



Poutiria te Aroha

ACTION RESEARCH REPORT 2020

Whāia te Ara o Mauriora: Seek out the path to wellbeing

Year 10 Action Research Report
on 'Poutiria te Aroha' - bringing a
Nonviolent Parenting Programme
into a New Zealand context

Te Mauri Tau
December 2020



Tēnā rā koutou

Inā te tau kua pahure, he tau roimata tōroa i te nuinga ake o te ao. Kōrā rā rātou karawhuia ihotia e te mate urutā. Ko tō mātou waimarie e noho haumarua i te whenua pāmamao nei. Kakea te ora o te tangata e te mate kino nei. He ao hurihuri poka noa. E tangi whakaaro ana, e tangi whakaroha ana.

Tetere tō mātou aranga ake me te whai tikanga kia noho haumarua ai tātou. Ko te tino o aua tikanga ko te whakahau a te Primia kia manawanui mai tētahi ki tētahi. Huri atu, huri mai kua aro ki te reo ārahi a te kāwanatanga i ia ahiahi, i ia ahiahi i te kotahi o ngā haora. Kua horoi ringa, kua whakamau kanohi ārai. Kua noho kainga here. I puta ora atu, e noho ora tonu nei tātou. Engari ahakoa ruarua, ko te ngau tonu a te mate i runga i ētahi he rite anō te taumahatanga, ka ngaro tonu atu ētahi ki te korokoro o te mate kino. Mo koutou te hunga mate, haere ki te okiokinga o te moenga roa. Haere e ngā taonga, haere e ngā whanaunga i runga i te aroha pūmau.

Mo mātou me ngā mahi i taea i kawea tonuhia. Ahakoa i ruarua iho ngā ope i taea te haere māi ki a matou me te ruarua o ngā wānanga. Engari pēnei i te nuinga i huri atu mātou ki te kapo i te taonga o te wā me tō mātou mōhio ki te tino tika rawa o ngā kaupapa mo te whakarauora i te tangata, mo te whakarauora i te ao.

Tēnei e mihi kau nei ki tēnei kaiwhakatūtū mo te mana ōrite o te tamaiti, kuia arero koi e Ruth. Nō mātou tonu te whiwhi mo ngā wā tuhono māi ki runga zoom, kua ū tonu ki ngā mahi whakawhanake i te kaupapa ki tēnei papakainga. Kua puta tētahi ara whakawhānui i te tuku o te kaupapa ki roto ki ngā kainga o Whaingaroa, ara, ko Neighbour 2 Neighbour. Ki ngā ringa poipoi tokotoru o konei. Nei te mihi kau ki a koutou katoa.

Mo Te Ara o Mauriora, i nui te moemoea kia puta ki nga papakainga i tērā tau. Engari i waimarie tonu te puta i te mutunga tau ki Mitimiti, ki te Hokianga. Kāti i taea ētahi mahi na runga i te kaha tautoko o ētahi, pēnei i te hunga o te Runanga o ngā Kura Kaupapa Māori. Mo te tuku ki roto ki ngā papakainga e noho pūmau tonu taua aho ki a mātou. Kāti ko tōna tuku, ka tuku kia riterite māi hei piringa ki te hunga hāpai i Te Aho Matua. Hei whakawhanaketanga mo te tikanga o te tuhonohono o te tangata ki te tangata kia noho ora ai a ia ki roto ki te whānau.

Kia mihi kau mō nga pūtea aroha. Ko te Todd Foundation, te JR Mckenzie Trust, Trust Waikato, Lotteries Community Waikato. Ko Te Mātāwai tētahi putea hou i tērā tau hei tautoko i Te Ara o Mauriora. Me ngā putea a-whanau nei ki roto ki Waikato, a DV Bryant, a Len Ryenolds, tae atu ki te Community Waikato. Ahakoa iti he taonga te rongu i te hā o te tautoko pūmau.

He mihi mutunga kore ki a koutou katoa.

–Katarina Wirangi Mataira



Whāia te Ara o Mauriora:

Seek out the path to wellbeing

Action Research Report Summary 2020

This is the 10th annual Action Research Report for Poutiria te Aroha - a culturally-anchored parenting programme founded in te ao Māori and aligned with the principles of nonviolence and social justice. The programme is an initiative of Te Mauri Tau, a kaupapa-Māori community education organisation, located in Whaingaroa (Raglan).

The year 2020 marks the completion of a decade of transformational work through Poutiria te Aroha. The kaupapa has now coalesced into a well-formed shape, with several sound delivery options created for different audiences in both English and Māori languages, along with associated packages of resources. This point has been reached through explorative wānanga and intentional design, creative innovation and collective delivery, all tested and refined through iterative trialling and honest reflection. Many have contributed - as funders and supporters, mentors and programme leaders, trainers and community educators, resource designers and producers, and as participants in all of the courses and events. A particular acknowledgement is due to the unstinting work of Ruth Beaglehole, pioneer in Parenting with Nonviolence, who has mentored, supported, challenged and advised the team throughout.

This was a different sort of year, challenging everyone to suspend normal activities and reconsider priorities. COVID-19 caused the programme team to change tack, with less focus on training events and more attention to programme design and set-up with a view to the future. However, the relevance and significance of the kaupapa of Poutiria te Aroha was reaffirmed, consistent with the prevailing messages encouraging people to look after one another with kindness. Key contacts were maintained via video conferencing, and links to parenting talks by Parenting with Nonviolence expert Ruth Beaglehole were distributed through networks built up over the years. Ruth observed from afar, that New Zealand's Prime Minister imposing lockdown was a great example to parents everywhere of how to "set and hold limits with empathy".



Faced with challenges and disruption, the title of this report encourages us to steadfastly follow a pathway towards well-being: Te Ara o Mauriora. The title is inspired by the intentional placing of mauri stones around the motu to energetically hold the kaupapa of mauriora - holistic wellbeing. These mauri stones call whānau Māori to return to their natural state of peace, health and vitality, and to reclaim cultural practices that nurture these qualities. Poutiria te Aroha seeks to retrace the steps of those who previously walked Te Ara o Mauriora, inviting Māori communities to return to ancestral childrearing values and tikanga, surrounding children with aroha.

In 2020, Poutiria te Aroha has had a particular focus on laying down a pathway towards whānau-based learning through two new programmes: Matua Rautia (Māori medium or reo-rua/ bilingual delivery) and Neighbour to Neighbour (English medium delivery). The intention is to make the foundational learning of Poutiria te Aroha and Parenting with Nonviolence more widely accessible through a whānau-to-whānau model, in order to have an enduring effect in more places. This approach would see trained 'Hosts' or 'Poupou papakāinga' lead a cluster of local whānau through six guided sessions, exploring key themes around parenting with aroha. Planning, funding and recruitment for both programmes were well advanced by the end of 2020.

Programme design work for Matua Rautia was carried out in 2020 and funding secured from Te Mātāwai to train and equip Poupou papakāinga to run the programme in 2021. The first cohort attended a reo-Māori wānanga held in October at Te Mauri Tau, to give them a grounding in the kaupapa of Poutiria te Aroha. These flax-roots people are being drawn from locations where mauri stones were laid down along Te Ara o Mauriora, and also from communities surrounding Kura Kaupapa Māori - existing thriving examples of Māori collective action for intergenerational well-being.

The English-medium programme Neighbour to Neighbour is set to be piloted in Whaingaroa (Raglan) during 2021. Design work for the programme was completed in 2020 by the programme development team, including Poupou hapori who have had experience delivering Parenting with Nonviolence parent education courses, and will become the mentors for the programme delivery. Hosts to facilitate Neighbour to Neighbour have been recruited from amongst those who have previously attended a series of the parent education classes.

Delivery of parenting classes in both English and Māori continued in 2020, when COVID-19 alert levels permitted. Te Reo o te Ngākau - a bilingual parenting and language class - was delivered to whānau at Ngāruawāhia Community House in two six-week series. Three one-day sessions were also offered in te reo Māori as staff professional development for Tūrangawaewae

Kōhanga Reo in Ngāruawāhia. Parenting with Nonviolence evening classes were run in Whaingaroa in Term 1 (only 2 of 6 sessions held, due to COVID-19 lockdown) and again in Term 3 (full 6-week course completed). Enthusiasm generated by these classes flowed into a follow-up series of support group sessions. February's visit from Ruth Beaglehole was an opportunity for ongoing local community education (in the form of evening sessions held on the topics of 'Siblings' and 'Anger'), as well as support group input and coaching of staff working in Early Childhood Education settings. Ruth was also instrumental in design of the peer-led learning approach underlying the two new programmes, Matua Rautia and Neighbour to Neighbour. Face-to-face design sessions during her February visit were followed up with video conferences following her return to Los Angeles.

Poutiria te Aroha is having increasing influence in the Early Childhood Education (ECE) sector. The whole-community model in Whaingaroa has always involved working with a range of local ECE providers, and many connections have been made with national ECE researchers and practitioners over the years. In 2019, early childhood educators who attended Kei Tua i te Kiri (training for service providers) affirmed the value of Poutiria te Aroha and advocated for it to be shared more widely in their sector. This came to fruition in March 2020 in the form of a one-day professional development symposium He Puna Whakaataata Mokopuna, organised by the Educational Leadership Project and attended by hundreds of ECE kaiako. Poutiria te Aroha



staff presented the keynote speech, led a practitioner workshop, and facilitated a panel discussion, while another workshop was presented by a group of early childhood educators and whānau support service providers who had attended Kei Tua o te Kiri in 2019. While COVID-19 saw the postponement of some other planned events, the ongoing daily practice of the kaupapa continued in the ECE sector. A series of snapshots in this report portrays a progressive and intentional transition towards a nonviolent paradigm, as ECE kaiako respond to day-to-day situations arising with the younger human beings in their care.

Poutiria te Aroha networking continued in 2020, whether via hui or zui (Zoom hui). Key conversations were held with Educational Leadership Project staff and with a new manager for Mokopuna Ora. A strong relationship was maintained with Te Rūnanga o Ngā Kura Kaupapa Māori, culminating in the delivery of a 2-day professional development course for new Tumuaki/ Principals. The Rūnanga and several Kura Kaupapa Māori have been closely

involved with planning for Te Ara o Mauriora; a visit to Mitimiti and the whānau at Mātihetihe was also part of following this pathway. Discussions were convened via Zoom with Māori staff of organisations linked to Philanthropy NZ, to explore options for funding local delivery of Matua Rautia. A Todd Foundation grantee hui was also attended to maintain connections within the social justice and community sector.

Resource development to support the programme progressed further in 2020, with the website launched, logo confirmed and participant workbooks created for the immersion-Māori wānanga and the Tumuaki professional development course. Editing was completed on a series of reo-Māori video clips of Nēria Mataira's rākau presentations. These concise and profound pieces communicate key aspects of Poutiria te Aroha through memorable visuals and accessible language - each one is a taonga. They now form an integral part of reo-Māori and reo-rua course deliveries.

Looking back on a decade of work, it is appropriate once again to acknowledge all of the programme's funders, and particularly the instrumental role of the Todd Foundation and J.R. McKenzie Trust in enabling the kaupapa to reach the firm footing it is now on. In 2020, the core team and programme development for Poutiria te Aroha were funded by the Todd Foundation, while work on resource and website development was supported by J.R. McKenzie Trust. The collaborative approach of these grant-makers also opened the doorway for conversations with other philanthropists with the intention to extend Poutiria te Aroha to more communities nationally. Regionally, ongoing Trust Waikato and Lottery Community grants have supported programme delivery to whānau in Waikato. Other funding for local activity was accessed from D.V. Bryant Trust and Tindall Foundation (via Community Waikato). Len Reynolds Trust has also provided a grant which will support the pilot of Neighbour to Neighbour in 2021. Significant new funding was received in 2020 from Te Mātāwai to train Pou pou papakāinga to deliver Matua Rautia in four Māori communities.

**Ka nui te aroha, ka nui te mihi.
Poupoua, tiritiria te aroha ki roto ki te whānau!**

Poutiria te Aroha – a culturally relevant nonviolent parenting programme

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

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

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



Te Tuakiri o te Tangata

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



Rangatiratanga

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



Whānau

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



Ako

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

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



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

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

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

This 2020 report gives a status report after 10 years of programme development, and describes the preparations being laid down for future work. Outcomes of the paradigm shift are also featured in a collection of stories of practice change in the Early Childhood Education sector.

