



“Poupoua, tiritiria te aroha ki roto ki te whānau”

Towards the development of ‘Poutiria te Aroha’ – bringing a Nonviolent Parenting Training Programme into a New Zealand context

Year One Action Research Report

Te Mauri Tau Inc.

December 2011

He mihi aroha

E rere nei te mihi aroha ki te kōkā, ki a Kāterina Te Heikoko Mataira. E te kahurangi, e te ruanuku, e te toa maia ki te pakanga kia kore ai e ngaro te reo Māori, kei te tangi aroha tonu ki ngā mahi kua oti nei i a koe - ki ngā pukapuka i tuhia e koe, hei whakaoho i te wairua, hei wero i te hinengaro; ki ngā kaupapa i whakatūria i runga anō i te whakaaro Māori, i horahia e koe ki te motu whānui, ko Te Ataarangi tērā, ko Te Aho Matua o ngā Kura Kaupapa Māori tērā; ki āu mahi toi i noho hei taanga manawa mōu; tae noa ki tēnei ingoa nāu tonu i waiho mai mō tēnei kaupapa: Poutiria te Aroha, me to kii mai: 'Poupoua, tiritiria te aroha ki roto ki te whānau' - koia nei te roanga atu o te whakamārama mō tēnei mahi. E te Manukura, ahakoa kua ngaro atu koe i te tirohanga kanohi, ko āu tohutohu, ko āu akoranga ka noho hei whāinga mā mātou. E tau, e tau i roto i te aroha mutunga kore o Io Matua tonu.

As we look back on this year we mourn with sadness the passing of Dame Kāterina Te Heikoko Mataira. Amongst her many endeavours and achievements, she found time to lend support to this kaupapa. It was from her that we received the name for the project: Poutiria te Aroha - Poupoua, tiritiria te aroha ki roto ki te whānau. During our times of profound loss and learning we remain grateful for all of the opportunities that the journey has brought us. That we have been able to continue with the work of delivering the extensive programme of Nonviolent Parenting in our community, and the ongoing work of developing Poutiria te Aroha is a testament both to the people involved and to the kaupapa itself, and the transformative potential embedded in its philosophy and practice. We have been held by all of this work, and inspired by those who have gone before.

Acknowledgements

We wish to thank those organisations who provided financial support for this programme in 2011. Firstly, without the generous support of the JR McKenzie Trust, we could not have achieved the level of activity we did. We also received important contributions from Trust Waikato and the Spencer Family Foundation.

We acknowledge the incredible support and guidance from Ruth Beaglehole, Brian Joseph and the staff at the Echo Parenting and Education Center, as well as the wider whānau who supported the August visit.

We are grateful to the whānau of Poihaakena Marae who opened their whare for our intensive trainings. We also extend our thanks to all of the community organisations and educational institutions that have taken part and lent their support to the project.

Staff and whānau of Te Mauri Tau embraced this work and made space for it to grow as part of the organisation's kaupapa of holistic well-being and learning.

No reira tēnā tātou, tēnā tātou, tēnā tātou katoa.

A collaboration between:



Foreword

Poutiria te Aroha is the name given to a programme under development, which aims to promote nonviolent philosophy and practice within New Zealand homes and communities. The name was derived during discussion with the late Dame Kāterina Te Heikoko Mataira, who summarised the kaupapa as “Poupoua, tiritiria te aroha ki roto ki te whānau”, where “Poupoua, tiritiria” refers to the action of implanting and firmly embedding, “aroha” speaks of unconditional love, and “whānau” encompasses the family in its widest context.

Poutiria te Aroha builds on, and adapts, the pioneering work on Nonviolent Parenting developed by the Echo Parenting and Education Center[EPEC] in Los Angeles, (formerly the Centre for Nonviolent Parenting and Education), established by Ruth Beaglehole.

The experience of learning about this work prompted Te Mauri Tau to embark on a project to develop it for New Zealand contexts. A key aim was to explore the links between the nonviolent philosophy and practice and Te Ao Māori, and to build a programme based on this thinking that would be firmly anchored within tikanga Māori. The transition from the nonviolent parenting programme and create it in a new form, Poutiria te Aroha, is still underway.

A successful application to the JR McKenzie Trust resulted in funding being available for 2011 and 2012 to extend the learning journey and deepen our understanding of nonviolent parenting, with a view to creating Poutiria te Aroha.

This report captures the learning from the first year of the programme. A second report will be prepared at the end of 2012.

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Executive summary

This report documents the experience to date of developing a programme for nonviolent parenting suited to New Zealand whānau. Poutiria te Aroha is the name given to this programme, under development, to promote nonviolent philosophy and practice within New Zealand homes and communities. It builds on the work on nonviolent parenting developed by Ruth Beaglehole and others of the Echo Parenting and Education Center [EPEC] in Los Angeles.

In 2009 and 2010, Te Mauri Tau Inc, a kaupapa Māori community organisation based in Whāingaroa (Raglan) supported Ruth Beaglehole to deliver introductory courses in nonviolent parenting (NVP) in Raglan. A successful application to the JR McKenzie Trust and supporting contributions from Trust Waikato and the Spencer Family Foundation then made it possible to spend 2011 and 2012 developing and growing this kaupapa. This report covers the first year's activity, with another report due at the end of 2012.

This year has seen the progression from isolated annual training events towards an embedded community model with cultural anchoring in a kaupapa Māori framework. Key features of the activity in 2011 included:

- Intensive training
 - Bringing more people to introductory training
 - Deepening the exploration of key aspects through trainings focused on limit-setting and anger
- A parallel men's group process
- Mentoring and support
 - Follow-up calls made to all participants in intensive trainings
 - A regular support group opportunity and a whānau day
 - Observation and feedback, and follow-up sessions with kaiako at kura
 - Informal support and networking emerging in a community setting
- Reo Māori and cultural anchoring development
 - The start of developing reo resources for whānau involved in Poutiria te Aroha
 - Cultural anchoring work through study and wānanga
- Networking and research
 - Selected staff travelling to Los Angeles to observe and take part in training
 - Initial gathering of information on other programmes
 - Networking with local, and some regional and national organisations

This work has been progressed under the oversight of a Programme Development Team with a key role in planning and reflecting on progress. Information was gathered from participants and analysed to produce this action research report.

The findings suggest that the events attracted a range of people from within and beyond Whāingaroa. Māori participation was strong. The men's group offered a valuable alternative for men to participate and learn about the philosophy, in many cases creating greater alignment of couples' parenting approaches.

Whānau who have attended the events reported that they had gained new insights into a nonviolent parenting paradigm based on connection and empathy. Whānau welcomed this alternative to a dominant paradigm based on control and power over others. They also had greater understanding of children's development.

The training provided the opportunity for people to explore their own upbringing, and for some, to begin or continue their healing process from childhood trauma. This led them to more intentional decisions about the philosophy and practice they wished to follow in their own parenting and interactions with tamariki.

As a result of the new awareness, knowledge, skills and techniques gained, whānau feel that they have made significant changes in their parenting. This includes a greater emphasis on listening, identifying feelings and needs, and giving empathy. It also includes self-regulation techniques (awareness of triggers and ways to recognise and work with their own feelings) and self-care.

The greatest challenge in implementing the philosophy and practice was finding the time and energy, particularly when people felt tired or sick. Another challenge was when partners or whānau members had not attended the training and had not embraced the philosophy. Conversely, many whānau noted a strengthened sense of community, in knowing that others were also on this journey.

The new practices had created positive changes for families, households and also more widely in school, work and community settings. There is some anecdotal evidence that the use of these techniques has avoided some violent situations. Many whānau said that attending the intensive trainings had transformed their home lives. There were also expressions of new hope for their relationships.

While the nonviolent philosophy and practice has been actively embraced in Māori settings in Whāingaroa, in one case questions were raised about the fit of this kaupapa with tikanga Māori. Research suggests that the philosophy is well aligned with traditional child-rearing practice. Further work in exploring these connections is planned for the coming year.

Key areas for further development in 2012 include:

- Ongoing research and networking with other organisations
- Offering further opportunities for training locally
- Introducing the kaupapa more widely to others beyond Whāingaroa
- Reinforcing the learning through a structured support process that reviews key elements covered during the intensive trainings
- Further mentoring and support, including for kaiako and staff at Raglan Area School, and reinforcing the kaupapa with whānau and networks
- Exploring options for supporting the men's group
- Developing our local capacity to provide training and support
- Further development of our cultural anchoring and community change models, including deeper exploration of tikanga Māori, so as to embed the nonviolent philosophy and practice firmly into a local context
- Further development of Te Reo Māori resources and support.

Background to this report

The philosophy and practice of nonviolent parenting has been developed by the Echo Parenting and Education Center [EPEC] in Los Angeles, formerly the Centre for Nonviolent Parenting and Education, established by Ruth Beaglehole. Information about nonviolent parenting is available at www.echoparenting.org

In 2009 and 2010, Te Mauri Tau Inc, a kaupapa Māori community organisation based in Whāingaroa (Raglan) supported Ruth Beaglehole to deliver introductory courses in nonviolent parenting (NVP) in this community.

From this experience grew the idea of developing a programme that would be suited to New Zealand whānau. Poutiria te Aroha is the name given to this programme, under development, to promote nonviolent philosophy and practice within New Zealand homes and communities.

A successful application to the JR McKenzie Trust has made it possible to spend 2011 and 2012 developing and growing this kaupapa. It was decided to take an action research approach to document changes arising from the project, and to feed the learning back into ongoing programme development. This report documents this experience for the first year of the programme (2011), which will inform ongoing work in 2012. A further report will then be produced.

Research questions

Several questions guided this research project to inform and evaluate the work done in 2011 to train people in nonviolent parenting and move towards developing Poutiria te Aroha. Questions were devised by the Programme Development Team.

1. How is this work contributing to a more socially just and inclusive Aotearoa? (This question relates to the JR McKenzie Trust mission)
2. Do Māori have a sense of comfort and place to work with this kaupapa? (Is it holding whānau in a place where they see themselves in it and have ownership of it?)
 - E oho ana te ngākau?/ Is it awakening a consciousness?
 - Is it confirming a Māori values base?
3. Have we trained and supported people, whānau effectively to do this work?
 - Intensives
 - Rauemi/resources
 - Support/mentoring
4. To what extent have people taken it on/are they doing it (practice changes)?
5. What difference has it made to tamariki and whānau (outcomes)?

There was an additional question for the future (related to the community change model used by the “It Takes Community”/500 Blocks project in Los Angeles):

6. What difference does this project make to the six protective factors for communities? – (And are we trying to influence all six?)
 - Parental resilience
 - Social connection
 - Knowledge of child development
 - Concrete support in times of need
 - Emotional competence
 - Attachment

The first question relates directly to the mission of the JR McKenzie Trust, the principal funder of our work in 2011 and 2012. Questions 2-5 relate to the effect of the programme for the whānau involved, with a particular interest in Māori whānau and community. We also identified links with other community-based research underlying work in Los Angeles. The “It Takes Community” project incorporates nonviolent parenting into an overall community support model with coordinated social services, building a stronger fabric of community throughout an area of 500 city blocks. However, we decided that this broader scope of community change was beyond our scope for 2011, and would be more relevant to evaluate at a later point in the project.

Activity during 2011

Activity in this project occurred at two locations during 2011. Firstly a Te Mauri Tau member was sent on an observation and research trip to Los Angeles. Secondly, an intensive month of training was held in Whāingaroa, preceded by programme development work, and followed up with support activities.

The Los Angeles experience

From February to May 2011, Te Mauri Tau staff member Katarina W. Mataira, was based at the Echo Parenting and Education Center (EPEC) in Los Angeles for ten weeks. Her key focus was to see what would be possible for the nonviolent parenting work here in NZ communities and, in particular, for Māori communities.

During this time she participated in a number of programmes and observed extensively the other work conducted by the staff of EPEC in and throughout Los Angeles. A record of her activity is in Appendix 1.

This time period also offered the opening to explore with key staff from EPEC how the nonviolent philosophy linked to Te Ao Māori and a Māori worldview. This affirmed the potential for existing practices to be applied and adapted to create a practical programme that would reflect and integrate cultural norms for Maori.

A further opportunity was seeing how the programme and practice of nonviolent parenting is being embraced within a large-scale community change model (the ‘It Takes Community’ project). This initiative, located in central Los Angeles, had at its heart the desire for transformation through the building of whānau resiliency coupled with a comprehensive and integrated services approach.

The Whāingaroa experience

The experience in Whāingaroa included ongoing programme development work, support and mentoring for those already on the nonviolent parenting journey, a month of intensive activity in August, and further development, networking and follow-up activity during the rest of the year.

Programme development

A programme development team was convened to guide the project and consider an appropriate model for delivery into NZ communities. This group met several times during the year to plan, consider reports on activities, and reflect on change. Following the intensive month, meetings considered feedback from the intensives and continuation of work to further advance our thinking about the cultural

anchoring model invested in the community and kāinga/home-based support for parents and whānau.

Community support

While the research trip was occurring in Los Angeles, the nonviolent parenting support group continued to meet in Whāingaroa at Te Mauri Tau. This group of whānau had previously attended one or more of the two-day trainings offered by Ruth during her visits in 2009 and 2010. A number of activities were held for this network in 2011, including practising nonviolent parenting at a Whānau Day with an art activity based on clay creations. There was also a monthly support group meeting to practise techniques and offer mentoring and support. A scrapbook has been kept of these activities and is available for viewing.

On returning from Los Angeles, Katarina W. Mataira presented the experience of nonviolent parenting and ideas for Poutiria te Aroha at the first Whānau Ora Day in Whāingaroa hosted at Poihaakena Marae on 19th June. She also reported back to the whānau of Te Mauri Tau and to the nonviolent parenting (NVP) support group about the Los Angeles experiences.

Intensive training month

In August 2011, an intensive month of activities and events took place, supported by visiting experts Ruth Beaglehole and Brian Joseph of the Echo Parenting and Education Center.

The month began with a pōwhiri at Te Mauri Tau for the visiting whānau. A hui was held at the Raglan Community House to introduce the kaupapa. Personal invitations were extended in addition to community publicity, resulting in attendance of a range of organisations with key roles in our community.

A series of three two-day intensive trainings in nonviolent parenting were held:

1. Introduction to nonviolent parenting (Poihaakena marae)
2. Setting limits nonviolently (Te Mauri Tau)
3. Anger – master class (Poihaakena marae)





A parallel men's group process was held at the Whāingaroa Kōhanga Reo, involving two evening sessions with an all-day Sunday session in between.

In addition, during this month sessions were held with educational institutions in Raglan:

- The visiting experts were welcomed with a pōwhiri to the Māori immersion unit at the Kura-ā-Rohe o Whāingaroa (Raglan Area School), and Ruth had a guest spot at the whānau hui with whānau and staff. The kura teachers (two of whom had attended training courses in previous years) also opted for Ruth to attend school to mentor them. This involved observation of classroom practice and feedback
- Two planning sessions were held at Whāingaroa te Kōhanga Reo for kaiako and whānau, including a reflection on their behaviour management policy and practices to awhi tamariki/ support and embrace children, and to whakatau raruraru/ settle troubled situations
- An observation day and an introductory evening was held for parents of pre-schoolers at a kindergarten.

To progress the programme development, two days were spent in reflecting on the resonance of the nonviolent philosophy and practice with tikanga Māori and Māori world-views, and to begin the development of resources that will help whānau who are working in Te Reo Māori. Staff from Te Ataarangi and from the kura were involved in this process, along with whānau who attended the intensives and use Te Reo Māori with their tamariki. These Reo support sessions were focused on beginners, including production of a 'Time In' strategy for dealing with challenging situations while strengthening connection. A poster was made and later delivered to kōhanga staff and parents, on how to use emotional language tools to support children and staff at kōhanga. Parents also requested copies to take home; seventeen copies were reproduced and disseminated to whānau.

Towards the end of the month, reflection and programme development hui were held with Ruth's and Brian's input.

An open community celebration evening topped off the month's activities.

Follow-up

After the August intensive month of training and mentoring, there was a focus on follow-up and support.

Four to six weeks after the last course, attempts were made to contact everyone who attended an intensive workshop. These phone calls had a dual purpose:

1. To check in and offer support
2. To collect information on what difference the programme had made.

A series of eleven follow-up sessions occurred during the period September through December 2011, as follows:

- An open support group for community members (3 meetings)
 - Pairs practising deep listening and empathy
 - Celebration, regulation and self-empathy
 - Needs – six primary basic human needs
- A Reo Māori support stream exploring language and tikanga linked to the kaupapa of Poutiria te Aroha (5 wānanga). These looked at various aspects of tikanga and kawa and building an emotional vocabulary pool of 'feelings and needs' words, kiwaha/ idiom for Reo Māori contexts.
- Support sessions with the kura teachers from the immersion unit Te Rōpū Aroha ki te Reo (3 hui). These involved coaching and supporting staff in empathy practice, reflecting on classroom situations and ways of using nonviolent approaches to create greater understanding of causes for behaviour. During these sessions, the two kaiako who have attended training were joined by others (one female and then two male staff members) who were introduced to the kaupapa of nonviolent parenting and Poutiria te Aroha.

Follow-up also occurred with the senior leadership team (Principal and Deputy Principals) at Raglan Area School. We have been fortunate to have received confirmation from the Principal that his full staff of 34 will participate in a professional development day on nonviolent parenting in 2012.

A request was also received to use the nonviolent parenting framework to enhance a restorative practice session at the school. This involved attending a meeting of two staff members to enrich the restorative process through a greater depth of exploration of the feelings and needs of the two parties involved.

An offer was made, but not taken up, to work further with the whānau of the kōhanga. It was also hoped that the men's group would reconvene for support sessions, but nobody took up the role of convening this group. Some of the limitations expressed included deciding on a suitable venue, and accessing support to create a structure for the sessions.

An exciting development has been the unexpected opportunity to send another Te Mauri Tau staff member, Rosie Baysting, to Los Angeles for three months. The very generous offer was made by Ruth Beaglehole and her whānau to host her while she attends the Nonviolent Parenting Educator Training Certificate Programme. Support from the Spencer Family Foundation covered her travel.

Further development of the cultural anchoring model

Exploration of how to anchor the programme in an appropriate cultural model for NZ began in Los Angeles, and was further developed in Whāingaroa. The process included wānanga within the Programme Development Team, a focused investigation of colonisation and powerlessness, and a wānanga with staff of Te Ataarangi.

Wānanga i ngā Pou mō Poutiria te Aroha: Exploring cultural anchoring for the programme

Chris Winitana's book, *'Tōku Reo, Tōku Ohooho'*, was used as a starting point for this wānanga. This gave a model for the whānau strength base and supports an exploration of whānau as a pivotal empowering resource. From this, the wānanga explored the legacy of tāonga tuku iho which gives rise to our own parenting styles, both healthy and unhealthy. Rākau/cuisenaire rods were used to design a visual and kinetic activity to engage whānau in the relevance and strength of whānau connection.

Rangatiratanga - Being Ourselves: A social justice investigation

The book 'Power Under' was used to investigate the idea of understanding sources of violence as internalisation of powerlessness. The effects of repeated patterns of violence and the patterns of 'power over and power under' relationships were explored as a cause of trauma and a society predicated on fear. Questioning occurred as to what that might be about, how to get in touch with our own backstories, and then moving to what we want to choose as parents for our tamariki. This investigation linked back to the process followed in the men's group sessions, and new session structures were designed to allow a group to explore these themes.

Te Ataarangi Wānanga

This one-day wānanga was held with interested pouako from Te Ataarangi, and kuia Nganehu Turner. It encompassed the following:

- Whakatakoto kaupapa - Te Ao Taupēhitanga/the Dominant Paradigm and Poutiria te Aroha/ the Nonviolent Paradigm
- Te reo o te ngākau - pooling our language for feelings; *'mauritau'* - when needs are met, *'tē mauritau'* - when needs are not met
- Tikanga whakatipu tamariki – sharing childhood reflections, and group discussion on traditional Māori child-rearing

Networking and exploring other programmes

Wider community stakeholder and networking opportunities were pursued as they arose, including discussions with the following:

- Kirikiriroa Marae – Te Kōhao Health/Piki Te Ora
- Whānau Ora Ambassador for Waikato
- Mauriora
- Safe Man Safe Family
- Volunteers working with the Raglan Police.

Other parenting programmes and frameworks were also explored through reading:

- Te Kāhui Mana Ririki – report on traditional Māori childrearing models
- Government's Green Paper on Vulnerable Children

- Incredible Years & Positive Parenting Programme. These two programmes are currently being promoted and used in early childhood centres through Aotearoa, with professional development of staff, and active referral of parents seeking parenting guidance

We hope a comparative analysis of these programmes will give us a broader understanding of current cultural practices in this area as well as highlight points of difference for the Poutiria te Aroha development work. A cursory look at the programmes has revealed a similar philosophical base of an empathy-led practice. However, there does appear to be a 'qualification' for certain behaviours; i.e. behaviour is deserving of 'empathy' as long as it is manageable. Further investigation is needed to clearly understand such points of difference.

A plan was developed, and further support received from JR McKenzie Trust, for future networking and discussion opportunities between other groups doing similar work.

