details of programme attendance	52
2.5.6	Reasons why Māori women with Protection Orders have not attended a programme	52
2.5.7	Factors which impede or assist take-up, attendance and completion	53
2.6	Objective 6 - To examine the extent to which the programmes meet the needs and values of their Māori participants	54
2.6.1	Expectations and satisfaction of participants	55
2.6.2	Views on kaupapa for a programme focussed on Māori participants	57
2.6.3	Views on Regulation 27 and its applicability to their programme	62
3	Te Whare Ruruhau o Meri	69
3.1	Objective 1 - To describe the underlying philosophy, content, and processes of the programme	72
3.1.1	Philosophy and values of the programme	72
3.1.2	Structure, delivery, content of the programme	73
3.1.3	Role, training, experience and selection of programme staff	77
3.1.4	Processes for referral and engagement of participants	78
3.2	Objective 2 - To establish in what ways the programme meets the goals listed in Regulation 28 of The Domestic Violence (Programmes) Regulations	80
3.2.1	Provider views and documentation	81
3.3	Objective 3 - To examine issues surrounding the implementation, resourcing, and delivery of programmes	88
3.3.1	Factors which assist or impede implementation	89
3.3.2	Resourcing of the programme	90
3.3.3	Factors which assist or impede delivery	91
3.3.4	Direct and indirect costs	92
3.3.5	Relationships of the programme with other agencies	93
3.3.6	Relationships of the programme with children's and respondents' programmes	94
3.3.7	Relationship of the programme with the Family Court	95
3.3.8	Factors which assist or impede referral and engagement process	96
3.4	Objective 4 - To describe the client group and any perceived impacts the programme has had on their lives and on their families	97
3.4.1	Characteristics of family/whānau living with the client	98
3.4.2	Perceptions of the ways in which the programme has helped to protect participants from domestic violence	99
3.4.3	Other perceived impacts, positive or negative, of the programme on participants and their families	101

3.4.4	Participant satisfaction with the programme and suggestions for improvement	104
3.5	Objective 5 - To identify the factors which assist or impede the take-up of programmes, including reasons for non-attendance	105
3.5.1	How participants find their way to the programme	105
3.5.2	Time between Protection Orders and referral to the programme	106
3.5.3	Programme strategies to contact and engage potential clients	106
3.5.4	Details of programme attendance	106
3.5.5	Other sources of support or help for participants and non-participants	107
3.5.6	Factors which assist or impede programme take-up, attendance and completion	107
3.5.7	After the programme	108
3.6	Objective 6 - To examine the extent to which the programmes meet the needs and values of their Māori participants	108
3.6.1	Expectations and satisfaction of participants	109
3.6.2	Views on kaupapa for a programme focussed on Māori participants	111
3.6.3	Views on Regulation 27 and its applicability to their programme	113
4	Discussion	119
4.1	Objective 7 - To identify, within the context, elements of 'best practice' which could be generalised from these to other programmes	119
4.1.1	Introduction	119
4.1.2	Legislative environment	121
4.1.3	Principles of best practice	123
4.1.4	System responsiveness	125
4.1.5	Concluding remarks	125
Appendix A:	Participant Information Sheet	127
Appendix B:	Research Pamphlet	129
Appendix C:	Participant Consent Form	133
Appendix D:	Interview Guide	135
Appendix E:	Safety and Disclosure Protocol	139
Appendix F:	Tū Tama Wahine o Taranaki Pamphlet	141
Appendix G:	Te Whare Ruruhau o Meri Pamphlet	145

Tables

Table 1	Key principles in the benchmarking of programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995	xviii
Table 2.1	Programme for Māori Adult Protected Persons at Tū Tama Wahine	21
Table 2.2	Iwi Affiliations	42
Table 3.1	Programme for Māori Adult Protected Persons at Te Whare Ruruhau o Meri: Regulation 28	86
Table 3.2	Programme for Māori Adult Protected Persons at Te Whare Ruruhau o Meri: Regulation 27	117
Table 4.1	Key principles in the benchmarking of programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995	124

Executive Summary

The Domestic Violence Act 1995 provides for programmes for those whose lives are affected by domestic violence and who have Protection Orders under the Domestic Violence Act 1995. The Domestic Violence (Programmes) Regulations 1996 state that, ‘Every programme for Adult Protected Persons must have the primary objective of promoting (whether by education, information, support, or otherwise) the protection of those persons from domestic violence’.

This is a research report provided for the Ministry of Justice and the Department for Courts as part of a contract with UniServices at the University of Auckland. The contract provides for the International Research Institute (IRI) to carry out an evaluation of two North Island programmes for Māori Adult Protected Persons under the Domestic Violence Act (1995).

The Programmes

The Domestic Violence Act 1995 provides for programmes for those with Protection Orders. ‘The Department for Courts contracts with approved organisations and individuals to provide programmes for Adult Protected Persons. The Programmes for Adult Protected Persons contribute to the legislation’s primary objective of providing greater protection for the victims of domestic violence. When a Protection Order is made, the protected person can request a programme, which provides support, information, and education in relation to domestic violence. The request can be made for up to three years from the date of the Protection Order.’¹

The goals for the programmes are set out in The Domestic Violence (Programmes) Regulations 1996 and specify that Māori values and concepts (Regulation 27) are to be taken into account. These acknowledge the value of Māori concepts while leaving leeway for provider interpretation of the meaning of these concepts. Two programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995 were evaluated to assess whether the programmes are ‘promoting the protection of those persons from domestic violence’ (Regulation 28(1)). Both programmes are Regulation 27 (that is, Māori) programmes.

The two programmes were selected by the Ministry of Justice and Department for Courts based on (a) type of programme (group or individual), (b) geographical location (urban/provincial/rural), (c) size of client group, and (d) length of time in operation. Two well-established programmes with large client groups were chosen:

¹ From Project Brief, p.1.

Tū Tama Wahine o Taranaki, New Plymouth. This programme has both a rural and urban focus. Facilitators travel to clients in outlying areas such as Waitara, Stratford, Hawera, and Patea. They work with groups and with individual female Māori Adult Protected Persons and have a children's programme linked with the Adult Protected Persons programme.

Te Whare Ruruhau o Meri, Anglican Social Services, Otahuhu, South Auckland. This is a large, well-established agency providing a range of services to whānau, including programmes for both Adult Protected Persons and respondents. They are available to receive referrals from all Auckland Courts, although most referrals come from South Auckland. Although they are approved to provide both group and individual programmes they work largely with individual female Adult Protected Persons. From November 1998 to October 2000, 22 Adult Protected Persons were referred through the Courts and participated in the one-to-one individual female programme.

Evaluation methodology

The research drew together a strong team of researchers who are knowledgeable about Kaupapa Māori research, evaluation research, Māori health research, issues of violence including domestic violence, and Māori women's health and well-being. The evaluation of these programmes was based in te reo Māori me ona tikanga so that Māori world views and ways of being acknowledged are validated. Our approach to this is articulated within Kaupapa Māori.

The evaluation was qualitative: a series of interviews were held with programme provider staff, key informants and programme participants associated with each programme. These interviews, along with written documentation collected from each provider, provided the data for this evaluation.

In total 16 protected persons were initially interviewed: 11 from the Tū Tama Wahine o Taranaki programme and five from the Te Whare Ruruhau o Meri programme. Follow-up interviews were possible with 12 of these protected persons: nine from the Tū Tama Wahine o Taranaki programme and three from the Te Whare Ruruhau o Meri programme. The interviews were semi-structured. Interview questions examined the programme process for participants from their referral to the completion of the programme.

Eight key informants were interviewed in Taranaki and 12 in Auckland. The interviews spanned eight main topics: knowledge of programmes under the Domestic Violence Act 1995, the referral process, the working relationship with Tū Tama Wahine/Te Whare Ruruhau o Meri, knowledge of the programmes provided by Tū Tama Wahine/Te Whare Ruruhau o Meri, Kaupapa Māori content, issues around domestic violence, feedback from the community and/or programme participants on the Tū Tama Wahine/Te Whare Ruruhau o Meri programmes.

Main findings under each evaluation objective

Objective 1 - To describe the underlying philosophy, content, and processes of the programme

The philosophies of both programmes are grounded in Kaupapa Māori with programme content being designed to meet the goals outlined in the Domestic Violence (Programmes) Regulations 1996 and to support women in cultural empowerment.

Both providers are guided by a code of ethics and standards of practice, and programme facilitators are also counsellors. Both providers can offer group and individual programmes. At the time of this research Tū Tama Wahine o Taranaki was running a group programme and Te Whare Ruruhau o Meri was providing individual sessions. Both providers also provide staff training as well as supporting the training of other providers.

Objective 2 - To establish in what ways the programme meet the goals listed in Regulation 28 of The Domestic Violence (Programmes) Regulations

Both programmes have been designed to ensure that the goals outlined in Regulation 28 are included in their programme. The protection of participants can be achieved through education, information, support and empowerment, and enabling women to take control of their circumstances. This includes gaining an understanding of the wider socio-historical-cultural context of domestic violence.

The Tū Tama Wahine programme uses verbal, written and visual processes to enable women to articulate their feelings. Participation in a group and sharing with and listening to other women who have experienced similar issues was seen as key.

Te Whare Ruruhau o Meri was seen as a safe place in which women could express themselves. Participants draw on their own life stories for their own affirmation of self-worth.

Objective 3 - To examine issues surrounding the implementation, resourcing, and delivery of programmes

Participant access to the programmes was pivotal. This includes not only the location of the providers but also the skill and expertise of the facilitators. Tū Tama Wahine facilitators travel and provide their programme in a number of locations throughout Taranaki. The location of Te Whare Ruruhau o Meri assists access as it has good parking and is on a bus route. Both providers also provide a number of other services which protected persons and their whānau can access.

The referral process to these providers is largely reliant upon written material, whereas for many Māori women individual contact is more appropriate.

Payment for the providers is based on the number of protected persons participating in their programmes. Establishment costs and the development of resources is not covered, nor are the transportation and childcare costs of the participants.

Both providers put a lot of energy into assisting referrals and both discussed difficulties with the referral process from the Family Court in their area.

Objective 4 - To describe the client group and any perceived impacts the programme has had on their lives and on their families

Feedback from participants was positive and they reported that the programme had had positive outcomes for them. Programme content was seen as being relevant, with access to knowledge and information contributing to participants' outcomes. Often, change was expressed or seen in what may be considered intangible ways of being or behaviour; for example, participants' āhua (appearance). However, twelve weeks was seen only as a good beginning in this process and it was not long enough for healing and/or a person to turn their life around.

Te Whare Ruruhau o Meri offered participants protection by also educating abusive partners and ex-partners through a respondent programme. Tū Tama Wahine o Taranaki was approved to provide a group respondent programme in the middle of 2001.

Objective 5 - To identify the factors which assist or impede take-up of programmes, including reasons for non-attendance

Referrals to the programmes come from a variety of sources, with the Family Court only responsible for a small proportion of referrals. Developing processes for referral and engagement that are more conducive to Māori women is a key concern. Both programmes assist referred women to apply for Protection Orders. They continue to assist and stay in contact with participants beyond the initial 12-week period.

Objective 6 - To examine the extent to which the programmes meet the needs and values of their Māori participants

Both programmes include each of the seven Māori values and concepts, as identified by Regulation 27, in their programme. The programmes are based around tikanga Māori.

Participants in the Tū Tama Wahine programme found that the Kaupapa Māori content and strong Māori focus provided a foundation from which to explore identity and a cultural view through which they could re-evaluate their own situation. Important aspects of the programme for participants were about being listened to, not being judged, being accepted, and being able to share their experiences with other Māori women who had had similar experiences.

Having a Māori facilitator was important for participants in the Te Whare Ruruhau o Meri programme. The programme aims to help families identify who they are and where they are from. This is a process of reintroducing whakapapa and acknowledging the importance of whanaungatanga. All programmes offered by Te Whare are holistic and support the whole whānau in the healing process.

Objective 7 - To identify, within the context, elements of ‘best practice’ which could be generalised from these to other programmes

Within programmes for Māori Adult Protected Persons the understanding of the client group and the delivery of the best practice resides largely in the vision of the women who make up the service. Their commitment to the delivery of Kaupapa Māori services by Māori women, for Māori women may not be something that can be captured within ‘best practice’ and then transferred to other services. In other words, transferability may be dependent on finding other services with like-minded Māori women and making available to them the understandings, lessons learned, and knowledge of other Māori women working in this area.

In addition, a programme of 12 weeks duration (even if the providers are giving more than the contracted service outside the 12 weeks they are funded for) can only be expected to be a small step on the pathways that Māori women must tread in order to become free from violence. ‘Best practice’ must therefore acknowledge the role of collective community responses to the position of Māori women and whānau within those communities. Domestic violence is a community concern.

Encompassing this is the legislative environment and the question of whether ‘best practice’ in the delivery of programmes for Māori Adult Protected Persons is possible within the current Domestic Violence Act 1995 and Programme Regulations. This research has demonstrated that providers can work very effectively within the current legislative environment but the providers, especially in Taranaki, recognised that a truly Kaupapa Māori approach to domestic violence would look very different and might not even involve legislation.

From the evaluation of these two programmes three key principles have been identified for the delivery of domestic violence programmes for Māori women. The three principles are:

- Te reo Māori me ona tikanga

Te reo Māori me ona tikanga underpinned the programmes, although this was more explicit in the Taranaki programme than in the South Auckland programme.

- Kaupapa Māori solutions

Providers and participants talked about the programmes needing to come from a Māori base; this is fundamentally related to Kaupapa Māori. This base was often described as holistic, compared to a western (or Pākehā) model that addressed only the needs of the individual in isolation.

Providers, participants and Key Informants spoke of whanaungatanga, whakapapa, manaakitanga, te reo Māori, karakia, mana, Mana Wāhine, Mana Tāne, aroha, tapu, noa, mātauranga. These are not isolated concepts but are interwoven in a cultural mosaic. They are also about both the content of a programme as well as the process by which it is delivered. It is from these concepts, and many others, that strong Kaupapa Māori programmes operate. It is also from this base that Māori can reach out, if they so desire, to other forms of healing.

- Individual and collective healing

Healing was considered to be an essential part of the programmes and this extended to the whānau, hapū and iwi. It is noted, however, that within South Auckland the focus was largely on the individual and their whānau. This did not prevent a wider historical and political analysis of the current position of Māori within this country being included in the programme.

Programmes that are based within Kaupapa Māori and which ensure opportunities for the healing of mamae for Māori are crucial. Healing was also directly linked to identity and, in particular, decolonisation processes. For real change to occur there must be mechanisms in place whereby participants can be involved in and direct the process of healing.

In Table 1 below, the key principles are documented along with the philosophies and practices of the providers.

Table 1 Key principles in the benchmarking of programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995

Key Principles		
Te reo Māori me ona tikanga	Kaupapa Māori solutions	Individual and collective healing
<ul style="list-style-type: none"> • Ako Māori: Māori pedagogy • Taonga tuku iho: cultural aspirations • Providers (facilitators, counsellors) are Māori • Providers have appropriate skills and training • Culturally-safe use of te reo me ona tikanga • Matching providers and participants • Code of ethics and standards • Sense of equality between provider and participants • Valuing of nurturing and mutually-respectful relationships 	<ul style="list-style-type: none"> • Kia ōrite i ngā raruraru o te kainga: Mediation of socio-economic and home difficulties • Kaupapa - collective vision • Support Māori cultural aspirations • Holistic approach including taha wairua, taha hinengaro, taha tinana • Consultation with whānau, hapū, iwi • Access to mātauranga Māori • Manaakitanga – support and care • Social, political, historical and gender analysis of domestic violence • Acceptance of and respect for the client as a whole person • Supporting women in the legal system 	<ul style="list-style-type: none"> • Priority given to participants’ safety • (Tino) rangatiratanga - relative autonomy • Participants are listened to and not judged • Women share their experiences with others • Affirmation, empowerment and choice • Building cultural esteem • Sense of community and shared responsibility • Recognition of Mana Wāhine, Mana Tāne, Mana Tamariki • Whānau – support for extended family structure and an emphasis on connectedness • Objective of restoring balance

System responsiveness

There are several issues that are not covered in the table that can have an effect on programme delivery:

- A high number of Court referrals is necessary to cover the costs of the programme. If referrals begin to slow, a provider must ensure that Court staff are well informed regarding the programme and thus willing to make more referrals. It is also the responsibility of the provider to 'tout' for business.
- Transportation and childcare are necessary for women wishing to attend the programme. A lack of either can create barriers for women.
- Ideally, for real healing to occur, women need long-term, ongoing support beyond the number of sessions funded within the Regulations (i.e. 12).

The above issues have been raised by both providers and must be addressed to ensure the effective continuation of both programmes.

1 Introduction

‘A commonly agreed upon prevalence rate of family violence amongst service providers in New Zealand is estimated as 14% or 1:7. When applied to the New Zealand population base (March 1994) this would mean that there are an estimated 481,989 people experiencing family violence either as victims (survivors) or perpetrators (largely men) in New Zealand.² In 1994 Snively estimated the economic cost of family violence to be at least \$1.2 billion per year, with a total economic cost per person of \$33,241.03.

In 1991, 45.9% of the women and 55.9% of the children who used Women’s Refuge were Māori.³ In 1993, 51% of Women’s Refuge clients were Māori.^{4,5} In 1999, the National Collective of Women’s Refuges reported that 44% of Women’s Refuge adult clients were Māori.

In the 1996 New Zealand National Survey of Crime Victims,⁶ 26.9% of Māori women respondents reported that they had experienced one or more types of abuse from a partner. These acts of violence focused on sexual and physical abuse and property damage. The authors summed up the data by noting ‘within each ethnic group, the prevalence rates for partner abuse are higher for women than for men and are very much higher for Māori women than for New Zealand European and Pacific Island women’.

Māori women are also featured in the key findings of the 1996 Women’s Safety Survey:⁷

- *Māori women were significantly more likely than non-Māori women to report that they had experienced controlling behaviour by their partner (p.16).*
- *Māori women were significantly more likely than non-Māori women to report that they had experienced at least one act of physical or sexual abuse by their partner and that they had experienced 10 or more types of violence (p.28).*
- *28% of the Māori women [compared with 10% of non-Māori women] with current partners reported experiencing at least one act of physical or sexual abuse in the past 12 months (p.35).*

² Snively, S. (1994). The New Zealand economic cost of family violence. Wellington: Department of Social Welfare.

³ National Collective of Independent Women’s Refuges Inc. (1993). National Collective of Independent Women’s Refuges Inc Annual Report 1993. Unpublished report to the Annual General Meeting.

⁴ National Collective of Independent Women’s Refuges Inc. (1995). National Collective of Independent Women’s Refuges Inc Annual Report 1995. Unpublished report to the Annual General Meeting.

⁵ National Collective of Independent Women’s Refuges Inc. (1993). National Collective of Independent Women’s Refuges Inc Annual Report 1993. Unpublished report to the Annual General Meeting.

⁶ Young, W., Morris, A., Cameron, N. & Haslett, S. (1996). New Zealand National Survey of Crime Victims 1996. Wellington: Victimisation Survey Committee. Table 2.16 & page 45.

⁷ Morris, A. (1996). Women’s Safety Survey 1996. Wellington: Victimisation Survey Committee.

- 2% of the Māori women with current partners and 19% of the Māori women with recent partners reported that they had been treated or admitted to hospital as a result of their partner's violence (p.48).
- 3% of the Māori women with current partners and 24% of the Māori women with recent partners reported that they had received medical treatment from a doctor as a result of their partner's violence (p.48).
- 5% of the Māori women with current partners and 44% of the Māori women with recent partners reported that they had been afraid that their partner might kill them (p.48).

The women further reported that the violence they had experienced had also affected their children.

In her 1999 research, Tania Pouwhare⁸ found that “family violence severely impacted on participants’ abilities to seek and retain employment and perform in the workplace” (p. viii). Pouwhare writes:

Abusers used many tactics to jeopardize women’s employment opportunities. These included reneging on promised childcare, harassing women at work, threatening colleagues, accusing women of infidelity, refusing to support women with domestic duties, burning work clothes, exerting physical violence, and constantly undermining a woman’s self-worth with verbal abuse and psychological violence.

In any report dealing with the experiences of domestic violence and Māori women, there needs to be a place to explore the nature and definition of that violence. This report therefore not only examines the legislative environment for the delivery of programmes for Māori women, it also looks more broadly at defining Māori domestic violence and the impacts of colonisation and violence on indigenous communities.

1.1 Defining Māori domestic violence

There is no one, universally-accepted definition of family violence. The Family Violence Prevention Coordinating Committee⁹ defined family violence as:

Māori:

Tūkino Tangata-Kaupapa for Te Patu Tangata (1987)

Ko ngā raruraru e pā ana ki te tūkino tangata, kei waenganui i ngā iwi katoa.

He maha ngā momo abuatanga patu i te tangata pēnei i te kōburu, patu i ngā waki katoa o te kōburu, patu i ngā waki katoa o te tinana, ko te tūkino wahine, te mabi pūremu, te patu me te raweke i te tamariki, te ngaronga ake o te whenua, me te whakaiti tonu i te tangata.

⁸ Pouwhare, T. (1999). Māori Women and Work: The effects of family violence on Māori women’s employment opportunities. Wellington: The National Collective of Independent Women’s Refuge Inc.

⁹ Family Violence Prevention Co-ordinating Committee. (1991). Reach out. Wellington: FVPCC, Department of Social Welfare. Page 20.

E pā ana tēnei raruraru ki ngā kaumātua, ngā kuia, ngā whaea, ngā pāpā, te ranga, ngā tamariki me ngā mokopuna tabi o ngā momo inwi katoa.

Kua kitea, ko ngā tāne tonu kei te patupatu i ngā wāhine me ngā tamariki a, ki tā mātou mōhiotanga, he whakaiti tonu tēnei i te whare tapu o te tangata me ngā pakeke mō te Ao Hou.

E te inwi, me mutu i konei tēnei mahi tukino tangata. Ma inwi hei mahi? Mau, māku, mā tātou katoa.

English:

Violence that occurs between those persons connected by relationships (non-strangers), usually in a non-public place.

It includes conduct that damages physically, emotionally, socially, and/or mentally and can be of physical, sexual and/or mental nature.

It involves fear, intimidation and emotional deprivation, assault with or without weapons and sexual violation.

Such violation is often called ‘domestic violence’, ‘child abuse’, ‘non-stranger rape’ and ‘incest/child rape’ and includes all these actions.

It occurs irrespective of age, social status or ethnic group and affects a significant number of people in the community.

Males are most often the aggressor with females and children the predominant targets of that aggression.

It is perpetrated and supported by the abuse of inherent power that individuals/groups/ institutions/ racial groups have over others.

This is also the definition employed in the Te Puni Kōkiri report on Māori Family Violence.

1.2 The Domestic Violence Act 1995

In his foreword to a 1997 Te Puni Kōkiri document by Roma Balzer and colleagues, entitled ‘Māori Family Violence in Aotearoa’, the then Chief Executive Dr Ngatata Love states that:

Government is committed to reducing the incidence of family violence and has acknowledged the need for Māori to develop programmes and services to reduce family violence within their whānau. The Domestic Violence Act 1995 reflects this commitment by recognising Māori family relationships and providing opportunities for Māori to provide support and rehabilitation for victims and perpetrators of family violence.¹⁰

The Domestic Violence Act 1995 extended the definition of family violence in what has been described as ‘a philosophical shift in the way the justice system perceives and addresses domestic violence’.¹¹ The definition of violence in the domestic violence legislation has now been widened in order to try and incorporate a power and control approach to defining domestic violence. Hence, the new definition includes not only physical violence but also

¹⁰ Balzer, R., Haimona, D., Henare, M. & Matchitt, V. (1997). Māori family violence in Aotearoa. Wellington: Te Puni Kōkiri.

¹¹ DVA Children’s Programmes – Provider Guidelines, 18 December 1997, p.3.

sexual abuse, psychological abuse (including, but not limited to, intimidation, harassment, damage to property, threats of abuse), and causing or allowing a child to witness physical, sexual, or emotional abuse of a family member. The Domestic Violence Act 1995 also provides for programmes for protected persons and those who have a Protection Order granted against them.

Applications under Domestic Violence Act 1995

From July 1996 until June 2000, 28,755 applications were made under the Domestic Violence Act 1995. The majority of respondents (89.0%) in these applications are male. In addition, 23.8% of the respondents and 22.3% of the Adult Protected Persons are Māori.¹²

1.3 Colonisation and violence in indigenous communities

The Domestic Violence Act 1995 is also a piece of legislation written to fit within a broader western legal schema. Its applicability and usefulness to Māori therefore remains limited, as a Māori philosophical position on violence in general, and violence within families in particular, differs greatly from generally-accepted western positions. The Domestic Violence Act 1995 attempts therefore to legislate for a problem that is prevalent among Māori communities and families and yet fails to recognise its own inclusion as part of a greater mechanism of continuous violence perpetrated upon Māori people within a colonised Aotearoa.

Caren Wickliffe argues that there are a number of underpinning assumptions in colonisation that have led to the imposition of foreign legal systems on Indigenous Peoples.¹³ Further, she argues that such impositions have been established through processes of denying Indigenous Peoples' sovereign status and rights. The result of such impositions has been the destruction of many traditional ways of life and the debasement of cultural ways. As a consequence, Wickliffe argues that the law and current legal systems are viewed by many Indigenous Peoples as weapons of colonisation.

Neville Robertson also comments on the impact of colonisation in the construction of 'battering' within this country.

*Battering is more than the actions of individual men against individual women. Broadly speaking, it can be viewed as a culturally supported practice. Dominant readings of Christian theology, certain aspects of capitalism and an andro-centric British legal tender system, together with the process of colonisation, have played a role in maintaining the subordinate position of women and implicitly, sometimes explicitly, condoning violence against them.*¹⁴

The contention that colonisation has impacted upon Māori is not one taken solely in regard to early colonial experiences, but as noted by Wickliffe and Robertson, reaches deep into

¹² Source: DV Database – Statistics compiled from all courts in New Zealand.

¹³ Wickliffe, C. (2000) The hidden elements of the New Zealand constitution: Māori rights in Aotearoa. Paper presented to "Implementation of Indigenous Rights: Te Mana Tangata, Ehenua Me Tana Whakatinanatanga", Wellington, 11-12 Sept. 2000.

¹⁴ Robertson, Neville. (1999) 'Reforming institutional responses to violence against women' Unpublished Doctor of Philosophy Thesis, University of Waikato, Waikato; 285.

present day issues pertaining to Māori. In a report on the Waitara shooting of Steven Wallace¹⁵, Moana Jackson notes that a key to understanding the shooting is that of the historical context surrounding the forms of structures and organisations such as the Police, and the relationships that have developed as a consequence of that history. Jackson's report indicates that relationships between the State, as represented by the Police, and Māori in Taranaki must be seen in light of the history of that area. This is a critical point in that it highlights a need for institutions to have a deep understanding of the historical underpinning that exists between Māori and a particular institution. Emphasising this point, Jackson states that if the culture of an institution

*...is based upon the institutionalised racism of colonisation, then its members will be imbued with, and may even manifest, that racism.*¹⁶

Stephanie Milroy also asserts this position in regard to the intersection of colonisation and the law. Milroy argues that colonisation brought a monocultural legal system to this country that actively oppressed Māori people.¹⁷ In a series of interviews with Māori women in Women's Refuge, Stephanie Milroy highlighted the patriarchal and monocultural nature of the legal system and the issues of control felt when entering the legal system.

Milroy argues that women interviewed did not directly relate their experiences to issues of race; however the issues raised were fundamentally linked to the structures and foundations of the legal system. These issues are however addressed in some depth in the report 'Te Tikanga o Te Ture: Te Mātauranga o ngā Wāhine Māori e pā ana ki tēnei - Justice: The Experiences of Māori Women' commissioned by the Law Commission.¹⁸ The conclusions of this report state:

*Our concern is that the justice system has failed to meet the needs of Māori women. This failure is manifest in the negative experiences they have described to us and in the perceptions that they have that the justice system accords them little or no value. The consequence is that Māori women have little or no confidence in that system.*¹⁹

Many Māori people argue that domestic violence is but a microcosm of what is experienced by indigenous peoples following colonisation. Ani Mikaere argues that colonisation has been instrumental in the undermining of tikanga Māori.²⁰ Furthermore, she asserts that the construction of Western legal systems in this country has been central to the colonising project and has been a damaging force in regard to current arrangements and relationships between Pākehā and Māori.²¹

¹⁵ Jackson, Moana. An Analysis of the Police Report into the Fatal Wounding of Steven James Wallace at Waitara, Sunday 30 April 2000, August 2000.

¹⁶ *ibid.*12.

¹⁷ Milroy, Stephanie (1996). Māori Women and Domestic Violence: The methodology of research and the Māori perspective. *Waikato Law Review*, 4, 58-76.

¹⁸ Law Commission Report 53, April 1999. 'Te Tikanga o te Ture: Te Mātauranga o ngā Wāhine Māori e pā ana ki tēnei - Justice: The Experiences of Māori Women', Wellington, New Zealand.

¹⁹ *ibid.*122.

²⁰ Mikaere, A. (1994). Māori women: Caught in the contradictions of a colonised reality. *Waikato Law Review*, 2, 125-149.

²¹ Refer also Law Commission Report 53, 1999. *op.cit.*

Margie Hohepa regards violence as a learned behaviour, one that connects to the notion that domestic violence or violence against women and children is not culturally Māori, but is a result of a systematic colonisation of fundamental values.²²

The Aboriginal and Torres Strait Islander Women's Task Force On Violence report²³ highlights the impact of colonisation in terms of violence within Aboriginal communities. It is noted that the impact of history cannot be isolated from current discussions of violence in the lives of Indigenous Peoples, and the cultural fragmentation and marginalisation that contribute to the crises that many Indigenous Peoples may find themselves in. The history of colonisation in Australia is referred to in the following ways in the report:

*The history of race relations in Australia is one in which Indigenous People have been subjected to forms of violence that were unknown to many non-Indigenous Australians, and as a consequence, the atrocities inflicted against Indigenous People have only recently been fully exposed. Colonisation and dispossession were factors identified throughout the consultations as being central to the current alcohol and drug abuse, violence and dysfunction witnessed in Indigenous communities.*²⁴

Indigenous people generally have been profoundly affected by the erosion of their cultural and spiritual identity and disintegration of family and community that has traditionally sustained relationships and obligations and maintained social order and control.²⁵

1.4 Intervening in Māori family violence

Family violence is undoubtedly a major concern for Māori. At the Māori Women's Welfare League Indigenous Women's Conference in 1991, Parekotuku Moore, on behalf of the Family Violence Prevention Coordinating Committee (FVPPC), challenged Māori to 'take a firm stance in eradicating family violence'. One way to facilitate a reduction in family violence is the resourcing of intervention and prevention programmes that work with whānau.

*The rito, the centre shoot or heart of the harakeke or flax, must be cared for to ensure new life and new shoots. It symbolises the need of each person to be nurtured in a whānau-hapū environment. According to Māori, te whānau-hapū is the heart of life for a person. It is the ground in which kinship and social relationship obligations and duties are learned, and enabled to flourish and flower.*²⁶

²² For discussion of colonisation and the domestication of Māori through Native Schooling refer also Simons, J. et. al. (1999). *Ngā Kura Māori*. Auckland: Auckland University Press.

²³ The Aboriginal and Torres Strait Islander Women's Task Force on Violence Report, 1999, Department of Aboriginal and Torres Strait Islander Policy and Development, Queensland, Australia.

²⁴ *ibid.*

²⁵ *ibid.*

²⁶ Henare, M. (1995). Te Tiriti, te tangata, te whānau: the Treaty, the human person, the family. In *Rights and responsibilities*. Papers from the International Year of the Family Symposium on Rights and Responsibilities of the Family held in Wellington, 14 to 16 October 1994. Wellington: International Year of the Family Committee in association with the Office of the Commissioner for Children. Page 16.

The 1980s and 1990s have witnessed much debate about violence in Māori families. Roma Balzer and Hinematau McNeill²⁷ recommended greater Māori participation in addressing domestic violence from a Māori cultural perspective. This was based upon their examination of the Treaty of Waitangi and Māori history. They stated that:

*Family violence intervention involves male responsibility for their violence whilst ensuring the absolute safety and protection of the women and children victims of this violence. Any rehabilitation process for Māori men must be inclusive of positive Māori self-identity and must promote the family (whānau) as an institution, which supports, as well as sanctions, behaviour.*²⁸

Programmes to intervene in Māori family violence therefore need to begin from both an historical and a cultural standpoint; and will probably be most effective when offered by Māori, for Māori, under a Māori kaupapa.

Affirming the need for Māori initiatives in the area of family violence to be supported, Pauline Kingi states:

*Family violence has a major impact on the development of the self, of Māori as individuals and as members of whānau, of communities. What is needed are initiatives that can focus on the reduction of Māori family violence through the development of strategies that work with the whānau to restore and to reaffirm those key factors identified at the 1994 Te Ara Ahu Whakamua National Health Hui.*²⁹

Arguing her second theme, Pauline Kingi notes that, in regard to the Treaty of Waitangi, iwi, hapū, whānau, Māori people have a critical role to play in the provision of services. Developments in this area need to be through processes that work for Māori and which enable Māori to develop systems that affirm iwi, hapū, and whānau.

The notion of development ‘for Māori by the Māori community’, is the basis of Kingi’s third theme. This theme identifies a need to achieve long-term outcomes that are grounded in Māori community involvement. The fourth theme is directed at the importance of policy development and delivery that recognises whānau needs and whānau well-being. What is clear from each of the themes discussed by Pauline Kingi is that central to whānau well-being are Māori ourselves, and that drawing upon mātauranga and tikanga Māori for programmes is essential.

In the Domestic Violence Act 1995 the interventions provided for are in the form of programmes provided separately to protected persons (usually women), respondents (usually men), and children. The Domestic Violence (Programmes) Regulations 1996 provide a framework within which these programmes are approved, funded and provided.