Snapshot of Poutiria te Aroha activity in 2020



Poutiria te Aroha - 3-day immersion wānanga

- 1 wānanga held at Te Mauri Tau in te reo Māori (October), with participants from Arowhenua, Te Taitokerau, Taranaki and Heretaunga (9 people)

Te Reo o te Ngākau - bilingual community delivery

Weekly community classes teaching the kaupapa of Poutiria te Aroha, based in mātauranga Māori, but with English explanation and discussion to support less fluent speakers (11 people)

- Term 3 in Ngāruawāhia for community members - 6 weeks
- Term 4 in Ngāruawāhia for community members - 6 weeks

Professional development delivery

- 1-day Symposium He Puna Whakaataata Mokupuna for Early Childhood Educators - delivery of evening session for whānau, keynote speech, 2 X workshops and panel session
- 3 x 1-day reo-Māori sessions for staff of Tūrangawaewae Kōhanga Reo (7 people)
- 2-day reo-Māori course for new Tumuaiki (Principals) of Kura Kaupapa Māori run in Wellington (20 people)



Introduction to Poutiria te Aroha for communities

- Poutiria te Aroha introduction session for whānau and community of Mitimiti, held at Te Kura o Mātihetihe (22 people)



Whole-community model in Whaingaroa

Poupou hapori (community educators) delivery to the Whaingaroa community

- 2 parenting classes in Whaingaroa community during Term 1 (8 people)
- series was disrupted by COVID-19
- 6-week parenting classes in Whaingaroa community during Term 3 (10 people)
- 4 X support group sessions for parents who have previously attended training

Poupou hapori in the community of Whaingaroa integrating their learning into ongoing practice as kaiako in Raglan, as well as bringing their training and knowledge to related kaupapa through other workplaces.

Ruth Beaglehole offering Parenting with Nonviolence support and mentoring to the community and specific groups in Whaingaroa

- Early Childhood Education staff
- Parents and caregivers (community sessions on 2 topics: Siblings and Anger)
- Support group for those practising Parenting with Nonviolence
- Raglan Radio interview



Rauemi/ resource project

- Editing completed of Nēria Mataira film clips
- Logo developed
- Website - Stage 1 launched
- Participant workbook created to support immersion wānanga and Tumuaki professional development course
- Further collation of participant hand-outs and trainer resources for reo-Māori and bilingual programme delivery

Programme development, planning and team capacity

- Intensive collaborative design work for Matua Rautia and Neighbour to Neighbour
- Ongoing delivery of Parenting with Nonviolence classes by Poupou hapori; Te Reo o te Ngākau delivery also assisted by Poupou hapori
- New Kaiāwhina role providing assistance with logistics, resources and technology
- Contributions of Mahi Toi sessions to help participants connect, and to reflect and process during the 3-day wānanga from a Poupou hapori who has been training in art therapy



Funder relationships, networking and professional development

- Ongoing relationships maintained with Te Rūnanga o ngā Kura Kaupapa Māori and with kura locally and nationally; networking with communities around Te Ara o Mauriora
- Zoom hui convened with Māori caucus of Philanthropy NZ to look at funding strategies that can extend Poutiria te Aroha into more communities nationwide
- Hui attended with Todd Foundation sector capability funding recipients
- Connections strengthened with Early Childhood Education sector; close involvement with Educational Leadership Project to deliver symposium to ECE teachers
- Ongoing conversations with Mokopuna Ora
- Further programme funding received from Todd Foundation, Lottery Grants Board, Trust Waikato and D.V. Bryant Trust; new funding from Te Mātāwai and Len Reynolds Trust



Outcomes and Objectives

Outcomes

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

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

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

Objectives

The following table provides an overview of the objectives of our work over a multi-year timeframe. It also maps the activities identified in the snapshot above to show how they supported these objectives in 2020.

How activity in 2020 contributed to meeting programme objectives

Objective	Description of work	Activity in 2020
A culturally anchored parenting programme.	<p>The core focus of Poutiria te Aroha is to create a culturally anchored parenting programme that resonates strongly with whānau Māori.</p> <ul style="list-style-type: none"> - Continue the journey of exploring core cultural elements from Te Ao Māori and understandings from Parenting with Nonviolence. - Distil what we have learned into offerings that resonate with Māori identity and heritage, to deliver in different contexts, in English & Māori. 	<ul style="list-style-type: none"> - Designing 'Matua Rautia'- a 6-week whānau-to-whānau programme for reo-Māori or reo-rua delivery, weaving together content from Parenting with Nonviolence and Poutiria te Aroha - Designing 'Neighbour to Neighbour' - a 6-week community parenting programme + the training for Hosts who will deliver it, based on content from Parenting with Nonviolence and informed by Poutiria te Aroha - Rauemi/ resource project extending the suite of resources to complement and support various delivery formats
A trained and supported cohort of parent educators who can deliver the programme adapted for specific community settings.	<ul style="list-style-type: none"> - Continue training and mentoring parent educators (Poupou hapori), building on their experience through further deliveries, wānanga and trainer support roles. - Work with Poupou hapori to adapt the core teachings into curriculum design for different groups and environments. 	<ul style="list-style-type: none"> - Supporting Poupou hapori to deliver 6-week series of community classes in Parenting with Nonviolence + support group and to assist with Te Reo o te Ngākau bilingual classes - Combined delivery team for sessions at ECE Symposium He Puna Whakaataata Mokopuna including 4 Poupou hapori and 3 participants from Kei Tua i te Kiri in 2019 - Poupou hapori with art therapy training contributing Mahi Toi sessions to help participants reflect and process during the 3-day immersion wānanga - Planning and recruitment to train Poupou papakāinga for Matua Rautia and Hosts for Neighbour to Neighbour

Objective	Description of work	Activity in 2020
Appropriate learning opportunities for parents and caregivers, with expanded reach regionally and nationally.	<ul style="list-style-type: none"> - Strengthening and expanding our networks to increase our delivery capacity and reach people who can most benefit from this work. 	<ul style="list-style-type: none"> - Community-based networking in Ngāruawāhia, and building relationships within the wider Waikato region and nationally - Strategising to take Poutiria te Aroha to four new communities nationally, with the support of philanthropic funding networks - Offering professional development to the wider ECE sector via the Symposium He Puna Whakaataata Mokupuna
Enriched whānau understanding of, and commitment to, healthy parenting.	<ul style="list-style-type: none"> - Increase parents' and caregivers' awareness of how current dominant belief systems reinforce the fundamental pattern of violence in homes and society, and how this can be reproduced in parenting. - Offer empowering information to families about brain and child development in order for adults to have realistic expectations of children, and be able to maintain an empathetic view of their behaviour. - Increase whānau understanding of the importance of maintaining connection even in challenging moments. - Enable participants to explore cultural insights and models such as the Tuakiri. 	<ul style="list-style-type: none"> - Bilingual deliveries of Te Reo o te Ngākau - Weekly delivery at Ngāruawāhia Community House (2 x 6-week series in Term 3 & Term 4) - Delivery of classes in Parenting with Nonviolence in Whaingaroa (2-week series delivered in Term 1 (COVID disrupted); 6-week series in Term 3) - 3-day reo-Māori wānanga, grounding in the kaupapa of Poutira te Aroha - 1 wānanga at Te Mauri Tau in October - Professional development - Reo-Māori delivery - 3 X 1-day Poutiria te Aroha training for staff of Tūrangawaewae Kōhanga Reo, Ngāruawāhia - Reo-Māori professional development - 2-day training for new Tumuaki through Te Rūnanga o Ngā Kura Kaupapa Māori
Whānau putting the philosophy into practice.	<ul style="list-style-type: none"> - Providing parents and caregivers with practical strategies and support for connected communication through provision of the language structures and vocabulary (in English and Te Reo Māori) that parents can use to support their communication practice. 	<ul style="list-style-type: none"> - Introduction to the kaupapa: - Poutiria te Aroha introduction for community/ whānau in Mitimiti
Whānau can access the support they require throughout this learning process through development of a whole-community approach and accessible resources	<ul style="list-style-type: none"> - Support development of a whole-community model in Whaingaroa (Raglan) so that all those who come into contact with whānau have a heightened consciousness in their interactions, in the aspiration that children can be safe wherever they come into contact with adults. - Facilitating access to programme resources. 	<ul style="list-style-type: none"> - Supporting those who are practising the kaupapa in Whaingaroa such as kindergarten, early childhood centre, playgroup and home-schooling group - Support group sessions and repeat/ follow-up learning opportunities - Website stage 1 launched (including visual identity/ logo) - Workbooks developed and used for 3-day wānanga and 2-day PD courses

Tracking progress over 10 years

The 2015 Action Research report contained a summary of the journey of Poutiria te Aroha 2011-2015, showing the progression of the programme's development. This has been extended below to include a retrospective view of the second five years' activity, up to 2020.

2011

<p>Supporters:</p> <p>JRMcKenzie Trust</p> <p>Trust Waikato</p> <p>Spencer Family Foundation</p> <p>Echo Parenting and Education Center</p> <p>Poihākena Marae</p>	<p>Katarina Mataira spends 10 weeks in Los Angeles to explore possibilities for nonviolent parenting (NVP) in NZ, and in particular, for Māori communities.</p> <p>Training activity and programme delivery</p> <ul style="list-style-type: none"> - Intensive training month in August with Ruth Beaglehole and Brian Joseph - introduction to NVP, Setting Limits, Anger, Rōpū Tāne (men's programme) - Reo Māori programme development; production of 'Kei konei au' poster <p>Community support:</p> <ul style="list-style-type: none"> - Support group for those who had attended training offered by Ruth Beaglehole in Whaingaroa in 2009 or 2010 - scrapbook created - Whānau day at Te Mauri Tau (clay creations); supporting Whānau Ora day at Poihākena marae - Mentoring and observation at Te Rōpū Aroha ki te Reo and Kōhanga - Follow-up contact with all who attended training (4-6 weeks later) - Eleven follow up sessions Sept-Dec (including support group, Reo Maori wānanga, coaching for kaiako at kura) <p>Programme Development</p> <ul style="list-style-type: none"> - Wānanga on whānau (Tōku Reo, Tōku Ohooho), rangatiratanga (Power Under), Te Ataarangi workshop (one day with pouako) - Networking with other programmes e.g. Te Kāhui Mana Ririki, Kirikiriroa Marae
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2012

<p>Supporters:</p> <p>JRMcKenzie Trust</p> <p>Trust Waikato</p> <p>Spencer Family Foundation</p> <p>Echo Parenting and Education Center</p> <p>Poihākena Marae</p> <p>Raglan Area School</p>	<p>Rosie Baysting attends Parent Educator Certification training in LA</p> <p>Programme Development</p> <ul style="list-style-type: none"> - Wānanga kaupapa - a series of hui to explore the links between the NVP curriculum and Te Ao Māori - Wānanga reo, and development of activities and resources in Te Reo Māori to support the kaupapa - Ongoing work with partners in the local kōhanga and kura, and also Te Ataarangi, to develop and test ideas, and gather feedback <p>Training activity and programme delivery</p> <ul style="list-style-type: none"> - All of the above culminating in the trial delivery of the 3-day Poutiria te Aroha course at the end of August - A key-note speech and workshop to Te Ataarangi national network - First 10-week introductory NVP course offered locally - Ruth Beaglehole and Brian Joseph offer focus topics, co-parenting support and individual mentoring for community members - Training for professionals and service providers - Rōpū tāne/ Men's group - intensive weekend, support group, bike day - Community support group meetings, whānau days and radio talks <p>Networking and whole-community model</p> <ul style="list-style-type: none"> - Ongoing work to support the local kōhanga and kura - Strengthening links with local networks - Working with national groups aligned to the kaupapa - Beginning to make connections into other regions - Dialogue with researchers of Māori child-raising (Tiakina te Pā Harakeke)
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2013

Supporters:

JRMcKenzie Trust

Te Punanga Haumarū

Trust Waikato

Spencer Family Foundation

Echo Parenting and Education
Center

Poihākena Marae

Raglan Community House

Meridian Energy

REAP Far North

Wheturangi Tepania attends Parent Educator Certification in LA

Progression in Te Reo Māori content, with delivery of:

- Poutiria te Aroha wānanga kaupapa (including Kaitaia participants)
- Te Reo o te Ngākau (9-week language class focused on this kaupapa)

Consolidation of men's group programme

- Monthly meetings attracting a range of men
- Men's weekend with Brian Joseph for those familiar with the kaupapa to deepen their understanding and strengthen their connections

Supporting whānau and community learning and practice change

- Repeating popular nonviolent parenting focus topics and one-day workshops: Understanding Anger, Teenagers, Raising Boys
- New focus topic evenings: Babies and Toddlers, Setting Limits Nonviolently, Siblings, Emotional Explosions, Body Image and Self-care, Brain Development
- Radio station talks, attending community networks and events
- Weekly support group during Ruth Beaglehole's time in Raglan
- Supporting and promoting 2 X 2-hour brain seminars given by Nathan Mikaere Wallis on babies' brains and teenagers' brains

Reinforcing the kaupapa by supporting professionals and service providers

- Using the tuakiri to think about curriculum and programming for tamariki kōhungahunga
- Curriculum term focus on emotional literacy at Te Rōpū Aroha ki te Reo
- Introduction to the kaupapa for all staff at Te Uku school
- Ongoing relationship with Unitec for Early Childhood trainees
- Supporting West Coast Health Centre staff

Making connections with youth

- Working with Raglan Area School - developing connections with Alternative Education class, input to 'respectful relationships' strategy
- Te Reo o te Rangatahi holiday programme delivery

Networking and whole-community model

- Travel to other regions to deliver (Northland and Wellington)
 - Networking with national organisations (Playcentre Federation, Families Commission) and regional contacts (Turuki Health, Hauraki Family Violence Intervention Network, REAP Far North, Corrections Community Transitioning Programme Coordinators in Northland)
-

2014

Inaugural Train-the-trainer course run in Whaingaroa for 'Poupou hapori'

- 17 trainees (15 of Māori descent, including all 5 male trainees) attend four 3-day modules of training to equip them to deliver the Nonviolent Parenting curriculum, with additional training content focused on the pou of Poutiria te Aroha

Supporters:

JRMcKenzie Trust

SKIP

Trust Waikato

Spencer Family Foundation

Lottery Grants Board

Support for practice within the community

- Delivery of 10-week NVP course by Poupou hapori after training
- Poupou hapori sharing learning with kindergarten families and kōhanga whānau
- Mentoring meetings for the whole staff at the kōhanga reo
- Support for development of classroom practice in Māori medium and English medium at Raglan Area School; support for at-risk girls' class
- Rōpū Tāne meetings
- Support group meetings for parents and for Poupou hapori
- Attending local networks and events
- Supporting youth holiday programme and Cross Fit challenge

Reo Māori programme development and delivery

- Developing content to deliver key aspects of the kaupapa using rākau (language revitalisation methodology)
- Trial in Whaingaroa and with networks of Kura Kaupapa Māori

Expertise and outreach

- Holding workshop with visiting international expert on collective impact Pat Bowie
- Attending workshops with Robin Grille 'Parenting for a Peaceful World' and with Hana O'Regan and Nathan Mikaere Wallace 'Working with Māori'
- Visit to Parihaka in Taranaki



2015

Supporters:

JRMcKenzie Trust

Te Rūnanga o Ngā Kura Kaupapa Māori

Trust Waikato

Lottery Grants Board

Spencer Family Foundation

Poihākena Marae

Raglan Area School

Raglan House

Toimata Foundation

Poupou hapori (trained community educators) delivery and support

- Teen parents programme - 24 young women aged 15-20 years attending high school - two sessions delivered
- Two 10-week courses in Whaingaroa for community in Terms 2&4
- Poutama Tāne programme developed and inaugural journey run
- Peer-Led Development at Raglan Area School - 5 x weekly 1-hour workshops on intentionally teaching the whole child and empathy-led classroom practice plus a follow up teacher-only day with Ruth Beaglehole
- Support/ planning meetings for Poupou hapori
- Trauma training for Poupou hapori delivered by Ruth Beaglehole
- Poupou hapori deliver to conferences of regional Assistant Principals/ Deputy Principals and Early Childhood Convention
- Poupou hapori integrating this work into ongoing practice at kindergarten, school, kōhanga reo, in the community and as facilitators for Brainwave Trust and Suicide Assist, as well as in whānau life

Ongoing support and mentoring for whole-community model

- Ruth Beaglehole delivers Focus topics in July and August
- Meeting with RAS staff (meeting monthly in Term 2)
- Ongoing liaison with kaumātua as events are hosted at Poihākena marae
- Workshops held in Whaingaroa with Nathan Mikaere-Wallis- "Your baby's developing brain"; "Teenage brain and the effects of drugs and alcohol" and Nathan Mikaere Wallis and Hana O'Regan "Working with Māori"

Programme development

- Wānanga pou - series of wānanga to explore the meaning of the structures in the whare wānanga
- Planning developed for Poutiria te Aroha delivery on Development Trauma; trialled with Early Childhood Educators

Reo Māori delivery

- Delivery of 9-week Reo Māori class at Poihākena marae by trained Poupou hapori/ Te Ataarangi pouako
- Delivery in Palmerston North to Te Aho Tātairangi programme (65 trainee teachers for Kura Kaupapa Māori)
- Delivery to whānau and kaiako in Te Mātahi o te Tau marae and Otaki
- Planning developed for wānanga with Te Rūnanga o Ngā Kura Kaupapa Māori

Funder relationships

- Presentation to JR McKenzie Trust 75 Years celebration
- Producing short film clip on Poutiria te Aroha for JR McKenzie Trust
- Partnership hui and contract with Te Rūnanganui o ngā Kura Kaupapa Māori
- Securing Todd Foundation funding for work from 2016

2016

Supporters:

Todd Foundation

JR McKenzie Trust

Trust Waikato

Lottery Grants Board

Toimata Foundation

Fraser High School/ He Puāwai Teen parenting unit

Second Train the Trainer course (3 of 4 modules completed in 2016)

- Poupou hapori from the first course contribute to the second Train the Trainer course
- New trainees applying the learning in their work in community/ whānau education and support, midwifery, and social work

Te Reo o te Ngākau delivery

- Delivery of 7-week Te Reo o te Ngākau class at Poihākena marae by trained Poupou hapori/ Te Ataarangi pouako

Community delivery by Poupou hapori (trained community educators)

- Two 10-week courses in Whaingaroa for community members
- Nonviolent Parenting delivered to teen parent unit He Puāwai (Fraser High School)
- Poutama Tāne - second journey for adolescent rangatahi, supported by whānau and local men revealing the many faces of life experience, to support the boys' passage to manhood
- Poutamāhine - series of sessions trialled in Whaingaroa for young women from He Puāwai, conveying cultural wisdom drawn from stories of atua Hine (female deities of the Māori world), emphasising and celebrating the sacredness and power intrinsic to female identity and womanhood

Ongoing practice, support and mentoring

- Poupou hapori integrating this work into practice at kindergarten, school, kōhanga reo, in the community and as facilitators for Brainwave Trust and Suicide Assist, as well as in whānau life
- Three visits by Ruth Beaglehole to Whaingaroa to provide Train the Trainer modules, also enabling delivery of support group sessions, coaching and advice to those practising Nonviolent Parenting



2017

Supporters:

Todd Foundation

JR McKenzie Trust

Trust Waikato

Lottery Grants Board

Toimata Foundation

Fraser High and Raglan Area
Schools

Fourth module to complete the second Train the Trainer course

Programme development and trial delivery

- Development and trial of a series of 4-week Te Reo o te Ngākau modules designed for those with fluency in the language, enabling extension and depth
- Framework created to view parenting through four lenses in each module: Ao Atua, Ao Tūpuna, Ao Hurihuri, Ao Hou
- This same framework applied to redesign of 3-day wānanga, delivered in bi-lingual format to a group from Te Tai Tokerau and Waikato
- Support for E Hine (Poutama project for young women) delivery through Term 1 of 2017 in a new format for a combined group from two high schools

Delivery of Parenting with Nonviolence

- Re-designed course from 10-week series of 2 hr classes to 6-week series of 2.5 hr classes, incorporating new material on self-regulation and the effects of trauma on the brain and child development
- Teen parents programme sessions in Nonviolent Parenting delivered at He Puāwai to split groups of tuākana and teina

Relationships

- Further introductory sessions delivered to Te Ataarangi, Kura Kaupapa Māori and Te Aho Tātaiarangi (training programme for kura teachers)
- Transitional arrangements carried out for Poutama programmes to transfer from Te Mauri Tau to a new organisational entity Poutama Rites of Passage Trust

2018

Supporters:

Todd Foundation

JR McKenzie Trust

NZ Lottery Grants Board

Bringing Poutiria te Aroha to whānau

- Trial bi-lingual delivery of Te Reo o te Ngākau in Kirikiriroa and then in Ngāruawāhia
- 11-week Kura Pō - immersion reo-Māori classes at Poihākena Marae

3-day immersion wānanga to ground people in the kaupapa of Poutiria te Aroha - these courses now following a well-established format

- 3 wānanga held at Te Mauri Tau
- 1 wānanga at Waitetuna for trainee kura teachers in Te Aho Paerewa programme

Rauemi/ resource project begins

- Video capture of rākau delivery for Te Reo o te Ngākau
- Written trainer resources compiled
- Website and visual identity scoped
- Wānanga reo to develop sentence structures and vocabulary

Parenting with Nonviolence (PWN) continues

- Parent education classes and support group in Whaingaroa
- Introductory deliveries by Ruth Beaglehole in 3 other regions

Refresher course for Poupuu hapori in updated PWN curriculum

2019

Supporters:

Todd Foundation

JR McKenzie Trust

Trust Waikato

NZ Lottery Grants Board

DV Bryant Trust

The Tindall Foundation

Te Reo o te Ngākau

- More whānau introduced to Poutiria te Aroha through bi-lingual delivery of Te Reo o te Ngākau in Ngāruawāhia
- Professional development in Te Reo o te Ngākau designed and trialled for staff of two Kōhanga Reo in Ngāruawāhia

3-day immersion wānanga to ground people in the kaupapa of Poutiria te Aroha

- 1 wānanga held at Te Mauri Tau
- 1 wānanga at Waitetuna for trainee kura teachers in Te Aho Paerewa programme

Programme development - course for service providers and educators

- Kei Tua i te Kiri 3-day format weaving Parenting with Nonviolence content together with material developed through Poutiria te Aroha, delivered through a team approach with Poupu hapori from both Train the Trainer cohorts

Rauemi/ resource project progressed

- Video clips of rākau delivery edited
- Participant workbooks compiled for Te Reo o te Ngākau
- Visual identity and website structure and content confirmed - video clips capture the voices of whānau who have been involved

Parenting with Nonviolence (PWN) delivered to more participants

- Parent education classes (2 series) in Whaingaroa + support group
- Sessions by Ruth Beaglehole in Whaingaroa and 3 other regions

Network and relationship development

- Strengthening relationships with early childhood and primary educators, and with family service provider agencies working with whānau Māori through Kei Tua i te Kiri and Te Reo o te Ngākau
- Embedding Poutiria te Aroha within Kura Kaupapa Māori networks nationally through teacher training, 3-day wānanga and working with Te Rūnanga o ngā Kura Kaupapa Māori