Research methods

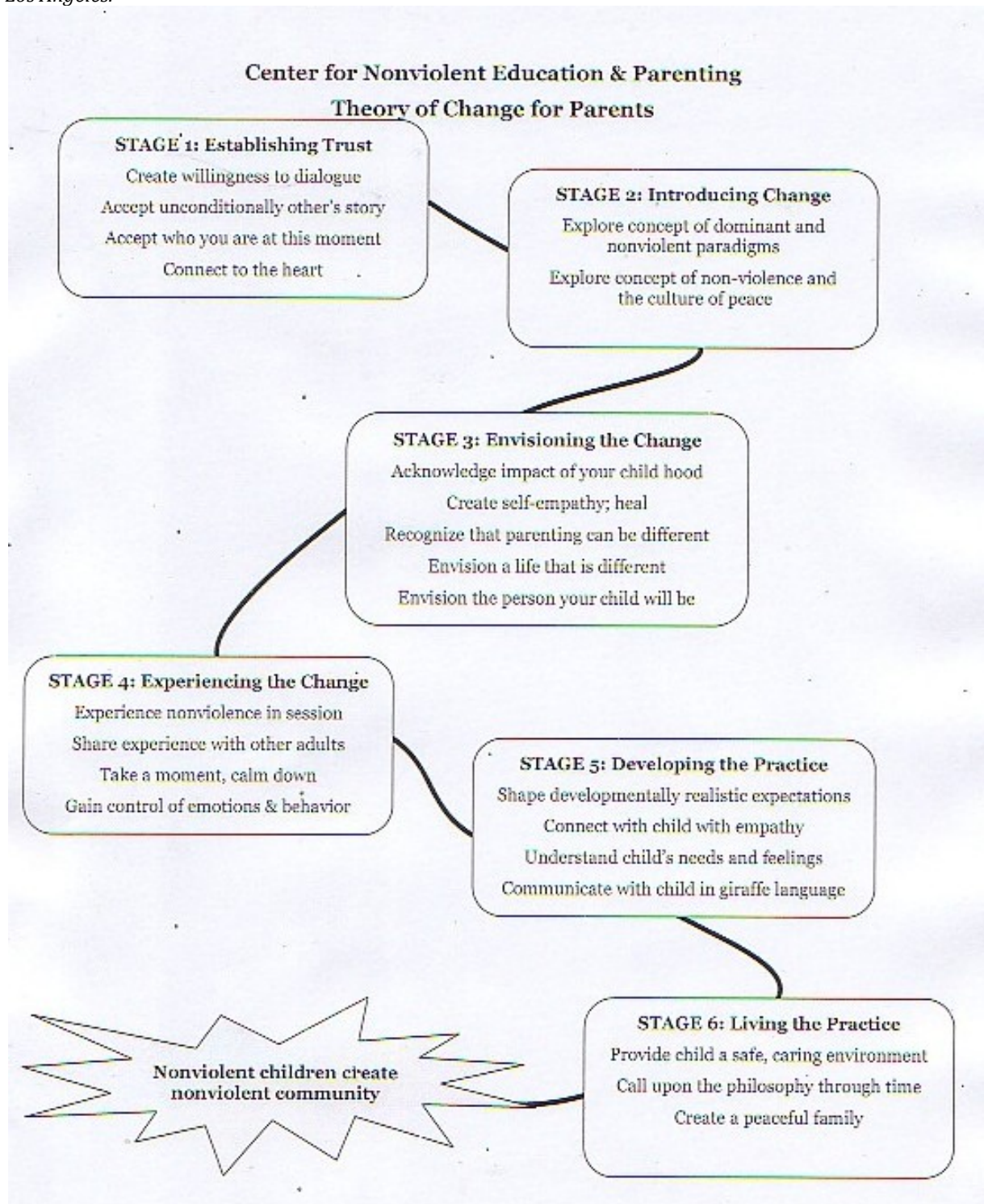
An action research approach was taken to evaluating this project. Action research attempts to simultaneously generate both change and learning. By seeking to effect change and at the same time to understand what happens, action research creates a cycle of action, followed by researching, which can then guide future action. In this project a Programme Development Team helped to plan and reflect on the process.

A list of activities was kept to document the learning events that unfolded during the year (described above). This included a journal kept by Katarina W. Mataira during her visit to Los Angeles, as well as participant lists from trainings and a diary record of events. Reflections on the emerging cultural anchoring model emerged from the diary notes and from wānanga reflections to progress the development of this model. The support group also kept a record of their sessions in a reflection scrapbook.

Further data for the research process were sourced from participants at trainings and wānanga. For intensive trainings and the men's group, this included background demographic data, reported in the section on 'Who was involved'.

Participants were also asked for their own reflections, contained within 'Before and After Stories' (see Appendix 2). At wānanga, participants were asked for feedback on what they had taken from the experience and the pathway forward.

Figure 1. Model of change for parents developed by the Center for Nonviolent Education & Parenting (now Echo Parenting Education Center). Source: Sadlon, 2006. Program Evaluation Report 2006. Center for Nonviolent Education & Parenting, Los Angeles.



Further data were obtained through the follow-up phone interviews with those who attended intensive training sessions. Following an action research approach, these phone calls served two purposes – to ascertain changes following the training sessions, and to find out how to continue to support people along the journey.

A team of three interviewers (Te Mauri Tau staff) made phone calls to contact all participants who had attended an intensive training (not including the men's group). Contact was attempted, and responses received from all but six of the 42 participants in intensives (two people responded to questions by email). This represented an 86% response rate. People who did not respond included several people who attended only one day of a course and others who did not live locally.

Phone call interviews were conducted following a question schedule (see Appendix 3). Handwritten notes were taken. All three interviewers had a level of fluency in Te Reo Māori, and two respondents chose to speak in Te Reo Māori while many more incorporated Māori words and phrases in their responses. We have chosen in this report not to translate these contributions from participants due to a risk of misinterpretation.

The data (from the Before and After Stories, wānanga feedback, support group scrapbook and phone interviews) were analysed by the interviewing team in two steps:

- Firstly responses were related to the stages in a change model used by the Echo Parenting and Education Center (EPEC) (see Figure 1).
- Secondly, after sorting data according to the stages of this model, themes were discerned within the data for each stage of the change process.

This created the framework for the section entitled 'What difference did the work make to participants?'

Who was involved

Eighteen people attended the open evening at the Community House to introduce the kaupapa. Through this and other networking, connections were made with the Māori Wardens, Corrections Department staff working locally, Raglan Area School, Raglan childcare centres and Playcentre, Raglan Community Board, Waikato District Council (Councillor), and the Raglan Community House Family Counsellor and a whānau support staff member working in Huntly through Waahi Pā.

Further afield, links were made with Te Ataarangi, Kirikiriroa Marae, Whānau Ora, Waahi Whānui Trust, Nonviolent Communication practitioners and trainers, schools and educational institutions.

Table 1 shows the numbers at each of the intensives and the men's group events.

Table 1. Numbers of attendees

Title	Numbers attending*
Introduction to nonviolent parenting	25 (3 people attended only for 1 day)
Setting limits nonviolently - scaffolding	19 (4 people attended only for 1 day)
Anger master class	21 (1 person attended only for 1 day)
Rōpū tāne – men’s group	20 (1 st Wed), 13 (Sunday), 9(2 nd Wed)
Co-parenting	6 pairs of co-parents (1 st night) 2 pairs of co-parents (2 nd night)
Total attending more than one intensive	42
Total number attending events (including men’s group)	51

*Excludes key Te Mauri Staff organising or observing for research or programme development

Table 2 shows that many people attended more than one of the events listed above.

Table 2. How many events people attended

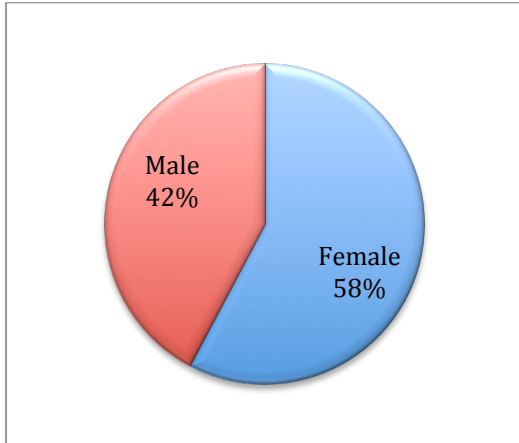
Number of events attended	Number of people who attended this many events
½ (attended one day of a 2-day event)	6
1 (attended one whole event)	19
1 ½	6
2	5
2 ½	3
3	7
3 ½	0
4	4
4 ½	1
5	0

This table indicates that half the people attended only one event and the other half attended multiple events. About a quarter (23%) attended three events or more. Some of those who attended only one intensive this year had already attended training offered by Ruth in previous years.

Demographic information was obtained by participants at the intensives and the men’s group by the use of background surveys. Results are shown below.

The gender of those attending all events (intensive trainings and the men’s group) is shown in Figure 2, indicating that women were more likely to attend than men.

Figure 2. Gender of attendees across all events



The gender picture across all events shown in Figure 2 is influenced by the men's group, which was obviously attended only by males. At all the intensive trainings, women made up two thirds or more of the attendees (see Figures 2a-c).

Figure 2a. Gender at introductory intensive

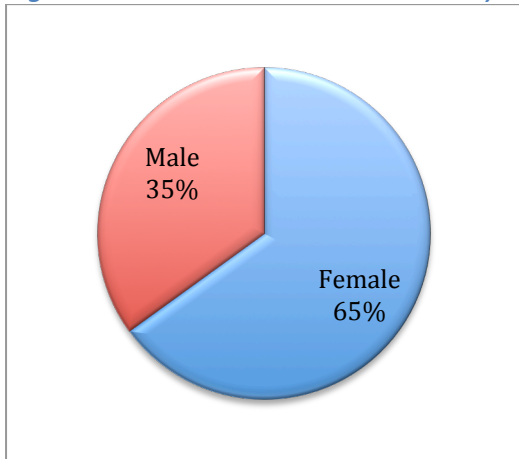


Figure 2b. Gender at limits intensive

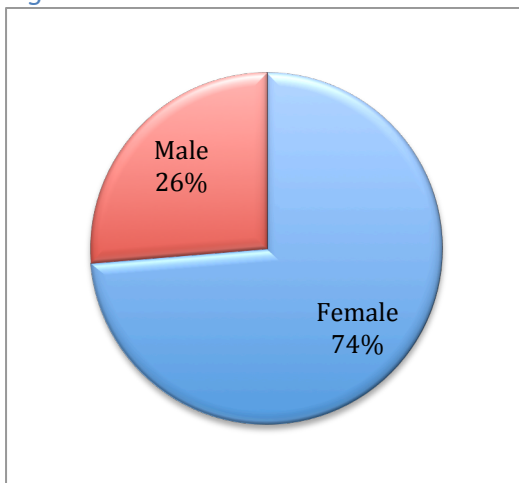
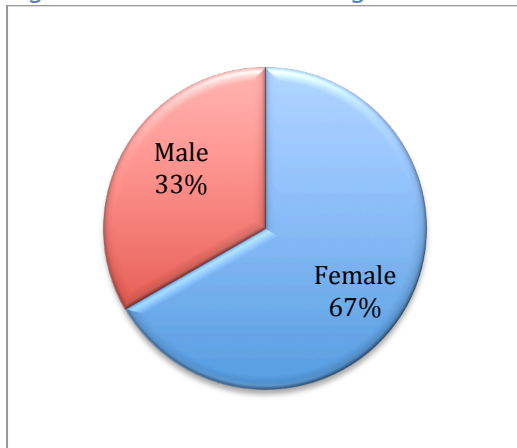
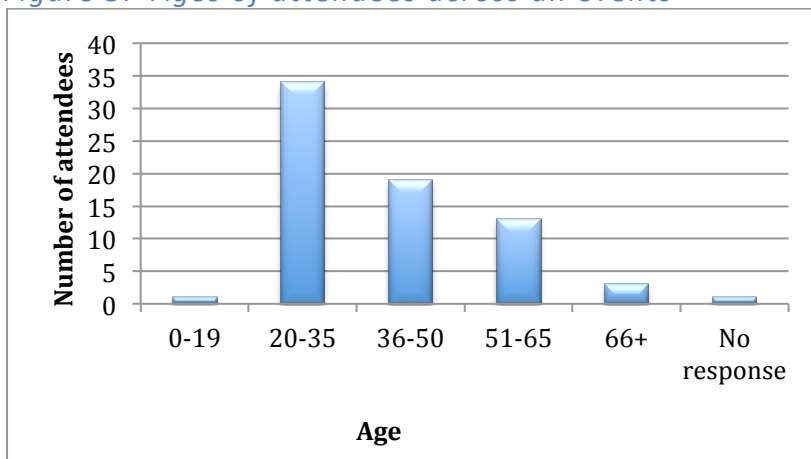


Figure 2c. Gender at anger intensive



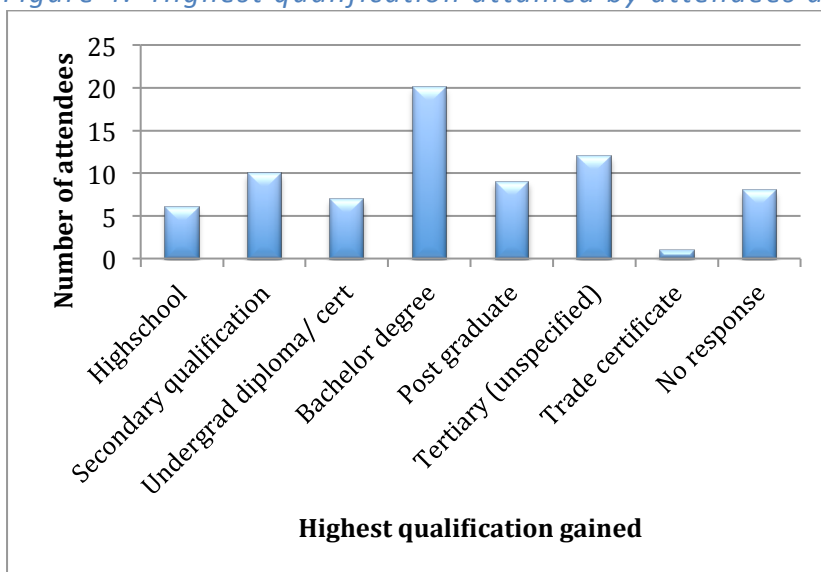
The age range of participants reflected the focus on parenting, with the greatest number of attendees falling within the 20-35 age bracket (Figure 3).

Figure 3. Ages of attendees across all events



Attendees had attained a relatively high education level (Figure 4).

Figure 4. Highest qualification attained by attendees across all events



This can be shown in another way by comparing the percentage of people with tertiary education vs only secondary (Figure 4a). A similar ratio applied in the men's group (Figure 4b).

Figure 4a. Secondary and tertiary education across all events

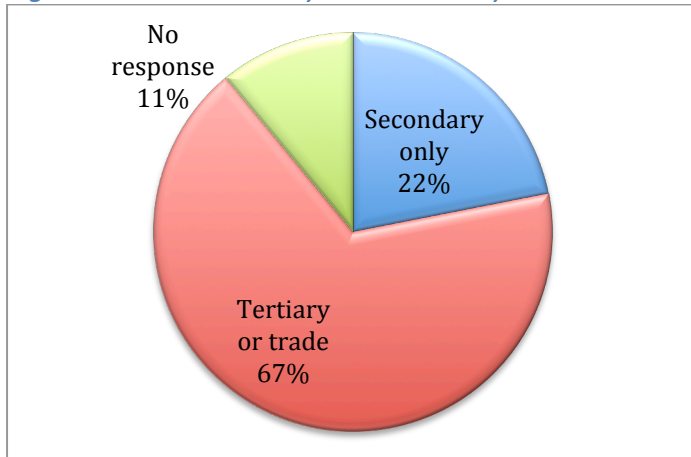
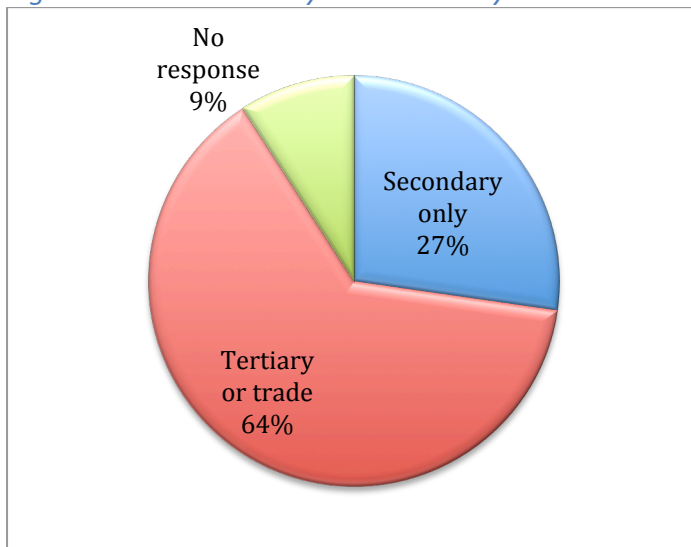
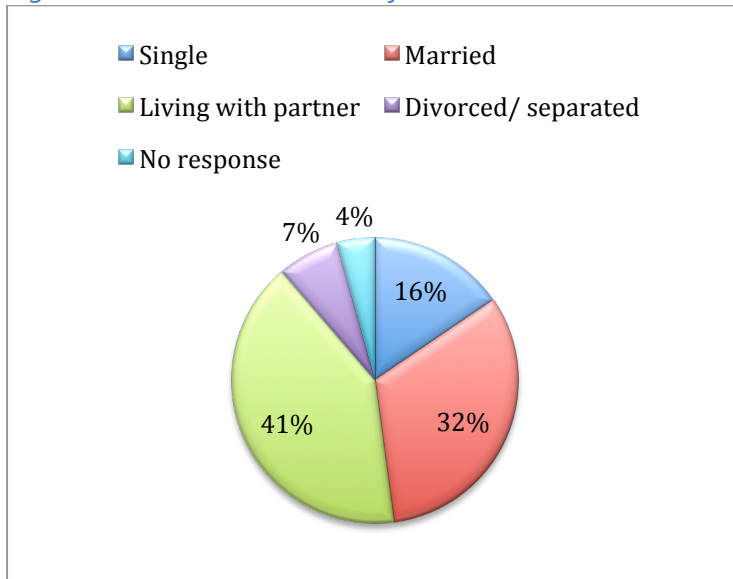


Figure 4b. Secondary and tertiary education in men's group



Most attendees (73%) were either married or living with a partner (Figure 5). Single, divorced and separated people made up 23% of the attendees at all events.

Figure 5. Marital status of attendees across all events



The most frequent number of adults in a household was two (ranging up to seven). There were few households with more than two children (Figures 6 and 7).

Figure 6. Number of adults in household of attendees across all events

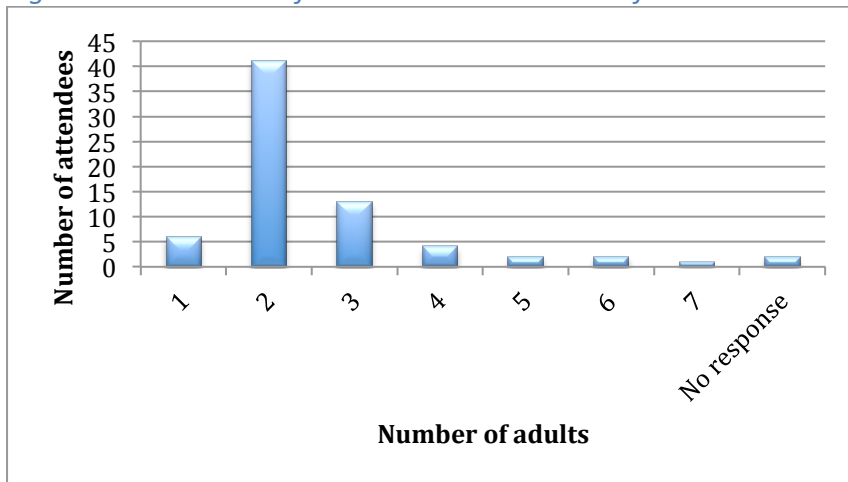
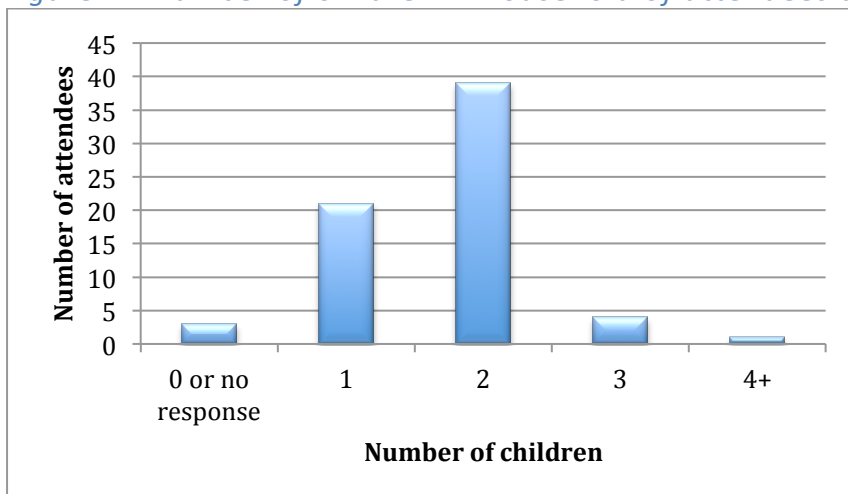


Figure 7. Number of children in household of attendees across all events



The total number of children in the households of those attending an event was 116. However, because some people attended multiple events and filled out a form more than once, this total includes some children counted more than once.

There was a significant proportion of Māori attendees across all events (Figure 8) and at the men’s group (Figure 8a). Across all events, the percentage of attendees stating their ethnicity as ‘Māori’ or ‘Māori and Pākehā’ was 52% (Table 3).

Table 3. Percentage of participants stating Māori or Māori/Pākehā ethnicity at events held in August

Introduction	Limits	Anger	Men’s group	Total
60	42	45	64	52

Figure 8. Ethnicity of attendees across all events

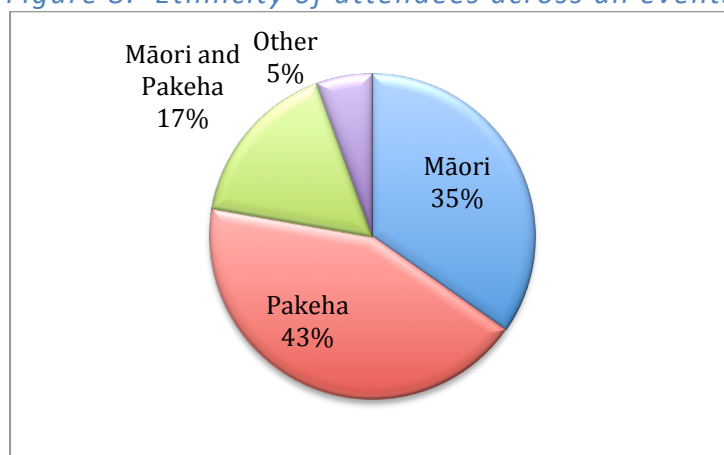
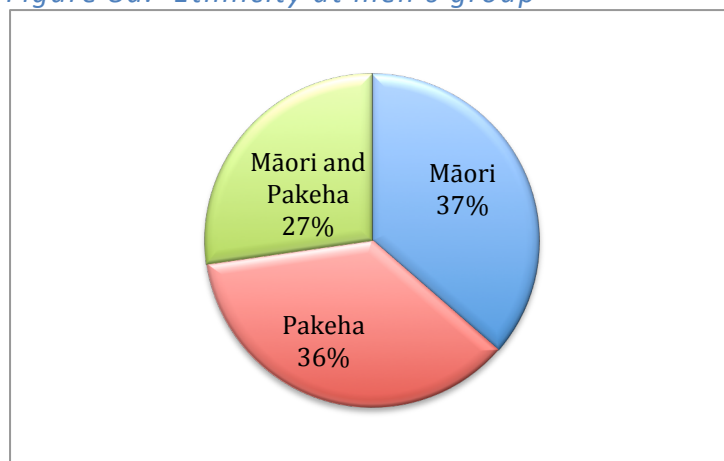
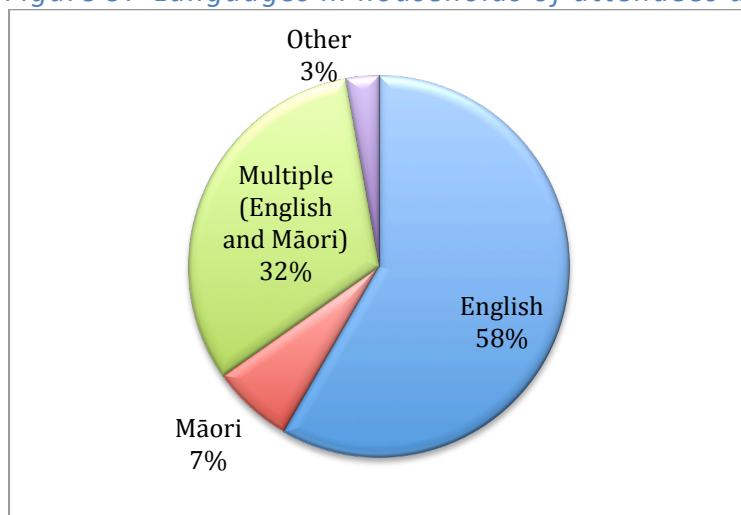


Figure 8a. Ethnicity at men’s group



There was also a significant proportion of households speaking Māori and English, although few households said they spoke Māori only (Figure 9).