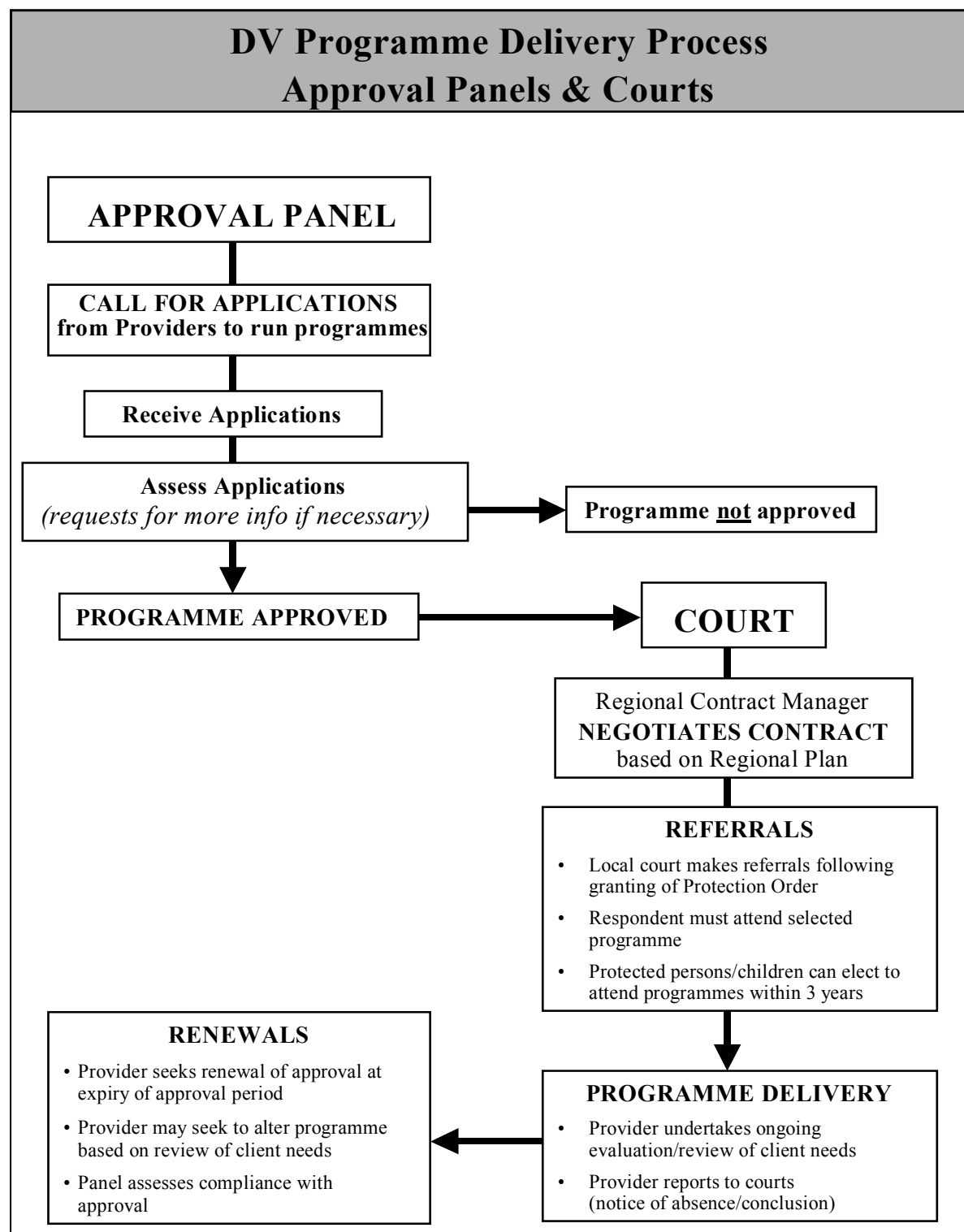
²⁷ Balzer, R. & McNeill, H. (1988). The cultural facilitators of family violence. Wellington: FVPCC, Department of Social Welfare.

²⁸ Op.cit. Page 12.

²⁹ ibid.

1.5 Programmes for Adult Protected Persons

The Domestic Violence Act 1995 provides for programmes for those with Protection Orders. The Department for Courts contracts with approved organisations and individuals to provide programmes for Adult Protected Persons (see chart below for an overview of the approval process).



The Programmes for Adult Protected Persons contribute to the legislation's primary objective of providing greater protection for the victims of domestic violence. When a Protection Order is made, the protected person can request a programme, which provides support, information, and education in relation to domestic violence. The request can be made for up to three years from the date of the Protection Order.³⁰

The goals for the programmes are set out in The Domestic Violence (Programmes) Regulations 1996 and include Māori values and concepts. These acknowledge the value of Māori concepts while leaving leeway for provider interpretation of the meaning of these concepts. Regulations 27, 28 and 29 are set out below.

27. Māori values and concepts

Every programme that is designed for Māori or that will be provided in circumstances where the persons attending the programme are primarily Māori, must take into account Tikanga Māori, including (without limitation) the following Māori values and concepts:

- (a) Mana wāhine (the prestige attributed to women)*
- (b) Mana tāne (the prestige attributed to men)*
- (c) Tiaki tamariki (the importance of the safeguarding and rearing of children)*
- (d) Whanaungatanga (family relationships and their importance)*
- (e) Taba wairua (the spiritual dimension of a healthy person)*
- (f) Taba hinengaro (the psychological dimension of a healthy person)*
- (g) Taba tinana (the physical dimension of a healthy person)*

28. Goals of programme for Adult Protected Persons

- (1) Every programme for Adult Protected Persons must have the primary objective of promoting (whether by education, information, support, or otherwise) the protection of those persons from domestic violence.*
- (2) Every programme for Adult Protected Persons must have the following goals:*
 - (a) To empower the protected person to deal with the effects of domestic violence by educating, informing, and supporting that person, and building that person's self-esteem*
 - (b) To increase understanding about the nature and effects of domestic violence, including the intergenerational cycle of violence*
 - (c) To raise the protected person's awareness of the social, cultural, and historical context in which domestic violence occurs, in order to help that person to put past experiences in perspective*

³⁰ From Project Brief, p.1.

- (d) *To assist the protected person to assess safety issues and to put in place strategies to maximise that person's safety*
- (e) *To provide the protected person with information about:*
 - (i) *The effect of protection orders and the way in which the Act operates*
 - (ii) *The building of support networks*
 - (iii) *The availability, content and benefits of programmes for protected persons who are children, and how to request such programmes*
 - (iv) *The content of programmes for respondents or associated respondents, and the obligations placed on respondents or associated respondents in relation to those programmes*
- (f) *To assist the protected person to develop realistic expectations of behavioural and attitudinal change in the respondent or associated respondent*
- (g) *To assist the protected person to identify and explore options for the future*

29. Structure of programme for Adult Protected Persons

Every programme for Adult Protected Persons must:

- (a) *Be structured so as to ensure that the primary objective and the goals set out in Regulation 28 of these regulations are capable of being met during the programme*
- (b) *Where the programme is a group programme:*
 - (i) *Consist of a specified number of programme sessions, the total duration of which is not less than 20 hours and not more than 40 hours*
 - (ii) *Be presented to 1 gender only*
 - (iii) *Be limited to 16 people per programme (excluding the presenter)*
 - (iv) *Where possible in the circumstances, be presented by 2 programme providers if the number of people attending the programme exceeds 8*
 - (v) *Where the programme is an individual programme, consist of a specified number of programme sessions, the total duration of which is not less than 9 hours and not more than 12 hours*
- (c) *Include, at the request of a protected person attending the programme, a final separate session for that protected person where strategies to enhance the ongoing safety and support of that protected person are developed with such members of the protected person's family or whānau as the protected person has requested be present.*

The evaluation of the delivery and outcomes of programmes for Māori Adult Protected Persons therefore includes the description of how providers are interpreting these regulations within their programmes. The evaluation described in this report was guided by Kaupapa Māori theory. This is now described.

1.6 Kaupapa Māori

Kaupapa Māori is ‘a theory and an analysis of the context of research which involves Māori and of the approaches to research with, by and/or for Māori’.³¹ A Kaupapa Māori approach does not exclude the use of a wide range of methods but rather signals the interrogation of methods in relation to cultural sensitivity, cross-cultural reliability, useful outcomes for Māori and other such measures. As an analytical approach, Kaupapa Māori is about thinking critically, including developing a critique of Pākehā constructions and definitions of Māori and affirming the importance of Māori self-definitions and self-valuations.³² Locating Kaupapa Māori as an intervention strategy, Smith, Fitzsimons and Roderick³³ highlight the following:

Kaupapa Māori encompasses the social change or intervention elements that are common across many different sites of Māori cultural struggle, and as the collective set of key intervention elements in the Māori-driven, cultural resistance initiatives.

Smith et al. argue that Kaupapa Māori has the potential to provide elements for effective transformation for the following reasons:

- It has the capacity to address Māori social, economic and educational crises;
- It is derived, in part, from other intervention mechanisms but transcends them in its ability to identify particular structures and processes important for success;
- The notion of whānau is a core feature of Kaupapa theory;
- Kaupapa Māori theory explains the social change or intervention elements that are common across many different sites of Māori cultural struggle including within the educational sites of Te Kohanga Reo and Kura Kaupapa Māori;
- The notion of whānau is central to Kaupapa Māori knowledge, pedagogy, discipline and curriculum;
- Its rationale is derived from Te Tiriti o Waitangi.

³¹ Smith, L.T. (1996). Kaupapa Māori Health Research. In Hui Whakapiripiri: A Hui to Discuss Strategic Directions for Māori Health Research. Wellington School of Medicine: Te Rōpū Rangahau Hauora ā Eru Pomare.

³² Smith, L.T. & Cram, F. (1997). An evaluation of the Community Panel Diversion Pilot Project. Commissioned by the Crime Prevention Unit, Office of the Prime Minister and Cabinet, Wellington.

³³ Smith, G.H., Fitzsimons, P. & Roderick, M (1998). A Scoping Report: Kaupapa Māori Frameworks for Labour Market Programme, A report to the Māori Employment and Training Commission, International Research Institute for Māori and Indigenous Education, Auckland.

There is a growing body of literature regarding Kaupapa Māori theories and practices that assert a need for Māori to develop initiatives for change that are located within distinctly Māori frameworks. This does not mean that we are unable to carry out research ethically, systematically and ‘scientifically’.³⁴ In other words, our research remains rigorous.

1.7 The Research

The research involved the evaluation of programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995. The research drew together a strong team of researchers who are knowledgeable about Kaupapa Māori research, evaluation research, Māori health research, issues of violence including domestic violence, Māori women’s health and well-being. An evaluation of these programmes was based in te reo Māori me ona tikanga so that Māori world views and ways of being acknowledged are valid. Our approach to this is articulated within Kaupapa Māori (see above).

*The overall aim of the evaluation is to describe in what ways programmes for Māori Adult Protected Persons contribute to the protection of Māori victims of domestic violence.*³⁵

The objectives for the evaluation are:

- Objective 1 - To describe the underlying philosophy, content, processes, and resources of the programmes.
- Objective 2 - To establish in what ways the programmes meet the goals listed in Regulation 28 of The Domestic Violence (Programmes) Regulations.
- Objective 3 - To examine issues surrounding the implementation and delivery of programmes and to suggest improvements.
- Objective 4 - To describe the client group and any perceived impacts the programmes have had on their lives and on their families.
- Objective 5 - To identify the factors, which assist or impede the take-up of programmes, including reasons for non-attendance.
- Objective 6 - To examine the extent to which the programmes meet the needs and values of their Māori participants.
- Objective 7 - To identify, within the context, elements of ‘best practice’ which could be generalised from these to other programmes.

³⁴ Smith, L.T. (1996). Kaupapa Māori Health Research. In Hui Whakapiripiri: A Hui to Discuss Strategic Directions for Māori Health Research. Wellington School of Medicine: Te Rōpū Rangahau Hauora ā Eru Pomare.

³⁵ From Project Brief, p.4.

Two programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995 were evaluated to assess whether the programmes are ‘promoting the protection of those persons from domestic violence’ (Regulation 28(1)). In doing this, the programmes took into account Tikanga Māori.

The two programmes were selected by the Ministry of Justice and Department for Courts based on:

- (a) type of programme (group or individual);
- (b) geographical location (urban/provincial/rural);
- (c) size of client group; and
- (d) length of time in operation.

Two well-established programmes with large client groups were chosen:

- Tū Tama Wahine o Taranaki Incorporated, New Plymouth;
- Te Whare Ruruhau o Meri, Anglican Social Services Trust, Otahuhu, South Auckland.

A brief description of each programme along with its location is given below.

*Tū Tama Wahine o Taranaki Incorporated, New Plymouth*³⁶



³⁶ Maps from <http://www.trc.govt.nz/REGION.MAINR.HTM>

The Tū Tama Wahine o Taranaki Incorporated “programme has both a rural and urban focus. Facilitators travel to clients in outlying areas such as Waitara, Stratford, Hawera, and Patea. They work with groups and with individual Adult Protected Persons and have a children’s programme linked with the adult protected persons’ programme.”

In two main population areas in Taranaki are New Plymouth (49,079) and Hawera (11,317).³⁷ In the New Plymouth district (68,112) 13.4% of the population said in the 1996 Census that they belonged to the Māori ethnic group. This differed from both the Stratford district (10.4%) and the South Taranaki district (18.7%). Across the three regions, the percentage of Māori 15 years and over who had an annual income of \$20,000 or less varied from 71.3-72.9%, and 39.0-41.9% said that they had received a government benefit in the 12 months before the 1996 Census.³⁸

Te Whare Ruruhau o Meri, Anglican Social Services Trust, Otahuhu, South Auckland³⁹



Te Whare Ruruhau o Meri “is a large, well established agency providing a range of services to whānau, including programmes for both Adult Protected Persons and Respondents. They are available to receive referrals from all Auckland Courts, although most referrals come from South Auckland. Although they are approved to provide both group and individual programmes, they work largely with individual Adult Protected Persons.”

In South Auckland (that is, Manukau city) 17.8% of the population (254,277) said that they belonged to the Māori ethnic group in the 1996 census (compared to 15.1% nationally and 9.8% in Auckland city). Of those Māori 15 years and over, 62.4% have an annual income of \$20,000 or less and 37.3% said that they had received a government benefit in the 12 months before the 1996 Census.⁴⁰

The two programmes are therefore quite different in terms of their location and the population they are serving. According to the providers themselves, the South Auckland client population is also transient, whereas the Taranaki client population is more settled and, if mobile, reasonably easily located through community networks.

The research largely took place in 2000. Within this report the findings for the two programmes for Objectives 1-6 are presented separately. Objective 7 is presented at the end of the report.

³⁷ 1996 statistics from <http://www.trc.govt.nz/REGION.MAINR.HTM>

³⁸ from Statistics New Zealand.

³⁹ Map from <http://www.zedontheweb.co.nz/nz/map-auckland.asp>

⁴⁰ from Statistics New Zealand.

Research Ethics

Ethical approval for the research has been obtained from the University of Auckland Human Subjects Ethics Committee. In addition, operating within a Kaupapa Māori framework necessitates a research process that affirms Kaupapa Māori ethics. These ethics are informed by tikanga Māori and demand that negotiation with participants be undertaken.

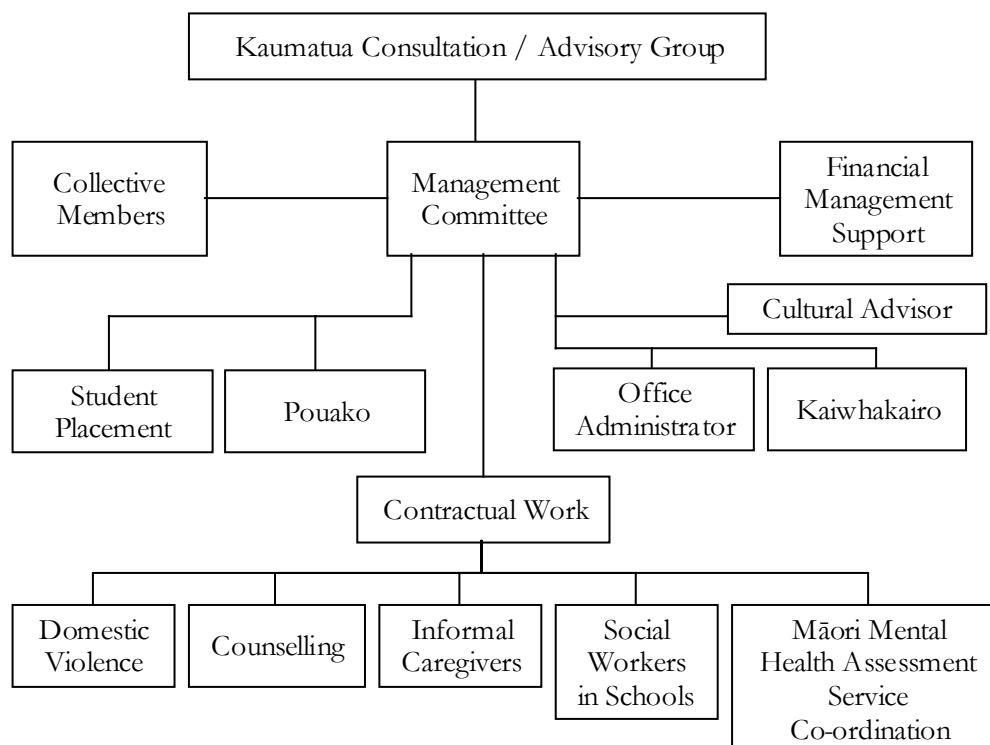
Analysis

The analysis of the data (including the interview transcripts) involved looking for information relevant to each of the evaluation's objectives. Within any objective, the interview data from the participants, providers and key informants were kept separate. And within each group of data, commonalities were identified through reading and re-reading transcripts and discussion among the research group. The commonalities were then described and illustrated with selected portions of transcript. Each participant was given a number and this number was then attached to the selected portions of transcript used in this report.

2 Tū Tama Wahine o Taranaki

Tū Tama Wahine o Taranaki Inc., New Plymouth

Tū Tama Wahine is a Kaupapa Māori organisation providing a range of programmes and services to Māori women in the Taranaki area. The organisation has both a rural and urban focus. The 2001 management structure of Tū Tama Wahine is outlined below:



Tū Tama Wahine operates from a Kaupapa Māori base. It is noted that having a Kaupapa Māori base enables the organisation to provide distinctly Māori approaches and values to their work. In a series of interviews staff at Tū Tama Wahine outlined the Adult Protected Person Programme and where it sat within the organisation as a whole. An awareness of historical, cultural and social context is maintained throughout the programme.

Tū Tama Wahine are an approved provider for the provision of programmes for Adult Protected Persons under Regulation 27 of the Domestic Violence Programme Regulations 1996. They offer services to female Adult Protected Persons who attend their programmes voluntarily. Facilitators travel to clients in outlying areas such as Waitara, Stratford, Hawera, and Patea. They work with groups and with individual Adult Protected Persons and have a children's programme linked with the Adult Protected Persons' programme. In 2001 Tū Tama Wahine also became an approved provider for a Male Respondents Group Programme.

The Women's Group (Protected Persons) Programme involves an initial interview session and then 14 weekly sessions. The Women's Individual (Protected Persons) Programme includes an initial interview session and seven fortnightly sessions, each of one-and-a-half hours duration (also see Appendix F for pamphlet containing programme descriptions).

The concepts of Mana Wāhine, Mana Tāne, Tiaki Tamariki, Whanaungatanga, Taha Wairua, Taha Hinengaro, and Taha Tinana⁴¹ are integrated throughout the entire programme and provide a working framework for Kaupapa Māori process, practice and programme provision.

Methodology

A series of interviews were held with programme provider staff, key informants and programme participants. These interviews, along with written documentation collected from Tū Tama Wahine, provided the data for this evaluation.

Provider Interviews

An introductory session was held with the provider to establish the process for the evaluation. A follow-up interview included discussion about potential evaluation participants and their contact details. These initial interviews with the provider were to:

- Establish contact between evaluators and providers;
- To give providers an overview of the evaluation process;
- To gain an overview of the context within which the programme was being delivered;
- To begin discussion of evaluation processes;
- To begin discussion related to DVA programmes;
- To share ideas on protocols;
- To share ideas on appropriate stakeholders.

Subsequent interviews focused upon data required for the evaluation.

Key Informant Interviews

Key Informants were identified by the evaluators in collaboration with providers and advisers and subsequently interviewed. Those interviewed included three providers with other agencies, three Department for Courts staff, and two solicitors.

⁴¹ See Regulation 27 in Introduction.

The interviews spanned eight main topics: Knowledge of programmes under the Domestic Violence Act 1995, referral process, working relationship with Tū Tama Wahine, knowledge of the programmes provided by Tū Tama Wahine, Kaupapa Māori content, issues around domestic violence, feedback from community and/or programme participants on the Tū Tama Wahine programmes.

Participant Interviews

The programme provider initially contacted all Adult Protected Persons regarding participation in the evaluation project. Fourteen names of interested Adult Protected Persons along with their telephone numbers and home addresses were submitted to the researcher. The researcher's connections to the area facilitated her contact with the participants.

Eleven of the 14 were able to be contacted by telephone and agreed to be interviewed. Once this verbal consent was gained and a firm appointment to meet was made, a letter and brochure confirming the appointment was posted to each woman.

All participant interviews were conducted in the offices of Tū Tama Wahine or in the homes of the participant themselves depending upon the participants' preference. Written consent was obtained at the start of each interview and the researcher made sure that each participant felt comfortable with the questions and process of the research.

The interviews were semi-structured. Interview questions examined the programme process for participants from their referral to the completion of the programme (see Appendix A for an outline of the question areas). The interviews were audio taped and subsequently transcribed. All eleven participants had their interview transcripts sent back to them for feedback and final approval for their data to be included in the evaluation.

Follow-up interviews were conducted over the telephone with nine of the original eleven participants. The remaining two participants had moved and were no longer contactable.

2.1 Objective 1 - To describe the underlying philosophy, content, and processes of the programme

Key points

- Tū Tama Wahine provide a Kaupapa Māori programme for Māori Adult Protected Persons under the Domestic Violence Act 1995.
- The programme structure allows for both group and individual sessions.
- Programme content is designed to meet the goals outlined in The Domestic Violence (Programmes) Regulations 1996 and to support women to realign with their culture.
- A code of ethics and standards of practice have been put into place in line with the requirements of contracting agencies.

- The referral process is largely reliant on written material, whereas for many Māori women personal contact is more appropriate.
- Women's Refuge and some lawyers are important players in the referral process.

2.1.1 Philosophy and values of the programme

Tū Tama Wahine is a Family Therapy Centre based upon Kaupapa Māori philosophies and values. The provider noted in the first interview that as a counselling agency Tū Tama Wahine see a lot of women whose needs are not being met by mainstream organisations. Tū Tama Wahine outlines the view taken in terms of the provision of Kaupapa Māori programmes as follows:

As a counselling agency we see a lot of women whose needs are not met by services provided by tauivi organisations, monocultural organisations, so there's a belief that in order for Māori women to receive the education that they need, then there needs to be Kaupapa Māori programmes that just address the issue from the way in which Māori see the world experience. There are differences, for example, a tauivi programme will focus, say on, inequality on men and women, where a Māori programme is going to include decolonisation, the inequality between tauivi and Māori in this country, so straight away, if that's not there, then there's a whole piece missing from the analysis of violence. TTW

The constitution of Tū Tama Wahine fully outlines the aims and objectives of the organisation as follows:

- Ensure that the Treaty of Waitangi is the guiding principle for the Society;
- Incorporate Kaupapa Māori into all facets of the services provided;
- Provide individual, adult and children, couple, family and group counselling and therapy;
- Provide a healing service for survivors of sexual, physical, emotional and spiritual violence;
- Provide a cultural consultancy service for non-Māori organisations;
- Provide all clients with an analysis of the socio-cultural factors that impinge upon their lives;
- Provide social health services for Māori clients;
- Provide mirimiri, health information and access to midwifery and health promotion services that are culturally safe for Māori clients;
- Provide supervision for Māori and cultural supervision for non-Māori;
- Establish accountability systems which connect with Iwi Māori.

The organisation's constitution highlights a clear focus on Kaupapa Māori as both philosophy and practice.

2.1.2 Structure, delivery, content of the programme

The programme structure allows for both group and individual sessions. The programme is delivered by a facilitator for the group, who is also a counsellor. The type of programme undertaken is agreed upon between the programme facilitator and the person referred. The options available are as follows:

Group programme	14 weekly sessions @ 2 hrs per week
Individual programme	7 fortnightly sessions @ 1.5 hrs per session

The programme content includes 12 key areas (see Table 2.1). These have been discussed in some depth under Objectives 1 and 2.

Content is designed to meet the goals outlined in The Domestic Violence (Programmes) Regulations 1996 through Kaupapa Māori and to support women to realign with their culture as a process of facilitating knowledge and change.

Table 2.1 Programme for Māori Adult Protected Persons at Tū Tama Wahine

Whakarurutanga: Tiaki Tinana, Tiaki Tamariki	Safety for women and children
Te Aotūroa: Tāhuhu Kōrero Whānau	Generational family patterns
Te Whakapūranga o ngā Tūkinō ⁴²	Cycle of violence
Ngā Tikanga mō ngā Tamariki ⁴³	The impact of adult violence on children
Te Aotūroa: Kōrero Tūturu	The impact of assimilation on Māori women
Te Aotūroa: Ngā Āhuatanga i Puta Mai	The impact of assimilation on Māori men
Te Aotūroa: Ngā Whakaaro o te Whanaunga	Family value systems
Te Aotūroa: Tūkinō Tangata	Power and control in the family
Mana Wāhine	Women's power and prestige
Mana Wāhine: Wāhine Tiaki Tangata	Māori women's power and prestige - caring for ourselves and others
Mana Tāne: Tāne Tiaki Tangata	Māori men's power and prestige - responsibility for the safety, care and protection of the family
Te Wānanga Whakamutunga mō te Whānau	Social safety - social networks

⁴² This session is provided twice (3 & 12).

⁴³ This session is provided twice (4 & 13).

2.1.3 Role, training, experience and selection of programme staff

All staff at Tū Tama Wahine (both paid and unpaid) are required to operate within defined ethical parameters. This code of ethics includes statements related to:

- Commitment to te reo Māori me ona tikanga;
- Responsibilities as role models in Māori communities;
- Commitment to Māori self-determination;
- Maintenance of client confidentiality and safety, empowerment;
- Self-development;
- Sharing of knowledge, skills;
- Resources and maintaining networks;
- Impropriety of sexual harassment.

It was noted by Tū Tama Wahine that a code of ethics and standards of practice have been put into place in line with requirements of contracting agencies. The aims and objectives of the Tū Tama Wahine constitution also outline the kaupapa of the organisation, which programme staff must operate under.

The limited amount of training for Māori providers was an area of discussion. It is believed that there is generally inadequate training and in particular a lack of training related to Māori violence. Tū Tama Wahine is committed to staff development and training and they participate in wānanga with Māori training organisations. Tū Tama Wahine staff also support other organisations by providing training for groups such as Women's Refuge. Much of the training has however been facilitated in-house.

It was noted that a potential development that would be valuable for Māori providers would support the exchange of knowledge and information amongst Māori providers working in this and related areas. This would allow Māori providers an opportunity to discuss kaupapa, processes, methods, and models and to receive feedback on those things.

2.1.4 Processes for referral and engagement of participants

The referral process was outlined by a number of sources. Various sources outlined the following process for referral.

- Woman applies for Protection Order;
- Order is granted by the Family Court;

- Respondent is to compulsorily attend a programme;
- Protected person will receive information, from the Family Court Coordinator, in the mail in regard to their right to attend a programme. This includes written documentation about programmes being offered and necessary forms;
- Protected person can contact Family Court Coordinator for referral to a programme.

Concern was expressed at the process being reliant on written material with little personal contact. It was noted that for many Māori women personal contact is significantly more appropriate and needs to be considered in the process. Many of those who have attended the programme have come from organisations outside of the Courts structure, for example lawyers and Women's Refuge. In these instances, either the lawyer or worker at Women's Refuge will make contact with the Family Court and request that papers be sent.

[My referral] was through Women's Refuge, referring me to there and then they suggested the programme, and I just took it from there. 08

I got referral through the Women's Refuge as well as the Courts. I think I got information in the mail from the Courts as well because there's about 3 or 4 different programmes being offered. There's one through [name of organisation] as well as Tū Tama Wahine, but being Māori, I am more comfortable here. 09

It was clearly stated that very few of the referrals to Tū Tama Wahine originate from the Family Court Coordinator. It was noted by both the Family Court Coordinator and Tū Tama Wahine that there are issues regarding communication that exist and which require attention. The area of referral was identified as one that requires further development and revision.⁴⁴

Solicitors were identified as key people within the process as they are deemed to have the highest level of personal contact with those involved in the Protection Order process. It is noted that for Tū Tama Wahine there are some lawyers who are active in providing referrals and giving information. The strengthening of relationships with lawyers and providing more in-depth information to lawyers about the programmes would be beneficial. The Women's Refuge is also a key organisation in regard to both providing information to women about what is available to them and also in terms of referral.

Tū Tama Wahine also commented on the time spent organising women to apply for Protection Orders and then for referral to programmes. In a Kaupapa Māori frame, this manaakitanga is essential. The paperwork was raised as an area of concern and are not considered 'user friendly'.

⁴⁴ This issue is discussed further in section 3.8. Since these interviews took place, the Department for Courts has released new instructions to Family Court.

...We see a lot of people that we send off for POs who have been through other places and they haven't given them a PO, or they've had the PO and haven't known what to do with those papers. They said 'oh it was just a lot of papers that didn't make sense, I threw them in the bin'. Having to sit down with them and write a whole lot of referral papers out with them, you know, they're not user friendly. The children's one I find difficult to understand, or follow through. TTW

Developing processes for referral and engagement that are more conducive to Māori women appears to be a key concern for Tū Tama Wahine.

2.2 Objective 2 - To establish in what ways the programme meets the goals listed in Regulation 28 of The Domestic Violence (Programmes) Regulations

Key points

- The programme has been carefully designed to ensure each of the goals outlined in Regulation 28 are included in the programme.
- Protection of participants can be achieved through education, information, support and empowerment, and enabling women to take control of their circumstances.
- Participants gained a sense of empowerment through participating on the Tū Tama Wahine programme.
- The building of knowledge and self-esteem contributed to participants' ability to engage with what was happening around them and to bring about change for themselves and their families.
- The programme activities enabled women to articulate their feelings through a range of processes: verbal, written, visual.
- Historical knowledge contributed to participants' knowledge of the social, political and cultural context.
- Being able to share with and listen to other women who were experiencing similar issues was seen as a key element for women in the programmes.
- For those participants with Protection Orders, the time assessing how the orders were working was also noted as a valuable exercise in that it supported them in developing strategies.
- The provider and the participants were unhappy with the limited information from the respondents' programmes.
- When considering a Kaupapa Māori programme, one must consider Regulations 27 and 28 as interconnected.

The goals for Adult Protected Persons Programmes are set down in Regulation 28 (see page 9 of this report for a full account of the Regulation). In brief, Regulation 28 states that (1) the primary objective of the programmes is the promotion of ‘the protection of those persons from domestic violence’ and that each programme must have goals of:

- 2a. empowerment;
- 2b. increased understanding regarding domestic violence, including the
- 2c. ‘social, cultural, and historical context in which domestic violence occurs’;
- 2d. assessment of safety issues and strategies;
- 2e. provision of information about
 - (i) the Act,
 - (ii) building support networks,
 - (iii) programmes for children, and
 - (iv) programmes for respondents;
- 2f. development of ‘realistic expectations of behavioural and attitudinal change in the respondent or associated respondent’; and
- 2g. assistance with the exploration of options for the future.

These goals can be achieved through ‘education, information, support, or otherwise’.

Provider views

The Tū Tama Wahine programme for Māori Adult Protected Persons, as outlined by Tū Tama Wahine during interviews and in their written documentation, has been carefully designed to ensure each of the goals outlined in Regulation 28 are included in the programme. The presentation given by Tū Tama Wahine to the ‘Children and Family Violence Effective Interventions Now’ conference⁴⁵ further confirmed this view.

The programme content outlines the following critical areas through which the programme goals are realised:

- Whakarurutanga: Tiaki Tinana, Tiaki Tamariki: Safety for women and children

Focuses on ensuring physical safety of women and their children; understanding the Domestic Violence Act 1995 in relation to previous legislation; an emphasis on safety and protection, in particular reducing fear to enable an increase in a sense of being able to keep safe and keeping the whānau safe through a knowledge of legal protection that is available to women.

⁴⁵ Allison, Beryl and Cameron, Ngaropi (2000). ‘Providing for Children Through Women’s Refuge’ paper presented at the ‘Children and Family Violence Effective Interventions Now’ conference.⁴⁵

- Te Aotūroa: Tāhuhu Kōrero Whānau: Intergenerational family patterns

Identifies intergenerational patterns of behaviour in a woman and her partner's whānau (good and bad patterns). Gives women an understanding of the way in which children learn family patterns, whereby women begin to consider alternative parenting strategies.

- Te Whakapūranga o ngā Tūkinō: Cycle of violence

Developing an awareness of the cycle of violence and how it perpetuates itself. Being able to identify different types of violence and to identify strategies to reduce anxiety-related responses and fear. Enabling women to understand and make sense of their situation and experiences of violence. Aims to strengthen women's resolve to not return to the violent situation and to keep children safe.

- Ngā Tikanga mō ngā Tamariki: The impact of adult violence on children

Identifies the impact of adult violence on children. Begin the kōrero about the place of children in traditional Māori society. This identifies a critical time at which women are faced with making the decision to enact change. It is the experience of Tū Tama Wahine that women who are not ready for change tend to exit the programme at this point.

- Te Aotūroa: Kōrero Tūturu: The impact of assimilation on Māori women

Understanding the impact of European culture on Māori cultural practices during the 19th century. Understand the dynamics of cultural domination. Women begin to contextualise their experience of violence. Women's cultural identity and sense of self is enhanced and they become more effective parents. Strengthens their resolve not to return to violent relationships.

- Te Aotūroa: Ngā Āhuatanga i Puta Mai: The impact of assimilation on Māori men

Understanding the manner in which European culture has eroded the protective structure of whānau and hapū. Support women to realise the need to create alternative whānau relationships for themselves and their children.

- Te Aotūroa: Ngā Whakaaro o te Whanaunga: Family value systems

Insight into the manner in which European patriarchal ideology has impacted on the role and sense of self of Māori women. Develop an awareness of the characteristics of traditional Māori women. Enable women to begin to heal as their mana and tapu is enhanced and as they begin to honour themselves as their parenting ability increases.

- Te Aotūroa: Tūkinō Tangata: Power and control in the family

Understanding of the manner in which power and control operates through all levels of society. Understanding of how the oppression of Māori culture is maintained by institutional racism and the oppression of women. Enable women to advocate more effectively for their children when problems arise within institutions such as schools.

- Mana Wāhine: Women's power and prestige

Developing an understanding of the manner in which the position of Māori women has been devalued by European culture. Understanding the cultural concepts, which support the position of Māori women. This supports women in identifying and initiating self-development strategies, which will further heal and strengthen wairua, mana and tapu. Enables women to begin to trust their parenting knowledge and skills. A further outcome is that children begin to perceive their mothers as strong women.

- Mana Wāhine: Wāhine Tiaki Tangata: Māori women's power and prestige - caring for ourselves and others

Developing an understanding of the manner in which Māori models of whānau and childbearing have been devalued. Understanding of the cultural concepts that support relationships between women, men and children. This begins to reconstruct the sense of cultural identity for both mother and children.