2020

Supporters:	<p>New whānau-to-whānau delivery models Matua Rautia (reo Māori) and Neighbour to Neighbour (in English) seeking to make Poutiria te Aroha accessible to more communities and families</p> <ul style="list-style-type: none">- Intensive design retreats to create runsheets for both programmes- Recruitment of Hosts for Neighbour to Neighbour; mentors engaged in programme design and preparing to train and support the Hosts- Karanga to potential Poupou papakāinga for Matua Rautia - networking and visiting communities along Te Ara o Mauriora- First group of potential Poupou papakāinga attend a 3-day immersion wānanga to learn the kaupapa of Poutiria te Aroha- Funding secured to run all Matua Rautia training for Poupou papakāinga and equip them with resource kits; seeking paired funding to pay their time for this mahi in their takiwā
Todd Foundation	<p>Relationship consolidated with Te Rūnanga o ngā Kura Kaupapa Māori</p> <ul style="list-style-type: none">- Connections made to support Te Ara o Mauriora and Matua Rautia- 2-day professional development contract delivery of Poutiria te Aroha to new Tumuaki (Principals)- Strategic discussions underway on how Poutiria te Aroha can support KKM across the motu
JR McKenzie Trust	
Te Mātāwai	
Trust Waikato	<p>Increasing reach into the Early Childhood Education sector, running multiple sessions at the Educational Leadership Programme's Symposium He Puna Whakaataata Mokupuna</p>
NZ Lottery Grants Board	<p>Ongoing delivery of Parenting with Nonviolence (PWN) education</p> <ul style="list-style-type: none">- Parent education classes in Whaingaroa (2 series; 1 COVID-disrupted) + support group sessions- Visit by Ruth Beaglehole to Whaingaroa - delivering parenting topics (Anger and Siblings), support group mentoring and coaching
DV Bryant Trust	
The Tindall Foundation	<p>Ongoing delivery of Te Reo o te Ngākau</p> <ul style="list-style-type: none">- Bringing Poutiria te Aroha to whānau through bi-lingual delivery of Te Reo o te Ngākau in Ngāruawāhia (2 courses for whānau)- Supporting kaiako of Tūrangawaewae Kōhanga Reo through professional development in Te Reo o te Ngākau - 3 X 1-day sessions
Len Reynolds Trust	<p>Rauemi project delivers quality resource to support programmes</p> <ul style="list-style-type: none">- Video clips of rākau delivery trialled successfully as a training resource- Participant workbooks compiled for 3-day wānanga and Tumuaki professional development- Logo design completed- Website phase 1 launched <p>New funding</p> <ul style="list-style-type: none">- Significant funding from Te Mātāwai for Te Ara o Mauriora & Matua Rautia- New grant contribution from Len Reynolds Trust for local delivery

Ten years on: What is in place

Following the decade of exploring, formulating and piloting the programmes described in the previous section, there are now a number of well-formed delivery packages. These include:

- Poutiria te Aroha introductory 3-day wānanga - reo Māori or bilingual
- Te Reo o te Ngākau - bilingual parenting and language classes for whānau
- Reo-Māori professional development - Te Reo o te Ngākau for kōhanga staff, adapted for Kura Kaupapa Māori Tumuaiki
- Parenting with Nonviolence 6-week classes and support group sessions for parents and caregivers
- Kei Tua o te Kiri - 3-day training for service providers weaving Parenting with Nonviolence and Poutiria te Aroha teachings relevant to whānau support workers and educators

A considerable range of rauemi (resources) is also in place to support these deliveries.

The outline of each of these delivery packages is presented below.

Poutiria te Aroha introductory 3-day wānanga

Grounding people in the kaupapa of Poutiria te Aroha, the 3-day wānanga is an intensive, immersive experience. It is based in the four pou of Poutiria te Aroha (Tuakiri, Whānau, Ako, Rangatiratanga), and combines mātauranga and tikanga from te ao Māori with insights and strategies from Parenting with Nonviolence. It takes people on a journey through four worlds:

- Ao Atua - perspectives from creation and traditional stories
- Ao Tupuna - ancestral practice
- Ao Hurihuri - modern contexts
- Ao Hou - the Poutiria te Aroha paradigm shift

The wānanga has been delivered in both bi-lingual and reo-Māori formats.

3-day reo-Māori wānanga for Poutiria te Aroha - course content outline

Day 1	Day 2	Day 3
Pōwhiri	Karakia: Te ngao o te wheiao Pūmahara - ngākau rākau Ao Tupuna: Matua Rautia Oranga tuakiri	Karakia: Ara noa te pō Pūmahara Ara whakatau Tū uehā
Kaputī		
Karakia: Ko te aroha te pou Whakawhanaunga, tikanga Whakataki kaupapa Ao Atua: Nō hea te wairua	Ao Hurihuri/ Ao Hou Te ao pēhi tuakiri me te ao hāpai tuakiri Puringa matimati	AWHI AROHA - horopaki, mahi ā rōpū Kohi rautaki, pūmahara Karakia: Kia tau hā
Kai rānui		
Te tuakiri o te tangata Te rākau ka tipu	Te roro Riri - maunga hū, me te ara hautū ā Rongo Kōrero māhaki	For more description about the content, please refer to the Year 8 Action Research Report, 2018.
Kai a te pō		
Mahi toi - pūmahara Karakia hanga tāwheo	Tiaki i a koe anō Ahurea Āhuru	

Te Reo o te Ngākau classes for whānau

Te Reo o te Ngākau was designed as a series of classes teaching te reo Māori alongside the philosophy and strategies of Parenting with Nonviolence. The development and refinement of this material is described in the Action Research reports for 2015, 2016 and 2017. In seeking avenues to bring the learning to more whānau, it was acknowledged that a full-immersion class can be inaccessible or daunting to those not fluent in te reo Māori. A bilingual approach to delivery was therefore developed and trialled in 2018. Critical content is presented in rākau pictures, with descriptions and information in te reo Māori. This is followed by an explanation and questions for clarification in English. Each class covers key points, building up a body of understanding of the Māori view of the sacredness of tamariki and the principles and practices of nonviolence, grounded in exemplars of resistance to violence from Aotearoa and overseas. At each class the aim is also to send participants away with at least one new tool of practice change for them to practice at home. At the beginning of each new session after karakia there is a check-in time, for people to raise anything happening at home that was different or difficult. This provides a touchpoint for dialogue about how to make these changes in the real contexts of people's relationships with their tamariki at home.

Te Reo o te Ngākau for whānau - 6-week course outline

Whāinga Matua:

Kia ū ki te aroha mō ā tātou tamariki, ki te kāinga, ki ngā rōpū katoa e tiaki tamariki ana. 'Kia poupoua, kia tiritiria te aroha ki roto ki te whānau.'

Week 1 - Te Tuakiri	Making 'whole' again. He mana nui tō te tamaiti. Tamariki have the fundamental right to be kept safe from harm. Violence is in our society. Parenting with intention. <i>He aha te mea e uaratia mō taku kura pounamu</i>
Week 2 - Paradigm shift	What happened - broken social contract. Move from judgment and power over, to empathy and power with. Upholding mana and tapu of children. Upholding mana and tapu of wahine. <i>He waka kawē uri koe.</i>
Week 3 - Brain	What's actually going on in there? Triune brain. Needs - attention, affection, autonomy. Every child is different. How experiences imprint the whatumanawa - with the child, for the child and about the child.
Week 4 - Ako. Emotional literacy	Language of the heart. <i>Ko te ngākau te mata me te kūaha ki te wairua.</i> The language of 'behaviour'. Understanding our anger and its messages to us. Beyond self-control - to self-regulation. Modelling healthy anger for our tamariki. <i>Tū uehā!!</i> Hanga tāwheo - noticing the moments that make a difference
Week 5 - Child development	Children become the people they experience. Setting limits and boundaries. A.WH.I. A.R.O.H.A. Co-regulation with our tamariki. <i>Kia mauri tau.</i> Ako. Our own childhood stories. Using our intentions to shape what our tamariki experience. A life course learning journey 'with' my child. <i>He tāmoko i te iho matua.</i>
Week 6 - Whānau - connecting the dots	Collective healing - putting into practice. Setting our intentions with the whānau. A.WH.I. A.R.O.H.A. A promise to my child. <i>E hine, e tama ... taku uaratanga mōhou ...</i>

Reo-Māori professional development - Te Reo o te Ngākau for Kōhanga Reo

Professional development courses have been developed and trialled with two Kōhanga Reo in Ngāruawāhia, as 3 day-long sessions. The content is based on Te Reo o te Ngākau for whānau, but with additional learning about child development, drawing on insights from te ao Māori.

Participants gain an understanding of the developmental journey of tamariki, insights into ngā āhuatanga o Māui, and the strategies for working with self and then others.

Te Reo o te Ngākau for professional development - course content outline for kōhanga reo staff

Whaingā

- Kia rumaki ki te reo Māori te whakangungu i ngā Kaiako Kōhanga Reo
- Kia arōā nuitia te mana me te tapu o te tamaiti, kia mōhio ki te hanganga o tōna tuakiri
- Kia whai rautaki mō te tiaki tamariki, kia whanake tōna ngākau me tōna reo i runga i te mōhio ki te whanaketanga o te roro
- Kia hāpaitia ngā tikanga o te ao Māori mō te tiaki tamariki, me te takahi i te ara o te ririhaukore - kia panonitia te ao pēhi tuakiri ki te ao hāpai tuakiri
- Kia aronui ki te Kaiako, kia whai rautaki ia ki te tiaki i a ia anō, kia pai ai tana noho ki te taha o ngā tamariki

Rā 1 – 6hr	<ul style="list-style-type: none"> - Te Ao Māori. Takahia te ara mai i te Ao Atua, ki te Ao Tupuna, tae mai ki te Ao Hurihuri nei, kia pai te whakarite mō ngā mahi tiaki i ngā mokopuna; ko rātou hoki te Ao Hou, otirā ngā rangatira mō āpōpō. - He kākano i ruia mai i Rangiaātea. Ko te tuakiri o te tangata, o te tamaiti - ko tōna pitomata. Otirā tōna wairua, tōna ira atua, tōna mana me tōna tapu, me ngā haonga matua e toru ka kukume ai te whanake me te tipu ora o te tamaiti. - Ao Pēhi/ Ao Hāpai. Tūhuratia ngā rautaki o ēnei ao e rua, kia panonitia ngā mahi whakawā i ngā whanonga a te tamaiti. Kia hurihia ki te takahi i te ara o te ririhaukore mō te tiaki tamariki, e rongo pū ai te tamaiti: he ao hāpai tuakiri tōna ao ki te kōhanga
Rā 2 – 6hr	<ul style="list-style-type: none"> - Roro me te whanaketanga o te tamaiti. Kia mōhio ki te roro koeke toru, me tōna whanake. Te tino take o te reo kare-ā-roto mō te whanaketanga o te tamaiti. Ngā tohutohu ka kitea inā kua hoki te tamaiti ki tōna roro mokomoko. Te roro kikorangi tino pakari o te tamaiti, e hopukina ana te ngao e rere ana i waenganui i a ia me te kaiako. - Maunga hū me te riri. Kia hoki ki te mana o te riri, me tōna whakaohoho i te tangata ki ngā take nunui, ngā take whai oranga mōna. He aha te hanganga o te riri? Nō hea mai te riri? He hoa te riri, he kaiārahi mō tātou, kia mōhio kua pouta mai tētahi take nui ki te ngākau, i te whatumanawa. - Reo o te ngākau. Tūhonohono a-ngākau. Whakakīki i te kete kupu kare ā-roto. Whakaharatau i ngā rerenga kōrero ngākau māhaki, hei whakapakari i te reo o te tamaiti me te reo o te kaiako. Ko te ngākau te mata me te kūaha ki te wairua.
Rā 3 – 6hr	<ul style="list-style-type: none"> - Matua Rautia. Ko te whānau o te Kōhanga Reo e mahitahi ana kia whakatipu ngātahi ai ngā tamariki mokopuna. Hoki whakamuri, kia haere whakamua. Te whakatipu ngātahi i roto i ngā reanga e whā ki tāua ao whai mana Māori motuhake. I a ia tōna whenua, i a ia tōna wai, i a ia tōna pā tūwatawata, i a ia tōna reo, i a ia tōna tikanga, hei tiaki i te hapū. Whakaritea te papa rākau kawē i ngā kōrero mō tēnei papakāinga (Kōhanga Reo); tautuhia ngā mauri ora me nga tikanga o te whakarauora. - Rautaki: Puringa matimati ringa - Ngā ara whakatau. Kia tau te mauri, kia tau te hā o ngā kaiako. Ngā mahi hei mahi kia tiaki pai ai te kaiako i a ia anō - ngā momo rautaki whai oranga. Tūhuratia ētahi tikanga e taea i roto i tēnei kōhanga. Tūhuratia ngā ara whakatau a-tairongo: ā-ihu, ā-waha, ā-kiri, ā-hā, ā-karu - Rautaki: A.WH.I. A.R.O.H.A.