Figure 9. Languages in households of attendees across all events



Across all events, the majority of people were employed (Figure 10). The intensives were attended by a number of women who were full-time mothers. Almost all the men at the men’s group were employed (Figure 10a).

Figure 10. Employment of attendees across all events

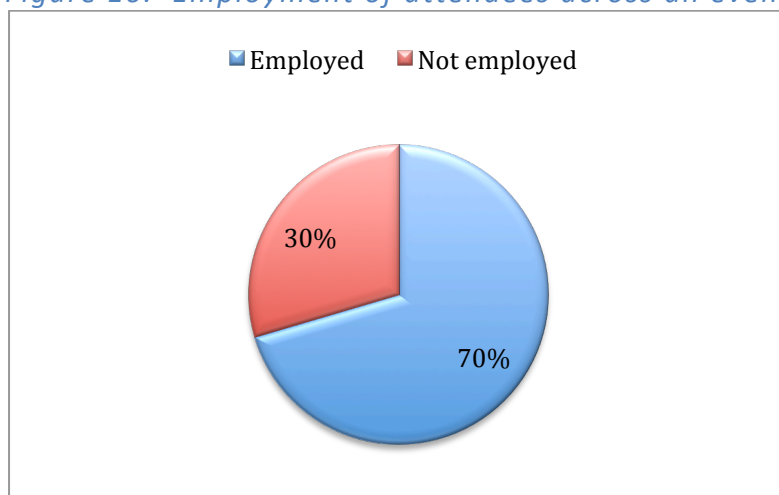
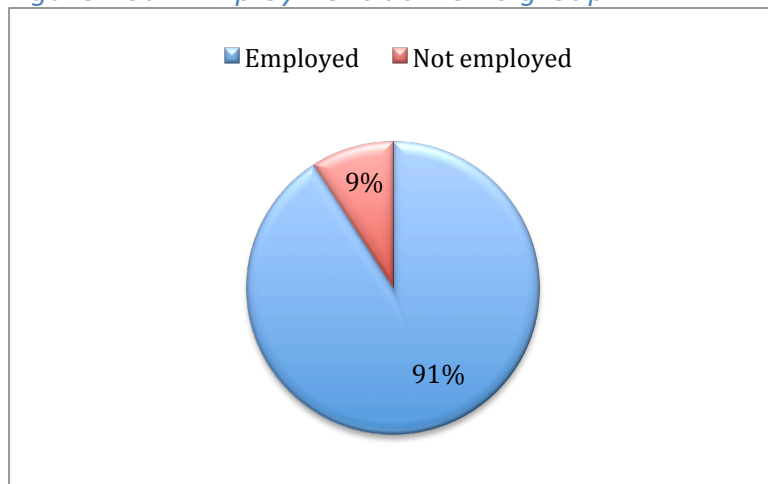
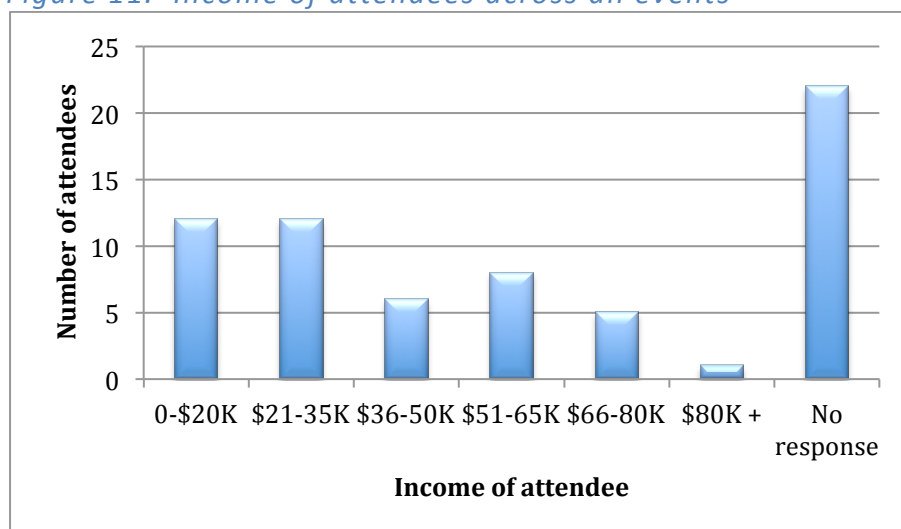


Figure 10a. Employment at men’s group



Many people did not specify their income (Figure 11). Of those that did, most fell within low- to middle-income brackets.

Figure 11. Income of attendees across all events



Results: What difference did the project make to participants?

This section reports on results from several sources: the interviews, feedback at wānanga, scrapbook records from the support group, and Before and After Stories created by participants at the intensive training sessions and the men’s groups. The results are presented according to the Change Model proposed by the Echo Parenting and Education Center (refer to Figure 1).

Stage 1. Establishing trust

The first step in the change model is ‘Establishing trust’.

This aspect was not a feature reported in the Before and After Stories created by participants.

Evidence from the telephone interviews about establishing trust centred on the themes of a concerted recruitment process, creating safe space and the training team.

The comments about recruitment were focused on the process of bringing men into the men’s group. It was noted that men might not naturally be drawn into a programme like this:

“It’s so hard for our men to do because they have so long been closed off from their own feelings”.

The approach used was kanohi ki te kanohi/ face to face, through networking by men with other men with whom they regularly associate. The principle force behind this was a Māori man, grounded in community networks including the kōhanga and kura whānau, who was well known and widely trusted.

The information in Table 1 shows a good attendance at the men's group, although the second and third sessions did have lower numbers than the first. There was a high proportion of Māori attendees at the men's group.

The creation of a safe space during the intensive workshops was noted by two respondents. The first of these commented that the kōhanga reo building was a safe environment for the men's group:

"The Kōhanga Reo was a good place. Not a spooky place."

The other comment about creating safe space also focused on the men's group:

"The setting – men, just men was good. The atmosphere was open and safe. They were welcoming, they were warm, the tone and pace of the speakers – it had a huge impact on the whole process. It was calm, steady and clear – that had a very calming effect. Blend of ages too. Men of different backgrounds... looking around the room, being guys, we take a look and say 'yep, I fit'."

The training duo of Ruth and Brian was seen to also open the door for men to participate, as well as creating an effective training dynamic.

"I am celebrating the wonderful opportunity of having both Ruth and Brian together. It was easier for Ruth. And Brian was here for men - developing a men's group may make it easier for women to be able to do this work..."

Stage 2. Introducing change

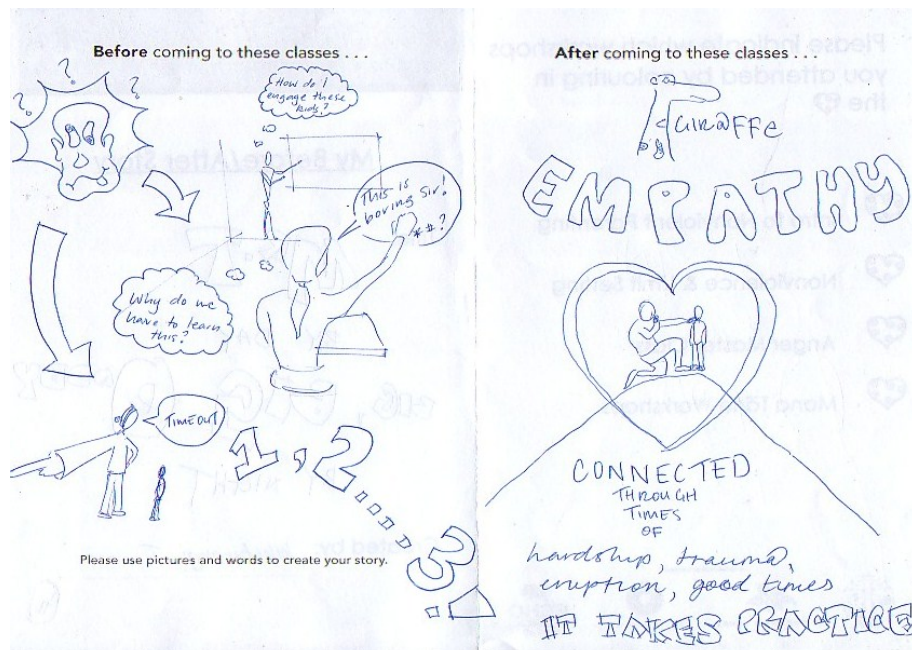
This second stage of the change model is about exploring the concept of dominant and nonviolent paradigms, introduced in the first intensive workshop. Subsequent workshops elaborated on this theme in relation to how we set limits, and how we deal with anger, under these two paradigms.

The Before and After Stories showed that participants had internalised the contrasting paradigms – the dominant paradigm characterised by the 'jackal', and the nonviolent paradigm represented by the 'giraffe' – the animal with the largest heart in proportion to its body size. The nonviolent paradigm adopts an empathy-led approach based on connection, and an attitude that is Curious, Open, Accepting and Loving (COAL). A critical tool in this process is 'OFNEEDS', where a situation is examined firstly with non-judgemental observation (O), then an exploration of feelings and needs (FN). This enables people to engage with empathy (EE). All of this process precedes developing solutions (DS), so that the strategies adopted take into account each person's feelings and aim to meet everyone's needs. Another critical piece of understanding is around child development and brain function. This learning was evident in the Before and After Stories from the introductory intensive.

Story title: Roasting the jackal with COAL

"I realise I was using my parents' and grandparents' ways of teaching and 'ENFORCING' discipline and respect. Respect with fear. I believed in positive teaching except that I was doing so with the wrong paradigm... using the 'jackal' which was so ingrained into my being. It is a breath of fresh air to see there is a better approach – the 'giraffe' ready to approach situations with children using COAL - the biggest thing I have learnt is empathy."

In another story this was shown pictorially:



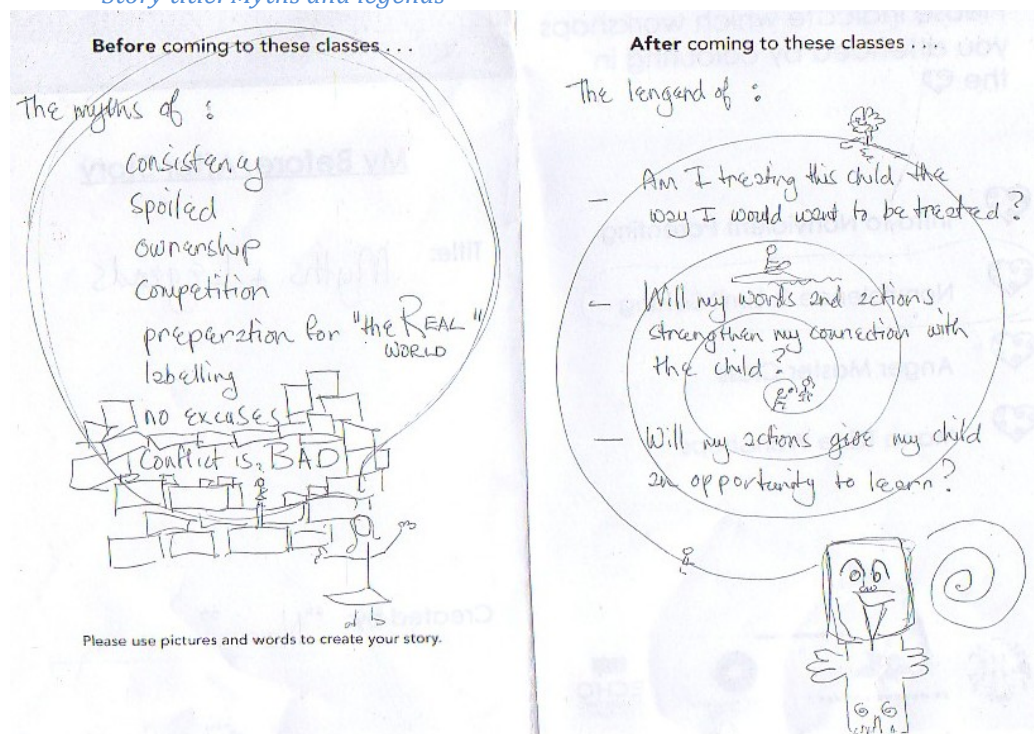
The two paradigms also featured in the stories from the workshop on limits.

"I have learnt the importance of not overcrowding children with all the rules that society places on children. I can really see how this can suffocate a child and cause them to rebel. I understand now the importance of flexibility within your limits, with regards to different situations".

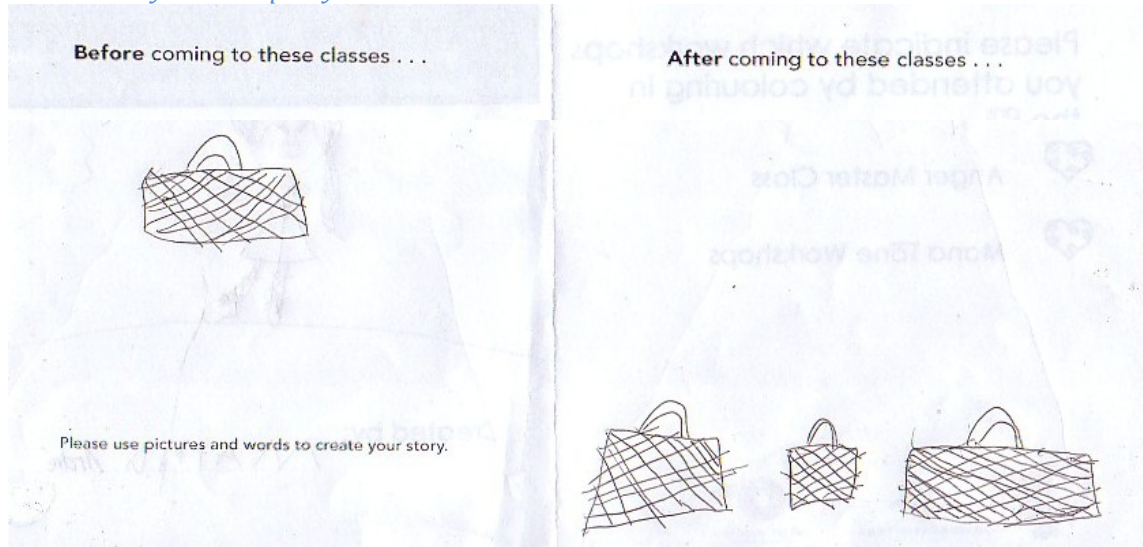
Story title: Creating Limits

"I had a lot of different concepts around limits. Ones that related more to the Dominant Paradigm Scenario. I am now beginning to understand how the creation of limits requires a very full understanding of what's going on around the issue first. Then that there is a whole process, 'OFNEEDS' that can be used to work towards a solution. Coming from a position of empathy being very important and maintaining and building the heart connection."

Story title: Myths and legends



Story title: Empathy

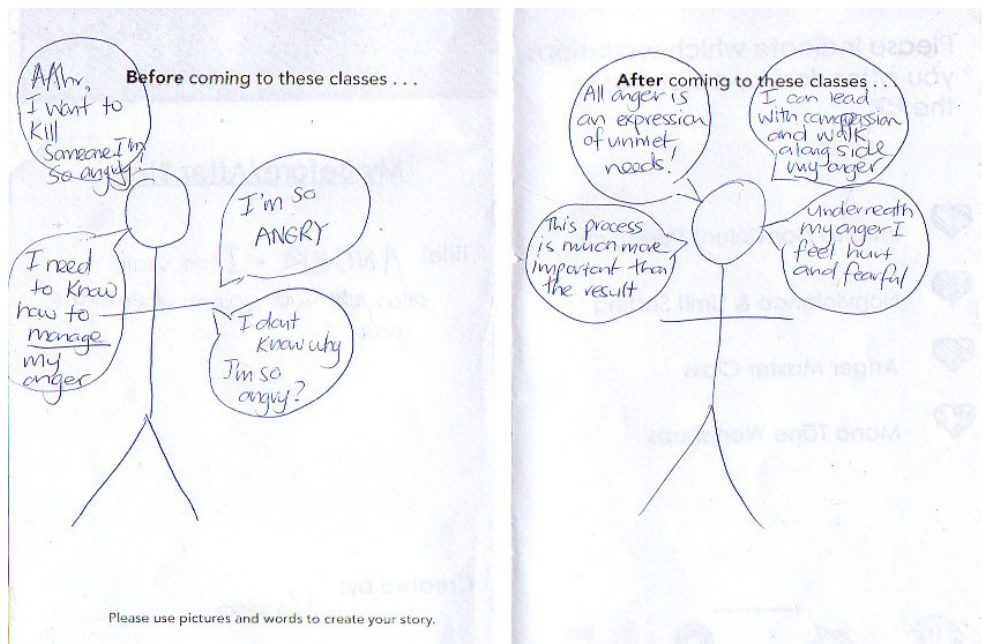


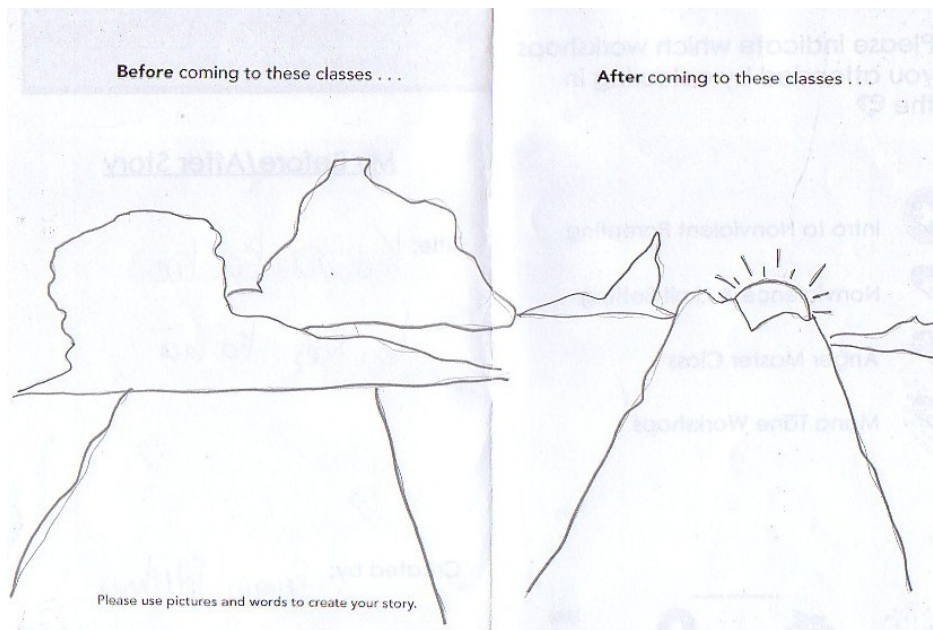
The intensive focused on anger allowed people to see this complex and often frightening emotion in a different way, through the lens of the nonviolent paradigm.

“BEFORE –Regarding anger I knew it was a daily common occurrence within the family and also part of child development but I didn’t know how to deal with it, with myself, partner or children.”

AFTER – Understanding that anger is an emotion that holds vital information to be able to connect to my children and family. This emotional intelligence language will aid in enhancing the relationship I have with my children and partner. I am not scared of anger now, I see it as a response to something I can deal through/with

*Love Love Love
Compassion Compassion Compassion
Empathy Empathy Empathy”*





The men's group included some men who were seeking clarity about the nonviolent paradigm that their partners had already adopted due to earlier training.

"I was slightly confused and conflicted as to what my partner was trying to achieve with her parenting technique, and was wanting knowledge to present a 'united front' to parenting... A little more light was shed on what the 'NVP' encompasses and what she is trying to achieve with the upbringing of our daughter."

Another man was interested in the meshing of the nonviolent paradigm and Māori world views.

"It was choice to begin putting NVP philosophy and strategies into a Māori context and understanding. Having pakeke and koroua present was essential to this. More please!"

In the follow-up interviews, people also commented on the two paradigms and basic underpinnings of the philosophy. This included observations on how the training was conducted, and some key reflections and understandings they had grasped. They also spoke about how they were taking the concepts and communicating them to others in their family and work situations.

Two people commented on the effective training techniques used.

"It was taught quite simply, quite easily understood. Apart from the heavy stuff – it was taught simply."

"What we did – a lot revolved around making lists. Then asking questions based on that – What do you want your child to be like? If you want your child to be like that then you have to model it."

Some people had attended intensives previously with Ruth, and commented on the benefit of having two people carrying the programme to consolidate the learning.

"I feel like I didn't really get it last year but this year I did. I found last year it was just too full on... Felt I was told what not to do – things got taken away – no punishment, no consequences, but what to do? This year was less intense, having Brian there was a different dynamic – was more structure. They were complementary – Ruth's passion and Brian's delivery. Felt like this year I got an answer, a strategy or tool I could use. It felt organised, balanced and structured."

Key understandings people had taken away included the following:

- Leading with empathy and compassion
- Using the OFNEEDS tool
- Treating children with respect
- Children's brains are not seated in logic and reason, but in emotion
- Emotional competency is a key skill-set to learn
- We can lift ourselves out of the 'ski tracks' we have laid down and take a new path
- There can be flexibility and freedom within limits
- Anger is normal and a compound emotion; anger results from unmet needs and children do not deliberately set out to make you angry
- We can understand the root causes of anger and triggers; we can take responsibility for our responses
- Dis-regulation occurs; we can use techniques for regulation and self-care

"Now I have a lot more flexibility in getting children to do things, within the limit thing. They have been pretty compliant, even though I am not using the consequences."