- Mana Tāne: Tāne Tiaki Tangata: Māori men's power and prestige - responsibility for the safety, care and protection of the family

Understanding how Māori models of masculinity have been diminished by colonisation. Considering the manner in which Māori masculinity is represented in cultural stories. Also enables women to consider the relationship between these cultural concepts and the characteristics of equality. An outcome is that women are enabled to create a more balanced image of Māori masculinity. Women and children are able to perceive the person beyond the violence.

- Te Wānanga Whakamutunga mō te Whānau: Social safety - social networks

Identifies support networks for self and children. Supports women to envision their purpose in life. Enables the creation of a sense of grounding for a woman and her children. In this final whānau session women celebrate their new growth. Here they realise the safety plan for themselves and children together with whānau members. This includes the development of a safety plan, which involves the sharing of responsibility for the care and protection of the children by a whānau network rather than just the individual parent. In this session women receive a Certificate of Achievement.

Each programme session is outlined for participants and follows a clearly-defined process. Karakia is undertaken to commence and close each session, ensuring the spiritual and cultural recognition of participants. Within each session programme participants who have obtained a Protection Order discuss their situation and strategies in regard to the Protection Order are developed where necessary. In general terms Tū Tama Wahine view the goals to be in line with what is required for a programme of this type:

I've never seen them as being limiting or being a problem in any way. I think they are the bottom line about the impact of violence so I think that they have to be there and I don't see them as being difficult to carry out or even integrate into a programme. TTW

In the provider interviews undertaken in 2000, Tū Tama Wahine stated that the most difficult goal for them to fulfill had been 2e (iv) -*The content of programme for respondents or associated respondents, and the obligations placed on respondents or associated respondents in relation to those programme.* It was noted that gaining information from the providers of the respondent programmes had been difficult.

The only difficulty that we have had is the part regarding the content of programmes for respondents and the obligations placed on respondents. That one's been difficult because that one relies on a relationship with the respondent programme providers and them giving us the information, them participating in some kind of relationship where we are able to carry out the Act and that hasn't happened here. TTW

Can't get information about respondents' programmes, can't get pamphlets. Regularly inform them about behaviour of their clients on programmes; never get an answer... Women have asked to be informed, asked me to write a letter asking them to inform them, the client about the ex-partner, is he attending, and has he failed to attend any, and we've given their name and address etc.; stuff gets sent back to me. TTW

The provider of the respondent programme had indicated that they were unable to outline what was being undertaken in the respondent programmes for confidentiality reasons.

We've done as much as we can and repeatedly the respondent organisation will get up and talk in forums and gatherings about how they are governed by secrecy and confidentiality and I think they actually take that into the arena of provider relationships as well. The only thing that I think might be a difficulty is that their programme is generated from national office. It was put together there and written as a national programme and they have to wait for national office to provide them with protocols and policies and procedures and they haven't got it and so don't know how to do things. I think they might be limited to the extent that they are able to use their own initiative. TTW

For Tū Tama Wahine there have been consistent requests to the respondent programme to provide information, however it has not been forthcoming. This also links to wider issues in terms of the management of Protection Orders and the stress of that on the organisation.

...Not having adequate information about the men's programme, I think reflects on us because the women can't get it then. The fact that we cannot accurately give them information about the men's programme and what their partner, ex-partners are going through, I think reflects back on us... and I don't like that, especially when we're not the cause, and it isn't through lack of trying. Just checking on the state of POs, the whole area around psychological violence is just so mismanaged and misunderstood by police and lawyers, and it comes up repeatedly in-group. There's actually psychological breaches all the time. TTW

With the provision of information being a requirement of Regulation 28, Tū Tama Wahine provided what knowledge they were able to about the respondents' programme. However, it was clear that unless the respondent programme provided sufficient information, the ability of Tū Tama Wahine to inform participants on their Adult Protected Persons programme is limited. This situation was eased when, in the middle of 2001, Tū Tama Wahine was sent pamphlets giving details about the respondents' programme. Such inter-agency

communication is imperative if programme providers such as Tū Tama Wahine are to promote the protection of Māori women (and is embodied in the Regulations).

Participant views

As noted in the provider's discussion of Regulation 28, the goals are integrated into various sessions, enabling a more holistic approach to the programme and thereby highlighting the interconnectedness of the programme elements. This section outlines a series of quotations from the women that link programme activities to the stated goals of Regulation 28.

What is clear from the participants' comments is that both information and developing internal and whānau strengths are powerful means by which to **enable protection**. The primary focus of the Adult Protected Persons programme is protection. There are multiple ways through which such a goal can be achieved: education, information, support and empowerment, and enabling women to take control of their circumstances. The strengthening of participants appears to be a particularly enabling process.

Yeah, and I found that a great help, like [the facilitator] would say, 'Well he's not supposed to do that'. She would tell you exactly what your rights are. I had noticed that a couple of women had had a PO and didn't know what it was all about but [the facilitator] would inform us about certain things. 08

Well... apart from healing yourself which just gives you a better basis, if you're feeling together, then it just makes life much easier and just the different options and ... I notice, not that I'd known it from the start, but the other women, you could see them getting stronger and that, except for having slip backs. But that's the way it goes. But you know, you could see from what they were saying, how they were dealing with the stuff. I mean my problems were nothing compared to a lot of the stuff that they've had... I think a lot of it is personal development cause that just seems to have, what do you call it? Sort of ripples out. 01

What is evident in all the interviews with the participants on the programmes is that there is a sense of empowerment that occurs through participating on the Tū Tama Wahine programme. Participants consistently expressed the empowering changes that have happened for themselves and their whānau through taking the programme. For those participants who took part in the group programmes there is a sense of whānau development that has positive impacts on how they are able to view and understand their own situation.

It empowered me... Yeah. It definitely did empower me because last year I asked my father to get all my aunties and uncles together and I had a hui with them just to, because I put their brother in prison and I knew from the beginning that they wouldn't like it, and that they'd all be against me, but I didn't care. And anyway this hui took place and if it wasn't for the programme I probably would never have sat there and took them on... I just sat there and just told them exactly how I felt about them and with everything. That the way I was treated through the whole Court process from the time he was arrested, I just told them everything how I felt. And the reasons why I never go visit them, the reasons why I don't want them near my girls...yeah. I wouldn't have done that before. Definitely does empower you. 04

The building of knowledge and self-esteem was then related by participants as contributing to their being able to engage what was happening around them and to bring about change for themselves and their families.

I've learnt to trust again. I trusted nobody at nothing. I trust again. I've gotten more confidence. I've learnt a lot about just myself. I don't know how to explain it though; feel at peace with myself and I'm more positive too. Was very, very depressed and all the rest of it when I arrived, sort of didn't want to talk too much, or do anything; just didn't want to do anything, but now, yeah I even go out. I used to, at one stage, I went out, grabbed the groceries, got back home as quickly as possible. I even stopped going to see my sister as often and she was living in the house above the flat, so just really withdrew aye. Now, I feel quite happy to just move around. I used to be really scared, even when [the respondent] went to jail I was still scared, cos he's got friends. And I felt like everybody's looking at me, like, is that her? That sort of thing, so yeah, I started just hiding away. 09

Being able to share with and listen to other women who were experiencing similar issues was seen as a key element for women in the programmes. It enabled them to recognise the similarity of many situations and behaviours. It also gave them a place to come together and talk about particular incidents that were happening in their lives at that time. The sessions were viewed as a means by which to hear other women's stories and through that process to reflect on their own situations (also see Objective 1).

Another comment was related to the ability of other women in the group to challenge some of what is happening.

Cause the other women too, pull you up... they don't say you're full of shit but you know they'll say... [you] get challenged I think as well... as well as the warm fuzziies. It is sort of like whānau except it's not as dysfunctional as the ones here... 01

A number of the participants described the group as being like a whānau.

Yeah it's like walking into a home and feeling 'oh yeah primo', you know. I feel good here. 02

One participant commented directly on the difficulty of entering the programme because of the memories that it brought back for her. This is important as it identifies the strength that some women need to muster to even participate in the programme.

The programme sessions were also seen as a safe place for participants to talk about what was happening for them. This support and the sense of security was commented upon, not only in relation to their own situation, but also in regard to how women see others in the group.

Well one to be a bit more honest with themselves you know... you get these ones with their partners, well I don't know, I never been in that. Well I have, but that was 14 years ago. But I've never been in that position again, you know. I feel as though it's a sense of security for women to go places where they can actually talk and where their kids feel secure without having to answer the phone or go to the door, or you know, not knowing who's on the other side. But I feel as though there's a sense of security for women and children because, you know, I get very upset when I see the

mothers devastated and the kids are getting up their mother's nose because, you know, they want everything to happen just like that, and it doesn't you know... 02

A range of activities are used in the programme to support participants to explore issues and to engage the key areas and goals outlined in the programme. It was stated that the use of activities enabled women to articulate their feelings through a range of processes, verbal, written, visual. It was noted that such activities were useful in enabling women to identify and situate feelings and responses to particular situations.

...Well, sharing experiences with the women and hearing how they've handled things and getting input from (.....) Over different ways that you can handle things... and just the things that we did that ...exercises that we did to sort out where. Well, they helped sort out where problem areas were and that in yourself, and how some of the stuff that you carry affects the way you relate to others. 01

I remember that time she got us down in that line from 1 to 10 that one was. She does do an exercise, what was that, what was the question? The first one was a scale 1, was bugger all, whether you cared, you put yourself in it. Yeah, it was sexual violence where would you scale yourself and... well 10 was you put yourself when you get the bash, when you're sexually abused all the time and then 9, 8...and we were all just freaked out where we could put ourselves, cos we were all at 9-10. Sexual, physical and psychological abuse, like especially the physical and psychological, I was up that end; sexual I was down this end I think. But when you sort of go up there, I mean... we were all howling and crying, oh this is where we are. It was real painful aye. And it gave us all a shock too, when she did that. 09

The commencement of the sessions with karakia was viewed as a positive way to begin. For some of the participants this was a new element in their lives and where they were not conversant with karakia they were willing to participate in the collective form of opening and closing the sessions.

Well to me it felt like it opened us up, well like a cleaning. You know you can go there and once karakia was over I felt relaxed. You know, you weren't sitting there like oh... rubbing your hands all tense and uptight. You just sort of eased the atmosphere. That's how I felt and then at the end it, sort of when we did karakia at the end, it felt as though well whatever we all discussed there, it will stay there, you know. We're not gonna take anything bad home with us, this is where it stays. 04

Historical knowledge contributes to knowledge of the social, political and cultural context, which is an identified goal within Regulation 28. Given the Kaupapa Māori approach to the programme there is also discussion of this in the section on Objective 1. The use of stories was an approach taken to engage the notion of history within the programme. Discussion of assimilation and the impact of assimilation on Māori people is a central theme within the programme. These too identify historical elements that are important to Māori understandings. What is evident is that when considering a Kaupapa Māori programme, one must consider Regulations 27 and 28 as interconnected.

That was a major Kaupapa, and I was lucky to have been in that course when [the facilitator] had presented colonisation and assimilation... You get to see the difference of how Pākehā had 'dressed'

Māori, you could say... Then, te taenga mai o Pākehā, the photos again showing how our koroua and kuia had looked like in that time, so the dress and the look of the kanohi. You could see from te ao kōwhatu that the faces were proud; they wore korowai and that whakarangatira i a tātou ano. And then when you saw the pictures through colonisation, they wore Pākehā stuff and their kanohi were sad. They were in a world that they didn't want to be in, and that was clearly seen. And that made a good effect on those of us that were in that world that we didn't want to be in. A comment that I had made through that situation was, the mamae is still there from colonisation. The loss of land, the loss of mana, the bringing in of waipiro, the abuse, the physical whakaiti, all that stuff. A comment that I made at that time is the mamae was still here, but we've got mana, we've just gotta grab it with both hands and hold on tight and don't let anyone take it away from us. 07

Participants commented on the activities that were consistent across the sessions, including the checking in with 'the good' and 'the bad' at the beginning of the session, which enabled participants to raise key things that had happened in the week.

Well I like her good and her bad points, you know, like what your bad buzū is and good buzū is. I also like having a karakia beforehand so it gets my brain functioning and checking how everything's going within the family... yeah, she made me feel good within, you know, within myself. I can't say much for the other ladies, but she made me feel good within myself. 02

...Because you were going to other adults who were quite happy to share what was going on in their life with a total stranger. She (....) went round and you got to say what bad had happened that week and something good that had happened that week. That was a good balance. It was nice to do that, talk about good things. I just kind of liked the company really. There was just no pressure on you for anything. Nothing, it was really relaxed. 03

The good things about it was that I didn't have to talk about just me - I could listen to somebody else. That was a good point at the beginning. And I could see what they were all saying and I could see that they were saying the same things as what I'd say. Terrible. It's only terrible because you can see it now, but it's, you start repeating yourself, you start doing the same thing over and over again. 05

For those with Protection Orders, the time assessing how the orders were working was also noted as a valuable exercise in that it supported them in developing strategies.

So coming back to the group it made me see some little things that you don't see. So I've gone back to my lawyer and said 'you write a letter to her and say she's breaching what the judge says - he said I can have it, I want it'. So it did that, coz I want that, and that's all I want. She can have everything else. But that's what's good about talking about those protection orders. I didn't see that. 10

However, as identified in the discussion provided by Tū Tama Wahine, the participants were unhappy with the limited information from the respondents' programmes. One participant commented on her unhappiness with the process undertaken by the respondent in her case.

He started in September when I first got the PO, he was doing the [name of respondents' programme] one, yeah, then he went to jail in early April, mid-April, it must have been May or June, he got a letter, it was addressed to home from his counsel. It was just a piece of paper, tick the boxes, that he'd completed the course successfully. I'm sort of looking at it and, he's in jail – that's not successful to me. 09

Following this, the participant attempted to gain information about what the respondent had done in the programme; however no information was forthcoming.

Key informant views

The Key Informants mostly held very general views about the Kaupapa Māori focus of the programmes and few were able to comment on specific programme content as it applies to Regulation 28.

2.3 Objective 3 - To examine issues surrounding the implementation, resourcing, and delivery of programmes

Key points

Issues raised by Tū Tama Wahine include:

- Lack of resources and the time needed to develop programmes to approval stage.
- Lack of clear guidelines and requirements.
- The un-funded establishment costs and the costs incurred in the development of Kaupapa Māori resources for use in the programme have been significant.
- Payment for the programme is on a per person basis, with Tū Tama Wahine receiving funds for each protected person per session attended.
- Additional expenses of childcare and transport also needed further consideration in the pricing process.
- Factors that were identified as assisting implementation focused upon facilitating and maintaining participant access to the programme.
- A clearly-stated element that assists delivery of the Adult Protected Persons programme is the strength and skill of the facilitator.
- The provider considered that Māori processes were not considered within the Court environment and practices.
- On the whole Tū Tama Wahine refer to their relationship with the Court as 'difficult'.

- Lawyers have critical relationships with participants who are seeking Protection Orders and therefore have a role in providing appropriate guidance and advice to participants in order for them to be able to make informed choices.
- A key factor that impedes referral and engagement is lack of knowledge of the programme.
- What appears to assist referral is the energy put into the process by the providers themselves.
- An area of development that needs supporting is that of Māori practitioners coming together to discuss programmes and share ideas.

2.3.1 Provider's experience of the approval process

It was stated that once the approval process had been gone through, the actual final approval was done quickly. However a number of issues were raised in regard to the approval process itself. (See chart on page 8 of this report for an overview of the approval process.)

Tū Tama Wahine raised the issue of lack of resources and the time needed to develop programmes to approval stage. For small, community-based organisations the resources and personnel are often stretched and there is a concern that organisations are not provided with resourcing to cover what is expended in the approval process. Tū Tama Wahine stated that as an organisation it was difficult to recover from the process.

Tū Tama Wahine also indicated that a lack of clear guidelines and requirements also impeded the process. This included not having information in regard to pricing and as a consequence, in their opinion, under-pricing the programme. They also raised the belief that providers were not being paid at the same rate, both as a result of the lack of information on pricing and also in terms of what else is involved. Additional expenses of childcare and transport also needed further consideration in the pricing process. Tū Tama Wahine was also interested in seeing the development of a pricing system that is more equitable in regard to the 'additional' support they provide programme participants.

Issues raised in re-approval and re-contracting⁴⁶

These issues were raised in the renewal and re-contracting processes that Tū Tama Wahine completed. In the re-contracting at process the organisation was informed that they would be re-contracted at the same price. However, Tū Tama Wahine rejected this and a new price has been agreed upon.

... What we've done is put them up to the level of what everybody else is at. I think they had a responsibility to ensure that Māori groups were funded; I don't believe that they don't have any idea of the burden we carry. I think they were absolutely remiss in their responsibilities and now they're talking about closing the gaps. Well they could have closed it three years ago. TTW

⁴⁶ The Ministry of Justice and Department for Courts are currently reviewing renewal regulations.

Having to reproduce all the same material in the renewal process added another drain on limited resources, which again raises the issue of resourcing the approval process so that it does not continue to be a burden on small organisations.

This time round we practically had to regurgitate everything we had done the first time, we had to reproduce the programme, rewrite it, we had to add in evaluation things and we also had to put in any changes we had made to the programme which were minimal... So again a very long process which is un-funded. That got approved, then we wrote back about the price. There's not actually much room to do anything differently. They set out how you do it and you do it to their regulations and you fill in their forms. You just don't get a leg in... We added transport and childcare and a few extra costs that we have. We had been assured earlier last year that we could renegotiate the next time round. But when the papers came out there was no renegotiation. TTW

2.3.2 Resourcing of the programme

Tū Tama Wahine discussed the absence of resource or funding support for the establishment of the programmes. The assumption is that providers will themselves carry the costs of development. However, both the establishment costs and the costs incurred in the development of Kaupapa Māori resources for use in the programme have been significant.

We had to do it for free and we have to compile our own resources; we've recorded the cost and it's been really expensive and I think even more so for Kaupapa Māori programmes because there isn't a lot there. General programmes can access the resources from family violence support groups and stuff that's been around for years. But it's like Kura Kaupapa Māori, you start from scratch when you run Kaupapa Māori programmes. TTW

It was noted also that payment for the programme is on a per person basis, with Tū Tama Wahine receiving funds for each protected person per session attended. There is also an administration fee and an assessment fee.

A further point was made concerning the difficulty of maintaining a programme when funding is not guaranteed. The respondents' programmes were viewed as having funding security because of their compulsory nature. To provide protected person programmes there also needs to be some funding security.

Transport costs for both participants and providers are an area of resourcing that was raised in the interviews. In the re-approval process, Tū Tama Wahine noted that issues of travel were raised. However, it remains a point that has only been raised and warrants inclusion here. Time factors were also raised in regard to resourcing.

Transport, time factors too. The group is two hours; we're never out of here under two and a half hours. And we start at quarter to ten. We come and have a drink, and things like that, and they leave here at 12.30. So that's really two and a half hours... Distance, I go around to Hawera fortnightly. If they want to come more often, they have to come themselves, so that's cost on them and it's a regular. They might come up every second week or something depending on transport, depending on the state of the transport. TTW

2.3.3 Factors which assist or impede implementation

Factors which assist or impede implementation were also outlined in the discussion related to approval processes in the first section of this Objective. It is clear that approval processes, funding and resourcing of programme development are all areas that require attention in that they are viewed as potential impediments to implementation. Addressing these areas would see the development of policies and processes, which, in turn, would assist future development and implementation of this programme.

Examining childcare costs and travel costs would assist. This is in line with a wider notion that to take away the financial strain on both providers and participants in relation to the programme would allow everyone to focus on the task at hand and make the programme easier to deliver.

As has been noted in the previous section, the approval process is also a factor that impedes implementation. The provider suggested that the process be streamlined in some way to avoid providers having to constantly resubmit all information, most of which is already held by Courts.

2.3.4 Direct and indirect costs

Ideas expressed by Tū Tama Wahine for making change included:

- Costing-in of time factors for approval process;
- Costing-in of time factors for travel;
- Costing of realistic travel costs, which include all aspects of travel and a fair rate for distance and time;
- Costing-in to provide support for resource development;
- Realistic administration costs.

A preferred cultural practice of 'kanohi ki te kanohi'⁴⁷ impacts on the time taken in the approval process for Tū Tama Wahine. The exchange of letters or phone calls in the referral process is currently the method primarily utilised and funded, which poses a shortfall for Tū Tama Wahine in this area. A costing in of the kanohi ki te kanohi approach for Kaupapa Māori programmes would further support the provision of culturally-appropriate programmes for Māori.

Tū Tama Wahine expressed clearly that the current costing regime is insufficient to provide the fundamental components of their programme to their client group. Transport is clearly a big issue, particularly given the geographical scope of their region and the transport needs of their primary client base.

⁴⁷ Face-to-face contact.

Providers of programmes that are grounded in Kaupapa Māori are unable to find and use resources that other providers might do. Creating resources specific to the work undertaken in the programme creates a call on both the time of the workers and limited fiscal resources available to the group. Clearly this shortfall will need to be addressed with respect to Kaupapa Māori programmes.

With respect to administration costs, Tū Tama Wahine considered the current flat rate payable once for each participant to be insufficient to provide the basic administrative services required to adequately facilitate and manage their protected person programme. This is particularly evident when increased demands are placed on the programme's administration due to (i) a lack of appropriate Māori resources for the programme, and (ii) the necessity of maintaining culturally-appropriate practices (e.g. interviews instead of phone calls) when negotiating programme attendance and referrals.

2.3.5 Factors which assist or impede delivery

This section overlaps with the discussion of participant satisfaction and therefore further comments from participants are located in Objective 6. Comments regarding the Kaupapa Māori approach of the programme appear in earlier Objectives and are on the whole reflective of a notion that a Kaupapa Māori approach assists delivery to Māori women in Adult Protected Persons programmes.

Participant views

A clearly stated element that assists delivery of the Adult Protected Persons programme is the strength and skill of the facilitator. All participants mentioned this. The programme facilitator was continually referred to and her role is highly regarded. Listening skills, facilitation processes, sharing, activities were all discussed by participants.

She listens. There is...she just listens, she doesn't unless I asked her for advice... that helped me after coming through rehab and there was advice coming from everywhere and just somebody to sit there and to listen to me or hug me when I was down or crying. I really can't say enough things about her because... and I didn't know her that well [the facilitator], but I felt very, very comfortable with her. And it's her listening I think. 06

A lesbian participant on the programme noted that the resources were powerful and expressed a desire to see resources developed that would reflect her situation.

I kind of wish they had some on gay women and gay males, you know I wish they had some movies like that, just for me... but I just like to see that, to see some gay relationships, [videos about] abusive gay relationships and how to cope. Just seeing it, I think would've done more for me than seeing tāne and wāhine, that's normal for me but seeing gays on there, that's normal too. 10

2.3.6 Impact of the regulatory environment on implementation and delivery

It was noted by Tū Tama Wahine that the whole process which participants are engaged in is very negative. Accessing a Protection Order brings with it a range of issues related not only to the relationship, but also to the whānau more generally. It was noted that Māori processes are not considered within the Court environment and therefore as a result of Court practices the negativity can be increased. A point of discussion that the provider indicated would be worthwhile is that of how legislation would look if it were shaped through a Kaupapa Māori process. This then raised wider issues in regard to legislative processes more generally.

What legislation should look like in relation to Māori if we were legislating for ourselves, what that would look like, I'm not sure. I've got some ideas and I think others have got ideas but would we even legislate, or is it what Māori society do in relation to the care and protection of women and children? There are some things that just would not be allowed when families are empowered and certain things don't happen. It is about training and educating our people to have the skills to do this, in an educated and informed manner, I'm talking about tikanga and our cultural concepts and all that and that doesn't discard anything that the rest of the world has to offer, I think that there are good things that we can draw from in every culture and I think we are entitled to use what we think works best for people, but if we never get to use our own, how do we know? TTW

In the site visit with Tū Tama Wahine it was clearly indicated that the organisation is able to work within the programme Regulations. However, this was tempered with later interviews as issues regarding relationships, approval process, and administration were outlined.

2.3.7 Relationships of the programme with other agencies

Tū Tama Wahine has diverse relationships that are related to the programme. Aside from relationships with government agencies, other programmes, lawyers and Family Court, the provider also has strong relationships with other Māori organisations and iwi/hapū organisations. Members of Tū Tama Wahine are active in hapū and iwi issues.

Provider views

In discussing relationships with other agencies, Tū Tama Wahine noted that there is a need for local lawyers to educate themselves about the Domestic Violence Act 1995 and the experiences of women in violent relationships. It is their contention that lawyers have critical relationships with participants who are seeking Protection Orders and therefore lawyers have a role in providing appropriate guidance and advice to participants in order for them to be able to make informed choices. Meetings are held with lawyers and others involved in the area of domestic violence and the Act. However, the provider stated that professional groups such as lawyers needed to educate themselves about the issues.

They should be responsible for their own education; they've got a huge resource. Just within their firms all of them have got. I think that they have a responsibility to, if they're specialising in this form of law, well not even specialising, even dabbling in it, they have a responsibility to find out what is the impact on the women, of taking up those sorts of orders and they have a responsibility

for asking the groups that conduct these programmes, can you give us some information about, you know. TTW

An area of development that needs supporting is that of Māori practitioners coming together to discuss programmes and share ideas. This is viewed as a means by which Māori providers can develop cohesiveness in the provision of programmes. A further benefit in Māori providers meeting is in the development of training and self-reflection. It was noted that where resources should be made available, it is often not deemed important and therefore Māori providers must rely on their own networks.

I think there is the lack of training and the lack of some cohesiveness and information about other Māori practitioners. We've not got together; we've not shown our models. That's what we wanted to do at this conference but they were not interested... [The] more and more I think we should just, well we do it here; we don't look to them⁴⁸ for anything other than resourcing. We don't look to them to contribute into training or knowledge and we do it within ourselves, within other Māori networks. We don't look to them for anything. I don't think they're capable of giving us anything, capable of understanding. It's a flaw in their national character. Collective amnesia. Show us the blood before we see you bleeding. TTW

2.3.8 Relationship of the programme with the Family Court

Difficulties in the relationship between the programme and the Family Court were highlighted throughout the evaluation. Tū Tama Wahine were concerned that referrals to their Adult Protected Persons programme were very low as a consequence of the uneasy relationship with the Family Court.

Facilitated meetings have been held to work through the issues and thereby develop a better working relationship. Tū Tama Wahine have noted that some change in processes of communication have occurred with the employment of a clerk who acts as an intermediary. On the whole however, Tū Tama Wahine refer to the relationship as 'difficult' and note what they believe to be a barrier to referrals to the programme.

One Key Informant expressed concern at the appropriateness of a Pākehā informing Māori Adult Protected Persons. This Key Informant noted knowledge of historical issues between Tū Tama Wahine and the Family Court and suggested that there may be an issue of gate-keeping within the Family Court.

A second Key Informant was aware of Māori Adult Protected Persons who had been referred to programmes but who did not have any knowledge of the programmes being offered by Tū Tama Wahine. Again a concern with barriers was raised:

I think there are barriers there just from my knowledge and my involvement with some of the problems Tū Tama Wahine has with the Court. I'm sure there are barriers there. I don't know who is creating them. I know of some women who haven't been referred, some Māori women. Key Informant 6

⁴⁸ 'them' is used here to refer generally to non-Māori, including the Crown.

2.3.9 Factors which assist or impede referral and engagement process

Participant views

A key point in regard to factors that impede referral and engagement is knowledge of the programmes. Some participants noted that they were unaware of the programmes and were reliant on organisations such as Women's Refuge and Tū Tama Wahine themselves to assist them in being referred to a programme. Receiving the paper work in the mail was commented upon and what appears to have been significant in uptake was either face-to-face contact, or processes where women could gain more understanding about what was available.

She came to me here and explained it to me here cos I wasn't sure about going into a group of women. I think I was more scared of the idea of being 'plunked' in a group of women who I didn't know, generally didn't know. And they could have been real rough as ladies or not, I didn't know. But once she had come to see me, she made me feel most welcome and that I wouldn't be alone, like they're not as bad as I think and that it would be good... so I decided I'd give it a go anyway. 05

... All I got in the mail was that I had to do these programmes and I said to [the facilitator] 'Oh, do I have to do some programmes or something?' And she said 'Yeah.' And she explained to me that part of the protection order was these programmes. I heard about these programmes but I wasn't really, didn't really understand it. I just knew that there were programmes for women who got the bash⁴⁹. 10

Another issue noted was that of transport and access to funds to help with transport costs. The provision of transport by Tū Tama Wahine for participants was seen as a positive assistance.

The only thing that has brassed me off sometimes is I don't get enough money to get to New Plymouth... Social Welfare give me \$15 a week so that's \$7.50 each way. It costs about \$20-22 there and back. 11

Provider views

What appears to assist referral is the energy put into the process by the provider. The provider noted on a number of occasions that they would personally follow through with helping women apply for Protection Orders or filling in programme forms. Another form of assistance is in relations with other agencies, providers and iwi organisations, who also provide referrals to Tū Tama Wahine.

It was also suggested by Tū Tama Wahine that the three-year period for uptake be removed and that Adult Protected Persons have options to take up the programmes at any point.⁵⁰

There's a three-year period in which they can uptake. I think it should be open-ended. I think they should be able to uptake anywhere along their life cycle when things come up, as long as they keep their Protection Order. I mean it's on to the process to dismantle it. Well, they could really

⁴⁹ Note that attendance at the programmes is voluntary.

⁵⁰ The Family Court Registrar can agree to a time extension in special circumstances.

move forward in their life, but that is a lifetime Protection Order as far as I know, unless they dismantle it. If that process is open-ended, and anywhere they can uptake a programme on violence education, I think that would make it considerably easier. It takes a long time for women to decide to come through. There's a stage where they sort of get stuck and that can go on for a while. TTW

2.4 Objective 4 - To describe the client group and any perceived impacts the programme has had on their lives and on their families

Key points

- The client group of Tū Tama Wahine included women from a number of iwi and a variety of ages.
- The feedback from participants was positive. The course content was viewed by all as appropriate and relevant to their needs.
- There have been positive outcomes for all the women interviewed.
- Self-healing was an element that appeared throughout the interviews.
- The changes occur not only in relation to how participants are with their tamariki but it can also be reflected in terms of how participants may be with their wider whānau.
- Often change is expressed or seen in what may be considered intangible ways of being or behaviours.
- All participants stated they would provide information to others in similar situations or recommend them directly to Tū Tama Wahine.
- One area that was noted as requiring further attention is that of communication processes outside the programme.
- The majority of those interviewed noted that 12 weeks may be a good beginning but was certainly not long enough for long-term healing.

2.4.1 Client group

Since the Tū Tama Wahine programme began in June 1996, 60 women have been recorded on their domestic violence register. The following statistics are for this client group.

Fifteen women identified with more than one iwi. However, for these statistics, we have counted only the lead iwi identified by them. Three women identified as tauiwi and the ethnicity of seven was unknown.

Table 2.2 Iwi Affiliations

Iwi	No.	Iwi	No.
Te Atiawa	12	Whānau Apanui	1
Taranaki	9	Ngāti Maru	1
Ngāruahine	4	Ngai Te Rangi	1
Waikato	3	Ngā Rauru	1
Ngāti Mūtunga	2	Ngāti Tama	1
Ngā Puhi	2	Ati Haunui ā Pāpārangi	1
Maniapoto	1	Te Arawa	1
Tūhoe	1	Ngāti Porou	1
Te Aupouri	1	Ngāti Hauā	1
Ngāti Kauwhata	1		

Tangata Pasifika

Rarotonga	1
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Age

Age Group	No.
15-20 years	2
21-25 years	6
26-30 years	12
31-35 years	8
36-40 years	13
40-45 years	5
45-55 years	3
Age Unknown	11

2.4.2 Protection/Custody order details

Protection Orders (PO) / Referrals

Sixty women have registered with the programme since 1996.

- 39 women in all have a PO;
- 21 women did not have a PO;
- Of the 39 with a PO, 21 did not have referral papers;
- Tū Tama Wahine helped the 21 women access the referral papers;
- In total, Tū Tama Wahine has assisted 28 women access the referral papers;
- Eight women have been referred but never attended programme sessions;
- Seven of the eight women who have never attended the programme have a PO.

2.4.3 Characteristics of family/whānau living with the client

Tū Tama Wahine holds statistics in regard to the children living with the protected person. These are as follows:

- There are 93 children from 32 whānau;
- Two women were hapū (pregnant);
- Children from 15 whānau with a PO were referred to a children's programme;
- Eight of the 32 whānau did not have a PO. However, two whānau of the eight without a PO placed their children on a children's programme;
- It was not known whether the children from the other nine whānau were referred to a children's programme.

2.4.4 Perceptions of the ways in which the programme has helped to protect participants from domestic violence

The feedback from participants was positive. The course content was viewed by all as appropriate and relevant to their needs. There was much discussion on the role of the programme in supporting women coming to terms with key aspects of change required in their lives. This change is viewed as contributing to participants' ability to keep safe. It was also highlighted that the Kaupapa Māori content provided a foundation from which to explore identity and a cultural view through which women could re-evaluate their own situation. Making connections to tikanga Māori was commented on by all the women interviewed.

The support provided by the programme and the sense of security was frequently commented upon. One participant stated that feeling confident and safe in the group was a positive aspect of the programme and that this needed to be taken beyond the group into the wider world where things are not necessarily so positive.

Yeah positive... positive feedback you want to get from it, not negative when you leave there. Yeah, you're feeling real great, yeah, fine, no problems. But soon as you walk out that door, your insecurity's just gone... because you're so comfortable in a room where there's a room full of women that have been there, done that, or are still going through it. But to walk out that main door, what is there, you know what is waiting on the other side. 02

There have been positive outcomes for all the women interviewed. Some examples are noted as follows:

Well, just being able to communicate better and to accept things and see ways of changing things so that you don't end up with a big mess, so that you don't fly off the handle and everybody's feelings get hurt and... yeah, getting things out and being able to talk about things. And it has had a positive effect because then the next time things don't get so bad; cause [you've] sort of got the

communication strategies in place, and just knowing what you expect and how to sort of achieve it. It doesn't work all the time, but it definitely works more times than ever, and so, yeah, if you can get good at not passing on the behaviours that get to the next level, hopefully you know, my kids will learn a bit so that, you know, they won't have to do the same things with their kids. 01

Ways in which the programme could be perceived to be helping to protect participants therefore included helping participants to (also see section 2.1.2):

- Recognise a need to get out and access support to get a Protection Order;
- Seek programmes and counselling;
- Feel stronger in themselves;
- Recapture a sense of identity that enhances their ability to take control of their life;
- See what was happening in people's lives which in turn helps them see their own issues;
- See themselves as worthwhile;
- Develop ideas on how to protect themselves and to understand their rights.