He whakangungu Kaiako, rumaki ki te reo Māori

He aronga matua ki te mana me te tapu o te
tamaiti, me te hanganga o tōna tuakiri

He rautaki mo te tiaki tamariki kia whanake
tōna ngākau me tōna reo

He hāpaitanga tikanga o te ao Māori
mō te tiaki tamariki

He kuhunga ki te ririhaukore mō te tiaki tamariki

He aronui ki te Kaiako, kia tiakina ia i a ia anō,
kia pai ai tōna noho ki te taha o ngā tamariki

He hōkai rangi

Kia poupoua, kia tiritiria te aroha ki roto ki te whānau



Kei Tua o te Kiri - service provider training

A new format of service provider training was developed and trialled in 2019. It was designed to combine the inspirational teachings of Ruth Beaglehole (Parenting with Nonviolence expert) with the cultural anchoring content developed through Poutiria te Aroha, and relate these to the context of professionals working with whānau and tamariki.

Drawing from Poutiria te Aroha, the aim was to:

- Introduce Te Tuakiri o te Tangata, and maintain learning by returning to it throughout the course
- Acknowledge the importance of historical intergenerational trauma and creating coherent individual and community narratives about the past
- Draw on cultural strengths of practices and knowledge conveyed by waiata, whakatauki, karakia and tikanga Māori.

Through the Parenting with Nonviolence lens, the design sought to highlight:

- Social justice - the right of all children to be well cared for, loved and empowered
- Moving from behaviour management to empathy and collective healing engagement
- Putting the paradigm shift into practice, with implementable strategies.

A multi-modal learning experience was developed including art, rākau presentations, and reflective and interactive activities to enrich, enliven and embed the core teachings.

Kei Tua o te Kiri - course content outline

Below is a summary of the 3-day course developed for service providers working with whānau.

Day 1	Day 2	Day 3
Whakatau Whakawhanaunga Settle in and overview	Gather and reflect Historical trauma Intergenerational narrative	Gather and reflect
Background and intentions for the paradigm shift	Brain	Healing community engagement
Frameworks to support the paradigm shift	Anger and regulation	Integrating learning into practice
Reflect and close	Reflect and close	Reflect and close

For more detail, please refer to the Year 9 Action Research report, 2019.

Parenting with Nonviolence

Parenting with Nonviolence is the life's work of Ruth Beaglehole, a pioneer and unstoppable advocate for children's rights and social justice. She has developed and evolved a curriculum of parent education classes, informed by the latest research in neuro-science, education and child development. Under Poutiria te Aroha, two cohorts of community educators (Poupou hapori) have been trained to run these series.

The current format for delivering Parenting with Nonviolence in Whaingaroa is a series of 6-week classes for parents and caregivers. A support group is also run for those in the community who have taken part in these classes or been part of Ruth's teaching in Whaingaroa. These Poupou hapori (community educators) are mentored by Ruth face-to-face when she visits, and virtually when she returns to her home base in Los Angeles.

Parenting with Nonviolence - course content outline

Below are the topics covered by the 6-week community course in Parenting with Nonviolence.

Week 1	Introductions, intentions, explaining nonviolence, paradigm shift
Week 2	Own childhood experiences, narratives, feelings, emotional literacy
Week 3	Brain and regulation, The P and O of POWER
Week 4	The WER of POWER
Week 5	Anger - practice POWER
Week 6	Review POWER

Imagine what the world would look like if we all held an uncompromising vision of what it means to love children well.

Raising children in nonviolence is an act of social justice and the foundation for creating structural transformation. When the individuals and agencies who care for children answer the call to end all power-over systems of physical and emotional punishment, and instead lead with empathy and curiosity, they lay the groundwork for generations to prevent violent and oppressive practices. Younger human beings who are raised with dignity and compassion will become the future advocates for dismantling institutional inequities steeped in racism and all other biases.

Source: <http://ruthbeaglehole.com/>

Explaining AWHI AROHA and POWER - tools to process and respond to a situation

The tools AWHI AROHA and POWER are referred to throughout these Action Research reports as key strategies to enact the paradigm shift to Poutiria te Aroha and Parenting with Nonviolence.

These acronyms have evolved over time from the OFNEEDS tool originally developed by Ruth Beaglehole in her work at the Center for Nonviolent Education and Parenting. POWER is in Ruth's latest curriculum. AWHI AROHA was developed by the Poutiria te Aroha team for reo-Māori settings.

These tools lead an adult through the steps to work with a child through a challenging situation.

P - Pause! Give yourself empathy, regulate!

O - Observe. See and hear, without judgement.

W - Wonder. Find curiosity, what is the back story here? Imagine their feelings and needs.

E - Empathy. Talk/ ask about feelings and needs, so they feel felt.

R - Reflect, reconnect, restore. Open the doorway to find a way forward together.

A - Aroha ki a koe anō

WH - Whakatau ā-roto

I - I te aha? Whakaarohia, nā te aha ēnei tūāhuatanga i puta.

[Kātahi ka tahuri ki te tamaiti]

A - Āta mātakitaki - he aha ngā mea e kite ana, e rongorongo ana ā-taringa?

R - Rongorongo ā ngākau - he aha pea ngā kare ā-roto e rongorongo ana ia?

O - Oranga wairua, oranga tuakiri - he aha pea ngā oranga kaore i ea i tēnei wā?

H - Hono ā ngākau - kōrerotia he kōrero māhaki, mō ōna kare ā-roto me ōna oranga

A - Ara whakamua - me ahu pēhea?

Rauemi to support deliveries

The suite of resources that have been developed over the past decade for the kaupapa include:

- Karakia and waiata composed and collected for the kaupapa
- Posters and handouts for parents with karakia, waiata and useful vocabulary/ sentences (English and Māori)
- Runsheets for delivering all classes and courses
- Rākau activities and other interactive and engaging learning techniques
- Video clips of key rākau presentations
- Visual identity elements
- Website to share stories and promote events
- Short movies created by funders showcasing the programme

Being the change: Stories from early childhood education

While many Poutiria te Aroha events were postponed or cancelled this year due to the disruptions of COVID-19, the day-to-day work putting the kaupapa into practice continues. One of the areas of learning over the past decade has centred on Early Childhood Education (ECE) contexts. In this feature, outcomes of ten years of learning through Poutiria te Aroha are shown in three stories of daily practice changes in ECE centres.

Background to programme work within the early childhood sector

Educators working with young children have shown a strong interest in Poutiria te Aroha over the decade that the programme has been operating. Local practitioners at kōhanga reo, kindergarten and ECE centres have received coaching and mentoring from Ruth Beaghole during her visits to Whaingaroa every year since 2011. Many staff from these centres have attended Poutiria te Aroha workshops, and several also trained as Poupou hapori (community educators). The 2013 Action Research report for Poutiria te Aroha describes work with kōhanga and puna reo, and relates the Tuakiri to everyday tikanga that can be practised in these settings. Professional development has also been developed and delivered to kōhanga reo staff and committee members in Ngāruawāhia in 2019 and 2020.

Networking with the sector more widely has made connections with provider organisations such as Playcentre, advocacy groups such as Kāhui Mana Ririki and practitioner networks such as OMEP (an international early childhood-focused network). Sessions were run for ECE trainees at Unitec in 2012 and 2013. In 2015, Poupou hapori and programme staff presented at an Early Childhood Convention. A specific workshop was also held at Te Mauri Tau that year, focused on developmental trauma and ECE practice, attracting educators from a number of regions. Conversations with the Educational Leadership Project (ELP), a professional development provider to the ECE sector have occurred over a number of years. In 2019, two ECE practitioners involved in this project attended Kei Tua i te Kiri service provider training. Further discussions with ELP culminated in 2020 with Poutiria te Aroha featuring strongly in the programme of their Symposium for the ECE sector He Puna Whakaataata Mokupuna.

Story 1

Embedding the whole community model for long-term impact - the paradigm shift in a kindergarten setting

The accounts that follow provide insights into how one kindergarten team has been progressively adapting its practice towards the Parenting with Nonviolence (PWN) approach. This is occurring at three levels: kaiako/ teachers are reflecting internally (on their own triggers and back stories) and with each other; kaiako are in supportive dialogue with whānau whose children attend the kindergarten; and, of course, kaiako are interacting with tamariki on a daily basis. All of these threads weave together to create a strong fabric of justice for the children, that can also hold everybody's needs. This vision guides the overall teaching approach, and leads to each situation being processed and reflected upon through the Parenting with Nonviolence lens. These observations have been provided by the lead kaiako, in the hope of sharing the learning with others - knowing that it's a journey, taken step by step, with some wrong turns and detours, but these can always be redirected if we return to the vision and hold to the intention of the change we want to make.

Couch

One of our 3-year olds started to sit on the couch every day at kindergarten, rocking himself. This happened after his support person (his big sister) had left kindergarten to go to school. We tried a variety of strategies to help him move off the couch in the hope he would explore the opportunities offered at kindergarten - to play or join in groups, to sit with others and eat, or to be with a teacher at an activity station. Our approaches progressed from suggesting to inviting to encouraging and even to pressuring and insisting. The children were much more accepting and patient than the kaiako - bringing him toys to play with, making room for him to be on 'his couch' (asking others to move off the couch if he wanted to be there, and explaining to new children that this was 'his space'). They just generally accepted that that is where he needed to be, and defended that space for him. Eventually, we kaiako came around to this point of view. Initially, kaiako were concerned by seeing him sitting on the couch and rocking; this did not fit well with our expectations of how children would engage with our kindergarten environment. Some kaiako were also uncomfortable about how it might look to anybody coming into the kindergarten. However, none of our strategies succeeded in shifting him off the couch. So, after some time, we took a different approach. We sat on the couch with him, we talked with his parents, we shared the experience and took guidance from our PWN mentor. Some beautiful conversations happened between us as staff, with his parents, with the children at kindergarten and with the boy himself. This helped kaiako to come to a common place of understanding that it was OK for him to be on his couch, and that we, along with the other children, could give him compassion and attention while he sat there. No longer was pressure applied to him. He was truly supported to spend as long as he wanted on the couch. Eventually he did decide to get off the couch and take part in other activities, and made friends

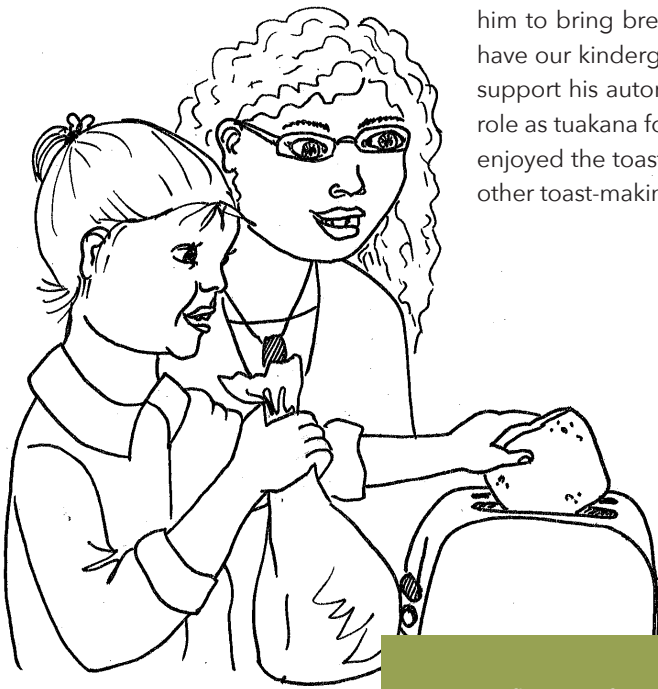


Reflecting from a PWN perspective:

A Dominant Paradigm perspective puts expectations on children and how they should cope, imposing external timeframes on them. Eventually we came to accept that he has the right to his own timeframe. How long do you get to cry, to grieve, to adjust? Only the child knows. Just because it confuses us, distresses us, or baffles us - actually it's not about us. He needed time to work out what he wanted to do and transition to new support people. We took a PWN approach to our conversations with adults about him - we made the time to talk, and have needs-focused conversations, not behaviour-focused conversations. We sought to understand his responses to the significant change in his time at kindergarten, where he had been accustomed to taking detailed direction from his sister until suddenly, she was gone. We observed the children responding much better than we were. This, in itself, is a child-centred paradigm - rather than assuming the adult knows best, we were able to perceive the children's natural strategies to support him. We've learnt so much about the generosity, kindness, inclusiveness and wisdom of children. This experience has helped us to grow as a staff, as we can remind ourselves, 'remember when the other children taught us...' - so we can truly notice how other children respond with innate compassion, and take our cues from them.