"I got reassurance that everything I'm experiencing is normal, I'm not mental – this is just unrefined. I'm allowed to be angry – it's a delusion that you shouldn't feel those big feelings. I was consoled by the fact that I'm normal. All the major emotions – frustration – it's OK, it's normal. It's the irrational response based on that emotion coming up... that the clue to unlocking it sits way back when I first experienced that frustration – the unpacking of triggers - that they are old – they're not things I've made up – they all have a whakapapa. They're part of my genetic disposition, or something I've seen, or something I was taught. I'm not responsible for it – I'm responsible for my responses."

"Violence is the refuge of the incompetent – we have to give people competency to speak their feelings."

Several people had reflected in the weeks after the training on the dominant paradigm of parenting and education, and its effects.

"I'm more aware of the little things that you say – 'big boys don't need dummies', 'if you hit people you end up with no friends'".

"I didn't realise some subtle things can strongly affect kids. Taking things off them – I didn't realise these sorts of things were abuse."

"I'm so relieved there's another way – so it's relieved a lot of pressure on me. The jackal way was hard for me – because of societal pressure, I did things that didn't feel right to me."

"What annoys me is when they get to college they get forced, get put down. It's teaching through fear and intimidation."

Several people commented that they still slip into the dominant paradigm, but at least now they have a consciousness that they have done so. They were committed to continuing the journey.

"The thing that stuck with me is that it is really hard work but it's rewarding – almost the most important kind of work there is."

One person said they had taken nothing from the training as it was all common sense.

A number of people who had attended the training were making efforts to bring their new understandings into their home and work contexts.

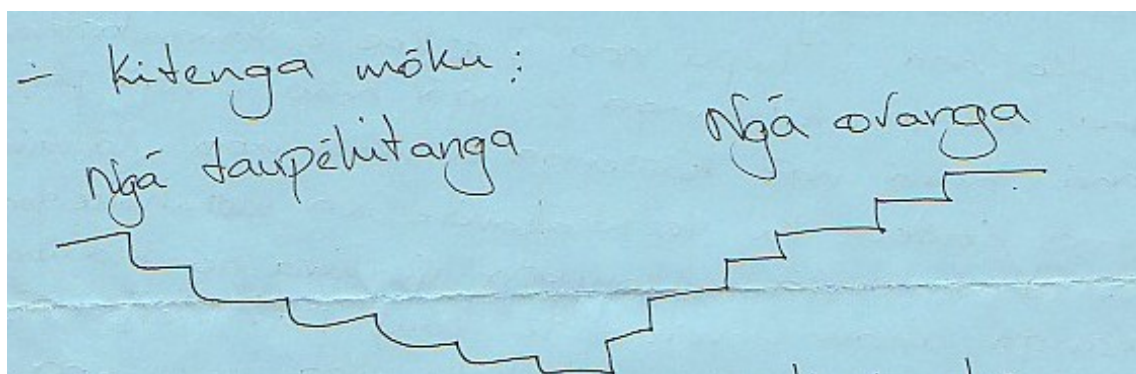
"I have been looking at Te Whāriki [Early Childhood Curriculum] and found the links. So I've been incorporating it into my mahi [as an early childhood worker] and shared it with co-workers".

"It is still the dominant paradigm at school. And I was raised in it. But it's been cool bringing it into school [as a teacher]"

"I've been doing it with my family. We spent a couple of hours one evening. I talked to them about some of the stuff we've done in the workshop. We talked about what pushes our buttons when we get angry (triggers) and changing the language we use when we communicate. My partner and two daughters received it really well."

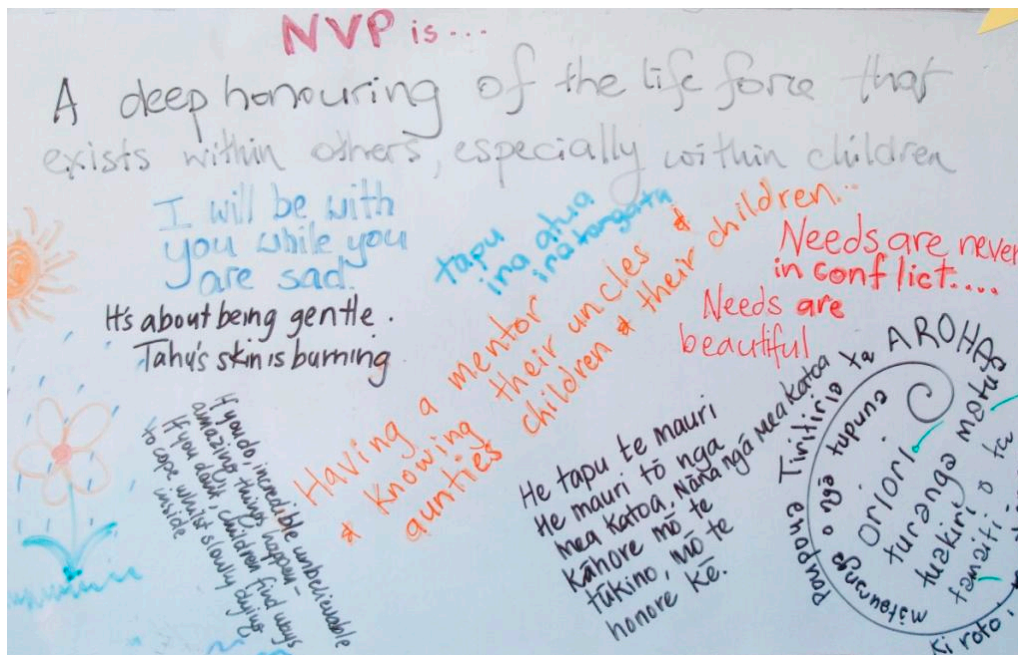
The wānanga with Te Ataarangi also created the opportunity to explore and compare the two paradigms – the dominant (Te Ao Pēhitanga) and the nonviolent (Poutiria te Aroha). This came through in participants' written reflections. Links were made with the concept of rangatiratanga.

"He ara rautaki hei āwhina i a au ki ngā wāhi katoa e haere ai ahau hei whakatipu tika i āku nei tamariki me āku nei mokopuna. Kua mārama kē ahau ki ngā tirohanga e rua, arā, ko tētahi tirohanga he tuku i te mana whakahaere i a koe ki tangata kē."



"Rangatiratanga - te taurira me ōna whāinga kua ngaro."

The support group also reflected on what the nonviolent paradigm meant to them. This can be seen in the picture created on a whiteboard at the first support group meeting.



Stage 3. Envisioning the change

This stage of the change model is about acknowledging the impact of your own childhood, creating self-empathy and healing, and recognising that parenting can be different. It also relates to envisioning the person your child will be.

At the end of the introductory workshop, the Before and After Stories showed that people had a new awareness of the legacy of their own upbringing and the impact of their current parenting styles.

"Having a knowledge and understanding of my upbringing. Knowing that things can change from one environment to another with a thought. Figure out stuff not only in myself but others too."

Story title: Echo, Echo, Echo, Echo

"BEFORE - ...I always thought that I was right in all I said and did. I never looked at another way of raising my children. My way or no way. I repeated myself most of the time until things got done.

AFTER – listening to all that has been said, realise big changes are needed and yes I need to learn to adjust and listen to my babies. A weight being lifted off my shoulders, because there are answers and ways to heal. I will strive to be a better person and to be the best I can."

For some there was relief at envisioning something different.

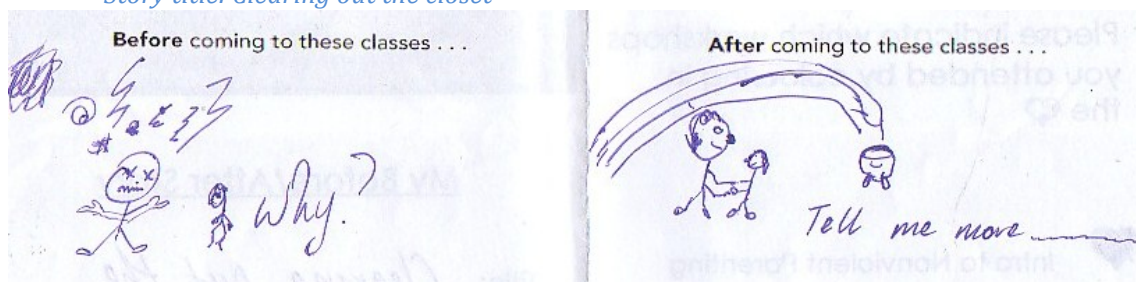
Story title: I was there, now I am here

"BEFORE - I felt that parenting was difficult sometimes and that I didn't have the skill to deal with conflict effectively. And that a lot of the 'parenting books' went against what I felt inside regarding raising children. I knew I didn't have all the skills I needed to help and nourish my children.

AFTER – I feel relieved! There is another way!! Phew! I feel liberated as I do not have to continue down old pathways. This workshop has provided me with very effective ways of communicating with my children and people around me. It has taught me about connection, what a wonderful thing."

People looked forward to how they wanted to effect a change.

Story title: Clearing out the closet



Story title: A new narrative for parenting

“BEFORE:

*Solving problems for me
Was like climbing a tree
Suddenly I'd be at the top
The branches I'd say
That I passed on the way
Were just a blur
There was no time to stop*

AFTER:

*So now from now on
With this new journey I'm gone
More slowly to the top of my tree
To give me some time
Touch base for a while
And connect with the child that's in me”.*

Story title: Ōku whakaaro i mua, ōku whakaaro nāianeī

“BEFORE - ...I went into a [whānau] hui with feelings of anger, frustration, hurt and consequently the whānau meeting did not go as well as it could. After the meeting, I was not feeling very good about the way things went, and looking for ways to conduct myself so that I was not being defensive, very short with other members of the whānau.

AFTER – I have a better understanding of what my needs are and what my daughter's needs were when she blew up at me... My golly gosh. Mēna ka whakamārama i ngā kare-ā-roto. E hika mā te mahi nui...”

Similarly, at the Limits workshop, there was a reflection on a different way of reacting.

Story title: Growing awareness

“BEFORE – I was more-or-less parenting by default. I wanted to empathise with my daughter but often disconnected when I got stressed and didn't have the 'right' language tools to communicate with her and stay connected.

AFTER – I feel like I have more resources to stay connected and communicate empathetically. I feel like I have addressed some childhood triggers. I feel more able to set limits that can be flexible.”

At the anger workshop, people identified patterns they had inherited and articulated the changes they wanted to make.

“BEFORE – Supporting the best way I can (my family). Not an easy thing for me to cope with – the everyday living. Not being able to express my feeling. Keeping it inside of me (my stomach). The pain I have.

AFTER – Able to express my feeling to others. Knowing my need as a father to share with my children and their needs. How to express my anger and how it affected me as an adult and way of changing and express it. Identifying family legacies. Did they want me? Did my Mum and Dad’s work schedule, depression or sickness interrupt care for me? Who loved me? How did Mum and Dad show or express their love? I now have a lot of family support doing this course. Many thanks.”

Story title: Dominant mother, power over...

“BEFORE – In the realm of handing down parenting strategies from one generation to another I used the dominant paradigm as my primary means of childrearing. This has had an effect on my relationships within my family and my community. I was seen as an over-stressed strict parent. The dominant paradigm using consequences, yelling, shame, blame and accusations was used more than often.

AFTER – My direction for parenting is open to a new path with consideration of needs and feelings of both children and my partner. The way to use power is to connect, dialogue have ‘power with’ to teach the values of our family, using open communication and empathy. There is a (I) need to explore setting limits non-violently more deeply and more concentrated...”

The process followed in the men’s group included a range of reflection on their past experiences and on stereotyping and how that affected them as men. One exercise was creating an empathy book regarding an incident in their own upbringing and the empathetic response they would have liked to have received from a father.

“I didn’t take as much knowledge of practice [from the men’s group] as much as the first 2 days of NVP [introductory intensive]... Still was enjoyable. It just didn’t resonate with me, the things we talked about. Although the thing I did take away was diving into my past and finding some old experiences of trauma that were still affecting my life... was good to see them in a light, which came about writing the [empathy] book.”

Story title: Fathering

“BEFORE – I had not taken much time to reflect on my own upbringing, particularly the role my father played.

AFTER – I have formulated tools to deal with situations that will help my children learn from their experience, feel supported and safe through this. I have released my own issues (homophobic etc) so I will not model/impose these upon my son in particular.”

The process opened the way to envision different ways of responding.

“I always thought removing myself was a good way to deal with anger. Now I see it’s a dead end – I will seek other strategies to connect.”

Story title: My journey as a man in relationship

“BEFORE – I would have been more confrontational in relationships and try to evaluate the situation.

AFTER – A better understanding about the kind, connected approach to conflict. Willing to try for a better way and a better outcome...”

The phone interviews revealed that people had continued in the weeks following the training to reflect on their own childhood and what it meant for their parenting. They were envisaging a change and recognising their critical role as parents in creating the shift.

“Realising that parents are teachers is huge! Taking a look at my own upbringing has been a catalyst to reassess my parenting.”

“I realise the power of enabling people to reconnect with their childhood...”

“I am feeling lucky and privileged to have this practice in my life, especially for our daughter, to create a different space around her growing up.”

“It made me wonder, what am I suppressing? I grew up with parents bickering all the time, I had no place to express myself emotionally. It made me independent, I developed an iron will. But I want to express my needs more. I intend to do this when my partner is strapped in a car on a long journey.”

People envisioned change for themselves, their children, their mokopuna, and for all children.

“The anger thing – the unmet need – you need to look at it, reassure your inner child. The anger in me – I can fix it myself.”

“Treating others as you’d like to be treated... How can I get a connection here, with all kids, not just my own.”

“I want to step back and listen, use my ears, I’ve got a lot of work to do – I’m going to slow down.”

“Ko ngā kōrero a Ruth mō ngā kare [ā-roto], i te tika. Ko ērā ngā mahi i mahia e au ki aku tamariki, ko tērā te kitenga tuatahi. He mokopuna āku, me te mea nei, kia pai kē ake taku tiaki i a rātou. Kia kawē hoki aua mahi, hei painga mō ngā mokopuna, mō te whānau katoa.”

Participants at the wānanga with Te Ataarangi also reflected on their own childhood, what they had internalised from that, and the vision of another way forward.

“Kua kite ahau he ingoa mō te āhua o taku tipuranga (dominant). Ahakoa he pēhitanga o roto he nui tonu aku akoranga. Nāianeī kua puta te hiahia kia kaha kē atu i tērā atu huarahi te (nonviolent) kia noho tūwhera te ngākau mō ake.”

“Heoi, he uaua te pupuri i tō ake mana whakahaere i te wā o tō tamarikitanga. Kāre ōu kōwhiringa mai tō whānautanga mai ā pakeke noa. Ka pakeke noa, kua tangata whenua kē aua āhuatanga i ako noa, i hopu noa i a koe e tamariki tonu ana. Inā tō kitehanga i ngā kino i ngā pai rānei, koirā ngā kawenga ā mate noa. Nā reira tēnā koutou, ki te whakarite wā motuhake tonu hei whakaaturia te kaupapa hirahira nei kia whai oranga ahau i roto i te kaupapa. Mōku anō te painga, mō ōku uri heke noa, heke noa. He rautaki whai oranga – pakeke – tamariki – mokopuna.

Whakamihi, whakanui tangata.

He tauira o te rangatiratanga, o te mana tangata.

He oranga kupu, oranga ngākau mo te tangata taupēhi, me te tangata whiwhi i te kino.

He oranga rautaki whanonga mō te tāne, mō te wahine, mō te tamariki, whānau, hapū.”

Stage 4. Experiencing the change

The stage of experiencing the change relates to the knowing that comes about through experiencing nonviolence during an intensive. This may emerge through self-reflection and personal growth, through sharing experiences with others on the course, by practising techniques, or by being part of a process of healing.

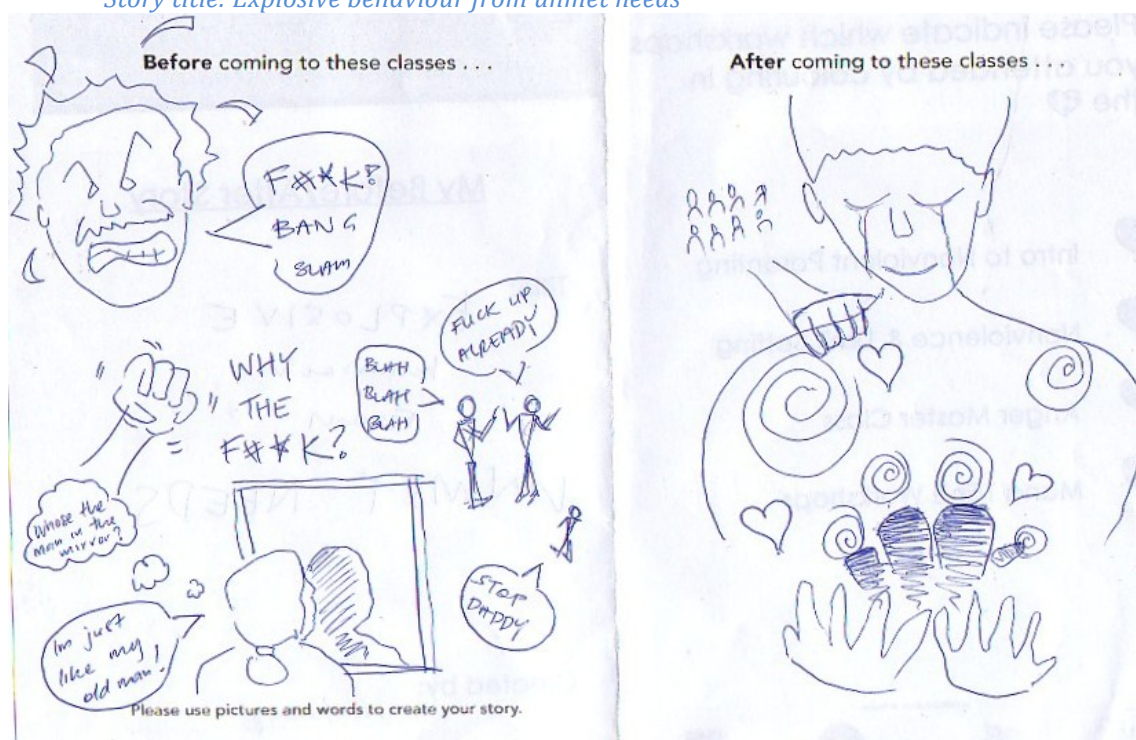
A few of the Before and After Stories picked up on the experiential aspects of the workshops. One aspect that was noted was the opportunity to act out scenarios in the workshop on limits.

"With new skills and an assortment of angles of approach discussed, acted out, I feel empowered to readdress these situations/ways to keep our family's limits positively embraced by all."

"I was able to vocalise NVP language in the practice session – it made the theory and thoughts real."

One person who had shared a childhood experience of parental anger and violence during the workshop on anger reflected this in their Before and After Story.

Story title: Explosive behaviour from unmet needs



One story from the men's group process also picked up on the experience within the group.

"BEFORE – I see the value in sharing experiences as there are many tāonga that everyone carries that may benefit others. I thought it would be good to have a space for fathers to kanohi.

AFTER – I know it would be good to have a space for fathers to kanohi."

In the interviews, some people continued to reflect on the beneficial experiences they had had during the intensives.

"It helped to share stuff."

"Through all the workshops I was amazed by the courage and openness and I felt the strength to share at the end... I experienced openness and being able to talk about myself."

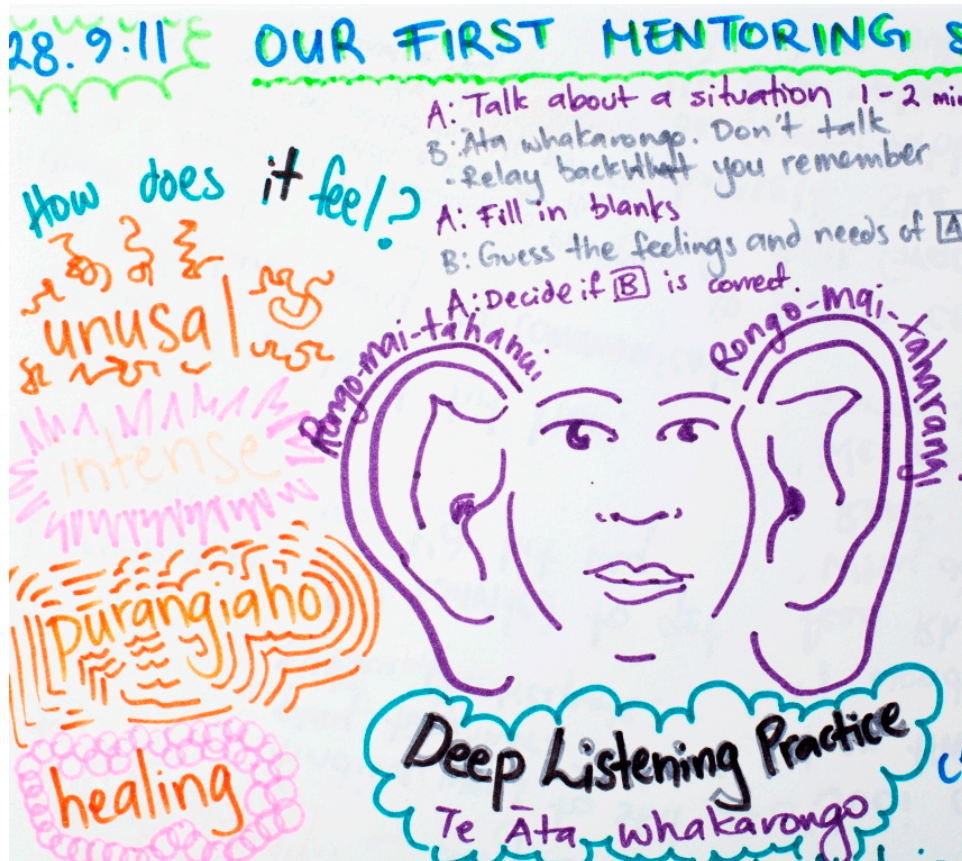
"I've also learnt, sometimes you don't need to talk, you can just hold people's stories."

"The group holding 'the child' – being experienced in that moment of reflection..."

"We were inspired. It was an awesome experience. Straight after the course the interactions between my partner and child were great."

"It feels like the whole practice has sunken in a little deeper. It was good to go over examples, to get into the back story – that is a new learning. And the practice of deep listening."

The support group also practised deep listening and experienced its powerful effects, as documented in this page of their scrapbook.



The intensive courses had begun a process of self-reflection that continued to bear fruit for people afterwards.

"I have found the knowledge that was shared by Ruth and Brian resonated with me personally and has engendered a self-reflective process which has helped me grow personally."