2.4.5 Other perceived impacts, positive or negative, of the programme on participants and their families

Participant views

All of those interviewed noted a positive impact on their lives as a result of attending the programme. The impact varied depending on the particular context of the individual woman's life and where she was in regard to processing the issues for herself and her whānau. Much of the data related to positive impacts is outlined in the following section, which discusses participant satisfaction.

Many of the participants noted a sense of realisation in terms of putting their situation into context. Self-healing was an element that appeared throughout the interviews.

I started to feel better and see that things weren't as bad as I thought they were and it helped with the way I dealt with what was going on... [It] also helped me to see different things, different ways; that I was reacting, that made things worse... it worked too, cause you know just getting the stuff off too, gives you, makes you a bit more relaxed or it does something really good and you go home and you're more positive frame of mind so that you can handle things better. 01

Women also reflected on seeing the changes in other participants in the programme and how they were dealing with things.

The other women you could see them ... getting stronger and that, except for having slip backs. But that's the way it goes. But you know you could see from what they were saying, how they were

dealing with the stuff. I mean my problems were nothing compared to a lot of the stuff that they've had, but ...yeah I think a lot of it is personal development, cause that just seems to have, what do you call it? Sort of ripples out. 01

The sharing with other participants was one means by which participants could hear others' stories and think about how these related to their own context.

The group itself, because the first session that I went into, it was also the first session of the counselling course, so the facilitator, ... she laid down the kaupapa at that time, looking at oneself. It was really encouraging, her making us look within ourselves. A lot of other people who were on the course at the same time we were on, had issues that weren't the same as us, but just as hurtful, sensitive and tragic to the situation that we were going through, but different again. But being there as a group and knowing the situation as well, and being the first session as well, it really made me feel more comfortable to know that me and my mate weren't the only ones who were in that Ao pouiri, but there was a lot of us out there that needed to hear things that would encourage and makes us realise that we are only human and there is something out there that will bring us back to how we should be feeling looking at the world. 07

One participant located change for her in experiencing joy.

I'm more relaxed; I was always shaking and nervous, looking behind my back. I don't do that anymore. You can smile – so nice to smile and laugh. 10

Many participants spoke of continued communication with Tū Tama Wahine after the programme was completed. Some have sought other forums through which to seek further healing for themselves and their whānau. Others reported having gathered the necessary strength and resolve following the programme to engage their whānau in ways they had not been able to before.

Increased communication with tamariki and whānau was noted as being a positive impact for the whānau and participant.

Yes, my daughters, the three of them, are solo. Each of them has got a baby of their own, so I've always wanted to be able to express to them that they can come and tell me anything. I'm here, I'm their mother and I wasn't able to find the words back then cos I had enough of my own stuff going on, but now I can talk to my girls in a different way. Back then I was angry at a lot of things and that came through into my children and so now that they're adults and mothers themselves, they know they can talk to me and that's a great feeling. So I must be doing something good, I've learnt something right. 06

Provider views

Tū Tama Wahine also noted that they were able to see change occur through what was happening for the participants and their tamariki.

They are more able to see things that are happening to their children, their parenting actually improves. They talk about it, talk about what they did before, what they are doing now, what they

are going to try. So there is more positive parenting, they have got more insight to what happened to them. TTW

The changes occur not only in relation to how participants are with their tamariki but it can also be reflected in terms of how participants may be with their wider whānau. The provider indicated that it is important that the participants are prepared for potential negative responses to the changes that have taken place.

When their mind is more intact and they are more able to express themselves, their family are not there. Still they get up there, so that is negative if we don't cover these aspects or they are out before, you know, you get these things in about families... TTW

In terms of gaining further understanding of the impact of the programme on participants, the provider noted a desire to follow up on where those who have completed the programme are now.

They are more able to help with homework, things like that, get up in the morning. We are actually going to go through all our clients and actually see what's happened to them. A lot of them will go on with education. They go up to Rangiataea, they start doing classes, they get jobs. There are a lot through going off to education and that's positive where variably they come in and they are down. TTW

2.4.6 Participant satisfaction with the programme and suggestions for improvement

Thoughts of participant satisfaction appear throughout the various objectives of this research. This section adds further to the general expression of satisfaction presented by participants. Satisfaction is articulated by participants in terms of how they see changes in their lives as a result of the programme and also how they experienced the programme itself. What is also evident is that participants have clear views on potential areas of improvement.

Change is not necessarily a measurable element of programmes such as those offered under the Domestic Violence Act 1995. Often change is expressed or seen in what may be considered intangible ways of being or behaviour, such as feeling happier or seeing a person walk with their head up. Ways of 'seeing' change are raised by all involved in this evaluation. For some participants coming to a point of recognising issues for themselves or for others in the group, in the context of a safe environment, is key for them.

Helping me find out who I am. I felt as though my life was ruled by men. I've been married twice and I feel now that that stage of my life was controlled by the men in my life... and I've been on my own some time now and I've seen and taken note of the way that our Māori men treat their women, their Māori women. And it's an ongoing thing. I can't find what words to say... it's more feelings really... The anger that I had, and I still have that problem now, but not to the extent that I was... just being able to talk to somebody who understands what I'm saying, other women who have been through it. 06

The benefit that I got out of the course was... Part of me was wanting for her to come back to this world, not so much this world but te ao Māori. For her to come back and make her realise that she is a beautiful person, that she has all these taonga inside her that need to come out in order for her to be strong again and to love herself. That's what I got out of it. 07

Participants generously expressed their satisfaction with the facilitator's skills and processes in delivering the programme. The women noted that the facilitation process ensured that their need to have voice, be listened to, be respected and (when needed) their need to be silent, was affirmed within the sessions. The facilitator was identified as a caring woman who encouraged participation and supported the women to express themselves in their own ways.

It was really good cause just having people to listen to and, I mean, listen to me as well as listen to them and the relaxation and exercises and things were really good. I think we did really well... but things we were doing and information that was being given was really helpful and just the reinforcement that I wasn't going mad. 01

Well I like her [exercise] 'good' and 'bad' points. You know, like what your bad buz̄ is and good buz̄ is. I also like having a karakia beforehand so it gets my brain functioning and how everything's going within the family and sometimes I go there and I feel really ratshit and I don't want to talk to anybody, I just shut off. It's good meeting new faces; it's good meeting new people. You know, some come, some go ...but yeah, she made me feel good within, you know, within myself. You know, I'm not, I can't say much for the other ladies, but no, she made me feel good within myself. 02

She was good; she was clear with what she was talking about. She was to the point, she wasn't too soft and wasn't too hard. I found her really good, I found her easy to talk to. She knew her stuff, so yeah, I found her really good. 03

For me it was a privilege to be with (...). She's a beautiful facilitator, not maroke. You sort of count those sessions, you walk out, papamoe, did you really get anything out of it? But with (...) sessions, it's a kōrero you can carry through the next week or the next month and you don't go home and wareware. It sinks in and it's stunning. 07

A range of activities - verbal, written, visual – were employed during the programme to engage women and to help them articulate their feelings. It was noted that such activities were useful in enabling women to identify and situate feelings and responses to particular situations.

...Well sharing experiences with the women and hearing how they've handled things and getting input from [the facilitator] over different ways that you can handle things... and just the things that we did that... exercises that we did to sort out where. Well, they helped sort out where problem areas were and that, in yourself, and how some of the stuff that you carry affects the way you relate to others. 01

As previously stated, being able to share with and listen to other women who were experiencing similar issues was a key element for women in the programmes. It enabled them to recognise the similarity of many situations and behaviours. It also gave them a place to come together and talk about particular incidents that were happening in their lives at that time.

Having other people say no, you know you're okay. You've ...you shouldn't have to put up with...that sort of behaviour and stuff...which you know, but you know...you get a bit manipulated by things sometimes... 01

One way through which participants highlighted their satisfaction was by stating whether or not they would recommend the programme to others. All participants stated they would provide information to others in similar situations or recommend them directly to Tū Tama Wahine.

For the programme, first of all I would recommend it to anybody.... The courses, I was warm and so comfortable, it was beautiful to be in. And it's opened my eyes to other organisations that don't have what Tū Tama Wahine have. In that aspect, I hope that as time goes on a lot more people will know what Tū Tama Wahine of Taranaki is all about. That it goes through other organisations, huri noa o te motu. 07

I go to, especially Māori women, I go to meetings for drug rehabilitation and alcohol and I've made a few friends in those meetings and just if one of them comes up and things aren't going right, I have no hesitation in recommending the programme. There's been a couple of women that have come back to me and thanked me for it, so no, I don't have any hesitation in recommending this programme to anybody especially Māori. I haven't advised Pākehā. I feel it's something for Māori women and I'd like to see it stay at that actually. 06

Definitely. It would be a programme that I would talk to other people about. If I knew somebody that was in a domestic relationship, I'd probably ask her if she wanted to come along to a session, but if she didn't, well she didn't. I do tell people about them and that I enjoy going to them. 11

One area that was noted as requiring further attention is that of **communication** processes outside the programme. This appears to be an administrative issue that Tū Tama Wahine may address. Some women commented on not having been contacted in regard to further programmes. One noted that she had arranged to be picked up to attend the programme and on occasion the transport did not arrive, however she was not contacted in regard to that.

Other participants commented on the need for more personnel at Tū Tama Wahine. One believed that the organisation needed more administrative support, as there were times when she was unable to make contact and felt that leaving messages on the answer phone was not appropriate for her.

This is it. I mean, see you get the damn answer machine and yeah you know no matter how many times you keep trying, you always gonna get the same answer machine... I think to myself why should I talk to the answer machine. 02

...You know there has to be more organisation ...to make it stronger you know, something like that or if they need to hire an extra person to do appointments, answer phones sometimes, it would be nice to have somebody answer the phone. When you're stuck, often you got the answer phone and you didn't get rung back for, you know, for quite a while, yet you need someone to talk to then and there. That would be good. 03

The **programme length** was commented on by a number of participants. The majority of those interviewed noted that 12 weeks may be a good beginning but was certainly not long enough for long-term healing. It was clear that the different needs of each of the programme participants needed to be taken into consideration and that therefore flexibility in the number of sessions were required. For some women being able to repeat the programme was an option that needed to be available as the repetition enabled them to have that time to reflect on the issues being raised. One participant highlighted that in situations of abuse your ability to concentrate can be affected and therefore being about to repeat sessions was useful for her.

Maybe make them longer – they're two hours and I think they're too short. Cause it's quite stressful when you've got to go, you sit there and, oh, it's finished, gotta wait a whole week...[or] Maybe not longer, maybe two times a week. I think there should be one at the beginning of the week and then at the end of the week. If you've just gotta keep the two hours then have two sessions. I think that depends on their workload. 09

I'd like to have a lot more. I'm still in that – don't want it to end, coz I enjoy talking about goods. I'd like it to go for a whole year, because I've been in a relationship for eleven years, and eleven years of bullshit for fourteen programmes – come on, there's a lot I want to say in there, that I have to go away by myself, and recall – I'd like to talk about that, I think it should go every week for a whole year. 10

Programme promotion was also considered by a participant as important, ie, having wider knowledge of the presence and availability of programmes so that those in similar situations could access the programmes.

I think because a lot of people when they don't know a lot about the programmes, because it's so isolated and you think you've got no whānau, no family, you've got nobody, and just making that aware to women that there are programmes out there that can help a lot. 08

This links to a further area of possible development commented on regarding the need for participants to become more **aware of the wider system and how it operates**. For those women who were a part of custody or access cases in the Courts, having deeper understanding of what was happening to them and their children would have been useful in their circumstances. It is also something that one of the participants believed could be incorporated more into the programme.

Certainly some of it, that's my personal opinion for me myself... it's quite hard because when you're going through that Court system, others were going through the social welfare system, CYFS [and] the two just don't relate. It doesn't make you strong to handle those situations because it's, how do I put it, ... I don't mean to be rude when I say this, but it's white man's law type thing, you know, it's, yeah. Possibly an explanation of how it works... how the Court works, how they think, how

social welfare think and deal with things, how lawyers work, yeah possibly an explanation of how your lawyer should be working for you, you tell your lawyer what to do; they don't tell you what to do ...yeah stuff like that. 03

Programme follow-up was also commented on. One participant felt that it would be worthwhile having activities for women outside the formal programme time that would enable them to get together in a safe environment. She felt that having other activities and things to do were important.

I reckon what needs to be done is that when the women ... walk out that door that you know they've got somewhere else to go to, like a coffee day ...places to go, you know, just doing oddball things, you know, like a group of women getting together and say 'oh well we'll go to Pukekura park for lunch' or whatever, you know, or just giving them activities to do after they walk out that door instead of just going their own separate ways...yeah ...you give them a sense of security that they know where they're going and that they've always got, you know, and after what activities they've done, then they feel good within themselves. 02

However it should be noted that there is no resourcing from the Courts for programme follow-up.

One participant also felt a need for **more information** in terms of how tamariki respond to domestic violence in other areas of their lives. Schooling experiences in particular were noted and it was highlighted that there is a need for educationalists to have more awareness of the impact of domestic violence on children's performance in the classroom.

More focus on the children, as in letting people know why a kid is reacting out, say an 'A' grade student, then all of a sudden that student fails and disrupts the class and things like that, cause I did that at eight years old and it's only because I couldn't tell my teacher what was happening in my home. I think if they focused on that, then that would be good, cause it's helping other children too. 08

2.5 Objective 5 - To identify the factors which assist or impede take-up of programmes, including reasons for non-attendance

Key points

- In many cases potential clients needed to be supported right through the process of applying for a Protection Order and subsequent referral to a programme.
- Developing processes for referral and engagement that are more conducive to Māori women is a key concern for Tū Tama Wahine.
- The actual time taken between referral and attendance varied depending on the varying personal circumstances of each referral.

- Tū Tama Wahine is developing a reputation in the community as a good place for Māori women to be and this results in many contacts with potential clients.
- Reasons for non-participation have been commented upon by the provider as possibly relating to the readiness of women to take that step and enter into programmes.
- Many participants spoke of their continued communication with Tū Tama Wahine after the programme was completed.

2.5.1 Time taken between Protection Orders and referral to the programme

A Key Informant who was a lawyer had a clear picture of the ‘ideal’ time taken between the filing of a Protection Order and getting a referral to a programme. The point is made however that it depends upon the client and her ability to pursue the process at the Court and make a decision about an appropriate programme. The availability of information regarding programmes would be crucial at this time also.

2.5.2 Preferred time period between referral and attendance

Tū Tama Wahine noted that in many cases potential clients needed to be supported right through the process of applying for a Protection Order and subsequent referral to a programme. In many cases women are feeling stressed and in need of support during this time. It was considered that a simple streamlined process would assist greatly in a smooth transition between referral and attendance. The Kaupapa Māori principle of manaaki (looking after one another) requires that this support is available at this time and in whatever way it is required. This has a major impact on the length of time it takes for women to seek support from the programme.

Developing processes for referral and engagement that are more conducive to Māori women is a key concern for Tū Tama Wahine.

2.5.3 Time between referral and attendance

The actual time taken between referral and attendance varied depending on the varying personal circumstances of each referral. For those who made contact with Tū Tama Wahine first and then sought referrals with their assistance, their journey through this process was supported and therefore was completed with some ease and in good time.

In some instances however, women are taking up to a year to come to the programme for varying reasons. A particular example was offered by the provider where a participant did not present because she did not want her family to be aware of what was happening.

It's a defense mechanism; it's personal. It has become a character flaw and she didn't want her family to know... Those were the reasons she had not been presenting. I think it took her a year to get through a state of confusion to want to do something. TTW

2.5.4 Programme strategies to contact and engage potential clients

Tū Tama Wahine is developing a reputation in the community as a good place for Māori women to be and this results in many contacts with potential clients. This is apparent in their statistical information – almost half of their client base has come in without a referral from the Courts and in some cases without a Protection Order. It seems that in the provision of good services to Māori women this programme builds a strength and reputation resulting in introductions, contacts and attendance. As previously stated, all participants said they would provide information to others in similar situations or recommend them directly to Tū Tama Wahine.

Tū Tama Wahine noted that solicitors are key people within the process, as they are deemed to have the highest level of personal contact with those involved in the Protection Order process. The strengthening of relationships with lawyers and providing them with more in-depth information about the programmes would be a useful stimulus for them to make contact with and inform potential clients of the programmes on offer.

2.5.5 Details of programme attendance

Sixty women have been registered on the Tū Tama Wahine o Taranaki Domestic Violence register since 1996. Tū Tama Wahine stay in contact with the women they see and the women are able to move in and out of the Adult Protected Person programme as well as access other programmes offered by Tū Tama Wahine, including individual counselling (for which Tū Tama Wahine are ACC registered) and the children's programme.

Eight additional women have been referred but have never attended Tū Tama Wahine. The present research was unable to make contact with these women to find out why they did not attend.

2.5.6 Reasons why Māori women with Protection Orders have not attended a programme

The area impeding take-up and reasons for non-attendance are difficult to engage in this evaluation given that non-participant interviews have not been undertaken. Both the researchers and Head Office of the Department for Courts have worked collaboratively to secure interviews with non-participants, however there has been no positive response in this regard. Some participants commented on the difficulties of take-up being primarily related to knowledge about the availability of programmes.

Through my mate, not being familiar, I didn't have any knowledge at all of her job when I first met her but then after meeting her and Tū Tama Wahine and what they are all about, that's how I came to know the programme. 07

I met up with Tū Tama Wahine for a hui they were having with (...) for a week at the marae. Then came to Tū Tama Wahine after being beaten by partner. Then applied for Protection Order and received information regarding programmes. 10

Reasons for non-participation have been commented upon by the provider as possibly relating to the readiness of women to take that step and enter into programmes.

I have had phone contact with some women who don't pick up a programme. We have had a referral and tried to call them real soon; I'm just wondering if the women who don't pick up courses, are they actually out of a relationship or are they still in the relationship? I would suspect that they are still in the relationship and that's no reason why it can't be picked up, but I think there's an impediment, it might impede them from doing... it, I think especially if the way the Act works, isn't explained or the way their order works, meaning they can be in the relationship or out of it. Once we've explained fully to them how they can use it, that it's not a problem he's there, or the offender is still living with them that's not a problem, but it's what to do if it becomes a problem and when to act. The order is only as good as they are. When that gets through to them, and that's women in the group I've spoken too. T'W

2.5.7 Factors which impede or assist take-up, attendance and completion

Take-up

Assist: Good information about Tū Tama Wahine available at all points where a Māori woman might seek assistance, for example, within the community, the whānau, Women's Refuge, lawyers' offices and Family Court. Continued good practice resulting in further development of good standing in the community.

Impede: A poor relationship between Court staff and Tū Tama Wahine.

Attendance

Assist: Tū Tama Wahine offer support to Māori women through the process of application for Protection Orders and referral to an appropriate programme. A kanohi ki te kanohi approach in the follow-up of referrals is currently practiced by Tū Tama Wahine in line with tikanga Māori in general and the principle of mana in particular.

Impede: The current practice for referral is by letter. Information about programmes is sent out by mail. The preferred cultural practice is outlined above and has resulted in improved attendance for Tū Tama Wahine.

Completion

Assist: Whanaungatanga, developing whānau networks of support for programme participants. The feeling of being supported and in a space where one is not judged encourages participants to keep coming back. The quality of information delivered in culturally-appropriate ways was noted by participants as important to them and a feature of the programme.

Impede: For some women the necessity to maintain a transient lifestyle in order to feel safe impeded their completion of the programme. Tū Tama Wahine has a very high completion rate.

2.6 Objective 6 - To examine the extent to which the programmes meet the needs and values of their Māori participants

Key points

- Important aspects of the programme for participants were about being listened to, not being judged, being accepted, and being able to share their experiences with other Māori women who had had similar experiences.
- Programme participants found that the Kaupapa Māori content provided a foundation from which to explore identity and a cultural view through which they could re-evaluate their own situation.
- Important aspects of the programme for the providers were about the importance of political, social and cultural analysis; including an analysis of colonialisation.
- The majority of Key Informants interviewed noted the need for programmes that had a strong Māori focus.
- Tū Tama Wahine includes each of the seven values and concepts, as identified by Regulation 27, in their programme. The programme is based around tikanga Māori.
- Programme participants saw real value in having Māori values and concepts included in the programme for their own self-awareness and as a means of building themselves both culturally and as Māori women.
- Participants felt strongly that, within the programme, both information and developing internal and whānau strengths are powerful means to enable protection.

- Karakia is an integral part of the programme and was referred to as being important in opening and closing the programme.
- Participants saw the use of stories and kōrero about history as an effective way of sharing and gaining information.
- While many of the Key Informants felt able to comment on Kaupapa Māori more generally in Tū Tama Wahine programmes, very few were able to articulate the specifics of how Kaupapa Māori is implemented.

2.6.1 Expectations and satisfaction of participants

Participant views

The feedback from participants was positive with regard to their expectations being met and their overall satisfaction with the programme. The course content was viewed as appropriate and relevant to their needs. There was much discussion on the role of the programme in supporting women coming to terms with key aspects of change required in their lives. Women outlined in some depth the significance of the programme in bringing a wider and deeper analysis of the issues within which they found themselves located.

Expectations of the programme pre-entry were linked directly to a fundamental need to be heard and to have support provided. Three participants stated that they were uncertain about what to expect from the programme.

I didn't know what to expect... didn't have a clue, just came here. 09⁵¹

However, it was clear that having a place to talk and be listened to was important in their decision to attend the Tū Tama Wahine programme. All participants expressed their desire to not feel judged or, alternatively, to not judge others.

The first time it was quite funny cos I thought, 'Who am I allowed at this Māori thing?' Cos I wasn't used to something solely for me, you know, and that was unusual, but it was good cos it was really relaxing. There was no tension, no expectations, no nothing. And I felt really at ease, which was really unusual for me. Yeah it was good. No one there was judging you... everyone was quite friendly... yeah that's basically it; you were accepted. 03

First going into the group I was scared. But I knew that I didn't have to talk about anything if I didn't want to. And it was the other women that were in the group, that once they started talking and I was able to relate that, yes, that's the same as how I'm feeling at the time. And then it's just gone from there. 06

I think too because no one is there to judge you. And just having the support there and knowing that all the women are going through exactly what you're going through, it helps a lot. 08

⁵¹ Each participant was given a number and this number was then attached to the selected portions of transcript used in this report.

Satisfaction was noted by all of the women interviewed. As noted above, key elements were the need to be heard, share experiences, and hear the stories of others who had similar or like experiences.

It was really good. What I liked about it was that I always thought that I was the only woman that had domestics all the time. And hearing other women and what they've gone through, it gave me a boost to think that I wasn't the only woman out there going through this. It gave me a more positive thing on life because I didn't feel so isolated. 08

Six participants had attended the programme with a need and expectation that they would receive counselling.

There were a lot of issues from my first marriage that I hadn't talked about and the anger and all the other feelings were stacked one upon the other. I didn't realise I was in such a bad way. But once I started talking and being amongst other women with the same things happening to them, I began to talk out my anger, mostly the anger. The talking and sharing with other women and the friendships that were developed from there. A couple of the women I had known for years and years but didn't realise that they were going through things similar to what I was. 06

One indication of the satisfaction of Māori women with the programme was shown in the assertion by all participants that they would encourage other women to participate in the programmes offered by Tū Tama Wahine. Some women had noted that the programme should be more readily available and more people in the area needed to know about the programmes provided by Tū Tama Wahine. One of the participants holds pamphlets in her home so they are available.

I'd encourage anybody to do it cause you learn a lot about yourself. Definitely women who are having problems with violence and that it would just be really good for them because you learn a lot of things about, you know, the way things are and the way things could be. And just from like the ones in this group and ones from other groups that I've talked to, most people seem to have gotten heaps out of the groups. 01

The programme had an impact for each of the participants. This impact varied depending on the particular context of the individual participant's life and where she was in regard to processing the issues for herself and her whānau. The following interview quotes indicate the range of responses (satisfaction is also addressed as part of Objective 2).

Well, just being able to communicate better and to accept things and see ways of changing things so that you don't end up with a big mess, so that you don't fly off the handle and everybody's feelings get hurt and... yeah getting things out and being able to talk about things. And it has had a positive effect because then the next time things don't get so bad; cause [you've] sort of got the communication strategies in place and just knowing what you expect and how to sort of achieve it. It doesn't work all the time, but, definitely more times than ever and so, yeah if you can get good at not passing on the behaviours that get to the next level, hopefully you know, my kids will learn a bit so that you know they won't have to do the same things with their kids. 01

Well, maybe, well, by making me feel that I'm worth it; that I'm not here for a joke. You know it's all right to give advice but whether someone wants to take it or not it's a totally different story. I had my crying moments and then again I had my bad mood moments, but at least when I left there after a session, I wanted to keep in contact with all the ladies. But I feel as though, well, I'm glad in a way I did have somewhere to, you know, I had somewhere to come home. I could relax, I could do my own thing, I could mellow out. You know it was really wonderful and if I had a problem then I'd ring up... anyway or leave a brief message on the answer machine. I really need to talk to somebody. 02

2.6.2 Views on kaupapa for a programme focussed on Māori participants

Provider views

Tū Tama Wahine operates from a Kaupapa Māori base and this enables the organisation to provide distinctly Māori approaches and values in their work. This is also documented in the organisation's documentation. The constitution provided by Tū Tama Wahine includes clear statements in regard to the organisation's operations. The following points are made in the Aims and Objectives section of the 'Rules of Tū Tama Wahine Incorporated':

Ensure that the Treaty of Waitangi is the guiding principle for the Society

Incorporate Kaupapa Māori into all facets of the services provided

Although other specific statements are also included in regard to provision to Māori clients, it is our view that the above two statements act as umbrella statements for the more specific forms of provision outlined in the documentation.

The 'Code of Ethics' documentation further outlines Kaupapa Māori intentions of the organisation. It is noted:

Workers, paid and unpaid, have a responsibility as role models for the Māori community

Workers, paid and unpaid, must be committed to Māori self-determination

Sharing knowledge, skills and resources is an essential aspect of working within the Māori network

Workers, paid and unpaid, must demonstrate a commitment to becoming knowledgeable in Tikanga and Te Reo.

In a series of interviews, staff at Tū Tama Wahine outlined in some depth the importance and centrality of a Kaupapa Māori approach for their domestic violence programmes and within the organisation as a whole. The key element of their approach is a political, cultural and social analysis which connects the wider societal issues with the micro context within

which programme participants live. Critical to the analysis is an historical knowledge that supports the development of an understanding that the programme participants' experiences of violence do not exist in a vacuum. This approach examines history and pre-colonial ways of engaging violence in order to understand Māori processes of approaching domestic violence.

The analysis has to spread out into society and certainly in this country. It has to take in the historical implications of the violent manner in which it is turned into all of us today. Part of the analysis has got to encode the truth about the intactness of Māori systems pre-European, of Māori systems of dealing with that sort of behaviour and its completeness. TTW

According to Tū Tama Wahine, knowledge of Māori relationships also needs to incorporate an understanding of the role of Māori women and the place of women and children within pre-colonial Aotearoa. Early documentation indicates that familial relationships were based within whakapapa and fundamental belief in mana, tapu, noa and associated tikanga Māori concepts. Tū Tama Wahine discussed this in some depth and these beliefs form the basis for processes and content employed within the programme.

In all those early written reports the women and children were fearless; I've read them. The only way you get fearless women and children is by raising them in a culture where women and children are loved and respected. That's the only way. You do not get fearless women and children through raising them in a violent manner and that's the evidence. That has to be put across in any programme. Otherwise how can they face the truth about what's happened, they'll never face it. That there are historical things that need to be undone, need to be corrected. TTW

Tū Tama Wahine identified the need to ensure an emphasis on the 'true status of women in the whole structure of the culture' and that these need to be done within a whole context that enables analysis of the interactions and intersections between concepts and issues. It was asserted that within whakapapa and stories are ways of engaging some of the issues that currently face Māori, including that of domestic violence.

There's just things that have got to be talked about, the effects of violation on mana and tapu. That's got to be included in the whole package. Things are put across; the violation of the wairua is spoken about. Even looking at key factors and words of our society, breaking it down and what they mean and how they co-relate, so that people start to get a new respect for the beauty of the language. How can you have those sorts of words in the language and not have it reflected in society or in the people. The true picture has to be put across. There's got to be an analysis of colonisation, a structural analysis on society now, and the state we're at now and how come. And I think the cultural signposts have got to be put out really clearly. The stories, the whakapapa that show that violence was not acceptable, that rape was not acceptable, that incest was not acceptable... these are the signposts that say that. This is like a doctor's prescription, this story says this, and so the re-interpretation of all those things needs to happen, from a woman's perspective actually. TTW

Participant views

Programme participants found that the Kaupapa Māori content provided a foundation from which to explore identity and a cultural view through which they could re-evaluate their own situation. In the Key Informant interviews an issue was raised in regard to the level of comfort experienced by women in a Kaupapa Māori programme. Because this had been raised, it was followed up with the participants. All participants noted that they were comfortable with the Kaupapa Māori content. Making connections to tikanga Māori was commented on by all the women interviewed. It is clear that the levels of need in this area varied amongst the women; however all of the women believed that it is an important element of the programme content. Ten of the eleven participants recognised the significance of the Māori content in the programme. In addition, nine of the eleven participants saw a direct relationship to their own context, while the remaining two participants found it difficult to relate the Māori content directly to some of the issues they were facing at that time.

For those women who saw the significance of the Māori content, each commented that they had learned something new either about things Māori or about themselves through the Māori content, and stated that they gained some form of strength from the stories shared in the programme. The use of stories as a basis for understanding relationships was recalled by ten of the participants. Participants felt comfortable with the Māori content, even those who were uncertain of the relevance or saw themselves as not particularly knowledgeable in that area. The safe, non-judgemental style of the programme and facilitation appears to have contributed to this. Facilitation is commented on in more depth in Objective 4.

The following comments indicate some of the stated feelings in regard to the Kaupapa Māori approach and content.

[The facilitator] always brought in this wairua thing and for me, I needed that, I really needed that, just to make me realise that I was part of a bigger picture. Not just here now, but here now, then, and in front of myself. That was awesome and that's what I'm trying to give to my kids. Well, I always tried to give that to them, but with the everyday routine that you find yourself in, it's a very stuck sort of thing. But no, we're doing all right. We're good and that's what I'm going for, to make sure that I was to keep hearing it, because I need to keep hearing it. 05

I don't think it is too Māori. I felt very comfortable and I know some of the other women felt comfortable. There's no way I'd say that it was too Māori. Otherwise it would have put me off. But what there was, I enjoyed. I actually could have handled more, because it helped me to learn something about myself that I am interested in. But at any time I could have walked away if it was [uncomfortable] but I didn't. I felt very comfortable. 06

Being a Māori-based course for wāhine it was more comfortable for wāhine to communicate under that korowai of protection and safety. And allowing them to express themselves and not feel belittled by what they had said or ashamed or shy or anything. So that's one thing that I got out of the course. Another thing too, my knowledge about Māoritanga is a lot (...) enabled me to use Te Reo in the course as well as some of my comments that I made during the course. 07

It's just about identifying you, and Māori things you can connect yourself to. There's always somewhere where you can connect, just somewhere. That's what it is, identifying and connecting. 10

This does not mean that all women in the programme had the same knowledge of tikanga Māori. There is a diversity of need in this area as there is in other aspects of the programme content. For those women who do not have a strong sense of their whānau or have complex circumstances surrounding their experiences of things Māori, this content can be a struggle.

I actually didn't understand it... well I can understand all that but then again I got confused... because me being brought up by two sets of parents, you know, two sets of fathers and two sets of mothers. I didn't even know who I was; my identity was lost somewhere along the way... and I'm just looking at them going, 'wow, where do I belong', you know, where's my status in life. So I couldn't work that one out, I couldn't. It's totally different, completely, because when you walking there and you've got such a clear mind on things and you know exactly what you're gonna say, and then you just look and go... 'but I don't want to tell them anything' you know. So little things just come out bit-by-bit. But at least they know their roots. I felt sad in a way because [the facilitator] would say 'well how do you feel?' and I say 'I don't even know... I don't know where I stand because I feel as though I'm like piggy in the middle and I'm having to take sides'. 02

Being able to talk with Māori was also expressed as a positive point for the majority of the women. One of the women also noted directly that being able to express herself in te reo Māori was important.

I found it hard to talk to Pākehā. I really believe that they can't fully understand what it's like for me as Māori and as a Māori woman. I don't believe that they can understand that part of me. I'm learning about it myself still so... but I do... hope that it stays as is for Māori women because I know quite a few Māori women do have hesitation talking in a, or speaking out about their feelings, in a Pākehā environment, about themselves or abuse... 06

...Some of my whakaaro I can't express in Pākehā and I automatically just switch to te reo for those. There are some in the course wanting to learn te reo and there are some that know, but maybe [it's] not their time yet. With both reo being in the courses it was an eye opener for them and it was an honour and a privilege for me to be able to use, [the facilitator] too, having the reo in the course as Kaupapa mātua. 07

Being together and sharing experiences in a safe, protected environment is an important aspect of the Kaupapa Māori approach taken by Tū Tama Wahine. It also provided a form of networking and links that are in line with a whānau or whanaungatanga element. The whanaungatanga within the programme was viewed by two lesbian women as promoting an inclusiveness that meant being Māori was affirmed and their sexuality was not seen as an 'issue' within the group.

It is part of the content; it just seems like we're all one anyway, like there's no issue about gay/straight. There are no issues, it just seems like a communal whānau, a whānau all one, so are mixed in there. So there's no corner, so I just assume we're all one. I'm just working that out. It's just never been raised... 07

Key Informant views

The majority of Key Informants interviewed noted the need for programmes that had a strong Māori focus. There was however a diversity of opinion in how that should be undertaken, with this diversity perhaps reflecting Key Informants' knowledge of the specifics of the Tū Tama Wahine programme.

It is important to note that there were Key Informants who felt that a bicultural approach was necessary and others who believed a direct Kaupapa Māori approach was needed. This is an indication of the political positioning that can be taken in regard to the provision of Kaupapa Māori initiatives. What is clear is that Key Informants do not necessarily agree on the role of Kaupapa Māori in the DVA Adult Protected Persons programmes. However, having noted that, it remains a worthwhile process identifying the types of comments made in regard to Kaupapa Māori content in the programmes offered by Tū Tama Wahine.

One Key Informant noted that there are a number of reasons why Māori participants may not choose Māori programmes. In their view, one reason was the fact that within the Māori community it is often difficult to keep personal situations private. Secondly, it was noted that some Māori participants may resist going to Māori programmes because they are more able to keep things from Pākehā providers that may not be so easily masked with a Māori provider.

Another Key Informant commented that some Māori women will choose what they consider a 'softer' option in terms of programmes, as they may not be ready or able to confront the wider issues of colonisation or at that point in their lives not see the relevance to their own situation. A similar comment was made by a second Key Informant who felt that some participants find the political focus difficult.⁵²

A Key Informant noted however, that it is important to have programmes such as those offered by Tū Tama Wahine as an option for Māori women.