Toast

One of our tamariki repeatedly asked to eat toast, on a daily basis. He would run in the door, go directly to the kai table and ask for toast. Sometimes he was told he could only have toast once he had finished what was in his lunchbox. Then he would go straight to the table and get into his family-prepared lunchbox food so he could then request toast. Another of his strategies was to empty all his kai box into the rubbish bin and then declare that he'd eaten all his kai and please could he have some toast. If he was refused toast, he had a significant physical response - sweeping things off the table, throwing chairs around and stomping outside. We checked with the whānau to ask if he had breakfast before he came and learned that he did. Lots of conversations were had about his history with kai, his sensitive palate and limited range of kai he would try or enjoy. Over time, the strategy we came up with was for him to bring bread (which saved his whānau from making sandwiches) and have our kindergarten toaster available for him at any time. We were able to support his autonomy, not waste the kai his family provided and support his role as tuakana for other tamariki (as he made toast for them). Other children enjoyed the toast, and whānau started to donate loaves of bread, honey and other toast-making ingredients.

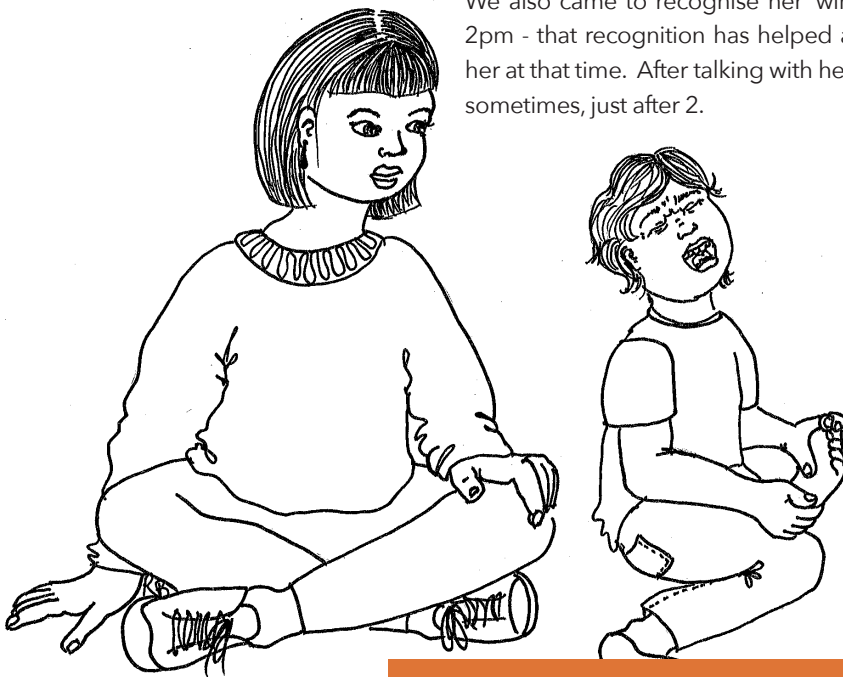


Reflecting from a PWN perspective:

The Dominant Paradigm perspective places expectations on what and when children will eat, imposes inflexible rules, moralises about food and punishes or entices by withholding or bestowing food. The answer to the physically disruptive behaviour would be to say 'don't be angry, don't do that' - suppressing the response without empathy. In reflecting through the PWN lens, we reinterpreted these strong physical behaviours as a response generated in the child's 'survival brain' (responsible for fight/ flight/ freeze behaviours in times of stress or alarm). Our conversations sought to recognise the extent of his distress when he was refused toast, to tease out the child's back story with food, and also to understand the family's perspective and staff's attitudes (their own stories and experiences about food). We also had to work out what was manageable in our busy kindergarten environment. The boy didn't get toast every time he asked for it, but he was always heard with empathy, knowing that toast was a strategy that comforted him. The potentially traumatic and conflicting scenario was transformed into a nurturing and responsive approach, enabling the tamariki, staff and whānau to meet each other's needs.

Prickles

One of our girls didn't want to wear shoes, but she did want to walk across the lawn. She made stepping stones across the grass she wanted to walk on with anything she could find - wood, carpet, pieces of plastic. But still she stood on some prickles. She screamed very loudly when prickles went in her feet; she was inconsolable. But she didn't want them removed. Some Dominant Paradigm strategies were used - even insisting that the prickles be removed against her will. Eventually, another range of strategies developed. Now we sit with her, empathise with her, and we let her know that we will help when she is ready. We talk about her very sensitive feet, how she likes to have bare feet and how prickles really hurt. Sometimes she chooses to put on her shoes. We also came to recognise her 'window of tolerance' is much narrower after 2pm - that recognition has helped a LOT! We have our open arms ready for her at that time. After talking with her parents, they decided to pick her up early sometimes, just after 2.



Reflecting from a PWN perspective:

A Dominant Paradigm perspective on this scenario might insist that the child either wears shoes, stays off the lawn, or submits to prickle removal. Or we might ignore her altogether or say 'how many times have I told you...!' Initially frustrated by this situation repeatedly playing out, we eventually came to see sensitivity as a strength. Being sensitive herself, we noticed she cared for other people in the way she liked to be cared for herself. She's kind, patient, and finds helpful solutions. We now know that if we stop and respond to children's needs - the more that we do that, the less often they will need to do it. The big problems don't seem so big. While efficiency is not the goal, this turns out to be quite an efficient approach. We reflect on how our early attempts using Dominant Paradigm strategies have offered us great learning insights - and how they give us the opportunity to go back and repair. The girl is older now, and we've had conversations about the prickles: "Remember that time when I made you take the prickles out of your feet? I'm sorry I made you do something you didn't want to do." "Yeah, I still love you Whaea." "How did we work that out?" "I decided to wear shoes sometimes".

Supporting the Practice Shift as a Teaching Team

Moving towards a nonviolent teaching paradigm involves supporting one another as a teaching team. This includes exploring what the paradigm shift looks like, knowing our own triggers and those of others, discussing what we're seeing and the back story for each child and their family, and putting in place intentional teaching strategies consistent with this philosophy. It is a reflective practice of ongoing learning. Some of our team's experiences are described below.

Professional Development and Learning

We have dedicated time in our staff meetings to learn from Ruth Beaglehole (expert in Parenting with Nonviolence). We have attended events about understanding the brain (by Nathan Mikaere-Wallis) and we watch webinars about social and emotional competence.

As a teaching team, we viewed the Ross Greene video about two assumptions teachers may make - "Kids do well if they can, or kids do well if they wanna." Ross Greene encourages us to assume that everyone wants to do well - we all have good intention; nobody 'fails' on purpose. We watched this as a team - with our lens shifting depending on the tamaiti that we were thinking about at that time. We tried to understand the unmet need, rather than focus on the behaviour or judge the child.

Support

We actively support each other as colleagues, including getting to know each other, what our own personal triggers are and how we regulate (find calm in times of stress). We let each other know when our window of tolerance is closing in on us! Occasionally we change which kaiako is assigned to be the kaitiaki - the main care person for a particular child, through our understanding of their compatibility, in order to build the strongest, most supportive relationships.

Shadowing

One of our tamariki was expressing big feelings through his body - pushing, shoving, punching and biting. After a team discussion, a strategy of shadowing was decided upon - with the intention of understanding what was going on for him. Shadowing involves dedicating time (shared over the course of a morning) for a kaiako to attend, observe, support and intervene where necessary. We gave empathy and extended invitations to join play, and we supported tricky social situations. Keeping firm to our philosophy of consent when wanting a toy, as well as waiting for a turn (while empathising because this is SO hard when you're 2!) - it was all part of our idea of shadowing. We also celebrated with him when he was caring, nurturing and kind. The intention was to support him and understand him, not just to notice when he was overwhelmed.

We have worked as a team to banish this phrase from our thoughts and our minds. We know and understand that there is always a reason: needs sit behind behaviours, and children's actions express their feelings and reflect those needs (met and unmet).

"They did that for no reason"

We have worked as a team to banish this phrase from our thoughts and our minds. We know and understand that there is always a reason: needs sit behind behaviours, and children's actions express their feelings and reflect those needs (met and unmet). We are trying to shift from our adult arrogance and be curious about the reasons, and sometimes admit that we just don't know. Using the acronym COAL - being Curious, Open, Accepting and Loving (Daniel Siegel) helps us with this a lot.

Story 2

Ongoing impact: Application to practice in an early learning centre context

After attending the service provider training Kei Tua i te Kiri in 2019, one early childhood educator returned to work and put her learning into practice. This was well aligned with other efforts in their early learning centre to strengthen connections with whānau and community.

In March 2020, this kaiako convened a workshop at the Symposium organised by the Educational Leadership Project: He Puna Whakaataata Mokopuna. The following description of the workshop appeared in the Symposium programme. Below is an account from this lead kaiako of how the learning from Kei Tua i te Kiri was put into practice with whānau at their centre.

Workshop: Putting Kei Tua i te Kiri kaupapa into practice in our early learning centre

Last year I had the opportunity to attend a course called Kei Tua i te Kiri with our key-note speaker, Katarina Mataira. Over the three days we learned to draw from the philosophy and practice of childrearing with non-violence, anchored in kaupapa Māori. I left with a fresh perspective and practical strategies to apply in my daily work. These were all centred on nurturing whānau wellbeing. Since then, many of my team have attended an evening course, focussed this time on whānau perspective, and we have shared together many practical aspects for working with our

families and children, implementing these into our learning and teaching culture. This workshop will share those strategies and offer a kaiako perspective on their effectiveness as we engage whānau with these ideas and build a very strong identity of children as competent and capable. We will share some real examples. One of our parents will share the ways these strategies have impacted on her relationship with her own children. This kaupapa has fundamentally changed both her view of her children and the way she sees herself as a parent.

Working with whānau

Two weeks after attending Kei Tua i te Kiri, one of my families was saying they wanted to do a referral for their child as they thought she had a sensory processing disorder. But we weren't seeing those behaviours in the child at our centre.

When asked what they saw in the child, the whānau responded that whenever things were going wrong at home, she was hiding under the bed, stripping her clothes, and not able to move out of that state.

So, Grandma, Mum and I went to a café, and we used the 'anger volcano' idea to explore what feelings and needs might be underlying the behaviour they were seeing at home.

It was eye-opening for them - they realised they were contributing to the child's uncertainty because their response had been to say to her: "The police will have to come and get you like they came and got Daddy!"

They went home with some tools - listening and not brushing off the child's feelings, trying to keep an attitude of 'COAL' (Curious, Open, Accepting, Loving - Daniel Siegel), and the sequence of response that we learned to use at Kei Tua i te Kiri with the acronym POWER.

Within a month she was a completely different child. The whānau went on to use the same tools to support their other two children.

Another Mum has a four-year-old who demands a lot of attention. This Mum has had a lot of trauma herself, and her response is to push her child away. We worked through this and she gained a new awareness of her child's unmet needs, as well as how her own story was influencing her parenting.

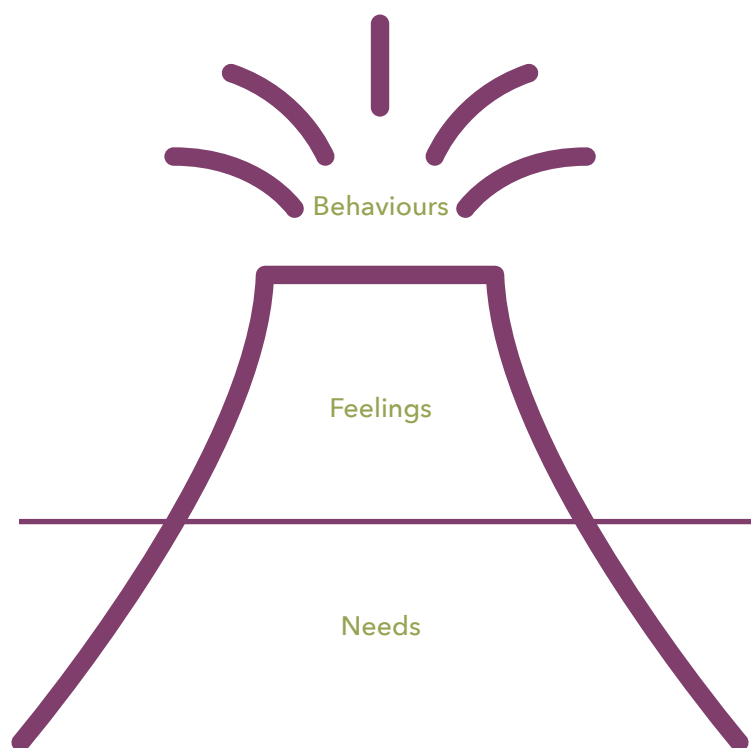
So, this learning has really helped us to explore with parents and to articulate and interpret what's happening for their child.