"I think I'm happier. I learnt heaps about myself. Why I do some of the stuff I do."

Similarly, one person at the wānanga with Te Ataarangi noted their own self-reflection process:

"Kua titiro ahau ki ahau anō."

Coming together for an intensive experience also created a bond with others and a space to come together.

"The course was a coming-together of like-minded people – I see them now and we talk about it... it broke down the barriers."

"I celebrate the space that the men's group gave [my partner]... a tāne-oriented approach."

Stage 5. Developing the practice

This stage is when skills and understandings are applied to interactions within the whānau and community. This includes holding developmentally realistic expectations of children and the use of nonviolent communication and empathy techniques to create connection.

The Before and After Stories showed that people were leaving the introductory intensive training with the intention of applying what they had gained to develop their own nonviolent practice.

"I have learnt about the mental development of children and what is to be expected more, instead of me being frustrated if she doesn't meet my expectations of her understanding."

I have learnt that all behaviour is needs-based and in order to understand the behaviour you need to look at what need is not being met. Now when I deal with a situation I hope to follow through the processes and steps.

I have learnt to show my child empathy and to also develop my own emotional vocabulary in order to help my children to develop their own."

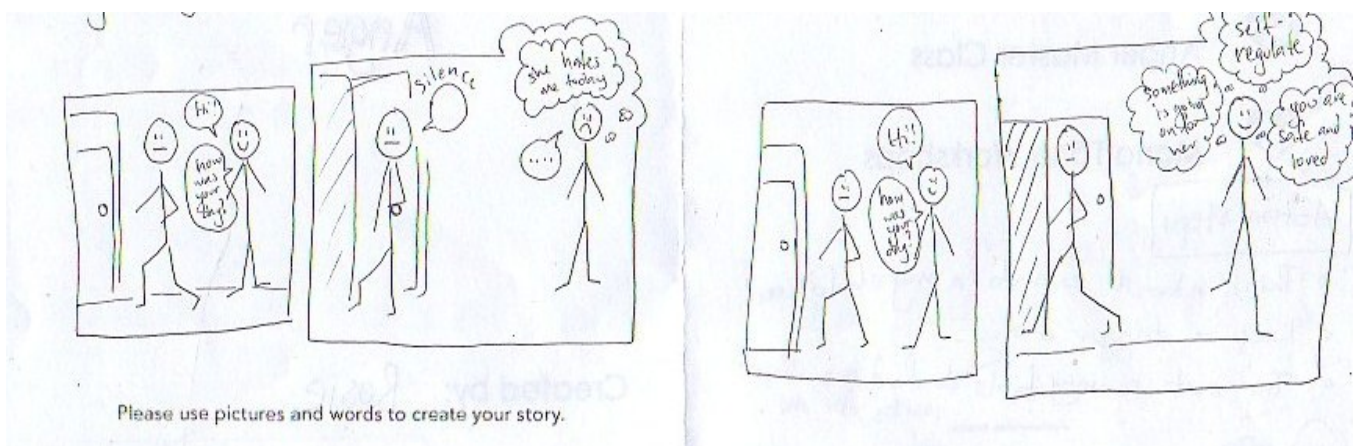
People could see the relevance of the learning for older as well as younger children.

Story Title: Reconnection

"BEFORE – I would become very frustrated and angry at my 13-year old. I felt like nothing got resolved and so I would feel resentment at the way he 'made me' feel. I also felt terrible that I couldn't seem to communicate with him effectively and therefore that our relationship was suffering.

AFTER – It has helped give me the vocab to understand and resolve my frustration at what I deemed his lack of understanding and respect. Instead now, I can start to empathise with where he is coming from and thereby start to reconnect with him again. With this new emotional intelligence I feel I will be able to repair our bond and once again have a positive impact on his 'future person' by hopefully imparting this self-awareness and empathy."

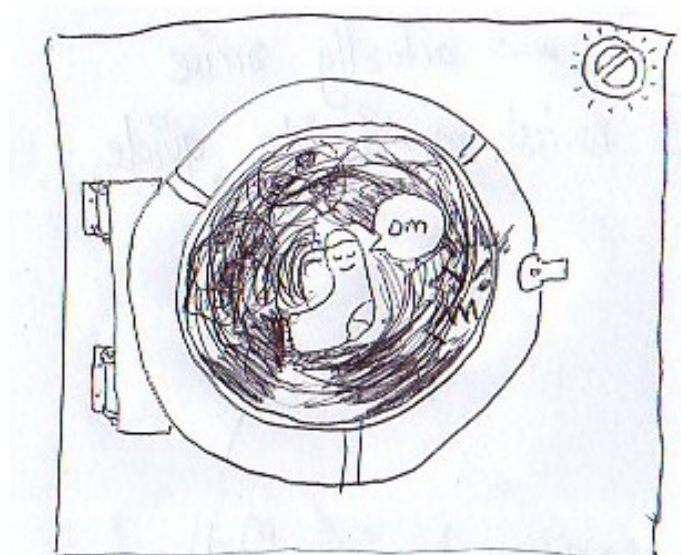
Some of the practice people intended to develop was their own internal processes.



Story title:

*"I followed all the external signs
& they all led me Here.
But I won't actually arrive
Till I nourish my inside guide.*

*I wanted to find pathways, techniques and practices that helped me to become still,
conscious, aware and purposeful – similar to that one sock in the clothes drier that
manages to stay still and centred while everything else spins out around it."*



One person with former training in Nonviolent Communication (NVC) added further understandings from this training, with its focus on parenting. There was also a sense of now being part of a community.

Story title: Towards my heart of lightness

"BEFORE

A foundation in NVC

Beginning to work with observations – feelings – needs – requests

Slightly isolated

Heart not entirely shining with light

AFTER

A much better/deeper/more informed understanding of child development/brain development.

Feeling happy, having the OFNEEDS tool as an enhancement to my foundations

Sense of community/support

Heart opened up more so

Action Steps

Work with my whānau

Work in men's groups

Carry on in NVC learning – human and brain development

Implement into classroom – emotional literacy/vocab"

Another experienced practitioner in Nonviolent Communication who attended only the anger workshop said that nothing had changed, because they had already been integrating those skills and understandings into their life.

The Before and After Stories from the workshop on limits showed that people had gained new understandings and skills from which to develop their practice.

Story title: Nonviolence and limit-setting

“BEFORE – Setting limits had been where the conflict was in the household, setting limits and implementing them, ‘sticking’ to them, the child’s reaction to these limits...

AFTER – Knowledge about child development around limits was really helpful. Having an awareness of this when implementing limits is much more constructive. Information round practical skills such as a feeling basket or making books – excellent, informative. Have learnt a deeper, clearer more constructive and creative way of dealing with/or implementing limits, which incorporates the child and the parent.”

Story title: Connection parenting

“BEFORE –

Needed practice with OFNEEDS tool and language. Was unsure of the meaning of LIMITS but knew it would be useful in the home.

AFTER –

I have new language to use when setting/holding limits with an emphasis on keeping a CONNECTION alive between parent and child

I see the need/importance of seeing the situation in the child’s eyes

Better understand how to create a story book with an example

Had some practice in developing solutions

On same page as partner in understanding of NVP philosophy

Need more practice with language and OFNEEDS”

The information and skill set they had developed led people to set new intentions for their practice in this area.

Story title: The Myths of a Dominant Paradigm: Disconnection

“BEFORE - Limits were the gate posts, there was no negotiations or flexibility to the limits, needs or feelings were not discussed if any transgression happened.

AFTER – Lifelong connection if: continual connection.

I will treat the child as I expect to be treated.

I will consider the development level.

I will ask myself if my words or actions strengthen my connection to the child.

I will question/consider my actions as having to be a positive learning opportunity with consideration to the learning or quality I hope the child will develop over a process that will take time.”

Story title: Remembering to be with my child

“Ensuring connection with my child.

Support for,

Listening intently to,

Being with,

Taking the time,

Holding the child,

Deepening the relationship.

Resolutions, limits, etc will come out of this and not before/or without this.

Aim for relationship first.”

Story title: Aku whakaaro

"BEFORE –

I believed in consequences. I believed that for every misbehaving moment that my children had to have a consequence, time out, grounded, no rugby, TV...

I had questions around disciplining my son

I thought that I needed to work on my relationship with only one child.

I knew the importance of modelling but...

Kia mau ki te aroha!!

AFTER –

I now believe that I need to work with my children around emotional literacy, limits and empathy

I am going to work on OFNEEDS and also the 3 questions for limits

We need to work together as a whānau unit, how we communicate, spend time, share time together

... not necessarily modelling well

Kia mau tonu ki te aroha!!

People were ready with new dialogue already prepared for the situations they knew they would encounter.

Story title: Brushing our Teeth before Bed

Before coming to these classes . . .

"Please come & brush your teeth"

"I'm waiting"

"If you dont come now we want have time to read a story"

"1, 2, 3"

"OK no story tonight"

Maybe we can have a story tomorrow

"If you come & brush your teeth when I ask you!"

Please use pictures and words to create your story.

After coming to these classes . . .

"In 5 minutes we are going to go and brush your teeth, ready for bed and then we can have some stories."

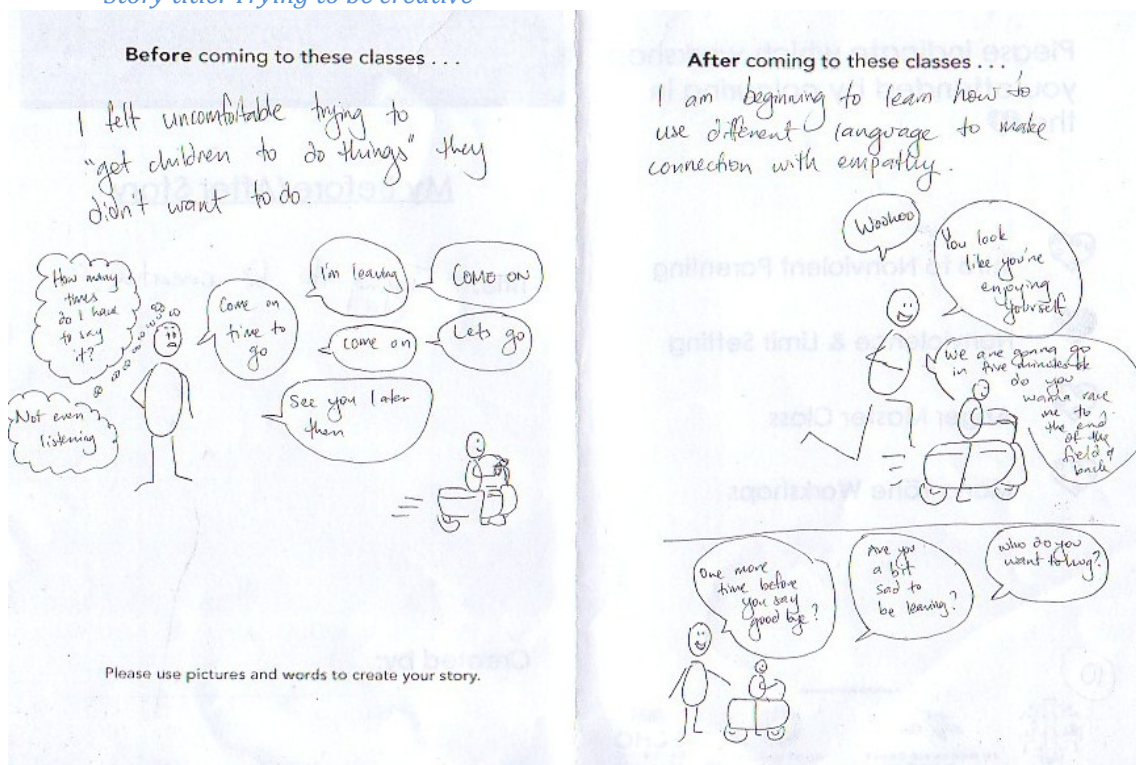
"Ok its time to go & brush our teeth now."

"I heard that you dont want to, maybe you are feeling too tired now"

"Let Mummy help you and we can do it together"

"Then we can have some stories and some yummy cuddles & kisses before bed."

Story title: Trying to be creative



The anger workshop also helped people develop new understandings about dealing with this aspect of their emotional life. For some this was around greater awareness of their triggers and the sources of anger within them.

Story title: Coping with my Anger

"BEFORE – I had some awareness around my anger thru previous self-awareness group work. I had learned some safe ways to release my anger.

AFTER – I have hugely expanded my understanding around what triggers me and how I can access the needs and feelings that underlie my feelings of anger and frustration.

Also understanding the process of deregulation that is so important on my journey to living a healthy and happier life."

Story title: Understanding

"BEFORE – I didn't understand my anger. I was 'triggered' very quickly.

AFTER – I know now that searching the unmet needs list that I'm able to give a voice to that frustration. Now I can self-empathise and be more objective and it helps dissipate the frustration. I can understand where that anger is coming from and why I'm feeling like that and therefore begin to resolve it."

Again, people had developed new skills and strategies for anger based on their new understandings.

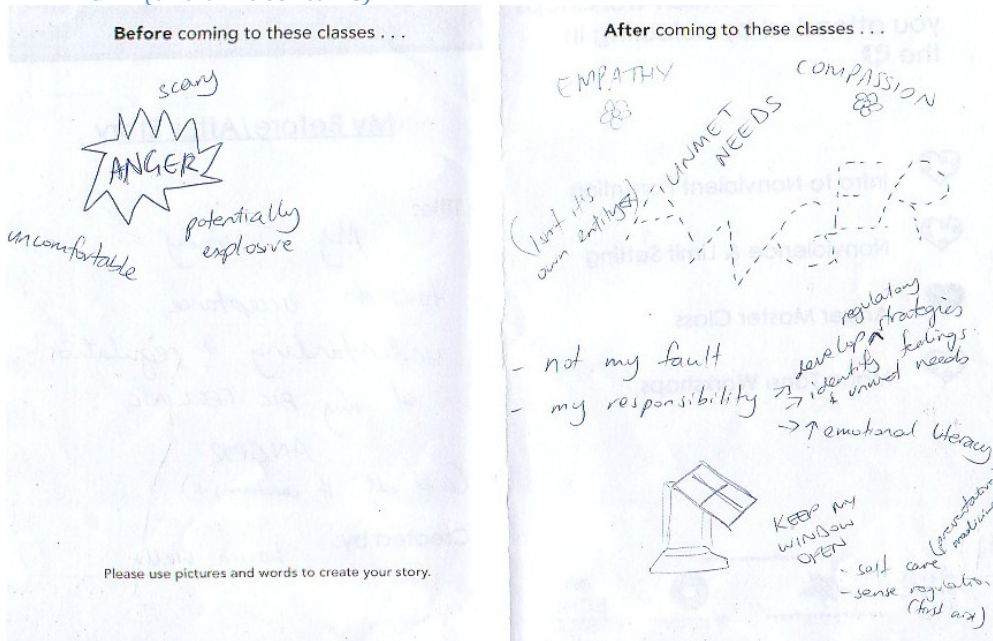
"BEFORE -

- Had lost my connection/relationship with my anger – afraid of it – ashamed of it
- A bit stuck – unsure how to deal with my own anger and my boys'
- Using quick strategies – blame, threats, rewards, punishment
- Had lost awareness of just how young my boys are – was taking the low road at times...

AFTER -

- Have embraced my rage as one of/some of my feelings – as a creative force
- Have tools – OFNEEDS, COAL, anger volcano, empathy books
- Reminded that ALL ANGER IS UNMET NEEDS..."

Story title: My Journey towards acceptance, understanding and regulation of my BIG FEELING ANGER (and all it contains)



Story title: My volcano!

Before coming to these classes ...

- Angry
- hide feelings
- Mistrust
- Bad coping skills



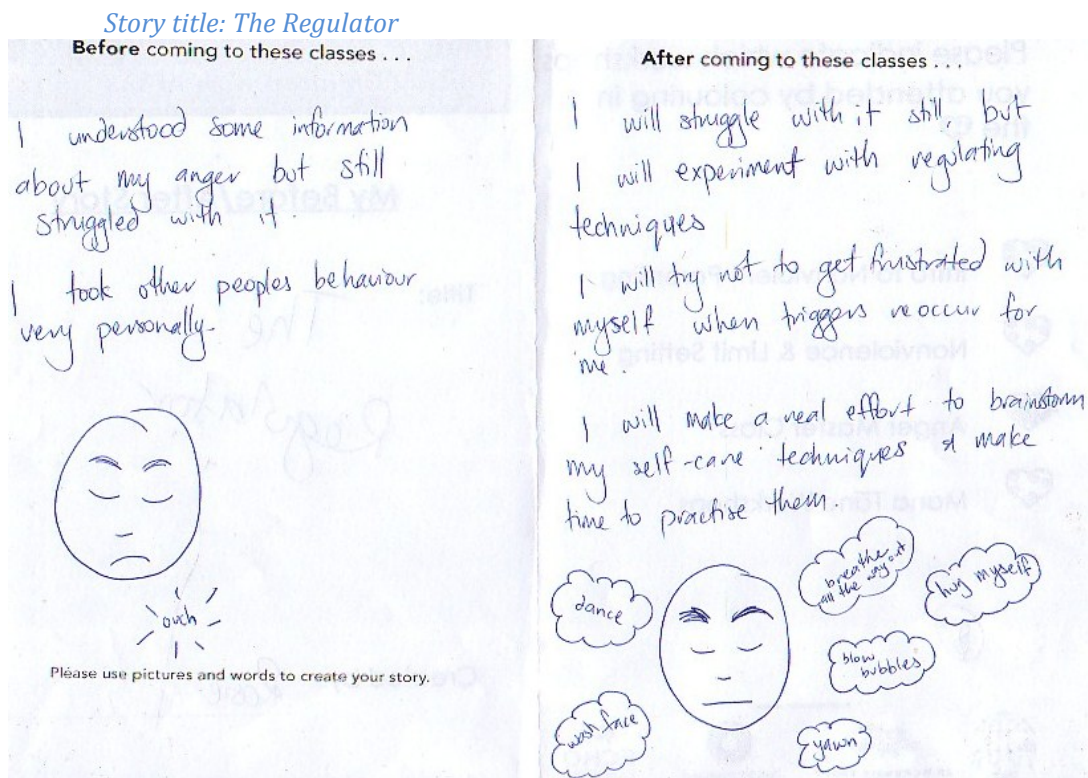
Please use pictures and words to create your story.

After coming to these classes ...

- feel safe
- share feelings
- new coping skills

'BREATH' ☺

- Sensory skills
- Blow Bubbles
- watch the ocean



Story title: Kei raro iho nei e aroha ana

"BEFORE – I had a lot of deeply buried anger and frustration about 'what to do??'... to change my inner being. A lot of searching and reading and more and more frustration building up with learning more and more about this inner life, but, not knowing any practical ways to practice/ work towards some place of peace inside myself..

AFTER –

TOOLS

ANGER ACTION PLAN

TRIGGER journal – a place to repair

SELF CARE – rest, balance, nutrition."

Developing new practice was less evident in the men's group Before and After Stories. One story mentioned new tools.

Story title: Look'n for some kind of support and or tools to help my family life.

"BEFORE – Knowing that there may be other ways to teach and communicate to my kids – a possible way to parent.

AFTER – Great to have some new tools to work with, to parent. THANK YOU. May this live long."

Developing the practice of nonviolent parenting was a central focus of the interviews conducted with participants 4-6 weeks after the last intensive. One theme that emerged was that people were holding new hope for their future. People also described a new 'way of being' and increased awareness of their own needs and their children's developmental stages and needs. They had stopped certain practices and were using new techniques and tools, and there was more and better communication occurring in a range of contexts. Some people also identified things that they still needed to change or work on. Related to this were the difficulties people were experiencing in developing their practice, (asked specifically as part of the interview); these are also reported below.

Part of the changes people experienced included a sense that in this practice they had found a new hope or direction.

"I truly feel that this is my calling – it really made me in terms of being a better father, a better partner. In my heart, I feel quite changed. I have done other courses, but it wasn't the same, it didn't meet the need I had. Seeing it being applied, I can see the rewards – it's better than anything else. I truly take comfort in the ability to keep trying. I've never been proud of myself – I'm feeling proud that I am practising this now. I just hope that I can get better now. I want to make sure I'm continuing it and having people to talk to who have older children too, like 10-year olds. When parents are talking about their kids now I find I'm tuning in. I get engaged in conversations, listening and thinking what would I do in that situation?"

"Te Mauri Tau and NVP has given me a hope that I will have a relationship with my child. Knowing that she has needs too. It makes me feel I'm a little more competent as a parent."

People noted that they were operating with new 'ways of being', for example being more honest, open, accepting, grounded, empathetic and non-judgemental.

"Maybe one of the most important things NVP has helped me with is the clarity to stop when I'm angry, sad, or unsure how I feel – if I can stay in a place where I'm leading with compassion and empathy, I'm safe, I'm grounded. I'm centred and calm."

"The main thing that sits with me is being empathetic and using that filter on the things I'm experiencing... all the time I am dealing with whānau – when I see that their wairua is not tau, and the same when I'm not tau... having empathy with ourselves and others."

"Ko tētahi mea tino rerekē, ko taku titiro atu ki tōku Māmā, me te titiro mai a tōku Māmā ki au. Kāore e taea te kōrero he aha aua rerekētanga, atu i te rongō he tino pai ke atu."

"I am working with different groups and cultures and the energy is quite different. They think 'you are really honest, open, empathetic – we can trust you, talk to you and you understand us.'"

They were aware of others' needs and making fewer assumptions about them.

"I'm more conscious of trying not to make my son feel blamed."

"My partner and I are really gentle with each other when we are tired".

"I'm trying to take a breath, not go down the road of judgement, trying to see it empathetically from their perspective. Haven't got it sussed yet. But I have been able to do it sometimes."

"I am listening rather than making assumptions that I know what my partner is thinking... this has given me a greater understanding of how to increase the mauri... – kia piki te ora o tōna mauri..."

"When I'm with a particular grandson I think about it – a lot of people think he's ADHD but he isn't, he's a really wonderful boy. And I think he's more the wonderful boy now. It's all about listening and aroha. When you listen to him he slows down and he thinks more and listens more."

Another area of new awareness and consciousness was around children's developmental stages and needs.

"I am more aware of my son's needs and situation – his age and needs. He's only five."

"I understand they live in the moment, and they have feelings and needs now. I am understanding my 2-yr-old wants power... we are so big and powerful and he is so little."

"It stops me from getting angry – I don't blame him or feel frustrated with his behaviour. I seek what his needs are rather than trying to distract him or calm him down – it's more gentle. I try and think why he's angry or sad. It's a more accurate tool. Usually it's pretty clear what his needs are – for example he's climbing on the table to get things, pull things, I have to remove them, he will cry and protest – and I say 'I know you want to play and explore...'"