I think it is great. I think it's good because there's no other programme for culture... When it really boils down, it goes back to the Treaty, about how our Māori people were treated and it all boils back to why Māori women feel this way... because of what happened. You know, when you go back to the Treaty and we were colonised, and it is just to give empowerment back to our Māori people, our Māori women and get them to understand that we need to get that empowerment back.

Key Informant 2

Key Informant 3 identified the need to have programmes available, such as Tū Tama Wahine, that operated for Māori by Māori in order to develop an understanding of our context and the impact of colonisation.

What I do know is that [Tū Tama Wahine] are very different from anywhere in that they are very Kaupapa Māori focused and so they spend their initial time really connecting people, with who they are as Māori... they sit the whole programme in Kaupapa Māori framework, Tikanga Māori programmes. And what I know by both talking with women who've been on the programme and who might go on the programme and counselling, they can shift someone. They say women shift

⁵² It does, however, need to be noted that these views were not held by those participants who were interviewed.

between 6 to 10 sessions. They might not see someone for two or three years. So what they are doing is really, really effective. Key Informant 3

The reconnection to whakapapa and whānau was again regarded as an important Kaupapa Māori element.

It's a really strong element about connecting people back to family, to iwi, to their own whakapapa. There is a lot; I get a lot of people through here disconnected from who they are, from who they are as Māori, from their whānau. And [Tū Tama Wahine] are very good at building those relationships back. Key Informant 6

2.6.3 Views on Regulation 27 and its applicability to their programme

Provider views

The overall position of Tū Tama Wahine in regard to Kaupapa Māori has been outlined in the previous section. This section deals specifically with the Regulation 27 values and concepts. The direct applicability of Regulation 27 was outlined in the provider interviews and is also indicated in the written documentation of the programme. Written outlines of the programme content clearly include the values and concepts that are outlined in Regulation 27.

Tū Tama Wahine include each of the seven values and concepts, as identified by Regulation 27, in the programme content, both for individual and group sessions. The concepts of Mana Wāhine, Mana Tāne, Tiaki Tamariki, Whanaungatanga, Taha Wairua, Taha Hinengaro, and Taha Tinana are integrated throughout the entire programme. The programme content is discussed in depth in Objective 3. In line with the overall Kaupapa Māori approach, the programme is based around tikanga Māori. The provider takes the notion of tikanga further in stating:

The whole programme is based around tikanga, which is about doing the correct thing, what is correct for them – if it's correct for them then it should in fact spin off and be correct for the children. If things are improving for them, there's an automatic spin-off. And that's about tikanga, and just, the programme was started with tikanga. There's a beginning process and there's an ending process in content and training. T*TW

Again, what is stressed is the wholeness of the processes and content of the programme in regard to Kaupapa Māori. The relationship of each of the elements identified in Regulation 27 is integral to the overall programme. Tū Tama Wahine subscribes to the belief that these elements cannot be segmented but must be viewed as inherently whole.

...Any one of those [elements] is about a whole human being. The whole human being is made up of wairua and hinengaro; it's not about bits and pieces here and there. And it's about incorporating the whole human being and that these are the aspects that make up the whole human being, not a side of a human being, or a part of a human being. It's all about bringing them back to their awareness of themselves as a person who's got rights... Because they are alive and they're a human being ... So this is what, these are included in it as segments, but every programme, every session rather, might focus on maybe, mana wahine. But it's not about women's power on its own;

it is in relation to these other things that are going on around and the effects on mana and tapu - I don't ever talk about them alone. One gives the other power, cause and effect, one can't move without the other. TTW

The interrelation of the elements is noted in Kaupapa Māori literature as being necessary if there is to be a focus on transformation. This is also the case for the domestic violence programmes run by Tū Tama Wahine. In regard to implementing the elements in the Adult Protected Persons programme, they identify that the significance of Regulation 27 lies in the relationship of those elements to addressing domestic violence. Each of the tikanga concepts outlined in Regulation 27 are drawn upon in the programme as a whole to address the nature of the violation. As Tū Tama Wahine states, it is a violation of a person's mana and tapu, which in turn results in the construction of a state of negative noa. Within a tikanga approach there is a need to identify the nature of the violation and how that violation or transgression can be addressed in terms of mana and tapu. Furthermore, it is identified that there is a need to understand historical experiences of transgression and violation. The history of Taranaki has many examples of colonial transgressions. Those transgressions continue to impact negatively on many Māori people in the area.

I have to draw it together myself and talk about it more because it's a huge thing in Taranaki; the whole violation that went with whenua, getting the big picture, taking it apart, saying this is what happened, this is how the whenua were affected, this is what started to happen because this is what we know it was like before and there's enough evidence to show what it was like pre-European, there's a lot of evidence. And we use the whakapapa stories, myths and legends that are really clear signposts about the power of women, group power, family power, and hapū; that sort of thing. TTW

This enables the programme facilitator to discuss notions of assimilation and the impact of that upon the mana and tapu of participants and their whānau, thereby enabling women to gain an understanding of the impact of the historical, social and political context upon their lives. The importance of drawing the relationship between assimilation and the current context is emphasised as follows:

I don't see how anybody can do anything in relation to Māori values and concepts without addressing the issue of colonisation or the assimilation – what are you doing, cos it's all been violated, so you've got to talk about the big violation and bring it down to the individual, personal violation and how it gets continued. It doesn't work to start at them and move it out, they can't get past themselves; it's too huge. But you put it out there and you bring it down into them and it's like a light sort of goes on and they can; 'oh hell, it's not me – this is bigger than me'. But it does enhance their understanding. TTW

Table 2.3 provides an overview of the session within which each element under Regulation 27 is related.

Table 2.3 Programme for Māori Adult Protected Persons at Tū Tama Wahine: Regulation 27

Session	Related values and concepts in Regulation 27
1 Whakarurutanga: Tiaki Tinana, Tiaki Tamariki. Safety for women and children	a, b, c, d, f, g
2 Te Aotūroa: Tāhuhu Kōrero Whānau. Inter-generational family patterns	a, b, c, d
3 Te Whakapūranga o ngā Tūkino. Cycle of violence ⁵³	a, b, d, g
4 Ngā Tikanga mō ngā Tamariki. The Impact of adult violence on children ⁵⁴	c, d, f, g
5 Te Aotūroa: Kōrero Tūturu. The impact of assimilation on Māori women	a, b, d, e, f, g
6 Te Aotūroa: Ngā Āhuatanga i Puta Mai. The impact of assimilation on Māori men	a, b, e, f, g
7 Te Aotūroa: Ngā Whakaaro o te Whanaunga. Family value systems	a, b, c, d, e, f
8 Te Aotūroa: Tūkino Tangata. Power and control in the family	a, b, c, d
9 Mana Wāhine. Women's power and prestige	a, b, d, e, f, g
10 Mana Wāhine: Wāhine Tiaki Tangata. Māori women's power and prestige - caring for ourselves and others	a, b, c, d, e, f, g
11 Mana Tāne: Tāne Tiaki Tangata. Māori men's power and prestige - responsibility for the safety, care and protection of the family	a, b, c, d, e, f, g
12 Te Whakapūranga o ngā Tūkino. Cycle of violence	a, b, c, d
13 Ngā Tikanga mō ngā Tamariki. The Impact of adult violence on children	a, b, d, g
14 Te Wānanga Whakamutunga mō te Whānau. Safety plan – whānau and social networks	c, d, e

⁵³ This is repeated in Wahanga 12.

⁵⁴ This is repeated in Wahanga 13.

Participant views

Programme participants commented with some depth on the inclusion of Māori values and concepts in the programme content. Each of the women that commented on the Māori values saw real worth in having this included in the programme for their own self-awareness and as means of building themselves both culturally and as Māori women. As noted in the previous section, participants did not all have the same response to the Kaupapa Māori content, however all recognised the value of such an approach.

It was interesting, some of it was really interesting because that's your roots and it's what makes you strong inside, really as you go through life. And I thought it was good, you know to learn a little bit... not so much just my way of thinking and... it was like when she talked about some Māori stuff and all that, I didn't know some of it, and that was really good... and it was good to hear. During a time like that you really need to hear some positive stuff, and it's about being a woman as well... also that element as well... yeah. 03

I used to do a lot of thinking. Every time I got a hiding, cause I knew I would get one every day, there were good hidings and there were real good hidings. Every time I got a hiding I was told I was too fat, black, ugly, dirty, lazy, nobody would want me with three kids... I used to look in the mirror. I'd always see, there'd be 10 faces in the mirror looking back at me and it didn't worry me, because I just thought they were faces of me at later stages. And then I mentioned that to [the facilitator] and she said that it was my tūpuna behind me. Just knowing that they're there for me... that was really special. That's taken me years to understand. That I'd be looking in the mirror thinking about, thinking about what I am going to think about. There was always me first, and then there were these different faces that came in, and [the facilitator] said that it was just my tūpuna behind me, I thought 'Ohhh.' That's one of the very special things that I will never ever forget and that I can come to understand, and yet now I try to look in the mirror and I can't see a thing. That's something awesome. So all these times that I was getting a hiding, which was once a day, I wasn't alone, that was just awesome to know that I wasn't alone. 11

Again it was emphasised that what was important for those women who struggled with learning about Māori aspects of the programme was that the group was a safe, non-judgemental space for them.

Well I'm one of those women... and you know it showed when I picked up that card. It was like 'my god how do I say this word' [Papatūānuku] and they didn't make you feel stink at all... It was worrying at first, but nobody judged you, because in town a lot of Māori women are actually in the same position as that, or they may know other bits and pieces and that's the only way to learn... but no I found it, no I didn't feel left out or nothing, not at all. 03

The need for a **non-judgemental environment** and facilitation is an important ingredient to a successful delivery of Kaupapa Māori and is itself in line with the values inherent within concepts such as whanaungatanga, mana, taha wairua, and taha hinengaro.

Karakia is an integral part of the programme and was referred to as being important in opening and closing the programme. It was viewed by some as a way of settling in to the group session.

It settles. The counselling groups that I've been in, the things that come out are really hohonu; they're really deep. And so in order for all that stuff to come out and in order for all that process to go smooth, it's really important that we're sitting really calm and relaxed, in a relaxed environment. That's what karakia does for me. It's like smooth sailing; everything just runs how it's supposed to. For me karakia is a major part of the day, for the day. 07

Participants commented on the use of **stories and kōrero** about history as being an effective way of sharing and gaining information. Many of the participants either commented on the story-telling process or recalled a particular story that they saw as relevant to their experiences. The sharing of stories and history in this way validates both Māori values and philosophies and also affirms Māori pedagogical forms.

We did a lot of work with Māori legends you know, namely with women and how they empowered themselves... there was one story that about Hinenuitepo, how she became that and what had happened to her. I could relate to that story and as far as, like, she was violated by her own father and I compared that to these women, you know, they were being violated in the same sense. But it wasn't their father; it was their partner... and it was like what she did for herself and how she empowered herself to become a stronger woman. It was in a sense. I took that on myself. I thought it just made so much sense to me. It's just a lot of, we did a lot of work with women in history and I know I could really relate to a lot of the stories. 04

We did a timeline thing of history and that was good because I think a lot of them didn't really know what actually happened. And I guess if you weren't ready for that kind of thing, you probably would come out saying, 'oh what is this?' But really, it is just showing you the trail of violence that happened from years ago. So it's very relevant, definitely relevant. 05

What was nice too is that I am not fluent on my Māori language as I would like to be, but some things that were pointed out were a really big help. And also what I liked about her is that being a half-caste, Māori and European, it made me feel better, being a Māori woman. Cause you know, people put you down all your life cause of your colour, and she gave me a boost, and I suppose the other woman too; that Māori women and we stand proud. Yeah, I found that a great help. 08

The Kaupapa that [the facilitator] had presented was stunning. She spoke about te taenga mai o tauini, and you know, how they came here with their own influences, which we got caught up in, or our mātua tīpuna. And how the world changed from your home life to society to this day still. Her presentation, as far as all the Kaupapa in the course goes, was awesome. She used everything from group participation to pictures, copies of kōrero from people like Nelson Mandela, and kuia and kaumātua. 07

Key Informant views

While many of the Key Informants felt able to comment on Kaupapa Māori more generally in Tū Tama Wahine programmes, very few were able to discuss the specifics of how that is actually implemented. This made it more difficult for Key Informants to make comment on the ways in which the values and concepts of Regulation 27 are included in the programme. The following comments were made in more general terms; however they raise particular points in regard to tikanga Māori and notions of Māori values and therefore relate to the discussion of Regulation 27.

One Key Informant recognised the role of Tū Tama Wahine in the region, noting a strength in having mana wāhine in the programmes.

Tū Tama Wahine is working with anyone who is Māori in the region and of course they could come from anyway. I think their strength is about mana wāhine, so it is a combination of wāhine and the mana of the person. Key Informant 3

Another Key Informant highlighted the need to have Māori learn more fully about the issue of violence in order to demystify some of the beliefs currently held and that it is often not easy engaging in more in-depth discussion about violence.

I think they need to learn about the whole issue of violence and every now and then you hear that 'it is a cultural thing.' So it is going back and learning the whole thing... about, that violence isn't an accepted and it never was, that they need to go back... some clients are very selective and they might say 'well we want our whānau involved' but then won't acknowledge that whānau also belong to hapū and iwi... One thing is, if there is that understanding of Māori perspective on Māori values, I think that would really help. I know it is quite difficult in breaking through because some have become so eurocentric in their thinking. Key Informant 4

This Key Informant also stressed that there are often multiple issues happening for whānau and that those need to be recognised.

It's that entire whole thing about getting them to know that traditionally whānau, hapū and iwi looked after the children; that there was no need to beat up the children until they are black and blue or till they are killed. So it is teaching them to be tolerant. I know there are other things that impede on them; there is unemployment, there is the housing, there are all of those things too and I don't think you can just isolate violence. There is a whole stack of things. Key Informant 4

Further comment was made in regard to the need for Māori initiatives to make change and that such initiatives are being seen to be successful.

It's terribly important. History has shown that Māori initiatives work better for Māori. For example, Te Kōhanga Reo children were failing because they were forced to do things according to the Pākehā system and we start up Kōhanga Reo and suddenly kids are clever again. So whatever works for you. Again, I think it is a matter of Māori feeling better for themselves, so if the content is based on Māori, yeah, then sure, do it. Key Informant 5

3 Te Whare Ruruhau o Meri

Te Whare Ruruhau o Meri, South Auckland

Te Whare Ruruhau o Meri is a large, well-established agency providing a range of services to whānau, including programmes for both Adult Protected Persons and respondents under the Domestic Violence Act 1995. They are available to receive referrals from all Auckland Courts. Although approved to provide both group and individual programmes, they work largely with individual Adult Protected Persons.

The philosophy of the organisation is evident in the mission statement, which states the objective of the agency in the following ways:

‘Recognising the need to stop Domestic Violence where-ever and when-ever it arises.’

‘To be Violence Free.’

The whakatauki drawn upon by Te Whare Ruruhau o Meri provides a focus on talking in order to understand and develop processes of healing:

‘Ma te whakaatu ka mōhio, Ma te mōhio ka mārama, Ma te mārama ka mātau, Ma te mātau ka aroha’,

By discussion comes understanding, by understanding comes light, by light comes wisdom, and by wisdom comes love everlasting/compassion.

Te Whare Ruruhau o Meri is an Anglican Church service provider. The relationship to the church structure includes the following:

- Hui Amorangi;
- Kōmiti Tumuaki;
- Te Whare Ruruhau o Meri Board of Trustees;
- Director/Manager;
- Administrator, Pastoral Care Worker, Social Worker Intervention, Youth coordinator, and Counsellors.

The Director/Manager of Te Whare Ruruhau o Meri is also a counsellor; there are three other full-time counsellors and six part-time counsellors.

Methodology

Interviews were conducted with the programme provider, Key Informants and programme participants. These interviews, along with written documentation collected from Te Whare Ruruahu o Meri, provided the data for this evaluation.

Provider Interviews

A series of interviews with the provider supplied information on the operations, processes and content of the programme. Insight was also gained into the institutional relationships affecting the provider, along with provider views on the current domestic violence legislation and provider environment.

An introductory session was held with the provider to establish the process for the evaluation. A follow-up interview included discussion in regard to potential evaluation participants and their contact details. The two initial interviews with the provider were therefore to:

- Establish contact between evaluators and the provider;
- To provide the provider with an overview of the evaluation process;
- To gain an overview of the context within which the programme was being delivered;
- To begin discussion of evaluation processes;
- To begin discussion related to programmes under the Domestic Violence Act 1995;
- To share ideas on protocols;
- To share ideas on appropriate Key Informants.

Subsequent interviews focused upon data required for the evaluation.

Key Informant Interviews

The Key Informants were identified by the evaluators in collaboration with the programme provider and advisers. A total of seven individual interviews and one group Key Informant interview were conducted in Auckland, with four different professional groups/agencies involved in some way with domestic violence either in the facilitation and/or the co-ordination of programmes: Family Court Coordinators (6), providers for programme (3), Domestic Violence Advisor for Courts (1), and Counsellors (2). The interviews spanned eight main topics:

- Knowledge of programmes under the DVA;
- Referral process;

- Working relationship with Te Whare Ruruhau o Meri;
- Knowledge of the programmes provided by Te Whare Ruruhau o Meri;
- Kaupapa Māori content;
- Issues around domestic violence;
- Feedback from community and/or programme participants on the Te Whare Ruruhau o Meri programmes;
- Criteria for measuring programme success.

Participant Interviews

All Adult Protected Persons were initially contacted by the programme provider regarding participation in the evaluation project. In total, 21 names of interested Adult Protected Persons, along with the phone numbers and home addresses of 19, were passed on to the researchers. Introductory phone calls where possible were made by the researchers and/or letters that included the research brochure were posted out to each person. If there was no response to the letters or phone messages, then follow-up calls were made and letters sent.⁵⁵

The five participants who were interviewed were initially contacted by phone. Once verbal consent was given and a firm appointment to meet was made, a letter and brochure confirming the appointment was posted.

All participants consented to meeting in their home, although alternative venues were offered. Two Adult Protected Persons had whānau members present; three Adult Protected Persons chose to be interviewed alone. Written consent was obtained at the start of each interview. The interview questions were casually structured and looked at the process from referral to the completion of the programme. The interviews were audio taped and subsequently transcribed. All five consented to a follow-up interview and three were subsequently able to be contacted.

⁵⁵ Fifteen of the telephone numbers were no longer valid and the research team sought to make contact by visiting the contact addresses supplied by the provider. Only three addresses were current. Two Adult Protected Persons would not be interviewed in the time frame required by this evaluation due to a recent bereavement. One was however prepared to endorse the programme by saying it had had a positive effect on her life. A third protected person would not commit herself to a firm appointment and did not return phone messages left by the researchers. A fourth protected person was willing to be interviewed but has since been unable to confirm an appointment.

3.1 Objective 1 - To describe the underlying philosophy, content, and processes of the programme

Key points

- The philosophy and values of the programme are holistic and grounded in Kaupapa Māori.
- Underlying the delivery of the programme are the principles of autonomy, not doing harm, beneficence, justice, and fidelity.
- Te Whare Ruruhau o Meri offers programmes for Adult Protected Persons and respondents through the utilisation of individual, couple, whānau and group facilitated sessions.
- Individual programmes are offered over twelve sessions of one-hour duration for both Adult Protected Persons and respondents separately.
- A code of ethics establishes and maintains standards for counsellors of Te Whānau Ruruhau o Meri and informs and protects potential clients seeking services.
- The team working as facilitators for Te Whare Ruruhau o Meri have a wide range of credentials including experience and practice in pastoral care, counselling qualifications, theological experience and qualifications and other community-based experience.
- Te Whare Ruruhau o Meri has developed comprehensive training packages for its facilitators.
- Every attempt is made to find a good facilitator ‘match’ for each client to enhance the quality of the programme offered.
- Key Informants stressed that the quality of information received by Adult Protected Persons from the Courts is vital in supporting protected persons to make good decisions about attending programmes best suited to their needs.

3.1.1 Philosophy and values of the programme

The philosophy and values of the DVA programme at Te Whare Ruruhau o Meri are grounded in Kaupapa Māori.⁵⁶ The programme also adopts a holistic approach that includes working with women and, where appropriate, partners, children, and other extended whānau including kaumātua. Kaupapa Māori implemented in a holistic manner is seen as the most appropriate philosophical foundation from which to offer services to address domestic violence.

⁵⁶ For an in-depth discussion of Kaupapa Māori, please refer to objective one.

Other philosophical underpinnings can be found in a code of ethics which establishes and maintains standards for facilitators of Te Whānau Ruruhau o Meri and informs and protects potential clients seeking services. The general principles outlined in this document are:

- The principle of autonomy

Facilitators shall respect the dignity and worth of each individual, the integrity of families/whānau and the diversity of cultures. This implies respect for people's right to make decisions that affect their own lives, to choose whether or not to consent to anything that is done to them or on their behalf, and to maintain their own privacy. Exceptions to the principle of autonomy occur when there is clear danger to the client, facilitator or public at large and when the individual's competence to make a decision is clearly limited.

- The principle of not doing harm

Facilitators shall avoid any diagnostic labels, counselling methods, use of assessment data or other practices, which are likely to cause harm to their clients.

- The principle of beneficence

Counselling is a helping profession that expects facilitators to act in ways that promote the welfare and positive growth of their clients. In situations where there is the possibility of both harm and benefit, the responsibility is on the facilitator to ensure that their actions are chosen with a view to bringing about the greatest balance of good.

- The principles of justice

Facilitators shall be committed to the fair and equitable distribution of counselling service to all individuals and social groups. Facilitators shall also promote social justice through advocacy and empowerment.

- The principle of fidelity

Facilitators shall be honest and trustworthy in all their professional relationships.

3.1.2 Structure, delivery, content of the programme

Te Whare Ruruhau o Meri offers programmes for Adult Protected Persons and respondents. The content of programmes for Adult Protected Persons and respondents are briefly listed below:

Protected Person:

- Supportive networks;
- Developing coping mechanisms;

- Safety strategies;
- Domestic violence and how it affects men.

Respondent:

- Taking responsibility;
- What makes change a good option;
- Breaking the cycle;
- Impact of domestic violence on the whānau;
- Networks and support systems.

The process for participants begins after they have a Protection Order granted and they make a request to the Family Court for referral to the Te Whare Ruruhou o Meri programme.

Once at Te Whare Ruruhou o Meri, the first stage is rapport building between the programme provider and the protected person. During this stage the provider works with the person in developing and planning a path through courses that will help build self-esteem and confidence. Initial provider-participant discussion centres around the consequences of their and the respondent's actions, what may happen to them as a result of those actions, and how they can work towards personal change within themselves. The purpose is for the participant to understand and take responsibility for her/his actions. The provider records responses with the objective of eliciting change. However, because of the ingrained nature of some of the violence that has happened to these women, change takes longer than 12 weeks. A facilitator stated further:

Women come with a high level of distrust and it takes quite a lot of time to get to find a key to open the floodgates for them to let go. So that's why I work in a more therapeutic sense. Even some of our kuaia and of course, they come with a wealth of experience and knowledge, with a youngster like me to deal with. So I have to do a lot of work to gain their trust. We run out of time. Basically we run out of time. And sometimes if they are working very, very hard it is exhausting for them, so I have to go slower, so I run out of my time. TWRoM

Individual programmes are offered over twelve sessions of one-hour duration for both Adult Protected Persons and respondents separately. Group programmes are offered for male respondents, over twelve sessions and held weekly over one to two hours per session. The individual one-to-one facilitation is the most common option at Te Whare Ruruhou o Meri.⁵⁷ Documentation provided shows that from November 1998 to October 2000 there had been a total of 22 Adult Protected Persons referred through the Courts who have participated in the one-to-one individual female programme.

⁵⁷ Different gang affiliations among the Adult Protected Persons has made the running of a group programme difficult for Te Whare Ruruhou.

The individual programme for Adult Protected Persons is offered as outlined above over twelve weeks within one-hour weekly sessions. The aims and objectives of the programme week by week are as follows:

- Identify the needs of the client, inform the client of their rights, establish a rapport between client and facilitator.
- Develop processes that build community support networks, identify the need for alternative services and agencies and identify the needs of tamariki and any extended whānau.
- Build confidence around willingness to discuss stories and histories and to support in building a positive self-image.
- Plan and build on strategies to handle every day situations and to affirm positive actions and behaviour.
- Plan and build on strategies to deal with different situations that may arise as a result of previous experiences and to use real life experiences to affirm a positive self-image.
- Monitor, revise and ensure that the strategies put in place work for the client, result in affirming and encouraging behaviour and clients receive positive feedback.
- Educate with the knowledge that other influences and abusive substances affect domestic violence, identifying the need for alternative counselling services where required.
- Educate with respect to safety of self and tamariki, putting into place processes that enhance safety. Te Whare Ruruhau o Meri will assist toward enhancing safety where necessary.
- Educate with respect to expected behaviours from the respondent or associated person assisting, also with changing relationship dynamics.
- Educate with respect to developing positive relationships, building on strategies that support the client in non-violent relationships.
- Evaluate the usefulness of the programme for the client ensuring that client needs are addressed in the sessions and discussing future objectives regarding on-going counselling/support.

The content of the programme on a week-by-week basis is as follows:

- Session 1 identifies whanaungatanga concepts of taha wairua, taha hinengaro and taha tinana as a basis for the programme's philosophy, values, content and delivery. It also establishes the basis of the client/facilitator relationship through mutual rapport building.

- Session 2 seeks to establish an understanding of the nature of domestic violence, historically, socially, and culturally, and explains thoroughly the Domestic Violence Act 1995.
- Session 3 identifies support networks in the community, highlighting the range of services available for themselves and their tamariki.
- Session 4 considers the impact of domestic violence on the women themselves and encourages them to undertake personal journeys of understanding and contemplation.
- Session 5 looks at problem-solving and strategies for dealing with everyday situations in an affirming way.
- Session 6 encourages understanding of the nature and effects of domestic violence within families and the cycle of violence that travels from one generation to the next when that behaviour remains unchallenged.
- Session 7 looks at applying strategies and understanding learned in previous weeks on a number of possible scenarios, building a range of responses and strategies with which to deal with everyday situations.
- Session 8 encourages clients to identify any other complications that may affect their everyday living such as drug and alcohol abuse. Discussion is encouraged concerning the influence of drug and alcohol abuse on families and the women themselves.
- Session 9 addresses issues of safety for the client and her children. Safety in their current and past living arrangements is assessed and strategies put in place to maximise their safety.
- Session 10 focuses on developing an understanding of possible behavioural and attitudinal changes in the respondents following their participation in educative programmes. Here, strategies for relationship management are worked on utilising previous sessions and information about the respondents' programme.
- Session 11 focuses more fully on relationships, exploring the many intricacies of a positive and non-violent relationship. It also explores non-violent problem-solving strategies within relationships.
- Session 12 evaluates the usefulness of the programme for the client, identifies any further information or referral needs and revises any other aspect of the programme deemed necessary by the client.

Follow-up services are available to all clients in the following areas:

- Parenting skills;
- Wāhine support groups;

- Tāne support groups;
- Personal growth including work on motivation, self-esteem and self-worth.

There is a high rate of take-up of these other services.

During the school holidays, programmes are organised for children of the clients. These programmes consist of week-long live-ins managed by Te Whare Ruruhau o Meri staff, some parents and community volunteers; many ex-clients volunteer their services.

3.1.3 Role, training, experience and selection of programme staff

The code of ethics establishes and maintains standards for facilitators at Te Whare Ruruhau o Meri and informs and protects potential clients seeking services. Here the role and relationships developed between facilitators and clients is clearly articulated. This document is outlined in some detail in the discussion of the philosophical underpinnings of the organisation.

The organisation has developed comprehensive training packages for its facilitators. Such a training course was attended by nine of the original members of Te Whare Ruruhau o Meri in its development stages. These beginnings have ensured that the skill and knowledge needed in developing training have been retained by the organisation and that training has developed specifically to suit the needs of the facilitators in response to their client group.

The team working as facilitators for Te Whare Ruruhau o Meri have a wide range of credentials including experience and practice in pastoral care, counselling qualifications, theological experience and qualifications, and other community-based experience. To date there are twelve facilitators working in the team. The current baseline criteria for facilitators (including those in voluntary positions) are attainment of level B social work credentials. With respect to other academic credentials, one of the team is completing a BA degree and another is working toward an MA qualification.

Te Whare Ruruhau o Meri has a comprehensive statement of policies, which provide for:

- Client information;
- Personal files;
- Statistical data;
- Complaints procedures;
- Employment and recruitment of staff processes.

Where the recruitment of staff is concerned the policy states specifically that people are selected for the qualities they bring to the agency. Processes of recruitment include advertising, a direct approach to suitable prospective employees, employment agencies and the NZ Employment Service.

Good employment practice for Te Whare Ruruhau o Meri includes:

- The consideration of gender balance and cultural appropriateness;
- Ensuring that no discriminatory practices disadvantage any prospective employee in the selection process;
- The negotiation of a clearly set out and mutually agreed upon employment contract;
- The offer of fair and equitable employment terms and conditions;
- The provision of a safe and comfortable working environment;
- An annual review of salary, terms and conditions;
- A clearly-defined complaints procedure;
- A provision for employees who are related to one another to avoid supervision of each other in the performance of their duties.

The conditions of employment require Te Whare Ruruhau o Meri staff to sign a declaration confirming they have no criminal conviction and a declaration preserving the confidentiality of information pertaining to Te Whare Ruruhau o Meri staff and clients.

3.1.4 Processes for referral and engagement of participants

The referral process for Adult Protected Persons who have been granted a Protection Order under the Domestic Violence Act 1995 begins when, as part of the process of gaining such an order or after the order is granted, they make a request to the Family Court to authorise the provision of a programme. The protected person then has up to three years after the Protection Order is granted to access a programme. While this process may seem straightforward, what was highlighted by Key Informants is the importance of Court staff (who are predominantly Pākehā) having a good working knowledge of the communities where they work and an understanding of cultural difference so that Adult Protected Persons are offered the most appropriate programme.

Te Whare Ruruhau o Meri has asserted to the Department for Courts that the most appropriate programmes for Māori Adult Protected Persons are those that have a Kaupapa Māori basis from which to offer services. While this may seem obvious to most people, the attitudes of the people making referrals plays an important role in deciding where Māori Adult Protected Persons are referred.

It was noted that where Court staff have a basic philosophy that assumes that all people are the same, there is a danger in extending that assumption to decisions made for Māori Adult Protected Persons with regard to referrals. One Key Informant suggested that Court staff would benefit from Treaty of Waitangi workshops and a clearer understanding of the importance of culturally-appropriate programmes for Māori Adult Protected Persons.

Others recounted ways in which programme providers have actively worked on building relationships with the Court in their area, letting them know about their programmes. Some Key Informants stated that they had noted other programme providers ‘touting for business’, as this person says:

This is what I found out about talking to the Court people, you have to go out there and tout for business. That is what [another provider] is doing. They are actually out there doing PR for business. You have to remind the [Family Court Coordinator] that you are there, otherwise, out of sight out of mind. Key Informant 01

Once a referral is made to Te Whare Ruruhau o Meri, their administrative staff follows up with at least three letters and a phone call. This contact is generally acknowledged as an important part of getting Adult Protected Persons into starting the programme.

Key Informants pointed out that the time between referral and attending the first session is a time when Adult Protected Persons have another important and difficult decision to make in the wake of many varying difficult decisions.

According to one Key Informant (a programme provider) as many as 60% of Adult Protected Persons fail to start a programme after being referred to it. The Key Informant blamed this failure to start on the bureaucratic Court process. She stated that the time between the request for a programme and the referral was too long, hence the momentum for the protected person was lost. She asserted that as many as 98% of Adult Protected Persons have returned to their spouses and as many have done so before even starting the programme. Furthermore, first time Adult Protected Persons in particular, initially prefer the one-to-one sessions as opposed to the group sessions, which are given priority funding by the Courts.

It was also considered that many Adult Protected Persons do not attend programmes until they start to ‘feel better’ about themselves and that given the legislation, they have three years in which to do this and within this time attendance is not compulsory. As one Key Informant pointed out:

It's about what's going on for that woman... what kinds of support structures they have around them, whether they feel confident. It takes a lot for them to be able to spill their guts in front of strangers. Key Informant 01

Again Key Informants reiterated that the quality of information received from the Courts is vital in supporting Adult Protected Persons to make good decisions about attending programmes best suited to their needs and also best placed to provide appropriate support at a difficult and traumatic time in their lives. Lawyers and other domestic violence workers were noted as having a key role to play in informing firstly themselves of the programmes

offered to Māori Adult Protected Persons in their area, and then being able to pass this information along to their clients.

One Key Informant commented that there had been some feedback on Te Whare Ruruhau o Meri from women who had complained that they had not had a response from the provider two months after their referral had been submitted. Consequently the Court were less inclined to make referrals to Te Whare Ruruhau o Meri.

For Te Whare Ruruhau o Meri, the allocation of referrals once received involves a process whereby decisions are made at a staff meeting according to the expertise and workload of the staff. Here every attempt is made to find a good 'match' for each client to enhance the quality of the programme offered. Te Whare Ruruhau o Meri consider themselves to be fortunate in having a good range of counselling staff from a range of backgrounds, expertise and training.

3.2 Objective 2 - To establish in what ways the programme meets the goals listed in Regulation 28 of The Domestic Violence (Programmes) Regulations

Key points

- The programme has been developed to ensure it addresses each of the goals outlined in Regulation 28.
- The provider described the programme as having a nurturing approach, as being about awhi for each whānau and that most importantly, the approach is a holistic one which seeks to care in many ways for the participant and their whānau.
- Safety is a prime concern for the programme participants. The Whare was considered by participants as a safe place to express themselves.
- Programme participants draw upon their own life stories for their own affirmations of self-worth.
- Participants commented on the role of the programme in building their belief in themselves.
- Analysis of the nature and effects of domestic violence are reflected in the discussion of critical areas such as: developing coping mechanisms; being able to identify other vices such as alcohol/drug abuse; making changes; relationships.
- An awareness of historical, cultural and social context is maintained throughout the programme.
- More often than not, facilitators have found that participants will want/need to repeat sessions, which slows the 'job' and means that the participants set the pace.

- Key Informants considered that Te Whare Ruruhau o Meri met their obligations under Regulation 28.

The goals for Adult Protected Persons programmes are set down in Regulation 28 (see page 9 of this report for a full account of the Regulation). In brief, Regulation 28 states that (1) the primary objective of the programmes is the promotion of ‘the protection of those persons from domestic violence’ and that each programme must have goals of:

- 2a. empowerment;
- 2b. increased understanding regarding domestic violence, including the;
- 2c. ‘social, cultural, and historical context in which domestic violence occurs’;
- 2d. assessment of safety issues and strategies;
- 2e. provision of information about (i) the Act, (ii) building support networks, (iii) programmes for children, and (iv) programmes for respondents;
- 2f. development of ‘realistic expectations of behavioural and attitudinal change in the respondent or associated respondent’; and
- 2g. assistance with the exploration of options for the future.