Living the kaupapa through a year of uncertainty

What an eventful year 2020 has been around the world. Within our little whānau at Greerton Early Learning centre, we continue to draw together to support our learning community. Throughout 2020 we have worked hard to understand and implement Ruth and Katarina's social competence tools in a way that is inclusive of our local curriculum. During COVID lockdown we put in a lot of effort to ensure our whānau felt supported. We created a private online community where children could share their stories with their peers and keep in touch with their friends. This was a forum for children to keep connected. Key teachers kept in regular contact with parents, calling and chatting, ensuring that everyone was safe and well, while offering emotional support.

After lockdown I ran several workshops with our kaiako, and they have in turn begun to work with their own key families unpacking and using the power tools. We also ran a two-hour workshop for whānau, with around 30 parents attending. This was extremely well received, and our next plan is to start a whānau support group where, with the support of kaiako, whānau can discuss what's on top for them and grow more comfortable using the power tools.

We have also applied for COVID funding to support some of our struggling children and whānau. The idea would be to use this funding to offer more one-on-one meetings with whānau, where both the teacher's wage and the child's attendance would be covered as we unpack the power tools. There would also be funding to work one-on-one with tamariki in the centre, offering them emotional and educational support.



Story 3

I'm trying to tell you I need help!

This is the story of a four-year-old child who has been living with family members for a while, away from her parents. She would often get dysregulated and would not be able to cope with stress. Her way of managing her overwhelming stress would be to hit, kick, yell and scream. This at times was a daily occurrence, and other days would be easier.

Then all of a sudden it became a daily thing. It became 3-6 times a day. It became something so big and heavy that any little trigger would send her back to her survival brain, and fight mode would take over and overwhelm her body.

I talked to her carers and asked if anything had changed in her life. "Oh, she's been visiting her Mum and Dad". This was clearly making a big difference for her.

Our centre operates two areas, one for babies and one for older children. We in the babies' area could hear what was going on. So, I asked my team to let me go and offer support - knowing that we're in our 'higher brain' and able to hold that connection, whereas staff dealing with her day-to-day were feeling overwhelmed when they themselves were being hit by the girl.

I spoke gently about how hard it was for her, it's ok to cry. I would repeat "I'm here for you, my arms are here to help you".

I helped her to push against my hands, push her anger out, and I would hold her, while she broke down and cried, sobbing. I spoke gently about how hard it was for her, it's ok to cry. I would repeat "I'm here for you, my arms are here to help you".

I also talked with Aunty, to figure out what other strategies could be put in place for her on the weekends.

It took time. Week by week, the violent outbreaks lessen every day. We made sure she felt heard, she felt seen. We kept on working at being there, comforting her, supporting her, giving her those words to her feelings - "Are you feeling frustrated? You really wanted a turn on the swing!" We would bring her into the babies' area to help her to take time and regulate her big feelings. She's a tuakana in the teina room, and she loves that - having jobs to do to help the babies. She would often sing songs to help the babies go to sleep.

As a result, we've seen the progression of change - things settled down. She would often just come by our teina to help us do jobs, and not just because she was having a hard time.

I also had a fear that she would take those behaviours and feelings to school and not be supported. My hope was that someone would be able to see beyond the 'behaviour' and recognise that it means she is finding things really hard. I visited her at school after she left, just to make sure she knows I still care, and someone can hold her during the hard times.

Highlights from 2020 Programme Delivery

Working around the disruptions of COVID-19, programme deliveries continued to consolidate and extend the impact of the programme:

- Early Childhood Education Symposium
He Puna Whakaataata Mokupuna
- Poutiria te Aroha 3-day wānanga to ground new participants in the kaupapa
- Te Reo o te Ngākau classes for whānau in Ngāruawāhia
- Reo-Māori professional development for Kōhanga Reo and for new Tumuaki of Kura Kaupapa Māori
- Parenting with Nonviolence in Whaingaroa - community classes, focus topics and support group

Some 2020 snapshots from these areas of programme activity are featured below.

Early Childhood Education Symposium *He Puna Whakaataata Mokupuna*



Educational
Leadership Project

What To Expect

This synopsis has a very important focus. Traditionally western educational theories around children's behaviour have very much focused on 'deficit theorising', we want to strongly present a strengths based approach to this very challenging area. To this end we have invited Katarina Mataira to be our leading keynote speaker from Te Mauri Tau. The work this group is doing in our region is very powerful. Their work is focussed on Kaiako and whānau gaining learning and strategies drawing from the philosophy and practices of childrearing with nonviolence, anchored in Kaupapa Maori. This ropu draws from te o Maori and incorporates te reo Maori throughout their work to hold tikanga and share cultural wisdom.

Some of the ideas raised at a recent Te Mauri Tau programme of Kei tua i te kiri stated the following:

- How do we contribute to Aotearoa NZ the best place in the world for children?
- How can we activate healing engagement with whanau and children from a base of our culturally sustaining stories and strengths?
- How do we move beyond a focus on behaviour change towards an empathy-based approach, connecting with feelings and needs?
- What is the practice change we need to see and be?

These are all important questions for Kaiako working with mokopuna and whanau across our region.

Over the years, networks have been established with early childhood educators, and specific workshops have been held on how Parenting with Nonviolence can inform this sector's practice. In 2019, part of the cohort who attended the service provider training Kei Tua i te Kiri were also involved with the Educational Leadership Project (ELP) that provides ongoing professional development within the ECE sector. These activity streams converged in 2020, with Poutiria te Aroha being invited to contribute a number of sessions at the ELP Symposium He Puna Whakaataata Mokopuna, held at Southwell School in Hamilton in March with Ministry of Education support. The Poutiria te Aroha contributors included five Poupou hapori (trained Parent Educators) as well as ECE kaiako and family support workers who had attended Kei Tua i te Kiri. The sessions were:

1. A whānau night on Friday 13th March - two Poupou hapori (Parent educators) who work in the ECE sector shared with parents some of the core principles and strategies of Parenting with Nonviolence
2. Keynote Presentation - given by the Poutiria te Aroha Programme Director
3. Workshop on Resilience and Regulation - given by two Poupou hapori who work in ECE
4. Panel Discussion on Moving from Behaviour to Relationships - the nonviolent paradigm shift in practice - facilitator and three panellists were trained through Poutiria te Aroha
5. Workshop on Putting Kei Tua i te Kiri kaupapa into practice in our early learning centre - given by participants from the 2019 service provider training Kei Tua i te Kiri (see story earlier in this report about the changes made in this ECE centre).

Feedback was gathered from parents at the Friday night session. New insights gained included the following thoughts:

"What we intend for our young humans to grow into is what we need to be mindful of when parenting."

"How I overreact is exactly why my kid overreacts the same way."

"I now have an understanding of what nonviolence means and I appreciate your advice, knowledge and experience about our young human beings."

In terms of shifts or changes to parenting style that may result from the workshop, people identified the following:

"Pause, don't react."

"Stop and think/ Empathy."

"Observe, my young person may want a need met."

"Be empathetic to myself when I make a mistake."

"To be more patient with my son."

"Find out/my intentions for children and role model them."

Quotes from parents at the Friday night session on the core principles and strategies of Parenting with Nonviolence.

The intention to use the strategy known as POWER also featured strongly in the feedback (see box earlier in this report for an explanation).

Participant feedback on the Keynote Presentation by the Programme Director of Poutiria te Aroha showed that this was thought-provoking, challenging and inspirational for ECE kaiako at the Symposium.

"I gained a new perspective, open mind 'we are a growing humanity'. So much of my practice will change from this presentation - more critical thinking, reflection and resilience thinking. A deeper understanding."

"It has been an illuminating experience from the point of view of deepening my understanding of tuakiri, looking beyond the skin."

"Beautiful, totality / wholeness of each child. I'll try even harder to build a meaningful relationship with whānau and colleagues".

"I gained an understanding that children come to us as a gift to teach us how to be teachers and to learn what AROHA is. We learn and grow together. Katarina is an amazing, very wise human being, with a wealth of knowledge. Her kaupapa with the Tuakiri I want to continue to use in my own life as well as my practice."

"Katarina was amazing, beyond words, shaking, tears."

"I actually wish I was more spiritually and emotionally prepared for the content of this presentation. I absolutely agree with Katarina's kōrero, however it went much deeper than I thought it would."

"Ngaa mihi. Thank you for being such beautiful representations of culture and heritage."

"Thank you for filling my heart with the beauty of being Maaori and sharing our Maaori practices within Te Whaariki. Ngaa mihi ki a koutou katoa."

"A great opportunity to hear and shape inspirational stories and deepen my understanding of kaupapa Māori theory in practice."

Feedback on the whole event indicated that people were intending to put what they had learned to use back in their ECE contexts:

"Keynote speakers were inspiring as were workshop facilitators. Both workshops I enjoyed because they gave practical/ meaningful strategies and ideas around the topics that make attending worthwhile because I feel not only inspired, but come away with something tangible I can use."

"Loved all the workshops and guest speakers. Thank you very much. I have a lot of knowledge to take back to my centre and implement."

"Ngā mihi matakukui mō ā koutou mahi. He Ihuoneone koutou. Kua kī katoa taku kete mātauranga mō te rā nei. Ko te tamaiti te take."

Quotes from participants at the ECE Symposium
He Puna Whakaataata Mokopuna

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

A reo-Māori immersion 3-day wānanga for those new to Poutiria te Aroha was held at Te Mauri Tau in October. This was a key step in the overall pathway along Te Ara o Mauriora, an initiative which aims to see Poupuu papakāinga established in at least four communities around the motu. Training for them begins with this 3-day wānanga to understand the kaupapa of Poutiria te Aroha. In 2021, they will return to Te Mauri Tau to be equipped with Matua Rautia - a series of classes that they will take back to share with whānau at home.

The training team debriefed after the wānanga and were generally satisfied with the format of the training, the flow between exercises, the pace and fullness of the days. A highlight was one of the team bringing their recent study in art therapy into the course, using mahi toi to help people process and share their experiences with others, and practise giving empathy to each other.

Feedback from participants was also positive about the creative aspect and how vulnerability was balanced by safety:

“Te mahi waihanga, i kite au i ngā whakaaro, ngā kare a-roto, ngā āhuatanga o ētahi atu tāngata... Ruku i te puna mātauranga, te wānanga, i hanga te rōpū he wāhi āhuru mōwai mō ngā taonga kei te whatumanawa.”

Another team member brought her technical skills to ensuring that the video clips showing Nēria Mataira’s rākau presentations could be smoothly integrated into the training. These short clips were also greatly appreciated by participants:

“Ko ētahi mea tino pārekareka ki ahau ko te kite atu i ngā mahi rākau, i a Kōkā Neria hoki.”

Overall, the experience was enriching for participants, as they found a safe space to process their own childhood experiences and clarify their intentions for the next generation:

“Auē taukiri e - he wānanga rangatira tēnei. Mā te manaaki, me ngā rautaki ataahua e āhei ahau te mōhio ko wai au, me ngā mea i pēhi i a au. He taonga tēnei ki ahau. He maha ngā tau i kawea e au. Kei ahau he ara pai mōku, Mauri Ora!”

Quotes from participants at the ECE Symposium
He Puna Whakaataata Mokopuna



Te Reo o te Ngākau classes for whānau in Ngāruawāhia

Two series of Te Reo o te Ngākau classes were held in the second half of 2020 for parents and caregivers in Ngāruawāhia. The Community House and local whānau service providers promoted the opportunity, and the sense of cohesion and support was strong, as participants in the 2019 group dropped in to reconnect.

This was the first year that Nēria's input came via recorded video clips. However, real and personal input was also provided by a Poupou hapori who opened the doorway for others to contribute by sharing true stories of anger in whānau life.