"I have found the notion that behaviour is a strategy used to achieve needs important to keep in mind whilst interacting with children."

"I'm noticing things – I could see [4 yr old son] was full of energy – it was windy, there was a full moon...I suggested he go outside for half an hour, and he did. Then he could actually sit in the car and go to kindy."

"I try to understand why my 14-year old feels he has to be the parent with his younger brother – what needs of his is he trying to meet?... Importance?... Responsibility?..."

"I had been expecting too much of [4 yr old son]... I feel he needs heaps of cuddles and love so I have been having [partner] lie with [baby daughter] while I go to [4 yr old son]. We read stories, I get in bed with him and we talk. It's the only time we can talk without him being silly."

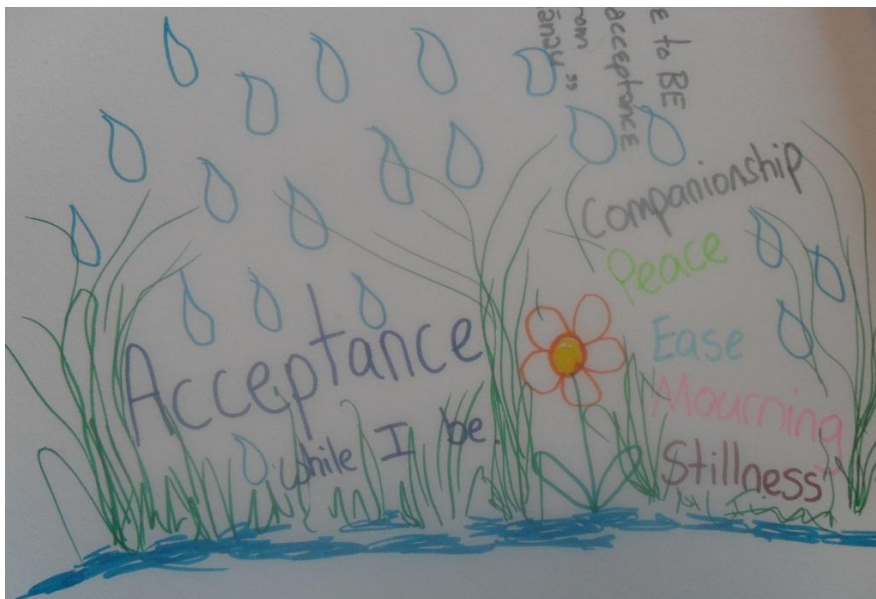
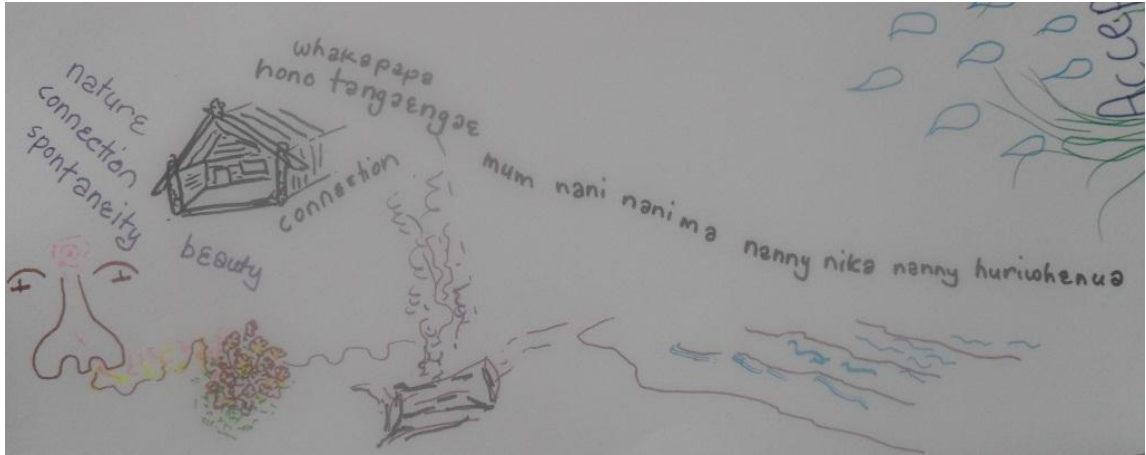
The support group also worked at identifying feelings and needs based on scenarios people raised at the group.

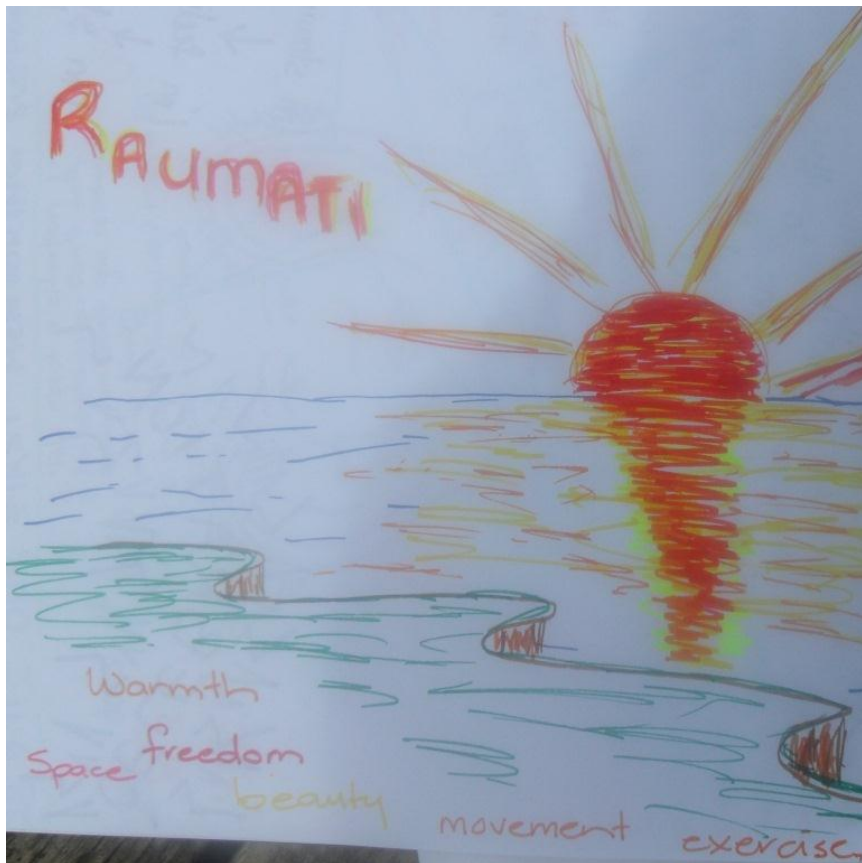


At one support group session, basic needs were explored in more depth, allowing people to reflect on what they had shared in a "What's on top?" introduction round, and relate this back to their needs. "Oranga" was the word used to describe these needs in Māori.



ORANCA NEEDS





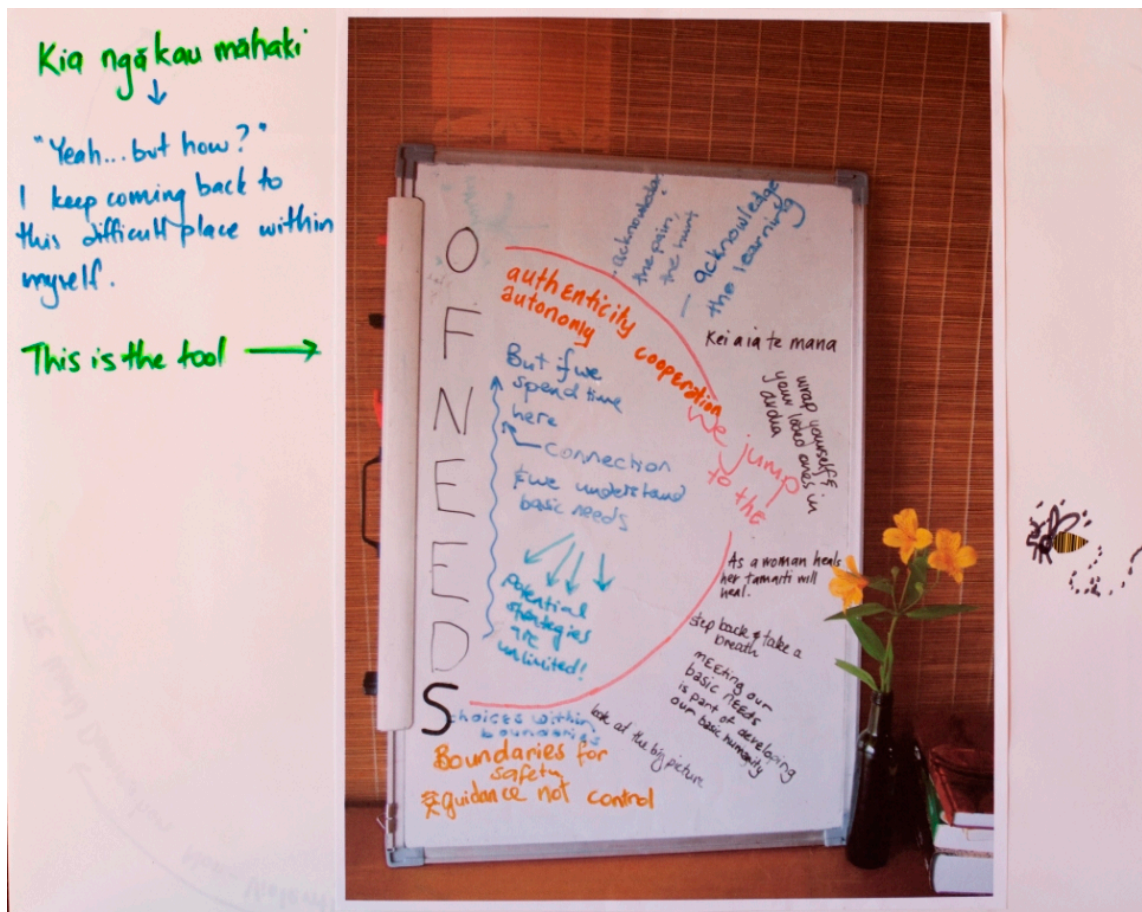
In the interviews, people described practices they were no longer doing: not punching things anymore, not pushing children away, not raising their voice as often and not using time out.

"My partner and I shut our mouths a lot more. We don't aim to hurt, we aim to resolve. We are more aware of his role as a father to his daughter. I used to take over – now we are talking about things and he's being accountable."

*"I used to punch stuff. Now I breathe through it and write about it. I know what I'm feeling. Before it felt annoying like 'f*** all of yous, I'm just gonna hurt you before you can hurt me.' The family would annoy me, I would close down and punch stuff and it would be OK..."*

Instead of their old patterns, people were putting into place the new techniques and tools they had learnt. These included listening and giving empathy, talking or writing about feelings, giving children more choices and practising regulation techniques for their children and themselves.

The support group practised using the OFNEEDS tool to work through scenarios that people shared.



A number of regulation tools (for self and child) and self-care were being employed.

"We say to each other 'Look, this is what our son is doing, what do you think it is, shall we try this strategy?' We said to him 'Bite the towel' – it works for the first week. Sometimes he doesn't want to regulate in that way."

"The karakia or waiata we said at the training 'Tūwhera ki a Ranginui' – coming back to your maunga tapu, inside you. It seems to marry Te Ao Māori and Buddhism. I say or sing those words, I had learnt them through Te Ataarangi – now I play a tape and hear the words of the koroua... I also remembered around anger – one of those key phrases – something to hold my anger, hold my sadness, like lighting a candle – at the start of the day – so you can go through your day, leaving this sadness and anger aside."

"I'm also more aware of when I'm hungry – I'm learning a lot about my own behaviour – if I'm hungry – I'm feeling grumpy, not the children! So really simply – I need to eat. I should eat something BEFORE I go pick up my son."

"The more I exercise the more I can control the anger".

"Disregulation! I take a deep breath. I've been turning my grumpy tone into an exaggerated one – an indication that I am feeling hoha without projecting ugly heavy emotion. Roaring in a lion-like way. The kids smile and get the point without feeling the point of your negative poison-tipped arrow."

Empathetic practice, listening and discussing feelings featured strongly.

"I have been practising an empathetic approach to communicating and interacting with my friends, family and at work. I have found the OFNEEDS strategy a very useful communication tool."

"I have been able to address situations using empathy... One evening my child pulled the groceries off the bench – it was late, the child was hungry – it ended up that the eggs were broken. Dad lost it, got angry – Dad has also been working long hours and is stressed. So I practised putting myself in my child's shoes and also giving empathy for my husband – I found I was able to empathise with him."

"We have talked about what it's like for [4 yr old] being the oldest – trying to give him empathy, he doesn't have to always be well regulated."

"Talking about feelings and taking a bit more time. Instead of focusing on everything at once, I'm doing one thing and the kids understand what I'm doing with them, talking about feelings and helping them coming up with solutions."

"I'm using the techniques all the time - within the family, at school not so much, and in general conversations with people – I find I never really listened before. At school I listen to my students better. Bro-to-bro conversations – not typical ones – it's different because I'm listening. Basically listening without the need to speak, interrupt or apply my own thinking. I find that's been really helpful. It can be a huge reward – someone gets joy, feels better, I feel my boy has an instinct for love – I can see this huge connection building between us."

"I calmly explain my point of view – I haven't perfected my language yet – how to explain limits without it being like consequences. He's become acclimatised to my new way of being around him – he's kind of reacting to it – 'I can be this way and Daddy has to talk me through it'... like dinner, bath, he didn't want to put on clothes, he got cold, I said 'it's getting really cold, I know you don't want to put them on – Daddy's going to put clothes on you now.'

"I'm communicating differently – rather than getting angry – 80% of the time I will stop, assess, see – ahh it's this! Evaluate – then move into this – like another completely different conversation – like 'Oh, you've pushed [2 yr old sister] over...' Have a conversation about the pushing – how [5 yr old] child was feeling, 'Are you hungry, thirsty, tired... let's give your sister a cuddle.' It moves into something quite constructive, not just 'Don't hit your sister!' A lot more energy gets used in talking, there's a lot more talking. Conversations are more elaborated. But I can find the time and energy for the talking because I have to."

People reported that their developing practice had helped them, particularly in dealing with their anger.

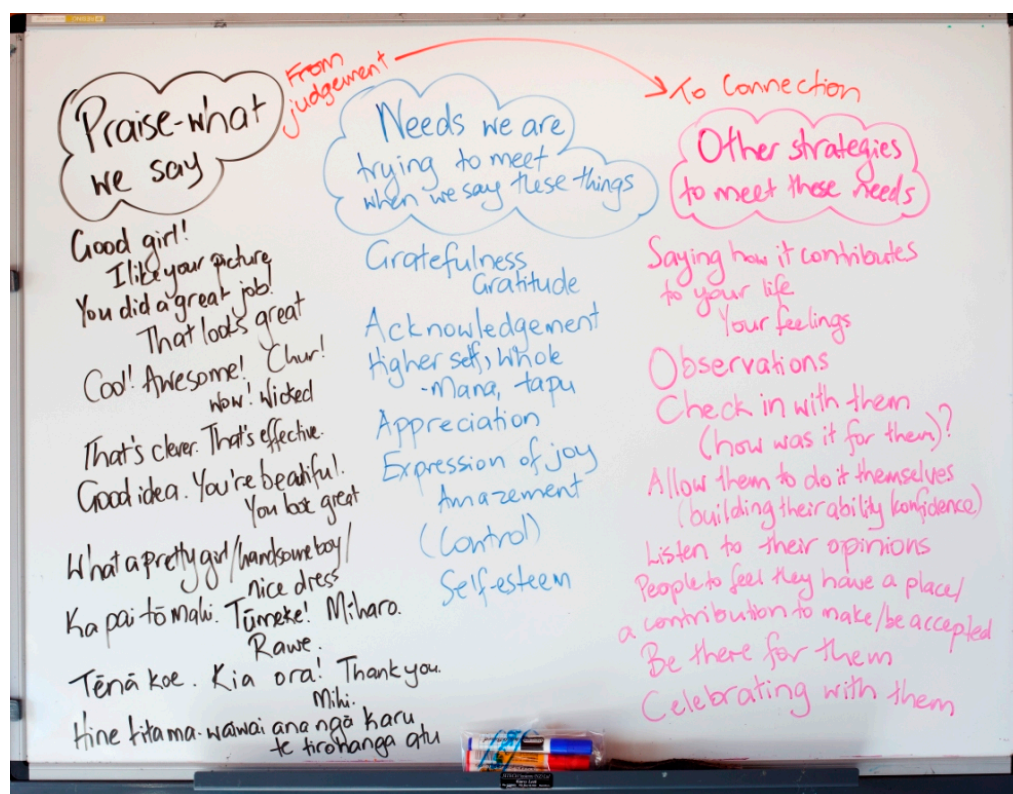
"It was really good for me, for my anger – I wasn't able to do it on my own – I really needed the help in the right direction. It definitely made a big difference in our household so thanks. It gave me the tools I needed to sort myself out."

"I mua, ka pouta he ahuatanga ki waenga i au me taku moko, kua tere riri. Ināianeī, ka āta whakaaro, ka ngana ki te noho ki te whakatau, e noho ki te kore riri, te tuku i te tamaiti ki te whakaputa ōna whakaaro i mua i taku tūmeke..."

"My 2-year-old used to go off and I had no idea why. Now I'm giving him more choice and it has made him calmer."

"It's useful in diffusing things – when [3½ yr-old child] gets really upset – I say 'I see you are really upset, maybe we can talk about it' – more often than not it diffuses."

Following a whānau day held in January, the support group explored how to develop a practice of interacting with children that was not based on empty praise and judgement.



Families put in place strategies to work together and help remind themselves of the practice they were trying to develop.

"I can see how much of this is a team effort. We're having to work a lot more closely as a couple, like at teatime -if we can see a situation is happening - one goes to one child, the other goes to the other child. We're planning - our child didn't want me to leave kindly - so we've thought as a couple about what he needs. It feels very solid, consolidating, and refreshing as a couple."

"We, my partner, two kids and I, talked about what we could say to each other to remind ourselves and we borrowed a saying from a comedy show we like... So if we slip into the old pattern (being judgemental, raising our voice, giving advice) we can remind each other with the code word."

The tools were being applied by teachers in school situations as well as at home.

"I wrote up the three questions for setting limits, I translated them and now they are on my whiteboard."

"We sat down and did OFNEEDS with the kaiako - looking for strategies for one boy - we talked about his feelings, his kaiako's, the classroom's. We discussed him having a place to go. He was all closed up -and what he was affected by was greater than we could deal with. So we had more communication with his Māmā - we pulled in supporting services - we got [senior leadership figures at school] involved. The greatest breakthrough was the involvement of the family - all of us communicating and drawing a more definite line ... As communication came on board and there was acknowledgement, we're all stepping up - his emotions have plateaued - he's not going from 0 to 10 in no time -he can bring himself down. We involved the school counsellor - everyone engaged with greater intent."

The learning and behaviour advisors were engaged for his learning. There was a push for consistency – he was prioritised.”

“With tamariki in my class, we made a korowai of feelings – we wrote feelings on the korowai, needs around them, strategies on another poster... I also did the anger volcano with them, when the boys were hōhā. I showed them my anger volcano. First I tried to tune into their needs – I think you’re feeling frustrated, getting angry – what does it look like? We did the top – I did the top of mine – gave them a bit of story around my needs – things I need to do. Then we looked at strategies – boys having issues with each other. So then we had a big whānau hui with all the kids from our syndicate – 47 kids. We showed empathy first for the boy showing anger, then the other boy, then the group’s feelings and needs. We talked about strategies – drinking water – got into strategies and made agreements that they were going to keep. We already had the restorative thing going in school, but we’ve been able to refine the restorative practice – it didn’t have the feelings and needs and we’ve brought those into it. I made recommendation for the syndicate that this should be atop priority, after the basic safety stuff... After the hui at the syndicate the kids were buzzing – they were more open with their korero and they felt there was a way forward. I like DS [Develop Solutions] because DS works well for the kids because they don’t know what to ask for, so we develop them together.”

One of the outcomes people noticed from their developing practice was better communication with children, partners and whānau members, colleagues and parents at school. This had improved relationships.

“Have had good, calm talks with [14 yr old son]. He doesn’t have the boundaries, he keeps going when people tell him to stop. Since the workshop I have sat down with him intentionally to have those conversations, with [partner] too – so that he [the son] is aware. Ask him if he’s noticing a pattern – his brother cries after six minutes with him – why? ‘Because he’s a baby’. Explained to him about feelings and needs... He is at a different level – he has to understand when people say stop he has to stop. It’s much better now. They seem to get along better by themselves. I have been able to go for walks in the evenings.”

“He seems to recognise feelings in himself and others. He communicates better. He has a much better relationship with his father.”

“Everyone in our whānau has taken this new stuff on board, it’s like we’re on a different wavelength now. I have more communication with my partner. It’s about checking ‘did you mean this?’ Talking more I guess.”

“I have felt that my interactions with my whānau have improved and that we are developing my daughter’s emotional intelligence when my partner and I role-model healthy communication. My daughter has been more open in discussing emotions and I believe this has been a result of our openness with her.”

“Tonight we had Question Time. I said to my son ‘Ask me anything’. He said ‘You ask me’. So I asked what are his favourite things to do... We are having lots of cuddles, I tell him I’ll always be there for him. I’ve felt like we’re getting close to each other. He’s responsive, listening. I love that time. [Partner] likes that time with [baby] too, because he’s always been responsible for [son]. Feel like I went to the dark side, and came back. I don’t need to yell anymore.”

“[Partner] went to the men’s group, he’s kind of clicked. Things that the men’s group didn’t cover I’ve gone over and it’s been easy. That was great!”

Communicating with school colleagues was particularly important, because this is one place where the new practice seemed to butt up against the dominant paradigm.

"I felt like the other teachers don't give empathy to our kids when they were in mainstream classes. They are given detention – I find it hard. The kids tell you – they say 'he doesn't care'. I told the other teachers 'this is how they're feeling'. So we've done work planning together, got to know them better, got a teacher aide. When it goes well I say to them, 'My kids had a really cool day with you.'"

"We [kaiako team] are having regular catch-ups, touching base. We talk about what's up – tangi, courses. So somebody knows, supports, we can talk it through – being heard. We are also aware about self-care, not having rest."

"At school, that whole connection thing – people look at you like 'I'm being listened to, I'm being heard'".

"I can intervene when I see things differently. For example, I see a parent arrive to pick up a child. 'Where's so and so? I heard they are in trouble. I suppose you want to talk to me too?' I say 'Whaea, you have to stop, there's a reason, it happened because of this...' 'Oh that's OK I thought I was going to have to go home and give him a hiding'."