These goals can be achieved through ‘education, information, support, or otherwise’.

3.2.1 Provider views and documentation

The programme, as outlined in the written documentation provided by Te Whare Ruruhau o Meri, has been developed to ensure it addresses each of the goals outlined in Regulation 28 (1), *every programme for Adult Protected Persons must have the primary objective of promoting (whether by education, information, support, or otherwise) the protection of those persons from domestic violence.* The programme:

- Provides information relating to the Domestic Violence Act;
- Informs clients of their rights;
- Identifies the elements/components that address and restore the damage of domestic violence.

The provider spoke of Te Whare Ruruhau o Meri’s approach to dealing with Regulation 28 as being about ***caring for that person*** and about more than just giving a helping hand. She described it as a nurturing approach, as being about awhi for each whānau and especially that the approach was a ***holistic*** one which sought to care in many ways for the participant and their whānau. The provider emphasised:

There are sessions where empowering the protected person to deal with the effects of domestic violence is by way of building confidence. Drawing on affirmation, establishing whanaungatanga links in a way ... where there have been positive influences in their lives throughout childhood. [By] identifying some of those moments in their lives, [we can] draw out on that energy to help them through whatever. TWRoM

She observed that many of the women spoke about violence as being a ‘normal’ part of life, as being condoned by senior family members. This was an indicator for her of where treatment might begin, based on the level of negative elements which women described had been present in their lives. In order to begin ‘treatment’, the facilitators employed strategies that emphasised positive elements rather than inviting the women to talk about those negative things. Once the women could focus on some positive aspects, they were then helped to address and identify where the negativity in their lives had begun, when and where the violence had started. By recalling those details, the sessions then moved to try to adopt constructive approaches to begin addressing those negative elements which had been identified by the participant.

The testimonies of participants not only identified physical abuse as a factor in the negative elements of their lives; many of them disclosed that sexual abuse was a major factor as well. Facilitators took account of the energy drain on participants as they told their accounts, which often left them in a ‘raw state’ of emotion. This made dealing with Regulation 28 quite a problem. The objective of the regulation was to empower the participant/protected person but as the provider stated:

For every five steps forward there are four steps back. TWRoM

In order to help the women make the forward steps, the provider talked about how facilitators had to have a level of understanding of the degree of affirmation and support a protected person needed if they were going to raise the awareness of that person. The actual practice within the programme required constantly going over and over the process to provide affirmative support to the participant. More often than not facilitators have found that participants will want/need to repeat sessions, which slowed the ‘job’ and meant that the participant set the pace.

In respect of Regulation 28, it's about being able to empower. Empower is the big word up there but being able to entrench stuff has generally been the affirmation; being able to identify it at an early stage. The effects it has had from that early stage and being able to address it... We can work with all of these and it is only when you need to describe each passage of what you are doing, of course the understanding has to be increased before you can start to work with them. So Reg 28 tries to categorise these, the issues. As we talk about the whole process of the programme you include all of this. Like if you go back to the root of the programme, it is an inter-generation cycle. In order to help the women to understand the process of addressing it, she has to have a level of understanding it. TWRoM

The programme at Te Whare Ruruhau o Meri facilitates the goals of Regulation 28 (a), *to empower the protected person to deal with the effects of domestic violence by educating, informing, and supporting that person, and building that person's self-esteem*, by:

- Establishing trust between facilitator/client;
- Empowering and assisting clients to manage and deal with the effects of domestic violence;
- Encouraging clients to discuss their own journeys and how they see themselves;
- Applying self-esteem and coping mechanisms;
- Working on self-esteem.

The educative process was carried out using video resources and talking sessions. The provider talked about how the participants drew upon their own life stories for their own affirmations of self-worth. This mechanism helps keep them safe from re-victimisation by the programme, as participants will only face issues when they are ready. Therefore a key job for facilitators is to encourage the participant to address their fears and to help identify the benefits and outcomes through confronting, understanding and addressing the situation and recognising that it was not their fault. Such a self-affirming statement/principle is a strong therapeutic message of the programme. The provider highlighted that often such affirming messages were what many participants needed to hear after years of violence and abuse.

Providing support for participants often goes beyond what is provided in the programme. Participants frequently need help with things such as getting or arranging furniture. The provider also identified (lack of) household finances as a huge concern for many couples, with this concern often underlying volatile situations.

Te Whare Ruruhau o Meri's programme supports the participant(s) to recognise the importance of practical movements and maintaining control over their circumstances. It is about providing participants with strategies to manage their own situations. Once they are able to manage one situation then it is easier to go to the next situation.

Regulation 28 (2) (b) is *to increase understanding about the nature and effects of domestic violence, including the intergenerational cycle of violence.* Analysis of the nature and effects of domestic violence are reflected in the discussion of critical areas such as: developing coping mechanisms; in being able to identify other vices such as alcohol/drug abuse; making changes; relationships.

In order to 'deal with' the emotional and physical stresses of violence and sexual abuses on male and female, Te Whare Ruruhau o Meri use their counselling skills to educate the Adult Protected Persons in particular ways. Linked to their strategies is the need to identify the levels of influence of substance abuse - alcohol and drugs - and what impact these have on the degree of violence endured by those referred to their programme.

Regulation 28 (2) (c) is *to raise the protected person's awareness of the social, cultural, and historical context in which domestic violence occurs, in order to help that person put the past into perspective.* An awareness of historical, cultural and social context is maintained throughout the programme. As noted previously it is important that facilitators:

- Raise the awareness of Adult Protected Persons;
- Educate Adult Protected Persons and increase their understanding about the nature and effects of domestic violence;
- Explore situations applicable to Adult Protected Persons;
- Support Adult Protected Persons to making changes in their lives.

Regulation 28 (2) (d) is *to assist the protected person to assess safety issues and to put in place strategies to maximise that person's safety*. The programme is about giving participants information on the resources available within the community, where and from whom they can seek help. The programme also gives them confidence from knowing that there is a safety network in place for them after they have left the programme. According to the provider, each day differs from the previous and facilitators deal with crisis after crisis until such a time as the protected person is able to stand on her own feet.

I believe we set out an environment where they are heard and so I tailor it to what their needs might be and use the act to raise the awareness as to why they are here. TWRoM

The goals for section 2(d) of the Regulations are reflected in the programme in week nine:

- Safety strategies;
- Making changes;
- Developing coping strategies;
- Applying coping strategies;
- Supportive networks;
- Explain different services available for tamariki and extended whānau.

Safety is a prime concern for the programme participants. To maintain its good service to Adult Protected Persons, Te Whare Ruruhau o Meri needed to know and have access to a good network of Women's Refuges and to the homes of the participants. While a participant is in her own home, a safe process cannot be guaranteed. If, while that person is on the Te Whare Ruruhau o Meri programme she finds herself facing a violent situation at home, she is encouraged to dial 111 or to ring the police. The provider noted that for those in violent situations like that:

Nine times out of ten it's all over before [the police] get there. TWRoM

Consequently, while the participant is in her home, the support system is not as secure. There have been many times, the provider went on to observe, where the re-occurrence of domestic violence in the household meant that the wider family(ies) have not reached out to help the

victim. Based on such evidence, Te Whare Ruruhau o Meri have developed sessions which help the participants to identify reliable support, or they try to help them re-establish past support. The participants are encouraged to also develop new supports and to access new people in their community like the health nurse, the local GP or the district nurse; that is, to learn to use their community services more effectively. (This also links with (e) (ii) below.)

To assist the protected person to put into place safety... strategies. You are doing that as each session progresses. As programme providers and writers of the programme, for the purposes of the Court, we identify that at week 7 we will talk and at week 8 we will talk. But in actual practice you are doing that over and over, which provides an affirmative practice. It's not only talking affirmation in session 2 and 3; it is inclusive of all other sessions as well. Because more often than not, a woman will bring back, she will bring up what happened at session 2, so your job as a facilitator is to walk at a pace at whatever the woman is setting. TWRoM

For Regulation 28 (2) (e) *the goal is to provide the protected person with information about (i) the effect of Protection Orders and the way in which the Act operates; and (ii) the building of support networks; and (iii) the availability, content and benefits of programme for protected persons who are children, and how to request such programmes; and (iv) the content of programme for respondents or associated respondents, and the obligations placed on respondents or associated respondents.* Each of these aspects is interwoven into the contents of the programme by:

- Informing the clients of their rights;
- Providing information relating to the Domestic Violence Act 1995;
- Identifying support networks within the community;
- Explaining the different services/supports available for the whānau including the tamariki;
- Education on domestic violence and how it affects clients;
- Applying self-esteem and coping mechanisms.

Section (f) of the Act aims to assist the protected person to develop realistic expectations of behavioural and attitudinal change in the respondent or associated respondent. This is achieved by:

- Encouraging Adult Protected Persons to develop realistic expectations of behavioural and attitudinal changes in the respondent and/or associated respondent;
- Informing the protected person of the obligations placed on respondents in relation to these programmes;
- Continuation of client support to build up confidence level;
- Exploring the essence of what makes a relationship work.

Section (g) aims to assist the protected person to identify and explore options for the future. This is achieved by:

- Explaining the goals of counselling;
- Helping the protected person develop supportive networks;
- Working on self-esteem;
- Developing and applying coping mechanisms;
- Assisting with issue of substance abuse and the need for further referrals;
- Developing safety strategies;
- Making changes;
- Exploring relationship issues;
- Review and evaluation of course.

Table 3.1 summarises the sessions provided within the Te Whare programme and their relationship to Regulation 28.

Table 3.1 Programme for Māori Adult Protected Persons at Te Whare Ruruhau o Meri: Regulation 28

Session	Content	Regulation 28
1	Introduction	1, 2a, c, e (i) (iii)
2	Goals of counselling, awareness raising, information on DVA	1, 2 a, b, c, d, e (i) (iii) (iv)
3	Supportive networks	1, 2 a, d, e (ii) (iii), g
4	Domestic violence and how it affects me	1, 2a, b, c, e (i)
5	Working on self-esteem	1, 2a, b, d
6	Developing coping mechanisms	1, 2a, b, d, e (ii)
7	Applying self-esteem and coping mechanisms	1, 2a, d, e (ii)
8	Identifying other vices	1, 2b, g
9	Safety strategies	1, 2a, d, e (ii)
10	Making changes	1, 2b, d, f, g
11	Relationships	1, 2a, b, g
12	Review/evaluation	1, 2a, b, c, d, e, g

Participant views

Participants commented on the role of the programme in building their belief in themselves. Such comments highlighted the programme's focus on building self-confidence and self-esteem. The Whare was also considered by participants as a safe place to express themselves: a place they could come to off-load or just take a break from their daily chores.

I have a totally different outlook. I will never go back to my old lifestyle. I realise there are two paths to choose and it is up to us to make those choices. That's the good thing. It's not easy; it's really hard. But it gets easier. I miss not talking to [the facilitator] but she is away. I haven't seen her for a while. 01

Well it has made me a lot stronger. Just with what she was saying because I had been put down so much and she has put me up here. When I went there I was low. 02

The ability of the programme to offer support to a participant may be dependent upon whether or not the participant can relate to the facilitators.

I expected to see my mum. I expected someone like my mum or my aunties, you know, these are the only Māori women I am exposed to a lot so I thought she would be similar to that to me. Even my children's counsellor, I had something to relate to. Very similar background, whereas [the facilitator] is totally different again; she was more a career status for me because of our age differences but she was able to come down to my level and talk to me on my level. And after a while I didn't look at her like that, I just looked at her like any other woman, like one of my sisters. I found her very easy to relate to. 01

Key Informant views

Key Informants considered that Te Whare Ruruhau o Meri met their obligations in the content of their programme.

A Key Informant asserted that the priority for Adult Protected Persons is education about looking after themselves. According to this Key Informant, many Māori women get into relationships and have children while still teenagers. Education is about awareness raising, looking at themselves, knowing how to care for themselves, looking at their relationships, how they value those relationships and how they would look at protecting themselves against outside influences.

The Regional Domestic Violence Advisor employed by the Department for Courts stated that Te Whare Ruruhau o Meri were approved to provide programmes because they meet the criteria set down by the Regulations. They provide programmes that empower Māori women and start them on their journey towards independence. The programmes have the safety issue built in and the focus is on educational awareness rising around the cycle of violence. As a Māori provider, the approach used by Te Whare Ruruhau o Meri is based on Māori values and concepts.

Where requirements under section 2(d) of the Regulations were considered, all the Key Informants agreed, that in order for Adult Protected Persons to access community resources, they needed to be supported in order to attend programmes. Many women who are victims of domestic violence may feel that attending programmes is not a priority compared to issues such as accommodation and food.

Respondents have been directed by the Courts to attend compulsory programmes. While informants see attendance at domestic violence programmes as a priority, they were not promoting compulsory attendance by Women Adult Protected Persons, as this then becomes a double-bind, creating feelings of 're-victimisation'. In some instances the personal growth of respondents who have attended compulsory programmes becomes another challenge for Adult Protected Persons/partners.

3.3 Objective 3 - To examine issues surrounding the implementation, resourcing, and delivery of programmes

Key points

- The location of Te Whare Ruruhau works in favour of the programme: not being in the middle of town, being on a bus route and having good parking.
- Through the children's programmes and the holiday programmes, the relationship between the participants and Te Whare Ruruhau personnel becomes very close.
- Other support for the participants is the access they have to the food bank and the clothing bank.
- At the end of the 12 sessions the facilitators often feel that they have been part of the extended family of the participant, which seems to be reciprocated by many of the participants.
- In order to ensure that best practice is carried out, facilitators undergo regular supervision and are required to engage in self-evaluation and to identify training needs.
- Two major issues raised by Te Whare Ruruhau o Meri with regard to resourcing are the unstable nature of the funding environment and the complexity of the application and funding process itself.
- There are no current funding provisions for transport and transport-related costs.
- The Key Informants who were themselves providers were happy to share contents of their programmes and their resources; they acknowledged that different providers suit different people.
- Te Whare Ruruhau o Meri expressed concern with regard to gaining referrals from the Courts, particularly from the Family Court in their area.

- Although the Courts do set the criteria for funding, there are variances between programmes: more consistency, sharing of resources, sharing of information, support and more contact between providers is required.

3.3.1 Factors which assist or impede implementation

Court referral processes are raised as a factor that impedes implementation of programmes. Here, delays in Court processes increase the time space between the request to attend a programme and the negotiation and attendance at programmes offered by Te Whare Ruruhau o Meri.

The issue of referral is a tricky one. Sometimes the delay from the Courts to the time we implement; the gap would be six to eight weeks, so the impact of working with a client would be lost. That was an issue I was concerned about. TWRoM

The provider also expressed concern with regard to gaining referrals from the Courts, particularly from the Family Court in their area.

The agency is not getting many referrals from the Courts. This has been one reason for the shortage of women to interview. TWRoM

Funnily enough, we get more referrals from Auckland central. TWRoM

Comments from Key Informants point to some anomalies in Court referral processes with respect to referrals to Te Whare Ruruhau o Meri. It was suggested that one explanation for the decrease in current numbers of Court referrals is the change in the Court staff and the perception of the value of Kaupapa Māori programmes.

A Key Informant advised that there had been an average of approximately eight referrals a month to Te Whare Ruruhau o Meri during her time as a Court staff member. Currently the referrals are a lot lower than average. It was also implied that in order to ‘win’ clients, providers would have to ‘market’ themselves in the appropriate places, such as the Courts.

Those providers who were putting themselves forward were capturing the clients. Key Informant 01

Others pointed to the non-specific Court information available to people at Court, stating that there was only generalised information available without any particular reference to programmes for Māori Adult Protected Persons of Protection Orders or respondents.

The pamphlet we send out is a Court-generated one, it doesn’t talk about any of the programmes; it just informs them on what is available if they want it. Key Informant 04

However, discussion with the participant who was interviewed at the start of 2001 pointed to practices within the Court having changed.⁵⁸ This participant (05) felt that she had received a

⁵⁸ This was following a Department for Courts Circular, 8 March 2001, about the importance of informing Adult Protected Persons about programmes.

lot of help at every point. The Court staff, police and lawyers readily obliged with the assistance she needed. She also stated that there had been adequate information available about the programme.

3.3.2 Resourcing of the programme

Two major issues raised by Te Whare Ruruahu o Meri with regard to resourcing are:

- The unstable nature of the funding environment; and
- The complexity of the application and funding process itself.

These twin issues create extra stress for the service provider in an environment that is already challenging due to the nature of the work itself in the field of domestic violence.

It was noted that funding depends upon referrals and that without a steady supply of these the service cannot guarantee sustained levels of funding. The direct implication of this for the service is the inability to offer an environment of security for workers and clients, which, in turn, impacts upon the general well-being of the team.

Should a referral fail to show up to receive the services allocated to them, the service provider is not paid. Other sources of funding provided a more attractive alternative where other government agencies were prepared to provide bulk funding at better rates for the provision of similar services.

With respect to the ability of Te Whare Ruruahu o Meri to develop its services and its expertise in the provision of domestic violence services, it was felt that a dependency on Court referrals did not support their growth and development when other service providers were also promoting services in the same field. Rather than specific services for Māori being fully resourced and developed, it was felt that such services were dissipated over a range of competing providers.

The system for approving domestic violence programmes was described as complicated, lengthy and problematic.⁵⁹ This process (according to Te Whare Ruruahu o Meri) involved developing and submitting a proposal in order to signal interest in being a provider, being approved, and then negotiating for the level of funding considered appropriate by the contract group.

Once approved, the programme payment terms and processes for claiming payment were also complex, involving a requirement that assessment and administration be claimed separately and that session fees be claimed on an individual by attendance basis. This system alone is also lengthy, involving a large component of administration and monitoring of each client as an economic unit.

⁵⁹ See diagram on page 8 for overview of the approval process.

It was felt that a more simplified approach to the process for and the payment of funding would enable service providers to spend less time grappling with complex and lengthy administrative systems and more time to continue to develop comprehensive and responsive services for their clients.

A resourcing-related issue is that of **transport** for Adult Protected Persons to the programme. It was considered that the non-provision of this service might be a factor in the seemingly poor attendance rates for Māori Women Protected Persons. The provision of transport was seen as raising related safety issues for staff as well as the obvious resourcing issue as there are no current funding provisions for transport and transport-related costs.

One of the options that we tried to offer non-participants was transport, that we pick them up.... We don't make a blanket offer in that one because at the same time you are having to offer safety support for your workers too... Experience has shown us that's not a safe practice. We have had experiences where we went into people's places and a truck comes in the front door... That gives us some concern... We have had to disguise ourselves, that we are from Plunket simply to be able to come into the house. If they know that we are in the house, it has implications. TWRoM

3.3.3 Factors which assist or impede delivery

Provider views

The location of Te Whare Ruruhau worked in favour of the programme. Not being in the middle of town, being on a bus route and good parking were contributing factors to making the protected person feel relaxed about getting to their appointments. Another special attraction was the factor of the Whare being able to provide multiple services. By coming to Te Whare, the protected person could 'pretend' to be on another kind of mission - and not be seen to be going there for the programme - like they could be going there to bring their child to the youth programme, or they could be there for budgeting or to see the priest. The participant had a whole lot of reasons to be there and would not have to admit going in there for the programme. The women are sensitive about safety and about people not knowing their business.

In terms of the team of workers, the provider told how the facilitators were very approachable. She was of the opinion that the workers 'had a genuine interest and a sincerity in the mahi they offer the women'. She went on to say how at the end of the 12 sessions the workers demonstrate a feeling of having been part of the extended family of the participant, which seems to be reciprocated by many of the participants. Through the children's programmes and the holiday programmes, the relationship between the participant and Te Whare Ruruhau personnel becomes very close.

Te Whare Ruruhau is concerned to be seen to be engaged in best practice. The provider described their practice as consisting of skill-based experience. In order to ensure that best practice is carried out, facilitators undergo regular supervision and are required to engage in self-evaluation, constantly appraise their own self-development, and to identify what training needs are necessary in order to improve and maintain their effectiveness as workers in the programme. These all contribute to maintaining a successful service to participants.

3.3.4 Direct and indirect costs

The manner in which cost per client hour is calculated has already been described as complex. The details pertaining to how payment is calculated and the basis on which it is provided is similarly complex and is described below:

- Payment is made per named individual, for attended sessions up to the maximum number of sessions (currently 12) per programme as specified in this contract.
- The total number of sessions approved and specified in this contract is inclusive of the initial/assessment session and in the case of children also includes the final session.
- The total programme price consists of the administration fee, the initial assessment session fee, and fees for each session attended.
- The administration fee is paid for each referral to each programme and is paid only once per individual.
- The initial assessment fee is paid once per programme and is also paid when the client attends for assessment but does not return for any further sessions.
- Payment is made on the basis of sessions attended including the following:
 - ⇒ When the client misses sessions but returns to complete the programme and/or make up missed sessions, the Department for Courts pays per attended session up to the agreed programme price.
 - ⇒ When the client transfers to another programme, payment for all sessions attended by the client up until her/his transfer to another programme is paid.
- Accounts are provided on a monthly basis or on the completion of the programme. The administration fee should be included on the first invoice for each client.
- The contracts are negotiated using GST exclusive figures, as per conventional GST rules. Te Whare Ruruhau o Meri then provide Court staff with GST inclusive figures, as they are required to use GST inclusive figures for financial reporting. This has caused confusion in discussions regarding prices and payment.
- Efforts to calculate an individual unit cost for the purposes of the Protected Person's programme contract is far from a simple exercise for the provider. The provider complained of the added complexity of the contract in terms of the way reporting and claiming had to be done.

3.3.5 Relationships of the programme with other agencies

Provider views

The provider spoke of ‘outposts’ where Te Whare Ruruhau could offer their programme at different venues around Auckland. These outposts included Tatai Hono, Burleigh Street, Mt Eden and another at Pukekohe/Papakura.

The provider also discussed how a group of providers of domestic violence services meet at Te Whare Ruruhau in order to network and support one another.

...We have quite a close relationship with the providers at Otahuhu because we have been providing programmes here since I came here nearly two years ago. So the providers meet here every six weeks and provide support for each other; look at the different ways they can offer their services to customers, discuss problems. We had D... and now the new person H... comes along and talks with them. We have sought feedback for the usefulness of those meetings. We all attend them from time to time. People come fairly regularly. TWRoM

The objective of that meeting is to support each other, to help each other, information distribution from regional office, sharing what's happening when engaging clients; they use the time really well. TWRoM

Key Informant views

All Key Informants reported that they had a long-term professional and social/community history established with Te Whare Ruruhau o Meri.

With the exception of one Key Informant (counsellor) there is little ongoing daily/weekly contact. Working relationships are formed through community networking at the regular monthly meetings between other providers of domestic violence programmes, interested community parties and the Courts.

Not all Key Informants have made referrals to Te Whare Ruruhau o Meri. A reciprocal relationship occurs between some Māori providers whereby they may exchange referrals when appropriate.

All Key Informants agreed that families of mixed ethnicity seek programmes and support from an appropriate provider. In these cases providers have to work with each other to ensure consistency in their approach. More consistency, sharing of resources, sharing of information, support and more contact between providers is required. Key Informants felt that it was quite competitive amongst some providers: ‘we have to earn a living’ is the general attitude. However those Key Informants who were themselves providers were happy to share contents of their programmes and their resources; they acknowledged that different providers suit different people.

3.3.6 Relationships of the programme with children's and respondents' programmes

Participant views

The services provided at Te Whare Ruruhou o Meri are holistic. This approach includes working with the women and, where possible, their partners, children and other whānau.

She says she will help me and just work through settling T...(daughter) back because she is, like honestly, her and my partner doesn't get on, and he is adult enough, and is just going to help T... go through everything with her. 02

[Mum] has met my [facilitator]. I invited her over for lunch one day. 01

The partner of one participant attended the men's programme at Te Whare Ruruhou o Meri. This was an achievement for both of them because through the programme they were able to share what they were learning.

My present partner, we have worked all through that and we have come through that, like with their help. He volunteered and he loved it. He just wanted to keep going to see them. 02

Every school holiday Te Whare Ruruhou o Meri organise a programme for the children of clients. This was a popular programme. Two participants whose children used this facility, along with a third participant, were asked to assist voluntarily.

And even like the holiday programmes they have for the kids and working parents, they are just so reasonable and affordable. Like they have group trips and they go away and everything. They take the kids, my daughter she got certificates like St John certificates, she just really loved it, the whole week they were just really great. 02

Provider views

In conjunction with the respondent and protected person programmes, Te Whare Ruruhou o Meri offers programmes for children (although these are not domestic violence programmes), including a school holiday programme. Often these children are brought in because the mothers are not coping and consequently the children display behavioural problems stemming from the violence in their homes.

As a part of the wider services provided by Te Whare Ruruhou o Meri is the 'Te Houhou Rongo', a reconciliation programme. This programme provides a support service for those couples wishing to reconcile. This programme supports each party to develop new roles in order to get amicable outcomes. In cases where a couple have chosen to remain together, Te Whare Ruruhou o Meri will offer the male a programme with one of their male counsellors, while the woman continues with her protected person programme. This particular programme is done through contracting with a couple.

If we can engage with some sort of contract with the couple then we know it is going to be a lot more progressive. Where you don't get an agreement, and I have to say we don't have many couples. For example N, her partner was very volatile but having met with [the men's programme facilitator] he agreed to and engaged with the agreement. We have had agreements with Black Power and their women. They have agreed to go through couple counselling on the basis that she would do her own and this was our call. He would normally say let's do it together, but our advice is we have a preference to work with you separately. TWRoM

Key Informant views

The provision of programmes for children by Te Whare Ruruhau o Meri received particular comment from Key Informants. All Key Informants had some feedback on the Kids Holiday programme. According to one Key Informant she had heard that it was empowering for both the mothers and the children. She expressed that it is important for women to have the opportunity to meet others in the same situation as themselves, and that they have somewhere safe and innovative for their children particularly during the holidays.

3.3.7 Relationship of the programme with the Family Court

Key Informant views

Each Key Informant was aware that the approved period for an individual programme is 12 weeks. All informants except for the Family Court Coordinators considered this term too short. The focus of the Court is to fund for group sessions, however according to each informant, it is important that the Adult Protected Persons have the freedom to move from one-on-one sessions into group work and back again according to the individual need.

A Key Informant questioned the Family Court Coordinator's abilities to make assessments. She viewed the role of Court staff as referees who had limited skills in assessing Adult Protected Persons for appropriate referrals.

Another Family Court Coordinator explained that while they did not have full knowledge of the contents of the programmes, monthly networking meetings with those who facilitated the groups were held. All programme providers were invited to give a presentation on the services they offered. These meetings also included lawyers.

We set up an evening for providers to meet with the lawyers and the judges and each provider was given 10 minutes to talk about their group and what they were providing. We thought it was important for lawyers to know what was available in the area. Some of the providers send us pamphlets. When we have referrals to be made, if we have the pamphlets we send it out to them, the respondents and the Adult Protected Persons. We don't go and visit any of them. We have been to visit a few at the beginning of the year but they weren't women's programmes. If we go it is to see the physical location, how far from a bus route. Key Informant

Family Court staff have a responsibility to get programme information out; they need to be pro-active in their contact with lawyers and Adult Protected Persons, stated a Family Court Coordinator. When an application is submitted without requesting a programme, Court staff

regularly ring the lawyer involved to inquire as to whether their clients were given options to undergo programmes. In the event of a lawyer failing to inform the client, the Court staff follow up with the appropriate information.

3.3.8 Factors which assist or impede referral and engagement process

Provider views

Te Whare Ruruhau identified transport difficulties as a key problem for participants. Many of the non-participants had this problem. The provider told how it was often necessary for their organisation to have to provide transport 'to pick them up.' There was a consideration of 'going into their houses to do the programme' but that option was seldom practiced because of the safety aspects for both the protected person and the workers who were involved. The provider emphasised how the participants were specifically invited to Te Whare Ruruhau's offices.

Another potential barrier to participation was the need for childcare. When the protected person only had two or three children it was possible to get someone to watch them. The problem, which exists for a current family, is that there are eight children all under six years of age, which poses a challenge for Te Whare Ruruhau resources. Most of the issues for non-participation centred on care giving, transport, and not wanting to have facilitators go into the home of the protected person. The latter problem has been such an issue that facilitators have had to assume guises such as pretending to be from Plunket. The act of simply visiting some participants in their houses caused traumas for them - not just with their spouses - there were situations where the woman was more scared of the mother-in-law.

Other factors relating to support for the participant are the access they have to the food bank, and the clothing bank, which contribute to an accumulation of extra resources for their families.

Key Informant views

When a protected person applies for a programme under the Domestic Violence Act 1995 they record their personal details on a form issued by the Courts. Once the Courts receive this information, referral to programmes are made based on ethnicity and residential location. The programme contact details are then posted to the protected person. According to Family Court Coordinators there is no need for face-to-face contact.

Transport costs are not included with the funding received from the Courts; this is the responsibility of the protected person. Transport does pose a barrier for some women. While some of the programme providers spoken to offer transport, this facility is not widely made known to Adult Protected Persons. The Courts try to overcome this by making referrals to the programme provider who is located closest and/or the one who is convenient to public transport.

The very first step according to the providers is ensuring the Adult Protected Persons have all the available information. Informants were unsure as to how much or how little time the Court staff spent on informing Adult Protected Persons of what is available and/or the suitability of programmes for the individual.

According to a Key Informant, Māori Adult Protected Persons will opt for individual programmes because ‘They are not ready to tell their hara hara to others in the room’. Group therapy is more challenging and some individuals need to deal with specifics on a one-to-one, face-to-face basis.

The language sometimes used is another issue for some providers. An example given by one informant is the word ‘programme’ or ‘model’, and the wording used by other providers on certificates for ‘Anger Management’. She asserted that a person would have more pride displaying a certificate that stated ‘Action Management’.

3.4 Objective 4 - To describe the client group and any perceived impacts the programme has had on their lives and on their families

Key points

- Te Whare Ruruhau o Meri staff are active in providing support outside of the programme.
- Domestic violence can contribute to transient lifestyles, regularly-changed phone numbers, and inconsistency in terms of participants’ living context.
- Te Whare Ruruhau o Meri staff talked about the characteristics of the family/whānau and their client group by talking about their āhua.
- The programme offered the participants protection in the form of educating abusive partners and ex-partners through the respondent programmes.
- All participants interviewed provided positive feedback on the programme.
- Te Whare Ruruhau o Meri was regarded a safe place for participants to express themselves and somewhere they could go if they needed time out or someone to talk with.
- Access to knowledge and information was also viewed by participants as contributing to their own growth and change.
- The programme impacted on women’s self-esteem; it affirmed them and kept them safe; and led to changes in their lifestyle.

- The provision of programmes for children by Te Whare Ruruhau o Meri received particular comment from Key Informants.
- Twelve sessions is an unrealistic time for a person to turn their lives around.

3.4.1 Characteristics of family/whānau living with the client

Given the nature of the issues that surround the participants referred from the Courts, there is a degree of movement that occurs within whānau. Participants noted times when they needed to move for their safety and the safety of their children. Domestic violence therefore can contribute to transient lifestyles, regularly-changed phone numbers, and inconsistency in terms of participants' living arrangements.

For the purposes of this study, just five women could be contacted and interviewed, although, some 21 were originally approached by the provider. Characteristics of the women interviewed are listed below:

- All women identified as Māori;
- All women were 'urban' based;
- One woman lived with the respondent and one of her two children, she is seeking custody of her second child;
- One lived in an extended whānau with her four children;
- One lived alone and is seeking custody of her three children;
- One lived with her four children and is working towards a reunion with their father;
- One lived with her only child;
- Four lived in rented accommodation;
- One rented from whānau;
- Two women were in full-time employment; two were in receipt of the domestic purposes benefit; one did not respond to this question;
- All five women completed the twelve weeks of their programme.

Participant views

Some participants described supportive whānau environments where they were supported in their endeavours to facilitate change.

Then my mum moved in with me... and I thought, now I have gone and done it, I feel like a ten year old again, but [the facilitator] showed me how to communicate. How to sit down and tell people you love what you think and that is very hard to, especially your parents. My Mum is not good at that. She doesn't like talking about things like that but that's okay. She just has to sit and listen to it. I said that's okay mum, you just have to live to my rules cause it's my house. It's hard for her. This is a 60-year-old woman. This sort of stuff is new to my mum. She has met my [facilitator]. 01

Provider views

Te Whare Ruruhau o Meri staff talked about the characteristics of the family/whānau and their client group in quite different ways; choosing to talk about the āhua⁶⁰ of their clients and their families, rather than provide further demographic detail.

Most of them had come from abusive families (where there was) a lot of mis-communication, talking past each other. More negative rather than positive modes. TWRoM

Most of them are needy, feeling quite shamed. TWRoM

It's like [the participants] having to do time and some of them resent that until they realise we are not there to judge them but to support and help them. TWRoM

Other staff members described whānau for whom alcohol abuse, sexual violation and drug abuse was part of a home environment for some:

I would say in relationship situations that there is quite a prominence about the alcohol and drugs [although] I would say with the inter-generational stuff, I am not sure. TWRoM

I have gone down and facilitated a hapū and a whānau hui to address this issue of domestic violence/sexual abuse. TWRoM

3.4.2 Perceptions of the ways in which the programme has helped to protect participants from domestic violence

Participant views

The programme offered some of the participants protection in the form of educating abusive partners and ex-partners through the respondent programmes. Although it would be naive to imagine that this was a smooth process, the women noted examples of the positive impact of the educative aspects of the programme in their lives.

⁶⁰ The overall sense of a person incorporating mental, physical, spiritual & emotional well-being.

Further to this, collaboration between protected persons and respondent programmes helped participants to re-shape relationship parameters and behaviours, with the counsellor from Te Whare Ruruhau o Meri involved in a facilitation role. Although behaviour changes and educative processes took longer to implement, participants felt that these changes were primarily the ways in which the programmes provided protection for them.

Knowing what resources and supports are around in a time of crisis and having access to continued support to facilitate changes in lifestyle and behaviour were important and useful to participants. Participants also talked about how they were protected because of the changes in their own views and behaviour. For example, one participant said that her thoughts had changed over time. She was beginning to feel good about herself, that she was planning to take on a training course in early childhood education or teaching when her baby was a bit older. She had now learnt that she had to speak up for herself and not to be put down. She had learnt that she could challenge her partner and tell him that violence is unacceptable, that he had to change his ways and could not come visiting when he felt like it. She was anxious that her daughter should know her father and so did not want to exclude him from visiting, but he could only come when invited.

Provider views

It was generally acknowledged that the most useful aspect of the programme with respect to the provision of protection for participants from further domestic violence was the shared knowledge of support people and other resources in their community that could be called upon in times of need. This knowledge alone removed the participants from positions of relative isolation to spaces where phone numbers and other contact strategies are readily available.