Reo-Māori professional development for Kōhanga Reo and for new Tumuaiki of Kura Kaupapa Māori

Requests were received for professional development in Poutiria te Aroha for educators working in reo-Māori settings. Three days of training were run for Kōhanga Reo in Ngāruawāhia, and a two-day session was held for new Tumuaiki (Principals) of Kura Kaupapa Māori.

Feedback from Kōhanga Reo participants showed that they had learned about the Tuakiri, the brain and the paradigm shift:

Ngā mea hou i akonatia:

- *Pūmanawa, inherited talents and skills from ancestors*
- *Ngākau: Heart window and doorway; Pūmanawa: Heritage, Cultural; Iho matua: Spiritual whakapapa*
- *Ngā wahanga o te roro*
- *Te ao pēhi tuakiri; te ao hāpai tuakiri*
- *Tuakiri*

They also identified strategies they intended to work on accordingly:

Rautaki hei whakaharatau mōu:

- *TRY AND LEARN OUR KIDS' HISTORY so we can help them figure out their TINO tino!!*
- *Ngākau māhaki*
- *Showing more empathy in my daily practices*
- *Being more in te ao hāpai tuakiri*

Participants in the professional development course for Kōhanga Reo

The training for Tumuaiki also produced some profound insights for these educators:

- *Me mutu te whakawā*
- *Tuakiri*
- *A.Wh.I*
- *Kia āta tau i a koe i te tuatahi*
- *Me aro ngā pouako ki te take o te whanonga a ngā tamariki*
- *Ko te Ao Pēhi me te Ao Hāpai*
- *He pūmanawa nui nōku mō tēnei mahi*

Participants in the professional development course for new Tumuaiki of Kura Kaupapa Māori

Parenting with Nonviolence - community classes, focus topics and support group

Parenting with Nonviolence classes were held in Term 1 (only 2 sessions completed due to COVID-19 disruption) and Term 3 (full 6-week course) for whānau in Whaingaroa.

The Poupou hapori facilitating these classes observed that the group were very enthusiastic, actively empathising with each other, and swapping phone numbers so they could support each other.

Four support group sessions were organised for them to continue their learning after the classes had formally ended.

Another positive outcome from the 2020 classes was that four potential hosts have been identified for the new Neighbour to Neighbour programme that will run in 2021.

In February, Ruth Beaglehole delivered two Parenting with Nonviolence sessions in Whaingaroa for the community, on the topics of 'Siblings' and 'Anger'.

In the Siblings session, Ruth asked: *"What do you remember about your own sibling relationships? ... Did you like how you were supported, or would you have liked your parents and caregivers to do it differently?"* After people shared their responses to these questions, she said *"There's your job description!"*

In the session on anger, Ruth also drew on the group's experience. As one participant recalled: *"Ruth invited us to get into a line to show how we angry we get with our kids - from not angry at all to super angry all the time. Then she asked various people in the line about why they placed themselves at that particular place. It was very powerful. She explained how anger works in the brain and in our bodies and then talked about how we can manage our anger through self-regulation."*

Ruth also provided mentoring to the Poupou hapori who are running the local support group. Her suggested format is:

- Open - what does everyone have tonight? (Ask for an outline, not too much detail)
- Summarise and make connections between them
- Consider: what from this philosophy of Parenting with Nonviolence can help?

She also offered troubleshooting advice:

- If you are stuck, ask the group: *"Let's think about that collectively..."*
- If you are running out of time, acknowledge: *"There's never enough time..."*
- If someone is in the Dominant Paradigm:
"So, I'm going to interrupt you, to remind everybody that's not the philosophy..."
"Let me just reiterate that this is the paradigm shift..."
"It's very easy for us to fall back on... It takes a little more work to do this differently"

Due to COVID-19, Ruth was unable to return for the rest of 2020, but continued to provide support to the Poutiria te Aroha team throughout the year via video-conferencing.

Programme Development in 2020:

Designing a whānau-to-whānau approach to parent education

With Poutiria te Aroha now well established as a programme with training formats, runsheets and accompanying resources, thought is now turning to how the work can continue beyond the involvement of the current staff. During 2019, the question was asked “What’s required to get in place over the next two years, for Poutiria te Aroha to continue having an enduring effect?” The answer that came was: “Now we need to make it accessible – with a simple, ‘barefoot’ model – a package someone with a basic training can pick up and run with a group of people in their own neighbourhood.”

In Māori, the initiative founded in Poutiria te Aroha has been named Matua Rautia, while the English programme drawn from Parenting with Nonviolence is called Neighbour to Neighbour.

The team began the design for both in 2019 and continued through 2020, working first on the session outlines and then on the detail of runsheets, workbooks, and handouts to complete the package. The guiding principles are that the learning should be ‘simple, practical and profound’. The work in 2021 will be to train the Hosts for Neighbour to Neighbour and Poupou papakāinga for Matua Rautia, and to trial the delivery packages with groups of whānau.

The intention is not to separate Parenting with Nonviolence and Poutiria te Aroha – as they each inform the other. There is also an acknowledgement of how history has impacted on whānau Māori, and the desire for Pākehā to develop a consciousness of what has happened to Maori community. Social justice lies at the heart of the philosophy of Parenting with Nonviolence, and the intention is that participants of both Neighbour to Neighbour and Matua Rautia will be part of building that movement.

Te Ara o Mauriora and Matua Rautia

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

In 2020, funding was received for the programme and detailed design work was carried out, with a three-day planning time dedicated to this purpose. People were invited from communities to be trained firstly in the kaupapa of Poutiria te Aroha. In 2021, the training for Matua Rautia will be conducted, and the first trial of the programme will occur.

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

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

Ao Māori - Māori are healthy people with beautiful child-rearing tikanga

- Tuakiri and child-centred culture; history of nonviolence
- All parents intend to be kind and want to be smart when raising their tamariki
- Aligning intention with well-being ‘mauri’ in 4 Kura Kaupapa Māori communities

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

- Parenting is a vector for change; children bring us face-to-face with that opportunity
- Provide a programme that is creative and flexible within the known strengths of whānau
- Effective self-help tools using the reo at home to create and embed new parenting patterns and whānau relationships based in aroha

Whanaungatanga - Māori are wired for collective healing engagement

- It takes a village - Kura Kaupapa Māori communities are connected through care for one another
- Kura Kaupapa Māori communities are people collaborating on a shared journey of change in a reo-Māori revitalisation ‘bubble’

Neighbour to Neighbour

The English-medium programme Neighbour to Neighbour (N2N) builds on the successful experience of whānau education classes in Parenting with Nonviolence that have been taught in Whaingaroa by trained Poupou hapori since 2012. The idea is now to create a whānau-friendly programme that can be picked up by some of those who have completed the parent education classes, and delivered to local families. The Hosts for N2N will receive two days’ training, to prepare for a 6-week series of classes for their ‘pod’ (4-6 parents gathering in a home or community venue). Hosts will have mentoring from the experienced Poupou hapori.

In 2020, intensive design work was done for this programme at a 3-day team retreat, with input from Ruth Beaglehole via Zoom. Ruth has been part of design and delivery of a pioneering Neighbour to Neighbour programme in Los Angeles.

Here in Aotearoa, the team discussed how as a social justice movement, Parenting with Nonviolence needs to consider how to bring the historical story of our nation into the awareness of those delivering programmes to families.

Here in Aotearoa, the team discussed how as a social justice movement, Parenting with Nonviolence needs to consider how to bring the historical story of our nation into the awareness of those delivering programmes to families. N2N Hosts need to learn about and recognise the forces that have shaped our community and still impact on whānau and individuals today. In saying this, the responsibility to know about and convey these impacts within neighbourhood parenting classes would require a depth of training that the ‘barefoot facilitators’ (N2N Hosts) are not going to receive. So, the decision was made to hold the ‘courageous decolonisation

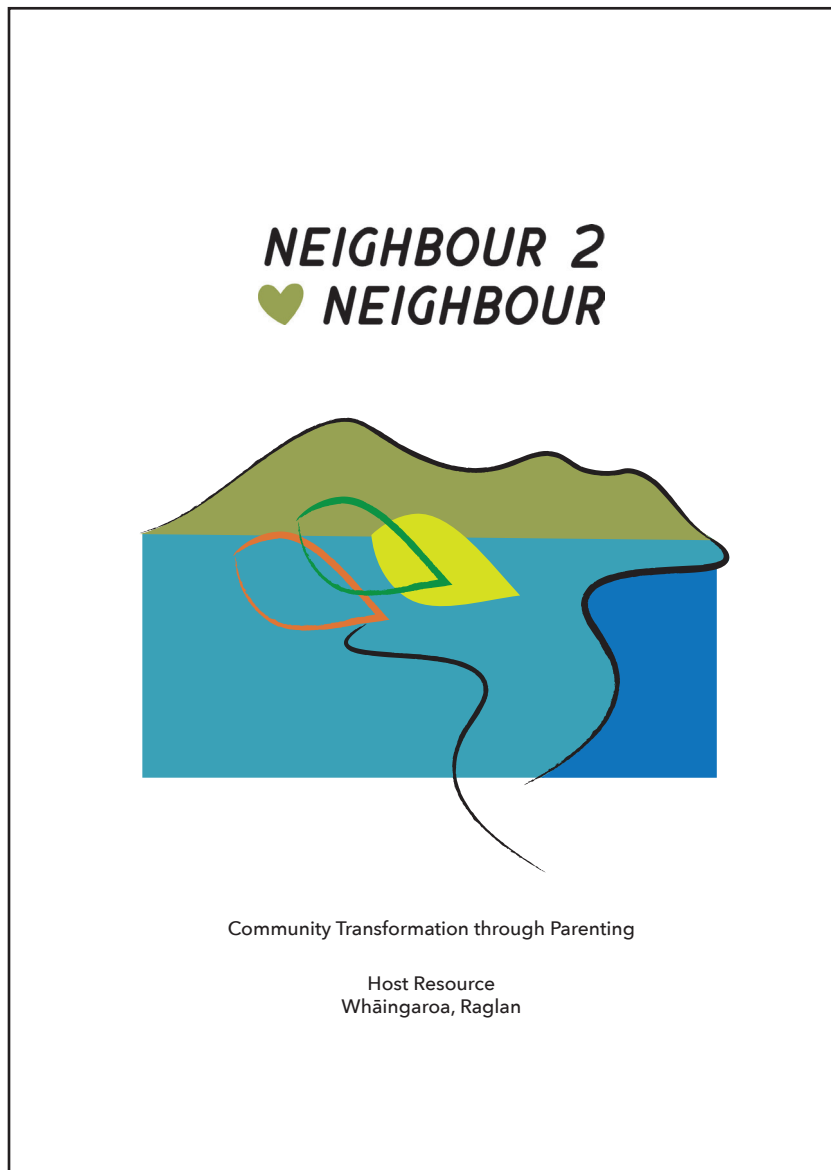
discourse’ as a project team, by running ‘Class 0’ before the 6-class series with all the whānau and Hosts together, as a day to introduce the tuakiri and

talk about the history of Whaingaroa for all the parents. Hosts and parents could then collectively take responsibility to loop back to the learning from this day in their discussions as a 'pod'.

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

The design work in 2020 resulted in run-sheets being prepared for the N2N Hosts, along with an initial concept for their 2-day training and the mentoring and support they will receive. This gave confidence to proceed with initial recruitment of potential Hosts.

Neighbour 2 Neighbour
coursebook front cover with logo.



Future direction

Strategic direction

The strategic directions previously laid down for the period 2016 – 2019 remain relevant:

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

Strategic intent for 2021 and beyond

To reach more whānau, the medium-term trajectory is to see Poutiria te Aroha established in several more communities, carried by local people familiar with their own contexts. This will require suitable people who understand the kaupapa with enough breadth and depth to maintain its integrity and deliver it effectively and confidently. The intention is to equip people trained through the reo-Māori wānanga with a delivery package, Matua Rautia, based on a whānau-to-whānau approach to sharing key elements of Poutiria te Aroha with local families. An English-medium initiative called Neighbour to Neighbour will also be trialled to bring the essential learnings of Parenting with Nonviolence into more homes, beginning in Whaingaroa. Both of these programmes will be piloted in 2021, by training Pou pou papakāinga for Matua Rautia, and Hosts for Neighbour to Neighbour. They will be equipped with a full kit of resources to support their delivery, and receive mentoring and guidance.

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

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