"I overreacted at school, I got the observation wrong and made an instant judgement and reacted really strongly to the kid. He cried, ran away. So we had a restorative hui, I apologised to the class, talked about observation, dis-regulation, my anger volcano. You open yourself up. The kids go home and talk to their parents – the parents are supportive of talking about feelings, anger."

A few people said they had not experienced a major change in their practices following the workshops.

"I have always been able to self-talk so I haven't noticed a change in that."

"Before I did the training, I would have distracted, rather than talking about it as thoroughly. I still would have been sympathetic. That hasn't changed a great deal."

"It was not a huge change in my parenting – I wasn't in the dominant paradigm anyway – so it wasn't dramatic but it was profound."

Others noted things they still wanted to work on.

"Sometimes I work too much. I need to pace myself. Take care of myself more."

"I have the awareness we haven't made specific time to sit down and listen to each other, but we know how to do it."

Participants in the wānanga with Te Ataarangi only spent one day exploring nonviolent parenting, but they were still able to identify strategies they wished to develop. This included application to, and reflection on, their home life and their professional/teaching situations.

*"Rautaki:
Tuhi rārangi whakamihi
Ke kokonga mauritau me āna kupu maha."*

"He ngākau māhaki i te kura, he haurua ngākau māhaki i te kāinga."

Difficulties in developing the practice

During the interviews, people were asked about difficulties they were experiencing in putting into practice what they had learned at the workshops. The main themes in their responses included finding the time, energy and patience for this practice, so as not to slip into old patterns. Some people struggled with strategies that weren't working, or they found children's responses to their strategies challenging. It was also hard to deal with the dominant paradigm and people around who were not on the same kaupapa or even flatly rejected it.

The most common response was that maintaining empathy is difficult when you are feeling tired, sick, or stressed.

"When I'm tired, or stressed, my wick is shorter, I find it more difficult to go down the observing/ giving empathy path".

"I'm trying to step out of the old ski tracks. It's very hard though."

"When you don't have a lot of time or patience. You have to get things done. It's so hard to force him to do things because you know it can be different."

"The biggest thing is being so tired. I have to think about how I'm going to deal with it. I just act. I don't have the patience – functioning in a space that's not second nature to me is hard. Being around others is great and I'm amazed how [family member] has embraced it – I often ask him questions. He came home and said to his son 'time for a bath' – he didn't want to. He took 20 minutes, then he went off happily to have a bath, all NVP. It took 20 min! And it wasn't like he needed to cook, breastfeed, change a nappy. [Child's mother] was saying 'Come on, come for a bath'... [Child's father] was like no, no, we have to talk it through...."

"We had a horrendous day, we both lost it... my partner has had an ear infection – has sleep deprivation. We were both so exhausted, we can't give each other empathy."

"Our daughter had an immediate change being gentle with the baby, but it's been harder to implement as we've been sick and get more frustrated with each other and it perpetuates. Now a few weeks later, it's crept back in again. It takes a lot of energy. We're tired and sleep-deprived and it's hard. But when I take the time to regulate, I find it really effective."

"I go home [from job as teacher] tired, because of going through all these feelings. Sometimes I fall back into old ways, but I do follow up and apologise."

Mostly people said that they knew what they should be doing, as long as they had the presence and energy to put it into practice. Some people felt they did not have enough strategies or vocabulary, or that what they had tried did not always work.

"Coming up with the feeling words and solutions, all in the moment is challenging."

"He's [4 yr old son] so anti the empathy books – he doesn't want them. He looks once – but he's so not interested."

"I tried to deal with a situation at the Playcentre but it didn't go so well... I've been thinking about how I could have dealt with that differently. I felt like I didn't have enough... I felt a little bit lame."

While most people reported positive outcomes using the nonviolent parenting approach, there were a few people who said that their children's responses were unexpectedly challenging.

"Swearing has escalated. When he really wants something and we won't let him do it."

"[Child] pushes the boundaries so much – it's just creeping in..."

"It feels like [3½ yr old child]'s behaviour has gotten worse – he's no longer listening, he's being rude, whinging and whining. [Partner] noticed. I also feel like that as well. [Partner] has to look after him at school after school while I work. It has become quite difficult having him there."

Children had some persistent behaviours that seemed to resist change.

"Coping with hitting is our difficulty. We can't identify the need – he's not upset. He still hits his Dad heaps and I don't know why."

"The hardest thing is not to jump in with massive reactions when he hurts the baby... resisting the instinct not to push him away."

"Sometimes at school when you talk to them with empathy they don't get it, it's foreign to them. They are waiting to hear the command. These kids roll as an intense pack, like wolves, picking off the weak ones."

*"As a teacher, how do you deal with the filthy language – 'school sux' 'F*** you bitch' 'Don't care anyway'... and the constant belittling, I find it hard."*

The challenge of trying to institute change with others who did not have the same philosophy was another common theme. Several people commented on the difficulty of not having both parents on board or a supportive whānau.

"With my teenage son it's hard when two separated parents are parenting differently... I want to learn more but feel it would be easier if we were not doing it differently."

"A struggle has been getting [partner] on board – trying to model and explain what I am doing."

"My main struggle is that people around me scoff at it – my kids, males..."

"My partner did a bit with the mana tāne group, but keeping him up with it... it's almost like he's had a backlash – he's gone the complete opposite."

*"[Other people in the community] are doing it – their boy says F***. They get him to bite a towel, push his feelings out... my partner says 'OMG – they aren't saying anything. It is so not OK, I don't want my 4-year old saying that.'"*

"I'm finding it difficult to still have boundaries... I empathise, talk about it. 'I know you don't want to get out of the shower, but we've got to go...' [Partner] said 'this is ridiculous.'"

"There is a difficulty with my partner holding onto the 'other' paradigm – control and punishing our child... My partner's expectations of our child's abilities is not grounded in an understanding of toddlers' development... My struggle is teaching my partner, without being patronising. My partner belittling and taking the piss, when I am practising empathy, it sometimes makes it really hard."

Bringing in other generations or parents they encountered in other spheres was also an issue.

"I would love to share it with my partner's father but it's so far out of left field for him. He's very dominant 'paradigmisationified'!!!"

"I don't know what to say sometimes. At Playcentre my girl bit another kid – I did the NVP thing and felt like the other mother wanted me to punish her and I hadn't done enough..."

Some people wondered how to share their new understandings with others.

"It's hard when you see the dominant paradigm in action, when your friends and family are using it and displaying it. It's hard to know how to approach that with them. There's so much there, so powerful, it's made a huge awakening in me, it's hard to breach that with other people without sounding like I'm an authority on it or preaching it... If there was another level of facilitation training... As I come into more contact with other parents, especially in the crucial years that I'm in some way able to feel more confident in coaching..."

For teachers, the school system often seemed at odds with the nonviolent paradigm.

"The boys swear at me at school... I say 'boy I'm not growling you, I just want to hear your story'. I took three boys aside, they swore at me – senior staff got involved – they got stood down for two days..."

"What NVP is giving me is creating a new frustration [in professional capacity as teacher] and I don't know how much longer I can take it. I want NVP to go to all the parties – it gets tiresome having to deal with it all the time – it's taking so much time – I hate it when I go back to old behaviours. I want another teacher in there teaching so I could rove and do the emotional growth."

Some educational institutions appeared ready to at least explore the nonviolent philosophy and practice. However, in one case, the kaupapa was rejected by key people within an institution, creating major strife for whānau trying to uphold it.

"Some of us mothers offered to look after the tamariki of whānau wanting to attend these courses, but we were told it wasn't in line with the kaupapa... [Since subsequently being told to leave] I have felt grieving, mourning as well as relief. Lots of other whānau have called, texted, or approached me in the street to say that they don't agree or support what happened. People say there is nothing they can do. Fear, trauma, and abuse affects people that way. It's all really heavy."

For participants at the wānanga with Te Ataarangi, developing language was seen as an ongoing area to work on.

"Mauritau – te paku o ngā kupu whakaatu i ngā kare-ā-roto o te tangata. Tē mauri tau – he nui kē ake ngā kupu whakakāhore i ngā kupu whakatau. Paradigms – whanonga – dominant me te nonviolent. Anō he maha ngā kupu herehere me ngā kupu whakawā. He paku iti ngā kupu māhaki..."

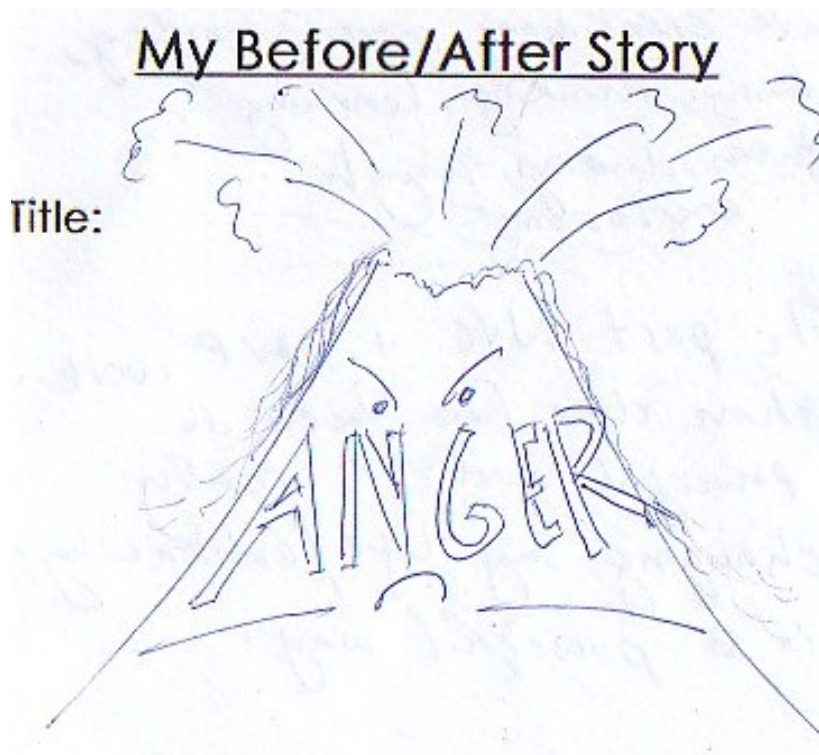
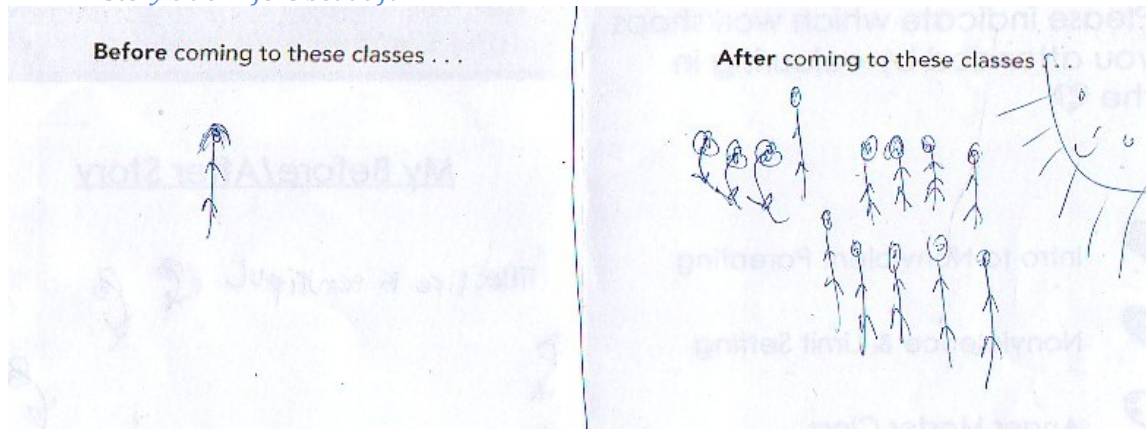
Stage 6. Living the practice

This stage of the change model refers to providing the child with a safe, caring environment, embedding the practice and calling on the philosophy through time, and ultimately, creating a peaceful family. In this section we also looked at progress towards building a community of people practising nonviolent parenting. In addition to the Before and After Stories and the interview responses, the reflections of the monthly support group also give an indication of how people were living the practice in an ongoing way.

The beginnings of this sense of community were already evident in the Before and After Stories created at the intensives (in particular the final intensive on anger), and at the men's group.

"Before coming to these classes I was very committed to finding others who support connectedness, connectivity! Now even more space, commitment, clarity, reinforcement to create more spaces for repair, healing..."

Story title: Life is beautiful



BEFORE -

Before coming to these classes I have spent many years journaling, exploring, thinking, learning between, during, through EXPLOSIONS...

AFTER - I feel a real sense of hope, of joy and happiness to be doing these classes as they meet my need for:

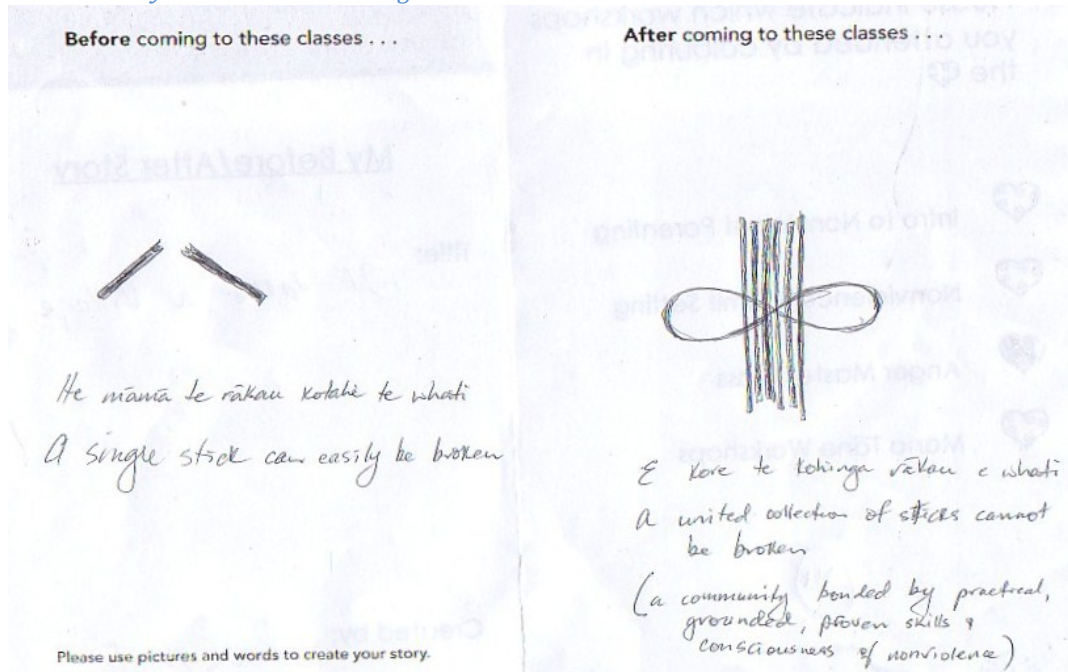
Connection (on these issues, especially anger)

Consistency, trust of myself

Appreciation of what I do/have/know/bring to situations

Connection to others – having a shared experience."

Story title: *It takes a Village*



Two men's group stories featured the sense of a greater community of support.

Story title: *Mana Tāne*

"BEFORE -

Not so many men to korero to
Some NVC/NVP understandings

A good understanding of my personal narrative

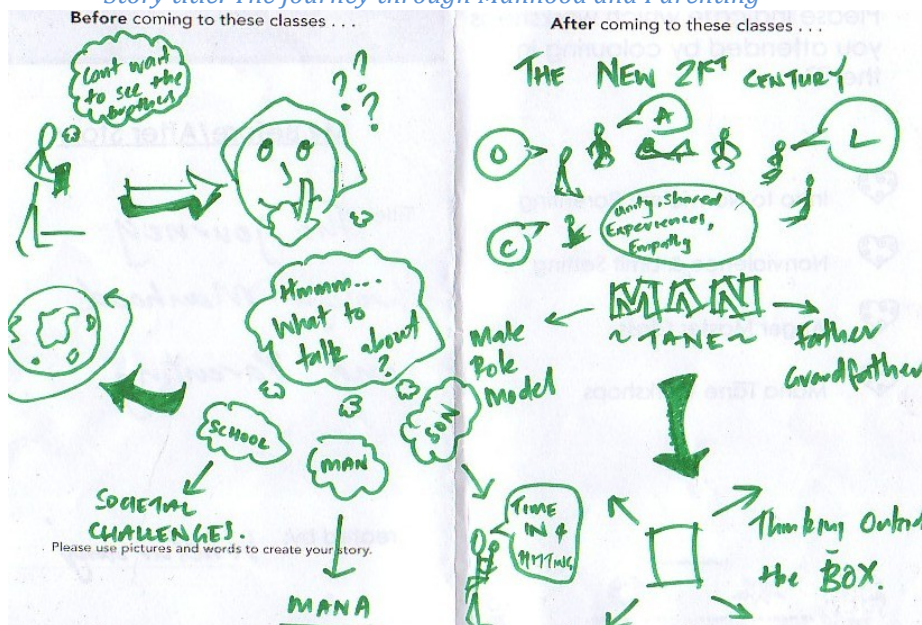
AFTER -

An expanded network - TAUTOKO

A deepened understanding of gender roles

A deeper understanding/more coherence in my narrative"

Story title: *The journey through Manhood and Parenting*



Interview responses showed that people were trying to keep the ideas fresh and to uphold the practice within their whānau. This involved ongoing strategies like revisiting notes, journaling, deep listening and scheduling whānau time together.

"I like the handouts – I have referred back to them –like OFNEEDS, the lists of feelings and needs – they will spark something. I'll refer to them, think of a word – how would I say that –it helps me to find a way to communicate."

"I write at the end of every day. I did it once and then it helped so I kept doing it."

"Doing the deep listening – it's so rewarding because of the tāonga that are shared when you hold your tongue and that person goes into the next space... that depth of story that they go to creates a more significant connection."

"We've made a commitment of some time together every Saturday morning. One of us can have two hours while everyone else helps them do something they want to do. For me, we pulled down a fence, for our daughter, we played a board game."

"We've come up with some co-parenting strategies – if something comes up we've agreed one of us deals with the situation. If we need to make a suggestion we can but just one of us speaks to the child."

People said that making time to talk about feelings, needs and situations was a more regular part of their whānau life, and had changed things for the better.

"We talk about feelings and situations, if not in the moment, always after. It feels really good to talk about it and it feels good for her. I know that she listens because when the situation comes up again, she finds it easier."

"I'm practising a lot more empathy with my partner. It feels like it's more lived now, rather than theoretical... We're getting better at understanding and naming our feelings. I have quite a vivid picture of the 'window of tolerance' in my mind and I can speak to that, let my partner know 'it's a very narrow window today'. We use that as a symbol of what's going on."

"[Partner] and I talk a lot more about how we interact with [daughter]. Rather than be negative, we make it a positive, learning thing. 'This happened in the day'..."

"Our family life is incredible – I've never been happier. My partner has taken to this like a duck to water. We are practising empathy to each other – we've never done that before. His relationship with his son has gone to new extremes. So even though other things are sad and hard we have our family unit and that's never been happier. He feels better about himself because he knows what he's doing with parenting. He's way better than I am at it, he never loses his cool. So thank you guys for that."

People were working with extended whānau members who had been to training. They were also putting strategies in place to share their philosophy and practice with whānau members who had not attended.

"We also recognise the importance of the close bond the kids have with Aunty and Uncle. I had [nephew] one day, we had a great day, a really strong bond. I realised the importance to spend time alone with him. I couldn't do it on my own – I feel blessed... With [sister], with all of us doing this together."

"My Dad is coming soon for a visit. He's going to arrive and say 'what's happening here?' We thought we would sit down with him and explain our approach, and ask for support..."

Some people reflected on the value of a supportive community, ideally a papakāinga/ communal living situation committed to the same philosophy.

"The biggest impact on me was being with other people and empathising – trying to understand situations that happen – it was emotional for me to realise this does happen to people in our community, or has happened. The positive side of that is that all these people can come together and support each other, having people in the community understand what they've gone through and support them helps build communities. Without these workshops those situations wouldn't present themselves."

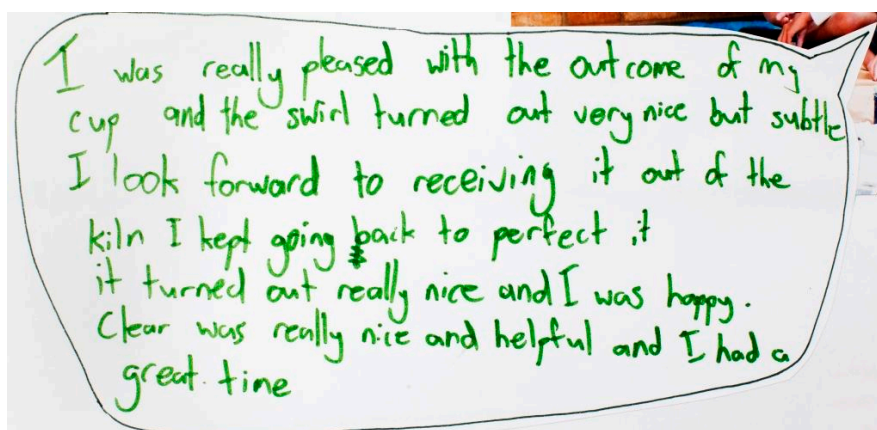
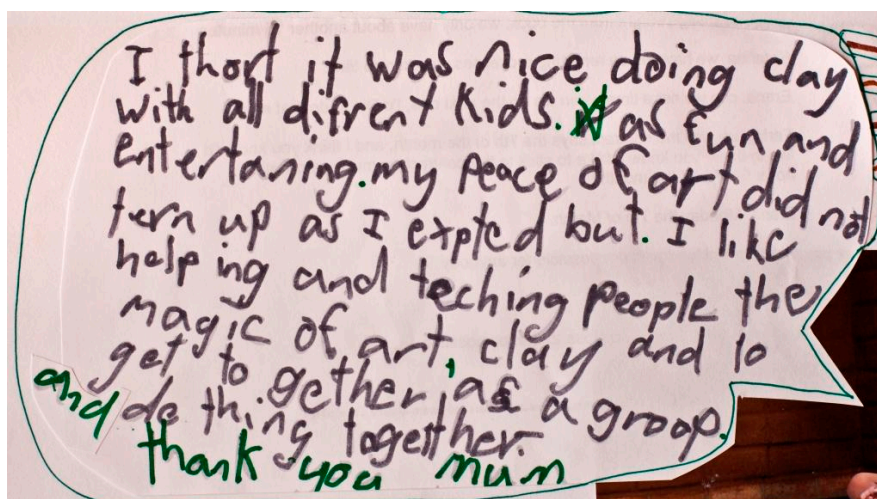
"It's fellowship. Another 'pack' – that understands my story as a recovering addict trying to uphold the values of my work environment with my parirau out..."