From our experience that is what we have seen during their sessions. We talk to them about identifying support; the case might be trying to help them re-establish support. Help them to develop new supports and accessing new people in their community. TWRoM

The other major way in which Te Whare Ruruhau o Meri saw their programmes assisting participants to protect themselves was in the encouragement to change lifestyles and contexts where violence has been historically located.

My perception is that it can only signal to them that they need to do something to help themselves, that they can choose to go out and look for resources to change their lifestyle, or move them or find someone to support them while they move out of that cycle; and it would be there to pick them up no matter how many times they fall over, really, until the light started turning on for them, until they can do it on their own. And I think that's being very optimistic. TWRoM

Although the programme assists women to develop safety plans and other strategies and networks, it was felt that Protection Orders depend on a good response time and action by the police, which was not always forthcoming.

3.4.3 Other perceived impacts, positive or negative, of the programme on participants and their families

Provider views

The provider believes that for those who attend and complete the programme, the benefits are evident, so much so that they can ‘see’ the changes in the lives of participants. The provider also noted that participants know they can come into Te Whare Ruruhau o Meri for ‘top-ups’, which is a part of the wider support and the whanaungatanga of the programme.

We don't have any repeats from anyone who has finished the programme. I have run into a couple of them from our programme and they've told me that they are doing very well and look it. TWRoM

One client I saw I didn't recognise her because she looked so good. She had her two toddlers with her and they were a picture of health and happiness and she got it together with her tane and he had gone to anger management. TWRoM

Another one, she came with her tane and they managed to come through it quite happy. They knew the steps to take to pull them away, and he said that there were no excuses now, for them to go down that path. TWRoM

A lot come back after the 12 weeks for moral support. They are reluctant to let something go that has been a weekly basis. We used to call these visits ‘top-ups’. Just check in, on a weekly, a fortnightly basis for whatever their needs were and we would be there. TWRoM

Participant views

All participants interviewed provided positive feedback on the programme. The development of participants’ self-confidence and self-esteem was readily referred to. Te Whare Ruruhau o Meri was regarded a safe place to express themselves and somewhere that participants could go if they needed time out or someone to talk with.

The partner of one participant attended the men’s programme at Te Whare Ruruhau o Meri. This was an achievement for both of them because through the programme they were able to share what they were learning.

The participants were also asked what feelings they experienced while undergoing the programme.

A whole range of emotions came into it all. 03

Having to look at myself and evaluate myself, that triggered most of it. Having or wanting to open up. 01

Participants commented on how they now negotiate their relationship with their partner. Such shifts have a significant role to play in the future developments of the whānau as a whole. For one participant the impact was an awareness of her ability to say no to inappropriate behaviours and to develop a new base. For a second participant the change happened for both herself and her partner who was attending a respondent's programme. The increased communication had a clearly positive impact.

I didn't want him in my life anymore, but trying to make a Māori man understand that. He really reminds me of that Jake Heke on 'Once were Warriors'. That was our lifestyle. We were very much into the drugs and the alcohol and the gangs. It was that lifestyle and it's hard to break away from that. A lot of people I knew, and they were all part of him, so I lost a lot of friends. A lot of friends turned into enemies because of this, because I took up the phone and asked for help. But now me and him can actually sit down and talk. 01

First thing I noticed was the great communication me and my partner would have. After sessions, gradually as things went on, like he would talk about what was happening. I would tell him what was happening with [the facilitator] and everything. Great communication was going around and he wasn't like flying off at the handle or just getting really agitated like he had to go out and drink. Like we were going out as a couple. 02

Access to knowledge and information was also viewed by participants as contributing to their own growth and change.

I have learnt so much and I have come so far. And actually [the facilitator] is only a phone call away. Anytime you can ring her. And for now it's the security of knowing that she is there, for now cause I know she ain't going to be there forever. And yeah things will be great. It's just getting over the burdle of having my daughter back and everything, but we will all get there.

...Just opened up more windows. You know opened my eyes to more things.

Having regular access to a facilitator to talk to, enabled participants to be free to talk about issues and to work through those in a safe place.

It was just boosting me. I felt really good after sessions, just talking to someone out of the family who knew nothing about me or my things. They never know me, just that.

It was noted that Te Whare Ruruhau o Meri staff are active in providing support outside of the programme. This includes the areas of custody disputes. Of the participants interviewed, two required assistance in seeking custody of their children. One of the women was directed by her facilitator and attended a parenting skills programme independent of Te Whare Ruruhau o Meri. The second participant was successful in obtaining the custody of one child and she is currently seeking the custody of the second.

Other aspects of the programme and Te Whare Ruruhau o Meri mentioned by one participant are worth mentioning in detail. These included:

- Keeping safe

Didn't like having to come down to my level and it took a custody battle to make him understand that it's me that's not going to put up with it, that I am not going to let you do this to my children. I don't care who you are or who you know, I will lock you up and put you in jail to keep myself safe because you are not part of my life anymore. 01

- Affirmation

So she just affirmed a lot of things for me and she just pointed out a lot of things I had lost sight of because of the things that come into my life over the last two years. 01

- Change in lifestyle

Well you got no pressure, no obligations, no nothing when you knock around with gangsters; you sit around in the pub all day, when you live off your wits. That's easy to do. Live on the benefit and go and sit in the pub all day and you buy and sell things all day; you knock around with drunk people all day. It's easy to steal, it's easy to maintain your habits, it's easy to go to jail. It's hard not to. Especially when you are constantly tempted. It's hard to say no, to walk away. 01

- Self-reflection

I found it was more a self-evaluation process that she took me through of what I needed. The choices I needed to make for myself. She was a guide to help me look at those areas. Where I needed to go, where I needed to focus; I felt that she helped me to help myself. I keep a journal anyway. I don't know; I felt she helped me open my eyes wider and see the whole picture and focus on the main things in life. Every one is different. 01

Key Informant views

A Key Informant stressed that there was little opportunity to get feedback. On occasions at the networking meetings conversation would arise about a particular client who had done either exceedingly well or not so well. The only contact lawyers have with Adult Protected Persons is at the application stage. There is no follow-up at the end of a programme so feedback is not usually sought. Also, the Court staff do not seek feedback. Any comments are therefore unsolicited and informal. However, comments from Key Informants on perceived impact were generally positive.

We have had some excellent feedback from those who have used the women's programme.

3.4.4 Participant satisfaction with the programme and suggestions for improvement

Participant satisfaction is outlined in the previous section in depth. This section relates more specifically to suggestions for improvement.

Number of sessions

The Courts administer funding for twelve sessions as specified in the Regulations. The facilitators at Te Whare Ruruhau o Meri understand the changes that are happening for these women and therefore feel that twelve sessions is an unrealistic time for a protected person to turn their lives around. Apart from getting clients through the door, Te Whare Ruruhau o Meri have an obligation to ensure that when their clients leave they are well equipped to deal with the changes in their lives. The funding is a constant challenge but the agency make it their priority to seek alternative resources.

All the women asserted that they had lost count of their visits, but felt welcomed and encouraged by their facilitators to continue for however long they needed to. One of the women is in the process of discussing extended sessions in exchange for a koha. This will be an alternative to financial remuneration.

When asked why the women felt the twelve-week sessions were too short their responses were the same.

We just had a lot to talk about. I enjoyed her company. She was a lovely lady to talk to. She was just so, her ngākau was just so; she was just so inspirational; she was just one of those ladies; she's really good at motivating you and seeing the other things, not just the bad things.

That was the other thing; she said if I feel the need to come back she will recommend me to do some more sessions or whatever; we can work something out; it won't need to go back into the Court system. They can work something out whether it is a koha-based or whatever.

I am still going to be seeing her and like it is just really awesome. Because I am sure that my time is up.

Provider views

The provider said that the clients make an appraisal of the services they receive. The facilitators talk with participants during training sessions to get a sense of how the programme was measuring up to meet the client need. Often the feedback reflects similar sentiments such as: 'not enough sessions'. Feedback is timed to be at the end of the sessions. 'It's part of the requirement', the provider said. Staff evaluation happens during their supervision. The provider said:

Rather than looking at case by case, we look at the overall... if one of the facilitators have had 5 or 9 referrals completed... we get feedback and this is where we find out if we have someone from DVVA looking at Tiabo Mai or any other disabilities or looking at mental or psychiatric or CYFS interventions, a lot of the cases we have had. TWRoM

In terms of an independent evaluation process, on completing a programme a participant is given an evaluation form which they can either send in or bring in or they could talk about it there and then.

The 'send in' option has not been a success. Most fill out their forms on the spot. TWRoM

In her own evaluation of what was critical to the success of their programme, the provider said it was:

...critical for us as Māori providers working out there to be able to work together. TWRoM

3.5 Objective 5 - To identify the factors which assist or impede the take-up of programmes, including reasons for non-attendance

Key points

- Participants found out about the programme through a variety of means including: Victim Support, a relative working in social work, Department of Child, Youth and Family Services.
- Each of the participants continued to attend sessions beyond their twelve appointments.

3.5.1 How participants find their way to the programme

Participant views

Two participants found out about the programme through Victim Support, followed by Court referral. In both instances the women followed through their referral with a phone call to the agency. The third participant was taken to the agency by a relative working in the field of social work. She voluntarily agreed to attend the programme. The fourth participant was directed by the Department of Child, Youth and Family Services. Another participant stated that she had received information and assistance from the Court and had shown up at Te Whare the next day after being referred to the programme.

Two Court referrals received very little information about the programme. They were both sent letters and a brief outline of the programme. The third participant was interviewed at Te Whare Ruruhau o Meri before consenting to the programme. She was able to meet facilitators, staff, view the premises and inquire on the programme. The fourth participant had no prior knowledge of the programmes at Te Whare Ruruhau o Meri. She made no inquiries, saying that she just did as she was instructed; otherwise she would have lost her children.

3.5.2 Time between Protection Orders and referral to the programme

Participant views

One participant (as stated previously) showed up at Te Whare the day after being referred from the Courts. One participant felt that the Court took longer than necessary to organise her referral. She said that her children had completed their ten weeks before she had started her programme. Another participant's priority was also to have her children attend counselling first. Two women had lost their children through what they considered were unfair circumstances, and another was in fear of losing hers.

I was more interested in what was happening to my kids first. And it wasn't until I got to meet my children's counsellor, this Māori woman; and she was so massive, so empowering aye. To meet another very strong Māori woman who had the same background, and that's what did it for me. 02

One woman could not attend the programme immediately after her initial referral because of her hours of employment. She learned, however, that Te Whare Ruruhau o Meri organised evening programmes to accommodate full-time workers. Once she knew this, she said she started the programme immediately. For another protected person, the referral came at the best time for her.

I was so down and out. I had lost my children, and my partner and me were going through so much bad stuff and he assaulted me. Then I got referred by the Courts; it was just so amazing. 01

3.5.3 Programme strategies to contact and engage potential clients

Provider views

In order to advertise, Te Whare Ruruhau o Meri has put out flyers and different pamphlets to the Courts in Otahuhu and Papakura. During this campaigning they found that most of their referrals come from Auckland Central Court.

As part of their struggle for professional recognition, Te Whare Ruruhau o Meri staff are working to become members of the Aotearoa New Zealand Association of Social Workers or the New Zealand Association of Counsellors. Presently Te Whare Ruruhau o Meri belongs to the Association of Christian Services and also wants to be registered to a Māori association.

3.5.4 Details of programme attendance

At the time of the research Te Whare Ruruhau o Meri were unable to provide exact details of programme attendance. Providers were not feeling optimistic however, as they have recently experienced a drop in referral rates from the Courts which has affected their attitudes towards the Courts and its system.

It wouldn't be high. We don't have that many women who apply. TWRoM

I think it's even... it's too early to tell. There are not a lot of people who want to do the programme. It comes back to the community awareness. TWRoM

3.5.5 Other sources of support or help for participants and non-participants

A reciprocal relationship occurs between some Māori providers whereby they may exchange referrals when appropriate. Te Whare Ruruhau o Meri also provide a range of other services that Adult Protected Persons can access.

3.5.6 Factors which assist or impede programme take-up, attendance and completion

Take up

Assist: Having a good reputation in the community is an important part of the overall profile of Te Whare Ruruhau o Meri and therefore the willingness of Protection Order Adult Protected Persons to participate in their programmes.

Impede: The key issue here seems to be the nature of the relationship with the Family Court, impacting on which programmes are recommended as part of the referral process.

Attendance

Assist: Te Whare Ruruhau o Meri's system of three letters and a phone call seems to work very well in assisting participants through the process of referral and attendance.

Impede: The need for transport and childcare were raised as major issues here. Most of the reasons for non-participation centred on care giving, transport, and not wanting to have facilitators go into the home of the protected person.

Completion

Assist: Staff care for the participants and deal with a broad range of issues including assisting with custody issues, moving furniture and help in other ways required. It was considered by the provider and the participants interviewed that 12 weeks is not long enough. Many participants come back after the programme to make contact or to seek support or more counselling following the completion of their programme. These aspects also assist programme attendance.

Key Informant views

Timing is everything, stated a provider. Most Adult Protected Persons have an interest in the programme on offer but are reluctant to take the first step.

You can hear that little voice that this isn't the right time.

Others are trying to get back into the workforce, or wanting to do educative courses at Technical Institutes for example, or prefer something that will fit in around their jobs. Then there is the odd person who is reluctant because the programme is Māori-based.

One Key Informant asserted that generally women tend to put their families before themselves, and in the cases of women who are victims of domestic violence, their personal needs have low priority.

Generally, according to a programme provider, if Adult Protected Persons do not take up programmes at the start of the three years, they rarely do so at a later date.

3.5.7 After the programme

Participant views

Each of the participants continued to attend sessions beyond their twelve appointments. Each felt that they required maintenance sessions, and that they were not quite ready to leave Te Whare Ruruhau o Meri permanently. These sessions usually meant meeting with their facilitators in a more social environment, for example in cafés, restaurants, or in their own homes. The sessions also gave the facilitator an opportunity to meet the children and/or whānau of the Adult Protected Persons.

3.6 Objective 6 - To examine the extent to which the programmes meet the needs and values of their Māori participants

Key points

- Participants' expectations of the programme were diverse.
- Each of the participants attended the programme to seek skills in coping with the multitude of personal issues around their relationships/whānau/children.
- It was also important for each participant that they had a Māori facilitator.
- It is essential that participants are able to feel comfortable and safe.

- The programme aims to help families identify who they are and where they are from. This is a process of reintroducing whakapapa and acknowledging the importance of whanaungatanga.
- According to the provider, it is essential to the healing process to address Kaupapa Māori issues.
- The programmes offered within Te Whare Ruruhau support the whole whānau in the healing processes.
- Elements of taha wairua, taha hinengaro, taha tinana are incorporated throughout the programme. These elements are regarded as engaging the whole person and each are inter-related.
- Some of the participants had gained an insight into the interface between domestic violence and a denial of Māori women's mana.
- While all Key Informants maintained the importance of Māori content within the programmes, they also acknowledged that not all Adult Protected Persons were receptive to working with Māori concepts.
- Key Informants identified issues of identity alienation as contributing to domestic violence and therefore Kaupapa Māori programmes as important for healing.

3.6.1 Expectations and satisfaction of participants

Participant views

Participants' expectations of the programme were diverse. One participant's initial response upon reading programme pamphlets was that she did not see attending a programme as a priority in her life. She said she was reluctant to talk to anyone about her private life.

They just let me know there were services out there. I didn't want anyone poking their nose in my business, but then I saw the effect it had on my children. 01

A second participant stated that she did not know what to expect. She was under the impression that the programme would be like everything else within the Justice System where you are just 'told what to do'.

I was expecting interrogation. Well I am used to that from the system you know. That's how police treat you; that's how lawyers treat you. You get this big interrogation thing. Then you get told what to do and how to do it. 02

Another participant was surprised to be asked what she wanted from the programme. She was amazed at what services were available for her and others in a similar situation.

For tamariki and for partners of abusive people who have lived that lifestyle, there are support services out there to help those people and I felt like a little school girl, you know, I don't know nothing. And I sat there and I was really dumbfounded at what this woman was telling me. 03

A fourth participant said she had already come a long way in her personal growth and was determined to do anything that would help toward getting her children back. She viewed the programme at Te Whare Ruruhau o Meri (also referred to here as 'the agency') as a great opportunity.

Three participants referred to initially feeling anxious and suspicious of the agency and their processes. When asked what their first impressions of Te Whare Ruruhau o Meri were, one woman said that although everyone there was really nice, she was suspicious that they might be doing a report on her as she was going through the custody process. One participant said she had felt a little intimidated by all the women around her.

A participant, referred to Te Whare Ruruhau o Meri by a relative and personally introduced prior to starting the programme, noted that her first impression of Te Whare Ruruhau o Meri was 'just awesome'. In her experience the outlook was really positive, she felt at home and amongst genuine people willing to help her.

I mean the whole place itself, right from the reception to everybody, just one big... they just welcomed me in; it was awesome and the aroha there was just amazing. 03

Although each participant initially had some degree of apprehension, their first impressions of the staff and the premises at Te Whare Ruruhau o Meri were welcoming and non-threatening. The participants also became less anxious once the programmes got underway. On the first day, one participant stated that the facilitator was direct in her explanation of what she would expect from her participation in the programme.

She just goes bang, bang, bang, bang. She doesn't muck around, she just goes straight down the middle path. This is what I can offer you; you don't have to tell me anything, but I would like to know what you are here for, and what you expect to get from us. 01

Another participant (05) suggested that her anxiety might have been less if there had been some kind of introductory activity, as she did not feel that it was very easy to start talking about herself straight away to 'strangers'. Even so, this participant said that she had been surprised at how much the facilitator was able to share with her and tell her how important she was as a person. She had gone to the sessions with such low self-esteem and said that the facilitator just talked to her about what she could do to help herself, to look after herself and make herself feel good.

When asked directly about their expectations of the agency, the participants commented that they have received far more than they ever imagined. All the participants stated that the agency went out of their way to ensure that they would achieve their objectives.

She was even prepared to go down to [name of town] because that's where my kids were. I mean that's how far they go... She was going to keep in contact with me all through my time and she even spoke to my mum. She went that far. It was really bad and she spoke to mum. 02

After so many weeks I knew what I wanted to do, I still have those obstacles. I get hōhā and I get lazy and it is so hard. It's easier to go back into the old lifestyle, but I get bored with that too. I want to choose this but it takes commitment and I haven't been good at that. I am good at starting things but not finishing them off. 01

Two of the participants had required assistance in seeking custody of their children. Te Whare Ruruhau o Meri have a reputation for assisting people. One of the participants, at the direction of her facilitator, had attended a parenting skills programme independent of Te Whare Ruruhau o Meri. She was waiting for a Court date. The other participant was successful in obtaining the custody of one child and she is currently seeking the custody of the second.

[The facilitator] is going to work on my daughter and help get everything back into perspective and sort everything out. Like, we were even going to go for my son, but whatever she says I totally believe. 02

Another participant (05) had high hopes of the programme helping her to escape the violent situation she was in. Her family were very glad when she took action and got a court order. They encouraged her to do the programme.

Each of the participants attended the programme to seek skills in coping with the multitude of personal issues around their relationships/whānau/children.

3.6.2 Views on kaupapa for a programme focussed on Māori participants

Participant views

A participant stated that the Māori-orientated, whānau-based programme was her reason for opening up to the possibilities that Te Whare Ruruhau o Meri had to offer her. She said that for her it was important that Māori work with Māori: 'It just opened my eyes and made me realise who I am. It helps with the family being in Māori things. I get a lot of encouragement.' She had previous experiences with Māori agencies that work within a Pākehā framework and felt that they had been unable to help her.

How can you relate to someone from a different culture? You can I suppose, but on a different level; the cultural aspect wouldn't be there. All I have dealt with is Pākehā, through all the other organisations, rehab. It was Māori rehab but Pākehā-based, Tauini system. 01

It was also important for each participant that they had a Māori facilitator.

But I wouldn't have gone to a Pākehā one because, god, I've had so much muck around with the kids with the justice system. I was just so fed up... The kids' lawyer and the kids' psychologist; they are all Pākehā, so I totally had enough; I lost my kids. And she was just there, a total breath of fresh air, it was a godsend I was directed there. 02

The participants all noted the importance of tikanga Māori in facilitating their understanding of their experiences and in developing platforms and pathways for change. What was highlighted was the skill and strength of programme facilitators in the delivery of the programme and in particular the Māori content of the programme. This is discussed in the following section and in Objective Four.

Provider views

The philosophy of the Te Whare Ruruhau o Meri team was expressed proverbially as:

Arohaia tētahi ki tētahi

'Treat family and the women as you would like to be treated'

The provider expanded upon this further when she described the approach of the programme when the participants first begin. It was stated that the programme is able to help families to identify who they are and where they are from. This is a process of reintroducing whakapapa. This is done gradually. It is essential that participants are able to feel comfortable and that they are able to feel safe. A key part of the process of establishing relationships with participants is identified as a process of whanaungatanga. This is stated as follows:

...Establishing those types of whanaungatanga concepts allows us to walk freely in the scope of what's required in the DVA Act and that's what we do. So... while we have women feeling comfortable we know we are able to proceed, so it is that experience that you have. The skill, and sometimes the talent, along with humour, that you offer to women that make them feel it is a safe place. Informing them that confidentiality is an important part of our service and answering some of those questions before they have to ask them. TWRoM

The kaupapa inherent in the notion of 'Arohaia tētahi ki tētahi' is one of whanaungatanga based within processes of mutual respect. This, alongside the organisational philosophy of 'Ma te whakaatu ka mōhio, Ma te mōhio ka mārāma, Ma te mārāma ka mātau, Ma te mātau ka aroha' presents the fundamental values and principles that are the heart of the programme.

The provider stated that Kaupapa Māori was the only philosophy that could underpin such programmes given the focus of Regulation 27 and also the fact that their programme has been designed to target Māori participants. She noted also that it is essential to the healing process to address Kaupapa Māori issues, which are not addressed in western frameworks. It is also important to note that Te Whare Ruruhau utilise a range of counselling methods that all come from a solid foundation of Kaupapa Māori.

Key Informant views

All Key Informants stated that Māori content for Māori clients is essential. A Key Informant noted that being with a Māori programme supported participants to talk more freely. A number of Key Informants identified issues of identity alienation as contributing to domestic violence and therefore Kaupapa Māori programmes as important for healing.

Yes that's important, even though a lot of our people have been brought up in urban areas and a lot of them are disjointed from their culture. I think that is why so many of us, part of that is the problem of us becoming victims, is being colonised, being alienated from our tūrangawaewae.

Key Informant 03

All those things that are much wider that we don't acknowledge and unless we know where we come from and who we are, we are not in a good position to support children, our own children, until we are much more secure. And if we don't know where we come from, and there is no culture in the programme, then it is just band-aiding; it's just like all the education programmes for instance that haven't worked where they are just trying to make us into brown Pākehā really. It just doesn't work. We all know that, we know the history of that.

Key Informant 01

Statements such as these derive from a belief that individuals need an anchoring in their own culture. A Key Informant asserted that despite ignorance of one's own culture, knowledge is inherent and can be known at an 'instinctive level'. They felt that a good programme would be able to find a cultural level at which to work to nurture and bring a person to the fore. Once that person was strengthened and their self-esteem had been built a facilitator had a 'spring board' to work from.

While all Key Informants maintained the importance of Māori content within the programmes they also acknowledged that not all Adult Protected Persons were receptive to working with Māori concepts. Reasons were offered as to why Māori Adult Protected Persons may choose to attend other programmes rather than those offered by Māori providers:

- Feelings of whakamā and meeting someone they may know;
- Feelings of whakamā in meeting family;
- Feelings of failure;
- Concerns about confidentiality;
- Fear of their own lack of knowledge of Tikanga Māori;
- Choosing not to identify themselves as Māori and thereby believing they will be more comfortable in a programme run by a Pākehā provider.

However some Key Informants felt that Pākehā providers might overlook important cultural issues affecting Māori clients by trying to compare Māori clients to non-Māori norms.

3.6.3 Views on Regulation 27 and its applicability to their programme

Every programme that is designed for Māori or that will be provided in circumstances where the persons attending the programme are primarily Māori, must take into account Tikanga Māori, including (without limitation) the following Māori values and concepts:

- (a) Mana wāhine (the prestige attributed to women);
- (b) Mana tāne (the prestige attributed to men);
- (c) Tiaki tamariki (the importance of the safeguarding and rearing of children);
- (d) Whanaungatanga (family relationships and their importance);
- (e) Taha wairua (the spiritual dimension of a healthy person);
- (f) Taha hinengaro (the psychological dimension of a healthy person);
- (g) Taha tinana (the physical dimension of a healthy person).

Participant views

The participants had in common: self-motivation, a level of personal confidence, intelligence, a genuine desire to make changes, good self-esteem regarding their cultural identity and whānau. Many of these attributes stemmed from their participation in the programme. Comments were made also in regard to an ability to **think independently** and use the knowledge they have. An **ability to say ‘no’** was discussed as one indicator of increased self-esteem and knowledge of one’s own mana in relation to others. It can be argued that these characteristics are closely related to the concept of **mana** in Regulation 27.

Like, I started answering back to my mother-in-law. Like, she would start putting me down and I’d say ‘no, no, no, that is not right, that is not the right word for it’... and with my ex-partner I actually said ‘no’ to him now. 03

I got a lot more knowledge and I am a lot stronger now because I have been having counselling. And I know my rights and where it stands as far as the law goes and the way society looks at violence in the home now. Bashing your kids and bashing your wife is not acceptable now. 01

For some of the participants the course had also given them insight into the interface between domestic violence and a denial of **Māori women’s mana**.

We look at others and put them down because they are happy. You know we don’t see them as being average and say look what they have got and you allowed to be like that too. But you don’t realise that too cause you’ve just been bashed all the time and just been told what to do and how to do it; you’ve never had your own mana and never been allowed to have your own mana. 03

As women reassert themselves and recognise their own inherent mana they were more able to recognise what was happening for them and their whānau.

I felt really helpless, like this fella is going to keep coming here and doing this for the rest of my life and I will never get rid of him. What he has over me is that he can beat me up; that’s what he has over me, he’s got that power. He didn’t like it. Didn’t like having to come down to my level and it took a custody battle to make him understand that it’s me that’s not going to put up with it, that I am not going to let you do this to my children. I don’t care who you are or who you know, I will lock you up and put you in jail to keep myself safe because you are not part of my life anymore. You can’t force your way into my life because that’s what he was doing. 01

Whanaungatanga is a notion that supports all within the whānau, including Māori male respondents. The programmes offered within Te Whare Ruruhau support the whole whānau in the healing processes. An understanding of that process also supports Māori women's healing.

My partner assaulted me and I went through Court and everything and we both went for counselling and they were just really great. My partner, he would do the Anger Management. He would see [the respondent's programme facilitator] and would come back. He just really loved it. They went right into the whakapapa and everything and it was all in depth. It wasn't just like this 'oh, you know, we're just going to talk about this on the surface.' It went deeper than that; they just really took us in under their wing and it was just amazing really. 02

Elements of **taha wairua**, **taha hinengaro**, **taha tinana** are incorporated throughout the programme. These elements are regarded as engaging the whole person and each are inter-related. A participant draws together these elements in the following comment:

...because I was always down in the dumps, didn't want to go to work, didn't care about anything and then it just started boosting me. I then started doing things like going back to netball, doing my sports, doing my training, just getting back into touch. And getting back into work, courier driving, running, and I don't do running. But now I do, just things like that. 04

Provider views

The provider interviews also indicated an integrated approach to the Kaupapa Māori elements of Regulation 27, noting that there are often multiple issues that need to be addressed that can involve a range of different forms of abuse: sexual, physical, emotional, psychological. Any programme must therefore be multifaceted.

Introducing **tikanga Māori** is done carefully in order to have participants feel comfortable, in particular those who have little access or knowledge of tikanga Māori. The provider stated that taking a 'gentle start' is important so as to ensure things don't 'become too much for them'.

Clients who choose to pursue Māori cultural concepts more deeply, or whose 'wairua is really battered' and are in desperate need of spiritual guidance in **tikanga**, are referred to the organisation's Māori Pastor. Many participants are fragile and vulnerable so Māori awareness is introduced very slowly depending on their level of receptivity. Discussion of tikanga is subtle and the session always starts and ends with **karakia**: 'it just seems to warm the client towards wanting to know a little bit more.' The first step entails firmly grounding and empowering them.

Mana Wāhine elements provide mechanisms for women to understand the depth of feelings that exist within them and to allow them the space to bring those out. The provider sees this as the base for planning and building upon Mana Wāhine. This may be viewed similarly for the **Mana Tāne** aspect, which is incorporated structurally in the provision of a programme specifically for male partners. The separate programmes have been developed to

facilitate couples working independently of each other, as required by the Domestic Violence Act 1995.

The provider described the *pōwhiri* process as an example of Māori women's roles and the value of Māori women. This, she stated, enables Māori women to explore being 'wāhine' and finding opportunities for them to talk about themselves more freely and seeing themselves in those roles. The roles gave them an affirmation of themselves, which is a fundamental essence of Mana Wāhine, the affirmation of Māori women. The provider discussed ways in which Māori participants have drawn upon a growing knowledge of Mana Wāhine to view their own circumstances and to address these circumstances.

Mana Wāhine is directly related to notions of *Mana Tāne*. The *whanaungatanga* element of the programme requires the connections to be made. The Mana Tāne focus is linked also to Regulation 28 in that it addresses the issue of holding realistic expectations. A further element is made available in regard to those who may wish to reconcile with their partners. In line with the whanaungatanga approach, Te Whare Ruruhau o Meri also includes *kaumātua support*.

One Māori counsellor advised that her work at Te Whare Ruruhau o Meri draws upon a psychotherapy model. In her view, this model and Kaupapa Māori elements complement each other.

In psychotherapy we talk about valuing ourselves, our family systems and looking at the well-being of us entirely. In Māori that's the same; we talk about our tinana our wairua and in Pākehā values they have the same thing, except different words, so I don't see that to be in conflict.
TWRoM

The place of *tamariki* is actively engaged by Te Whare Ruruhau o Meri. This occurs both in the programme content and external to it through the provision of a range of whānau support systems including holiday programmes, childcare and after-school programmes. The provider also has the facility to ensure tamariki are well fed.

Issues specific to tamariki and parenting are addressed within the programme, both in regard to children of the participants and also their own experiences as children. Within the programme it is recognised that often abuse has occurred for participants in their own childhood and that has to be addressed.

It is quite typical to have childhood abuse; for young girls it has been around sexual abuse. So that's how we work with the effects of DV. Basically it is an educative position that we end up playing: showing videos, affirmative practices. TWRoM

Taha Wairua is included within the practice of the providers. This is inherent in the service they provide; however the provider stated clearly that the Taha Wairua is not to be confused with ideas of Christianity. In a Taha Wairua context they bring to the programme tikanga Māori notions and traditional concepts. The provider noted that there is a difference for different-aged women. It is their experience that older women are more likely to prefer a Christian-based approach, whereas younger Māori women will seek more tikanga Māori knowledge.

In regard to *Taha Hinengaro*, the provider noted that an important part of the programme is the validation of women’s thought. This is encapsulated in the whakatauki, ‘Horoia tou whakaaro i roto i tou hinengaro kia pai ai te haere o tou ra’, (Bathe your thoughts in the depths of your knowledge so that your day will go well). *Taha Tinana* relates to what the provider referred to as ‘looking after ourselves’ and being good role models to our tamariki. There is also a focus on self-care.

Table 3.2 below provides an overview of the session within which each element under Regulation 27 is related.

Table 3.2 Programme for Māori Adult Protected Persons at Te Whare Ruruhau o Meri: Regulation 27

Session		Related Goals in Regulation 27
1	Introductions	Goals a, c, d, e, f, g
2	Goals of counselling Awareness-raising information regarding DVA	Goals a, c, d
3	Supportive networks	Goals a, c, d, e, f, g
4	Domestic violence: how it affects me (clients)	Goals a, c, d, e, f, g
5	Working on self-esteem	Goals a, c, d, e, f, g
6	Developing coping mechanisms	Goals a, c, d, e, f, g
7	Applying self-esteem and coping mechanisms	Goals a, c, d, e, f, g
8	Identifying other vices	Goals a, c, d
9	Safety strategies	Goals a, b, c, d, e, f, g
10	Making changes	Goals a, b, c, d
11	Relationships	Goals a, b, c, d, e, f, g
12	Review/evaluation	Goals a, b, c, d, e, f, g

Key Informant views

Whereas Key Informants were able to comment on the wider need for Kaupapa Māori-based programmes for Māori participants, they were often unable to comment on specific elements of the programme. However they were able to see changes in or to gain feedback from participants. One Key Informant stated:

They love it. They feel very supported by the environment and they like the programme that is offered. Key Informant 01

A Key Informant referred to domestic violence as being based on ‘power and control’. They indicated that the power is often with the partner who earns the money; in most cases it is the male, who dictates to the other. In terms of a Pākehā male and Māori female relationship, the ethnic difference adds another dimension to the imbalance of power.

If he thinks that Māori is less important and historically that is how a lot of them think, then that is a really dangerous situation; the kids are at odds as to who they are, and fall into a lot of holes.
Key Informant 01

In situations of ethnically-mixed families, the identities of both parties must be acknowledged. A Pākehā partner should never assume honorary Māori status nor vice versa.

We have to work together and acknowledge each other’s values; encompass them and be glad that we have each other’s values. Key Informant 01

4 Discussion

4.1 Objective 7 - To identify, within the context, elements of 'best practice' which could be generalised from these to other programmes

4.1.1 Introduction

This research set out to evaluate the delivery and outcomes of programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995 by examining two such programmes: one offered in Taranaki and the other in South Auckland. As noted in the introduction to this report, the two programmes were specifically chosen because of their different geographical location (provincial and rural vs. urban) and the different type of programme (individual vs. group) that they offered for Māori Adult Protected Persons. On the whole, the women who accessed the Te Whare Ruruhau o Meri programme travelled to the provider. In Taranaki, Tū Tama Wahine is highly mobile, often covering large distances to take its programme to the women in different locations. Both programmes are well-established and both have a large client base.

The present research was not directly an evaluation of the specific programmes. However it is difficult to imagine lifting information related to 'best practice' from each programme without first gaining some intimate knowledge of the programmes' operations and what their target audience, Māori Adult Protected Persons, have to say about their services.

On the whole, the women who participated in this research spoke very highly about the programmes they had attended. The women were largely grateful for the Māori content in the programmes and the accessibility of the Māori women facilitating the programmes.⁶¹

This raises an issue about 'best practice'. Best practice is said to be about:

*'...identifying the best ways of managing the firm and producing and delivering its services, while continually improving what the firm does. Underlying all this is the idea that the firm must become close to and properly understand its clients, develop the systems and procedures to give its clients exactly what they want, and work with all the people in the firm to achieve these things, particularly the firm's programmes of continuous improvement.'*⁶²

⁶¹ We acknowledge, however, that the women participating in the research, especially in South Auckland, may be a select group; namely, those women who were in stable enough accommodation and felt safe enough to give Te Whare Ruruhau o Meri their true address and phone number. We were also unable to talk to women who may have been referred to the programmes but who, for whatever reason, did not show up.

⁶² Centre for Best Practice, The Law Society of New South Wales @ <http://www.collaw.edu.au/cbp/cbp.htm>

Within programmes for Māori Adult Protected Persons the understanding of the client group and the delivery of the best service resides largely in the vision of the women who make up the service. Their commitment to the delivery of Kaupapa Māori services by Māori women, for Māori women, may not be something that can be captured within ‘best practice’ and then transferred to other services. In other words, transferability may be dependent on finding other services with like-minded Māori women and making available to them the understandings, lessons learned, and knowledge of other Māori women working in this area.

Models of best practice therefore need to be interrogated so that the role of Māori women and their commitment to Kaupapa Māori service delivery can be made more transparent. In addition, the interplay of social, cultural and economic concerns needs to be examined as the lives of Māori women within Aotearoa are often affected by systemic factors such as poverty, sole parenting, etc. that are beyond the control of any programme. A programme of 12 weeks duration (even if the providers are giving more than the contracted service outside the 12 weeks they are funded for) can only be expected to be a small step on the pathways that Māori women must tread in order to become free from violence. ‘Best practice’ must therefore acknowledge the role of collective community responses to the position of Māori women and whānau within those communities. Domestic violence is a community concern.

In addition, the implementation of ‘best practice’ will not necessarily direct programmes toward a place where they are not already heading, because of their existing commitment to the healing and well-being of Māori women and the delivery of a professional service. The programmes reviewed in this research are already working toward effective service, including:⁶³

- increased client satisfaction;
- enhanced professionalism;
- minimisation of risk;
- greater work satisfaction;
- service improvement.

However, as the seventh objective of this research is *‘To identify, within the context, elements of ‘best practice’ which could be generalised from these to other programmes’* we will proceed to examine the practices that providers have implemented in their service delivery that facilitate the delivery of accessible and culturally-appropriate programmes for Māori Adult Protected Persons.

Encompassing this is the legislative environment and the question of whether ‘best practice’ in the delivery of programmes for Māori Adult Protected Persons is possible within the current Domestic Violence Act 1995 and Programme Regulations. This research has demonstrated that providers can work very effectively within the current legislative environment but the providers, especially in Taranaki, recognised that a Kaupapa Māori approach at this level would look very different and might not even involve legislation.

⁶³ *ibid.*

4.1.2 Legislative environment

There are explicit goals embodied in the legislation for programmes that seek to educate and empower Māori women about domestic violence. Regulation 28 contains goals that apply to all programmes, regardless of the ethnicity of participants. Regulation 27 acknowledges a holistic Māori perspective, including the mana of those who are involved in a (nuclear) family unit and the importance of familial relationships. Māori providers are attempting to give due regard to both Regulations while remaining accountable largely to the women within these programmes and the communities that are being served.

Regulation 27

Tikanga Māori is an integral part of Regulation 27, *Māori values and concepts*. Providers structurally incorporate aspects in the provision of the programme, building upon a base and addressing all elements. Providing roles for the participants gives participants value and an affirmation of themselves, which is a fundamental essence of Mana Wāhine. Mana Wāhine is directly related to notions of Mana Tāne. The whanaungatanga element of the programme requires the connections to be made. Issues specific to tamariki and parenting are addressed, in regard to children of the participants and also their own experiences as children. It is recognised that often abuse has occurred for the participants in their own childhood and that has to be addressed. Elements of taha wairua, taha hinengaro and taha tinana are incorporated throughout the programme. These elements are regarded as engaging the whole person and each are inter-related.

Regulation 27 therefore allows for the incorporation of cultural perspectives into the programmes whilst at the same time giving providers some leeway as to how they interpret the values (as they remain only briefly defined in the Programme Regulations). The providers are managing to express Kaupapa Māori within this regulation (although, as noted above, not to its full extent) and it is Kaupapa Māori that underpins the programmes and upon which the details of Regulation 28 are interpreted.

This is the essence of the service providers are providing. It is ‘by Māori, for Māori’ and underpinned by tikanga and, particularly in Taranaki, te reo Māori. The programmes are therefore able to meet participants on their own cultural ground.⁶⁴ The stress participants might face when seeking help from a service that does not operate in culturally-familiar ways is therefore removed. As Robert Hart describes when discussing the need to provide culturally-appropriate family violence service for Canadian Aboriginal peoples:⁶⁵

Culture is reflected in the organizations and institutions of the community. The clearer the reflection by those organizations, the better served the community. When the service, or the organization offering it, does not culturally reflect the community it is meant to serve, an additional stress is created. This does a great disservice to individuals, families and whole communities who are already under considerable stress.

⁶⁴ By culture we mean ‘the collective characteristics of a community’s way of life: its perceptions and values, the beliefs and customs – both ritualistic and informal – that flow from them, and the language that expresses them.’ (Robert Hart, 1997, p.12 – reference given below).

⁶⁵ Robert Hart (1997). *Beginning a long journey*. Health Canada: Family Violence Prevention Division.

Evidence of the additional stress created by interaction with a culturally-inappropriate service is identified by Camara Jones in her examination of institutional racism and its effects on the health of African-Americans.⁶⁶ Following their examination of the impact of social and economic disparities on health in Aotearoa, Howden-Chapman and Tobias write that ‘socioeconomic factors do not... explain all of the health disparity for Māori and Pacific peoples. Part of the explanation may lie instead in the way our societal arrangements tend to favour the majority population, thus perpetuating inequalities between ethnic groups.’⁶⁷ Both studies suggest that culturally-appropriate service delivery is essential if health care is going to be accessible and appropriate for Māori. There is no reason to suspect why the delivery of domestic violence programmes is any different.

Kaupapa Māori provides the basis from which providers could explore a political, social and cultural analysis of domestic violence within the context of their programmes. Within this the providers stressed the importance of facilitating the healing of women – which had to be carried out in a safe environment, that it took a long time, and that Māori cultural values and tikanga were often introduced gently and slowly.

In traditional Māori society communal living and cultural roles ensured the survival of the collective. Annie Mikaere⁶⁸ writes that:

The roles of men and women in traditional Māori society can be understood only in the context of the Māori world view, which acknowledged the natural order of the universe, the interrelationship or whanaungatanga of all living things to one another and to the environment, and the over-arching principle of balance. Both men and women were essential parts in the collective whole, both formed part of the whakapapa that linked Māori people back to the beginning of the world, and women in particular played a key role in linking the past with the present and the future. The very survival of the whole was absolutely dependent upon everyone who made it up, and therefore each and every person within the group had his or her own intrinsic value. They were all a part of the collective; it was therefore a collective responsibility to see that their respective roles were valued and protected.

The present-day high levels of Māori family violence (or perhaps more accurately, the perpetration of violence by Māori men against their female partners) have been related to the undermining of whānau and the urbanisation of a large portion of the Māori population. Both broke down traditional sanctions against violence and, combined with the separation of Māori families from the support and discipline provided by whānau and hapū, effectively moved violence from the public to the private sphere. What was once the concern of the community has become something that is often perceived to be no-one else’s business.

The renewed public focus on domestic violence has only been happening in the past two decades. As Angela Davis⁶⁹ so poignantly reflects, ‘Only one generation separates us from that era of silence’. The Domestic Violence Act 1995 incorporated broad Māori goals.

⁶⁶ Jones, C. (2000). Levels of racism: A theoretic framework and a gardener’s tale. *American Journal of Public Health*, 90, 1212-1214.

⁶⁷ Howden-Chapman, P. & Tobias, M. (2000). (Eds.), *Social inequalities in health: New Zealand 1999*. Wellington: Ministry of Health. p.162.

⁶⁸ Mikaere, A. (1994). Māori women: Caught in the contradictions of a colonised reality. *Waikato Law Review*, 2, 125-149. p.125.

⁶⁹ Davis, A. (2000). The colour of violence against women. Keynote address at the ‘Colour of Violence Conference’, Santa Cruz, April 29-30, 2000. http://www.are.org/C_Lines/CLArchive/story3_3_03.html

Programmes that are by Māori, for Māori work within these goals and address the cultural needs of Māori women and of Māori more generally.

Regulation 28

In terms of Regulation 28, goals of programmes for Adult Protected Persons, a key job for programme facilitators is to encourage the participant to address their fears and to help identify the benefits and outcomes through confronting, understanding and addressing the situation and recognising it was not their fault. Such a self-affirming statement/principle is a strong therapeutic message of the programme. The educative process is carried out using a variety of methods, including storytelling, video resources and talking sessions. The providers work with the participant in developing and planning a path through courses that will help build self-esteem and confidence and work toward personal change within themselves and the respondents.

Regulation 28 is about the empowerment of Māori women. The programmes inform Adult Protected Persons about the resources available within the community as well as where and from whom they can seek help. It gives them confidence knowing that there is a safety network in place for them after they have left the programme. The improvements in self-esteem and skill levels among participants, as a result of programme attendance, also work to empower them and keep them safe.

4.1.3 Principles of best practice

From the evaluation of these two programmes three key principles have been identified for the delivery of domestic violence programmes for Māori women. The three principles are:

- Te reo Māori me ona tikanga

Te reo Māori me ona tikanga underpinned the programmes, although this was more explicit in the Taranaki programme than in the South Auckland programme. This principle includes the valuing of tradition and culture and the recognition of the importance of ritual (eg, karakia) and ceremony (eg, pōwhiri).⁷⁰

- Kaupapa Māori solutions

Providers and participants talked about the programmes needing to come from a Māori base; this is fundamentally related to Kaupapa Māori. This base was often described as holistic and compared to a western (or Pākehā) model that addressed only the needs of the individual in isolation. Providers, participants and Key Informants spoke of whanaungatanga, whakapapa, manaakitanga, te reo Māori, karakia, mana, Mana Wāhine, Mana Tāne, aroha, tapu, noa, mātauranga. These are concepts that are not in isolation but are interwoven in a cultural mosaic. They are also about both the content of a programme as well as the process by which it is delivered. It is from these concepts, and many others that strong Kaupapa Māori

⁷⁰ Cf. Hart, R. (1997). 'Beginning a long journey': A review of projects funded by the Family Violence Prevention Division, Health Canada, regarding violence in Aboriginal families. Health Canada: National Clearinghouse on Family Violence. Homepage: <http://www.hc-sc.ca/nc.cn>

programmes operate. It is also from this base that Māori can reach out, if they so desire, to other forms of healing.

- Individual and collective healing

Healing was considered to be an essential part of the programmes and this extended to the whānau, hapū and iwi. It is noted, however, that within South Auckland the focus was largely on the individual and their whānau. This did not prevent a wider historical and political analysis of the current position of Māori within this country being included in the programme. Programmes that are based within Kaupapa Māori and which ensure opportunities for the healing of mamea for Māori are crucial. Healing was also directly linked to identity and in particular decolonisation processes. For real change to occur there must be mechanisms in place whereby participants can be involved and direct the process of healing.

In Table 4.1 the key principles are documented along with the philosophies and practices of the providers.⁷¹

Table 4.1 Key principles in the benchmarking of programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995

Key Principles		
Te reo Māori me ona tikanga	Kaupapa Māori solutions	Individual and collective healing
<ul style="list-style-type: none"> • Ako Māori: Māori pedagogy • Taonga tuku iho: cultural aspirations • Providers (facilitators, counsellors) are Māori • Providers have appropriate skills and training • Culturally-safe use of te reo me ona tikanga • Matching providers and participants • Code of ethics and standards • Sense of equality between provider and participants • Valuing of nurturing and mutually-respectful relationships 	<ul style="list-style-type: none"> • Kia ōrite i ngā raruraru o te kainga: Mediation of socio-economic and home difficulties • Kaupapa - collective vision • Support Māori cultural aspirations • Holistic approach including taha wairua, taha hinengaro, taha tinana • Consultation with whānau, hapū, iwi • Access to mātauranga Māori • Manaakitanga – support and care • Social, political, historical and gender analysis of domestic violence • Acceptance of and respect for the client as a whole person • Supporting women in the legal system 	<ul style="list-style-type: none"> • Priority given to participants' safety • (Tino) rangatiratanga - relative autonomy • Participants are listened to and not judged • Women share their experiences with others • Affirmation, empowerment and choice • Building cultural esteem • Sense of community and shared responsibility • Recognition of Mana Wāhine, Mana Tāne, Mana Tamariki • Whānau – support for extended family structure and an emphasis on connectedness • Objective of restoring balance

⁷¹ This table is partially drawn from our work on evaluating Māori programmes within prisons and Community Corrections: Cram, F., Pihama, L., Karehana, M. & McCreanor, T. (1999). Evaluation of the Framework for Measuring the Effectiveness of Corrections Programmes for Māori: A Report to the Department of Corrections. Commissioned by the Department of Corrections, Wellington. 89pp. It also draws on the work of Robert Hart (1997). 'Beginning a long journey': A review of projects funded by the Family Violence Prevention Division, Health Canada, regarding violence in Aboriginal families. Health Canada: National Clearinghouse on Family Violence. Homepage: <http://www.hc-sc.ca/nc.cn>

4.1.4 System responsiveness

There are several issues that are not covered in the table that can have an effect on programme delivery:

- A high number of Court referrals is necessary to cover the costs of the programme. If referrals begin to slow, a provider must ensure that Court staff are well informed regarding the programme and thus willing to make more referrals. It is also the responsibility of the provider to ‘tout’ for business.
- Transportation and child care are necessary for women wishing to attend the programme. A lack of either can create barriers for women.
- Ideally, for real healing to occur, women need long-term, ongoing support beyond the number of sessions funded within the Regulations (ie, 12).

The above issues have been raised by both providers and must be addressed to ensure the effective continuation of both programmes.

4.1.5 Concluding remarks

Both of the two programmes for Māori Adult Protected Persons that were involved in the present research have continued to grow and develop in line with their visions of how best to serve their communities and confront issues of domestic violence.

Te Whare Ruruhau o Meri is currently offering a Whānau Reconciliation Support Service in recognition that many women want to return to their partners and the Service needs to support them to do so, while providing them with the best possible opportunity to be free from violence.

Tū Tama Wahine o Taranaki is newly approved to provide a group programme for Māori respondents.

Appendix A: Participant Information Sheet⁷²

(on University of Auckland letterhead)

EVALUATION OF
**PROGRAMMES FOR MĀORI ADULT PROTECTED PERSONS
UNDER THE DOMESTIC VIOLENCE ACT 1995**

PARTICIPANT INFORMATION FORM

Tēna koe

The researchers, Fiona Cram (Ngāti Kahungunu), Leonie Pihama (Te Atiawa, Ngāti Mahanga), Kuni Jenkins (Ngāti Porou) and Matewiki Karehana (Ngaiterangi, Tūwharetoa) have been contracted by the Department of Justice to conduct a research project evaluating the programmes under the Domestic Violence Act 1995 for Adult Protected Persons. The researchers are based in the International Research Institute for Māori and Indigenous Education, University of Auckland.

You have been identified as a person who has participated in these programmes so we therefore invite you to take part in this research.

If you choose to take part, you will be asked some questions and this will take 1 to 1 1/2 hours of your time. You will be asked to comment on the programme. Questions will feature around how you came to take part in the programme, how it was for you before the programme started, how it was for you at the start of the programme. We would also like to know incidents that occurred for you that have significance while you were attending the programme, how the programme has affected your actions at home, in fact any thoughts, feelings or perceptions that you may have of the programme.

You have the right to choose to answer or to pass on any question and you may choose to withdraw from the interview at any time. You may also withdraw your information from the research project at any time up until the 30 June 2000. A Kaumātua is available should you wish to speak with someone further about any issues this research raises for you.

With your written consent, your interview will be audio-taped. The audiotape will be secured in a locked filing cabinet at the University of Auckland. Only the researchers will have access to your interview. The reporting of the results of the research will not include anything that could identify you personally.

⁷² Note that this is a requirement of the University of Auckland Human Subjects Ethics Committee and that participants were given the same information in the form of a pamphlet (Appendix B). In addition, all participant information was translated into te reo Māori.

We thank you for your time and for sharing your views with us. If you have any further questions regarding this evaluation or any concerns, feel free to contact Fiona Cram (09) 373 7599 ext. 5831, Leonie Pihama (09) 373 7599 ext 711, Kuni Jenkins (09) 373 7599 ext 7744, or Matewiki Karehana (09) 373 7599 ext 2389 during working hours.

The Director of IRI is:

Associate Professor Linda Tuhiwai Smith

International Research Institute for Māori and Indigenous Education

The University of Auckland

Private Bag 92019, Auckland

Tel. (09) 373 7599 ext 5609

For any queries regarding ethical concerns, please contact:

The Chair, University of Auckland Human Subjects Ethics Committee

The University of Auckland, Finance Registry, Private Bag 92019, Auckland

Tel. (09) 373 7599 ext 7830

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN SUBJECTS ETHICS COMMITTEE on 10/11/99 for a period of 3 years, from 10/11/99, Reference 1999/282.

Appendix B: Research Pamphlet

INTERNATIONAL RESEARCH INSTITUTE FOR MĀORI AND INDIGENOUS EDUCATION (IRI)

Associate Professor Linda Tuhiwai Smith Director

IRI was established in 1997 and is situated in the Faculty of Education of the University of Auckland. The Institute consists of a multi-disciplinary group of mainly Māori academics with a proven record in research. The kaupapa of IRI is to conduct and disseminate research, scholarship and debate which make a positive difference to the lives of Māori and other indigenous peoples, by drawing together a group of highly skilled and respected scholars who are dedicated to quality outcomes in Māori and indigenous education. IRI (and it's predecessor, the Research Unit for Māori Education) is a leading centre for the development and theorising of Kaupapa Māori.

IRI produced the following technical reports in 1998:

CRAM, F., SMITH, G.H., SMITH, L.T. 'Te Hiringa I te Mahara: The workloads of Maori secondary teachers. Auckland, Auckland Uniservices Ltd., 1998.

CRAM, F., PIHAMA. L. 'Evaluation of the Framework for Measuring the Effectiveness of Corrections Programmes for Maori'. Auckland. Auckland Uniservices Ltd., 1998.

CRAM, F., PITAMA, S. 'He Oranga Poutama. Second year evaluation report'. Wellington, Te Puni Kokiri Ministry of Maori Development, 1998.

SMITH, G.H., RODERICK, M., FITZSIMONS, P. 'Kaupapa Maori models in employment', Auckland, Auckland Uniservices Ltd., 1998.

SMITH, G.H. 'Northland schools project', Auckland, Auckland Uniservices Ltd., 1998.

Do you want more information about the Evaluation?

Then....

contact us

Ms Matewika Karehana
Dr Fiona Cram
Ms Leonie Pihamama
Ms Kuni Jenkins

International Research Institute for Māori and Indigenous Education
The University of Auckland
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Auckland

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KIA ORA!



Evaluation of programmes for Māori Adult Protected Persons under the Domestic Violence Act 1995

We have been contracted by the Ministry of Justice to evaluate over the next 18 months two programmes for Maori Adult Protected Persons under the Domestic Violence Act 1995. The two programmes are located in South Auckland and New Plymouth. To do this we require the assistance of those who have participated in these programmes.

The purpose of this evaluation is to see whether the programmes are promoting the protection of those persons from domestic violence (regulation 28 (1)) while taking into account Tikanga Maori.

The researchers are based in the International Research Institute for Maori and Indigenous Education, University of Auckland.



our aims

- △ To see how the programmes meet the needs and values of Māori
- △ To find out how the philosophy, content, processes, and resources of the programme suit Māori
- △ To look at the issues around the implementation and delivery of programmes and to seek and suggest improvements
- △ To describe how it was for Māori before attending the programme, while attending the programme and after completing the programme
- △ To find out what was helpful, what was unhelpful in the take-up of programmes, as well as reasons for not attending

our team

We are a multidisciplinary group with qualifications in Māori education, social psychology, media studies, management. The principle researchers are:
 Fiona Cram : Ngāti Kahungunu
 Leonie Pihama : Te Ahiawa, Ngāti Mahanga
 Kuni Jenkins: Ngāti Porou
 Matewiki Karehana: Ngāti Tuwharetoa, Ngaiterangi

The project has three phases and runs for 18 months

Phase One

Programme Provider Interviews with those people who are actively involved in the programme co-ordination

Key Informant Interviews with people who have been identified by the program providers as knowledgeable in the area of the programmes set up under the Domestic Violence Act 1995.

Phase Two

Programme Participant Interviews with those people who have completed programmes under the Domestic Violence Act 1995.

Programme Observation with the approval from both the program provider and program participant a researcher will sit in on one of the programmes.

Phase Three

Follow-up interviews with participants who have been involved in the programmes



Phase two: participant interviews

The programme participant interviews will help inform the programme providers about how well they are meeting the needs of Māori women.

what does this involve?

- △ The interview will be held at a venue chosen by you, in a safe place
- △ With your consent we will audiotape the interview
- △ The content of the interview will be confidential and your name will not be used in any of our reports
- △ Questions will feature around how you came to choose that programme, what it was like for you before the programme started, while you were attending and after finishing the programme.

- △ We are also interested in any changes that have occurred for you and the affects these have had on your family
- △ We want to know what you think of the programme and discuss with you any improvements that you would like to see

Appendix C: Participant Consent Form

EVALUATION OF

**PROGRAMMES FOR MĀORI ADULT PROTECTED
PERSONS UNDER THE DOMESTIC VIOLENCE ACT 1995**

CONSENT FORM

I _____ have read the Participant Information Sheet. I understand that the information I share will be kept in the utmost confidentiality and only be used for this specific evaluation.

I understand the evaluation involves participants' perceptions of the programme under the Adults Protected Person's Domestic Violence Act 1995.

I understand that I have the right to withdraw from this interview at any time and that no identifiable information will be included in the evaluation report.

I understand that I may withdraw my information from the research project at any time up until the 30 June 2000.

I give my consent for this interview be audio-taped.

I give my consent for my comments to be included in the evaluation.

Signature _____

Date _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN SUBJECTS ETHICS COMMITTEE on 10/11/99 for a period of 3 years, from 10/11/99, Reference 1999/282.

Appendix D: Interview Guide

PROGRAMMES FOR ADULTS UNDER THE DOMESTIC VIOLENCE ACT 1995

INTERVIEW GUIDE (ADULT)

To start with, just tell me a little bit about yourself.

- ⇒ Living arrangements whānau/tamariki/partner (ex)/respondent
- ⇒ Do you work in paid employment?
- ⇒ Do you attend a course (if yes, what/where)?
- ⇒ Are you on a benefit?
- ⇒ How did you come to take part in the programme?
- ⇒ Who made the referral?
- ⇒ Did you request it?
- ⇒ Was the programme your first choice?
- ⇒ What did you want to achieve at the time?

What was the period of time between your referral from the Courts and your attendance of the programme?

- ⇒ How was this time frame for you?
- ⇒ What if any changes would you make?
- ⇒ If delays what were they?

What barriers if any were there for you in starting the programme? How did you overcome these?

- ⇒ Court staff/police/lawyers/Programme providers/partner (ex)/respondent
- ⇒ Information
- ⇒ Transport
- ⇒ Counsellors
- ⇒ Programme content

How was it for you before the programme started?

- ⇒ Feelings
- ⇒ Expectations
- ⇒ Hopes/fears
- ⇒ Preparations
- ⇒ Reactions of others
- ⇒ Pre-programme intake session

What support if any did you have in place before/while attending the programme? (If no support, ask about that)

- ⇒ Whānau/friends/neighbours
- ⇒ Other agencies
- ⇒ Other programmes

When you think back to the very first time you went to the programme, how was that for you?

- ⇒ Feelings
- ⇒ Thoughts

Did your thoughts and feelings change over time? (If yes, in what way?)

What can you tell me about the programme, anything that comes to mind?

- ⇒ Thoughts
- ⇒ Feelings
- ⇒ Experiences
- ⇒ Activities
- ⇒ Structure
- ⇒ Facilitators

How often do you attend? Have you missed any sessions? If yes, why?

Do you feel that you have a better understanding of domestic violence now you have attended a programme?

- ⇒ Feelings of empowerment
- ⇒ More self-confidence
- ⇒ Feelings of safety
- ⇒ Expectations of change (self/partner (ex)/respondent)

Can you tell me about any special things that happened or special things you did during the programme?

What was important for you about a programme that is Kaupapa Māori-based? Why?

⇒ Why did you choose/or continue to attend a Māori programme?

⇒ What, if any, Pākehā agencies have you attended?

How did the things that happened in the programme affect the things that happened at home?

⇒ What about the other way around?

⇒ What about at work for example?

⇒ What about in the whānau/extended whānau?

How were things after the programme ended? Have things been different for you? In what way?

⇒ Thoughts

⇒ Feelings

⇒ Behaviours

Now that time has passed, what do you think about the programme? Has this programme met your expectations?

⇒ Would you go to this kind of programme again? Why?

⇒ What kinds of things did you get out of the programme? Are you satisfied with the programme?

⇒ How would you change the programme?

Do you think the programme will help you in any way in the future? In what way?

⇒ Safety for yourself and your children

⇒ A better understanding of DV and the broader effects on whānau/hapū/iwi

⇒ A better knowledge of the Family Court systems

⇒ A better knowledge of programmes available

⇒ A better knowledge of the sorts of help available

⇒ An understanding of the changes in yourself / partner (ex) / respondent

Would you recommend this programme to others in a similar situation as yourself? Why/why not?

Appendix E: Safety and Disclosure Protocol

Potential threats to protected person's safety

- ⇒ Violence from respondent who may or may not be in the family home
- ⇒ Threats from respondent about taking part in the research

Enhancement of safety within the interview

- ⇒ Protected person chooses where and when to be contacted and interviewed
- ⇒ Check whether respondent pressured, hassled or threatened in relation to the interview
- ⇒ Assessment of risks - imminent or emergency
- ⇒ Check how protected person is feeling throughout their interviews, whether the interview is raising feelings of depression or anxiety
- ⇒ Debriefing at closure
- ⇒ Availability of counselling information

Potential threats to protected person's safety

- ⇒ Violence partner towards protected person
- ⇒ Violence of significant other towards protected person

Enhancement of safety within the interview

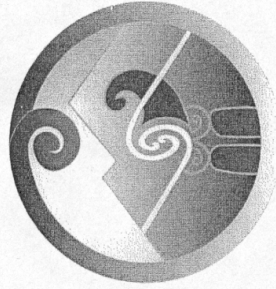
- ⇒ Assessment of risks - imminent or emergency
- ⇒ Respondent chooses where to be interviewed
- ⇒ Check feeling throughout their interviews, whether the interview is raising any worries, conflict or sadness
- ⇒ Debriefing at closure (ensuring respondent feels safe)
- ⇒ Availability of counselling information to protected person and significant others (children)

Woman's disclosure of recent violence

- ⇒ Invoke Protection Order
- ⇒ Discuss how woman and child(ren) can best be kept safe
- ⇒ Plan of action (eg, if woman/child unsafe on access, woman can contact Family Court Counselling Co-ordinator)

Appendix F: Tū Tama Wahine o Taranaki Pamphlet

Tū Tama Wahine o Taranaki



Tū Tika o Aro Tika

Domestic Violence
Education Programmes
For Women
(protected persons)

NUI AKE TOO MANY

Mui ake ngaa mena Too many IFS

Mui ake ngaa nonahea Too many WHENS

Mui ake ngaa arohamai Too many SORRYS

E kore e mahi ano And NEVER AGAIN

Mui ake ngaa kii taurangi Too many PROMISES

Maha ngaa rupahu Too many LIES

Tino mui ake ngaa kotahi ano Far too many ONE MORE TRIES

E hia ngaa paa me ngaa koona? How many were there?

I mua te waa i mohio Before I knew that ahu teenaa mahi ACTIONS

Pukooreo tangi mui Speak LOUDER

Ianaa kii taurangi Than PROMISES do?

Ma SARAH

VENUES

Waitara
Pukeariki / New Plymouth
Whakaahurangi / Stratford
Te Hawera
Opunake

CONTACT INFORMATION

PO Box 4030
NEW PLYMOUTH
Phone: (06) 758 5795
Fax: (06) 758 6881
Email:
reception@tutamawahine.org.nz

NGAA WAAHANGA

- WAAHANGA 1:
Whakarurutanga - Tiaki Tinana, Tiaki Tamariki
- WAAHANGA 2:
Te Aotuuoroa - Taahuu Koorero Whaanau
- WAAHANGA 3:
Te Whakapuranga o ngaa Tukino
- WAAHANGA 4:
Ngaa Tikanga mo ngaa Tamariki
- WAAHANGA 5:
Te Aotuuoroa - Koorero Tuturu
- WAAHANGA 6:
Te Aotuuoroa - Ngaa Ahuatanga i Puta Mai
- WAAHANGA 7:
Te Aotuuoroa - Ngaa Whakaaro o te Whanonga
- WAAHANGA 8:
Te Aotuuoroa - Tukino Tangata
- WAAHANGA 9:
Mana Wahine
- WAAHANGA 10:
Mana Wahine - Wahine Tiaki Tangata
- WAAHANGA 11:
Mana Tane - Tane Tiaki Tangata
- WAAHANGA 12:
Ngaa Whakapuranga o ngaa Tukino
- WAAHANGA 13:
Ngaa Tikanga mo ngaa Tamariki
- WAAHANGA 14:
Te Wananga Whakamutunga mo te Whanau

PROGRAMME CONTENT

- SESSION 1:
Safety for women and children.
- SESSION 2:
Generational family patterns.
- SESSION 3:
Cycle of violence.
- SESSION 4:
The impact of adult violence on children.
- SESSION 5:
The impact of assimilation on Maaori women.
- SESSION 6:
The impact of assimilation on Maaori families.
- SESSION 7:
Family value systems.
- SESSION 8:
Power and control in the family.
- SESSION 9:
Women's power.
- SESSION 10:
Maaori women's power and prestige - caring for ourselves and others.
- SESSION 11:
Maaori men's power and prestige - responsibility for the safety, care and protection of the family.
- SESSION 12:
Cycle of violence.
- SESSION 13:
The impact of adult violence on children.
- SESSION 14:
Safety Plan - whanau and social networks.

PROGRAMME FORMAT

Group Programme

Initial Interview Session
14 weekly sessions
10.00am-12.00pm
(except school holidays)

Individual Programme

Initial Interview Session
7 fortnightly sessions
1½ hour sessions

(Days and times arranged individually)

FACILITATORS / EDUCATORS

Ngaropi Cameron

Beryl Allison

Appendix G: Te Whare Ruruhau o Meri Pamphlet

* *We acknowledge and appreciate the financial support we receive by funding agencies e.g. Community Funding Agency, Anglican Trust for Women and Children, Hostel of the Holy Name, Manukau Safer City and St Mary's Homes Trust. Unfortunately this assistance does not sufficiently meet nor cover the costs of our service delivery and increasing clientele.*

Staff

Hera Clarke - Director

Stephanie Robson – P.A.

Rev Wiremu Muru – Pastoral Care/ Facilitator

Rev Hannah Pomare – Pastoral Care

Dalray Te Urikaraka – Kai Takawaenga Tane/ Social Worker

Mererohi Wilson – Kai Takawaenga Wahine

Mawene Birch – Facilitator/ Counsellor

Maria Watarawi – Counsellor

Puawai Solo – ACC Reg. Counsellor

Miriama Kapa – Trainee Tamariki Counsellor

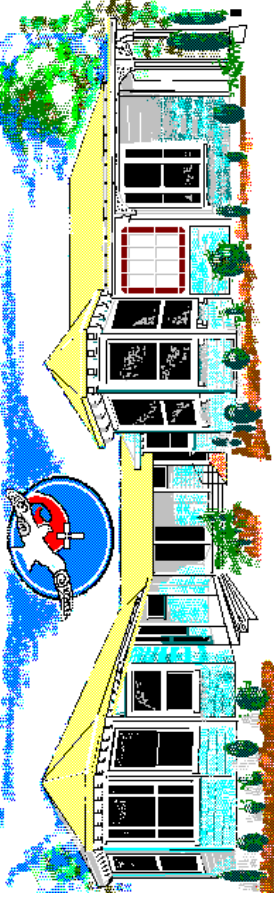
Hayden Clarke – Youth Worker

Sandra Hunter – Youth Worker

Timatatearoa Pile – Programme Co-ordinator

Bubs Muru – Clerical Support

TE WHARE RURUHAU O MERI



TE KAINGARUA

Anglican Social Service's

Nau Mai Haere Mai

The place of comfort, compassion and care for those in need.

671 Great South Road

P.O. Box 22 007

Otahuhu

AUCKLAND

Phone: (09) 270 - 2631

Fax: (09) 276 - 2224

email: tewhareruruhau@quicksilver.net.nz

Kaupapa:

Te Whare Ruruhou o Meri is a Charitable agency under the guidance and direction of Te Pihopatanga O Te Tai Tokerau. The policies of this agency is to encourage, empower and motivate the concepts of Tika, Pono and Aroha using practical and clear methods of communication, intervention and administration. It is our aim to deliver a service with less intrusion, consultation and absolute integrity.

A brief introduction of our services:

The team are made up of qualified and experienced workers and pioneers of holistic resolutions. Each member of the team practice specialist skills in the areas outlined.

The services we provide are listed as follows:-

Counselling

- * Grief
- * Sexual and Physical Abuse
- * Suicide
- * Relationship
- * Depression
- * Custody and Access
- * Isolation

Domestic Violence

- * Dealing with Applicants (Victims), Respondents (Perpetrators) offering resolutions and support from a Whakapapa and Whanau base line.

Nominated Persons Programme

- * All social work staff are on call to the wider Auckland Police Stations, to act as advocates to youth pending charges

Youth Development

- * Youth Group Activities
- * Youth Holiday Programmes
 - * Court Advocacy
 - * Supervising youth
- * Completing Correspondence school work
- * Providing a recreational and cultural component

Pastoral Care

- * Offering Prayers & Kaihapa
- * Blessing homes, new & old buildings
 - * Supporting Kuia & Kaumatua
 - * Advocacy to New Zealand Income Support & Housing New Zealand etc
- * Officiate, Tangihanga & Hurakohatu
- * Assist to facilitate the inclusion of Kuia and Kaumatua in Family Group Conference (F.G.C) of whanau hui
 - * Visiting Turoro

Social Work Intervention

- * Advocating, monitoring and supporting whanau who come to the notice of:
 - (a) Child, Youth and Family Agency
 - (b) New Zealand Police
 - (c) Departments for Courts
 - (d) Local Schools

Our role is to facilitate informal hui, consult with key parties, clarifying the problems, working towards amicable and achievable goals, monitoring and reviewing situations. These are all intricate practices to our agency.