"There's an NVP whānau now. I've been thinking how challenging this work is for individuals, groups and the community, how it can happen, how the kaupapa can develop – what else needs to be in place."

"I do wonder...There's a need for scaffolding in the community – supporting."

"Living on a kāinga where it is used all the time... it might be different when we aren't surrounded by it. Living it in the dominant paradigm might be challenging."

Earlier in the year, a whānau day for those who had done training in previous years had provided the opportunity to experience a community event grounded in the philosophy. Everyone had the opportunity to create objects from clay. Feedback was gathered from children at the end of the day.



In the interviews, a frequent response to the question about what sort of support would be helpful, was the idea of coming to the monthly support group meetings.

"Come to support group meetings – find out what other people are doing."

"The support group, being able to talk through scenarios, looking at how could have done it differently, having time to reflect back on it, resolving it. "

"There was talk of meetings – that would be good – to hear about other people's struggles and where they've applied NVP."

"A monthly support group – I would probably come to those. I bumped into one other mother – it was really good to talk to someone else who had done the course, so I will find the support group good."

"Practising, limits, role-playing..."

"I think the support group is a good idea. I would like some fresh ideas – sometimes I feel a bit stuck – which bit do I grab now?"

A support group was also a common theme among the men interviewed – continuing the opportunity for men to come together.

"I want to get together with the men's group – get something happening and get some boys together... I would like to support other guys, have a youth space – it would help to have a nice space, an area to hang out in."

"Keeping that tāne group going, we as a tāne rōpū – find ways we can keep fresh and interesting."

"I'm wondering when the men's evening classes will come up. Groups like that diminish, the longer time they are apart. I feel [male friend] needs someone else to talk to. Those who didn't come to all find it confusing – they are having difficult realisations – it needs continual support – having the language and the stories. He knows he's acting in the dominant paradigm and he doesn't know other ways. I see the benefit of pursuing it... he knows he needs to do something."

Some support was falling into place naturally. People who had been on the training were meeting in their everyday situations, seeing and hearing each other practising the philosophy and encouraging one another.

"Having friends who have done the course is great. Especially for my partner to see other men doing it, being open to it and supportive of the practice..."

"It's awesome now that more people have done it. Having more people on the same kaupapa at Playgroup I've learnt heaps. It's great to see [participant from previous years] practising and talking to her about it because she is so good at it."

"There's a new Playcentre starting up and many whānau who came to NVP are involved. [Names three mothers] – almost all the women who went to NVP are in that, running one day a week. OFNEEDS is on the wall there. I also noticed things at [an early childhood institution whose staff attended training]."

Others said they would find it supportive to have more opportunities to share experiences with others and do more practice, either informally or through another organised whānau day.

"More practising, getting together with other parents and talking about examples and situations."

"Get together a few people using it in their home... hear other people's experiences."

“Sharing with others would be good - not just the difficulties – the successes too. Coming together. Not just to talk about this, but socialising as well. Maybe another NVP whānau day. Seeing it happen is good – watching a third party.”

Some people wanted more expert input, coaching or moral support to deepen or refresh their practice, extend it into institutions and to build their Reo Māori capability with this kaupapa.

“Would be good to keep in touch with Brian– touch base now and then –when I’m feeling really on my game I really tune into what they said – their words are clear.”

“Having Aunty Helen coming to our house and modelling.”

“I wanted to ask Ruth about some of the headings put up in the anger workshop...”

“More time with Helen. Skype Ruth.”

“Having Katarina come into school to tautoko.”

“I feel a little bit like I’ve slipped through the gap of learning some of the reo, the stuff that the kōhanga whānau are learning. I would like to be able to access some of those resources.”

“There are things I would like to work on more – language, scenarios, in Te Reo. At school, the kids belittling one another, filthy language, sibling rivalry in the class.”

Te Ataarangi participants also felt that further input to help extend emotional vocabulary, develop strategies and explore tikanga Māori relating to this kaupapa would be welcome.

“Pirangi kia haere tonu te wānanga i ngā āhuetanga o te kare ā roto.”

“Ko te whai rautaki taku tino hiahia hei āwhina ki te whakapakari me te whakatinanahia tēnei kaupapa ātaahua.”

“Me haere mai tētehi ‘kaiako reo’ o Te Ataarangi kia mauria mai ngā tikanga o kui mā, koro mā, otirā kia whakautua ngā patai o ngā kaiako me ngā whānau ia rā.”

There was also a call from a participant in the intensive workshops to open a space for tamariki, firmly based in this philosophy, and operating in Te Reo Māori.

“I am begging to open the whare for tamariki. Other early childhood centres might adopt pieces but if it’s not the driving force, there’s no pou there, they’re just adopting.”

Kaiako in the Te Ataarangi network also noted a role for expert psychological support.

“Me noho mai tētehi psychologist/psychotherapist e tāea ana te whakamāramatia ki a koe (kaiako) e mahi ana ia rā.”

Two people who came to intensives had struggled with things that came up for them as a result of the course, and expressed the need for more support.

“It was hard sharing in the group. It is helpful there is a counsellor available in Raglan.”

“I found it useful talking to Ruth after the course, because of what it brought up for me. I have some concerns for anyone else who might be in that situation.”

Three people who attended intensives said they did not need any further support.

“I’m all good. Hunky dory.”

“Life is still hard but that’s all good, it’s meant to be hard.”

“I’m beavering away in my own little beavering way.”

One person was actively considering how they could provide more support to the kaupapa in this community.

“I would like to offer more time and support as things become less hectic at work. Ideally I would like to write creatively, part-time teach, and do other projects like Poutiria te Aroha. I would like to tautoko in some way. Coming to hui, looking at plans, offering feedback... eventually go deeper. Waiata, lullabies, music, developing that.”

Participants at the wānanga with Te Ataarangi wished to see ongoing support to further develop and disseminate the kaupapa within their network.

“Me haere mai te kōrero mo te Poupoua Tiritiria te Aroha ki roto i TKP mo te whānau katoa.”

“... me whakarite ēnei kitenga hei kaupapa ako perā ki te kaupapa ako a Te Ataarangi mā te whāngai i te whakaaro, kia mau ki te wairua me ona kikokikonga o te kaupapa. Whiua ki te ao.”

“He nui ngā hua, he pukepuke ngā whakaaro hei oranga mo te marea, hei oranga mo te iwi, hapū, whānau, kāinga, engari me kimi he ara hei whakatō ki roto i te minenga kia whata mai ai ngā kare-ā-roto o tēna o tēna, kia kōhure ai te pā harakeke, kia matomato tōna tipu i roto i te oranga pai me te oranga ora o tōna ao katoa.”

“Tuku ki:

Te motu

E hia ngā wānanga o te tau

Kia wehe te wānanga o te tāne, o te wahine, rānei o te tamariki

Ki ngā rohe”

Discussion

In this section, each of the research questions is considered in light of the results reported above. The developing model for Poutiria te Aroha is also presented.

Research Question 1: How is this work contributing to a more socially just and inclusive Aotearoa? (Related to the JR McKenzie Trust mission)

This question can be considered in terms of who the work is reaching, and the effects it is having on those people. The first aspect (who is reached by this project) is discussed here and under Research Question 2 (Do Māori have a sense of comfort and place to work with this kaupapa?). The second aspect (the effects this project is having) is considered under Research Questions 3-5.

The background information collected from participants indicates that a range of people from the community became involved in the month of events held in August.

There was a high proportion of people who identified as Māori or Māori/ Pākehā at the intensives and the men’s group. However, the percentage dropped from 60% at the first intensive to 42% and 45% at the second and third intensives respectively (refer to Table 3).

A relatively high proportion of people who came to the intensives had completed tertiary education and a very high proportion of the men at the men’s group were

employed. Some comments were made by kaumātua to the effect that the people in the intensives were 'not the ones beating up their kids'. Further effort may be needed to reach whānau who are struggling, or to involve the unemployed or less well educated.

The men's group offered an alternative process for men, who were otherwise under-represented in the intensives. Attendance was high for the first men's evening (20 men), but dropped off for the Sunday (13 men) and again for the following Wednesday evening session (9 men). The co-parenting numbers also dropped off for the second night (from 6 pairs to 2 pairs); this was known to be due to other conflicting engagements. It would be useful to attempt to contact the men who attended the first men's group session to find out their reasons for not attending further sessions.

There was some anecdotal evidence that some people might not feel comfortable at the marae, or at Te Mauri Tau, if they were unaccustomed to these spaces. A discussion was held at one support group session about how non-Māori speakers felt about the use of Māori language in the large group during those sessions. This indicated that those attending were comfortable with the use of Te Reo.

There was also some feedback that offering the first intensive only on a weekday made it difficult for some people to attend. This had a compounding effect because attending the first intensive or the men's group was a prerequisite for attending other intensives. For the future, a more inclusive approach would be to offer the first intensive twice, once on a weekend and once during the week. A thorough process to build public interest before the intensives would ensure that people were aware of the upcoming opportunities.

The Programme Development Team also reflected that public communications advertising the courses should be clear on the progression/prerequisites. Some people arrived at the third intensive without having been to the first intensive. This created a degree of tension, not only because of concern about curriculum they had missed but also because they had not previously been welcomed at Poihaakena marae, requiring time to be made to follow the tikanga to welcome visitors. There was also a sense that a certain level of trust would be built by knowing everyone had been to an earlier intensive, allowing for a safe community space for the deep sharing in the later intensives. In future, it would be helpful for the tikanga around attendance to be clear and adhered to.

Research Question 2: Do Māori have a sense of comfort and place to work with this kaupapa?

This question related to the development of Poutiria te Aroha for a New Zealand context, and in particular, ensuring it feels appropriate for whānau Māori. Related questions include:

- Is it holding whānau in a place where they see themselves in it and have ownership of it?
- E oho ana te ngākau?/ Is it awakening a consciousness?
- Is it confirming a Māori values base?

Part of the design of the programme in 2010 and in 2011 included taking the intensive training to the local marae and working with the whānau there to host the intensives. Networking also occurred with local Māori organisations locally and in Hamilton. Tikanga were followed such as a pōwhiri or whakatau to welcome and settle people, and karakia to begin and end sessions. In small-group activities in the support group, a reo Māori group often formed spontaneously.

The high proportion of Māori who attended events indicated that it these were comfortable settings for Māori participants. Men also gave feedback that the kōhanga felt like a space safe for the men's group to meet. A potential issue if trainings are held again in August is that this is a busy month for Tainui due to commemoration of the Koroneihana in August each year.

It has been noted that there was a high proportion of Māori amongst the attendees, although this dropped off somewhat at later events. Kaiako from the kura had attended training in previous years and came back to further training this year. Kaiako from the kōhanga did not, and there was some debate amongst kōhanga whānau as to whether this kaupapa was a good fit with tikanga Māori.

A group which met to reflect on the cultural anchoring and reo development work considered that there was both a resonance with concepts in Te Ao Māori, and also a tension. The tension was seen to come from a 'push back', due to a sense of vulnerability in Te Ao Māori and people 'not wanting to look at their own stuff'. There was a sense that in reawakening the wairua through exploring this kaupapa, it was difficult to 'hold all the heartbreak'. Some thought that there was a fear to go deeper into tikanga Māori, beyond 'superficial tikanga', whereby the dominant paradigm had become mixed with 'the Māori way' through colonisation. The work on developing the cultural anchoring model has suggested that colonisation is the 'back story' to many of the parenting practices currently in use. In 2012 it is proposed to further explore traditional Māori child rearing practices and continue these conversations.

Developing the cultural anchoring and community change models

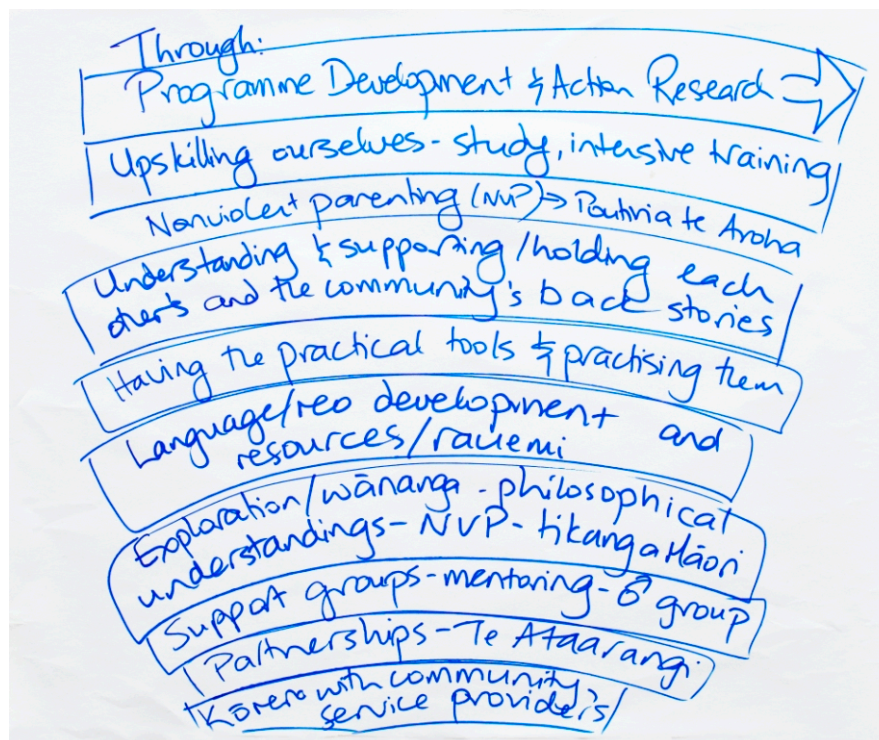
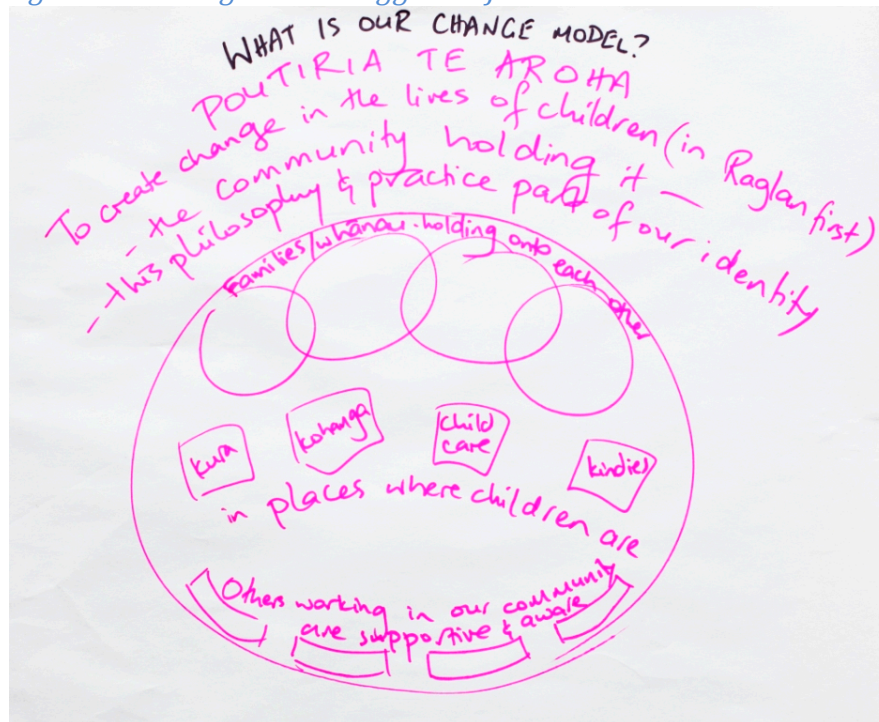
The Los Angeles experience endorsed what had previously been an idea: that within nonviolent parenting a practice for healing and community transformation exists that can inform the development of the Poutiria te Aroha programme. The Programme Development Team, with the input of EPEC staff Ruth Beaglehole and Brian Joseph, created a pictorial representation of a possible change model for our community (Figure 12).

This picture shows that the model is centred on the kāinga/home, delivering training and support to whānau. The model also reaches into places where tamariki and rangatahi/youth are, including pre-school and school educational institutions. Finally, it includes service providers and support structures surrounding the whānau and community. This requires the kaupapa to be introduced and taken up at all of these levels.

The model embraces those who are interacting in Te Reo Māori and in Māori contexts. This means providing resources and learning opportunities for parents,

supporting Reo Māori education (kōhanga and kura) and reaching out to adults and whānau, for example through the Te Ataarangi network.

Figure 12. Change model suggested for Poutiria te Aroha



It was recognised early on that the cultural anchoring process would need to examine the programme developed in Los Angeles and explore the links to Te Ao Māori. It also needed to take the programme into Māori settings such as marae.

Some key ideas coalesced during this exploration process, with the emergence of some pou/ pillars for framing the nonviolent parenting program and anchoring it within Te Ao Māori. To date, four pou have been identified, with further exploration planned for 2012. The pou identified to date are:

- The Tuakiri model (Figure 13)- recognition of the intrinsic mana/prestige and tapu/sacredness of all children
- Te Whānau – the connection through relationship and whakapapa; the dynamism of the collective, how this is a support of and for the whānau and the recognition of that resilience
- Rangatiratanga – Being ourselves, knowing our own stories. To be highly present in our relationships we need to be able to name our own experiences and to tell our own stories. Making sense of our own lives will enable us to parent with recognition of what is fundamentally informing our choices
- Ako ki te kāinga – Programme development that focuses on practice in the home and held within the community. Ako also, in the Māori sense, is a continuously reciprocating process of teaching and learning. We teach as we learn, we learn as we teach. The teaching and learning is modelled and absorbed through the entirety of the learning experience within the whānau from birth to death. This is part of life, not a formalised, curriculum based, age delineated, professionally driven, socially separated and institutionalised existence.

Figure 13. Te tuakiri o te tangata



Research Question 3: Have we trained and supported people, whānau effectively to do this work?

This question encompassed the effectiveness of the intensive training and events, the resources made available, and the ongoing support and mentoring.

The results presented showed evidence for each of the stages of the EPEC change model being achieved (refer to Figure 1). There were a few responses indicating no new knowledge was gained through attending an intensive; these tended to be from experienced practitioners of nonviolent communication. One community member said that they had not taken a lot from the training because it was 'all common sense'. Responses from others showed a significant shift in their understanding of concepts including children's development and brain functioning, and a solid comprehension of the nonviolent paradigm in contrast to the dominant paradigm of parenting. Application of these new understandings is considered under Research Question 4. Mostly people reported that they had the understanding and tools they needed. Some said they wanted more practice or more language skills. For those speaking Māori in their home or school situations, further support with language and resources was identified as an ongoing need.

Offering a parallel men's process made a significant difference for several households where women had attended training but men had not. There were many positive comments about involving men in this way.

Some resources were distributed during the intensive training (handouts). Work also began this year on collating words and sentences in Māori and producing resources that could strengthen and support the Poutiria te Aroha programme. Staff from the immersion unit at Raglan Area School were enthusiastic participants in this project. The wānanga held with Te Ataarangi was another step along this journey. Further work is planned for 2012.

In terms of the follow-up support group, while this was a common request made in the interviews, the numbers who actually attended the three group sessions have been low (5-8). Those who do attend appreciate refreshing and deepening their knowledge, sharing experiences, and practising the techniques. A further round of follow-up calls may be required to ascertain whether the low attendance is due to timing or other issues. Childcare is an issue that may need to be considered for all future events.

Follow-up sessions occurred with the kaiako in the immersion unit (Te Rōpū Aroha ki te Reo) to support the practice within the classroom settings there. This reinforced the observation and feedback sessions carried out with Ruth in August.

Reconvening the men's support group was envisaged but did not eventuate. There are no men on the Programme Development Team and while there were several very enthusiastic men involved in recruiting others to attend the men's sessions, there was no single person charged with ongoing leadership of the group. Support was offered by Brian Joseph through email; following this up will be an important aspect to progress in 2012.

The coordination gap within the men's group reflects a general need to develop local capacity to facilitate the work done so far by Ruth and Brian. The Programme Development Team reflected on the intensive training and the potential for developing a local training team. The intensity of the self-reflection and healing work which the training initiates was discussed. It was noted that Ruth has a background in counselling and is able to work with people at this deep level. There were some reservations about taking this on ourselves, even in terms of taking an ongoing support role. Some suggestions for conducting this work safely included:

- Sessions at the end of intensives on how to look after yourself on this journey
- Setting the expectation about the nature of the experience before people come (the 'warning on the packet')
- Offering the support group – look at how we can all support each other, generating ideas and strategies, giving empathy
- Referrals – knowing the professional service providers available, researching who is doing what
- Follow-up phone calls – having the referral list available, giving empathy, not advice, recalling the things we learned on the course.
- Checking in as a Programme Development Team.

The development of local capacity to lead the training and support groups is expected to be a focus during 2012.

Research Question 4: To what extent have people taken it on/are they doing it (practice changes)?

There was strong evidence that the new understandings gained at intensives were being applied both at home and in work situations (predominantly in education settings). Very few people said they had not changed anything in their parenting practice. Interviews revealed a heightened self-awareness and consciousness of parenting interactions, as well as strategies being put in place between the adults in households of those who attended. Some parenting practices were now being avoided (e.g. time out, pushing the child away, giving orders, use of consequences), and techniques learned at the intensives were being used instead (e.g. the OFNEEDS tool, deep listening and empathy-led limit-setting).

The greatest challenge in implementing the philosophy and practice was finding the time and energy, particularly when people felt tired or sick. Another challenge was when partners or whānau members had not attended the training and had not embraced the philosophy.

Research Question 5: What difference has it made to tamariki and whānau (outcomes)?

People generally reported that communication and relationships were enhanced as a result of the changes in their practices. This applied to relationships between adults and children, and also more widely in the whānau and in other community and work settings. There is some anecdotal evidence that the use of these techniques has avoided some violent situations. Many whānau said that attending the intensive trainings had transformed their home lives.

There were a few reports of more challenging behaviours from children after introducing these changes. There were also some ongoing patterns of behaviour that people wondered how to deal with.

One outcome of the month of intensive trainings has been the emergence of a sense of community amongst the people committed to this philosophy and practice. A key focus for 2012 will be to foster and grow this community, to further embed the practice, and to continue providing support for those already on this journey.

Where to from here?

Initial planning work has been done to set a focus for 2012. There are two key dimensions in terms of scope:

1. We want to consolidate the foundation that we have laid in our own community through:
 - Further networking to explore a model of change that fits well with our community
 - Offering more intensive training, mentoring and support within our community. Some suggestions include shorter sessions on youth, raising boys/girls, sexuality, or offering the 'intensive' curriculum over ten 2-hour sessions. Other suggestions for ongoing support include home coaching, limits sessions in the home for groups with similar ages of children, ongoing kura support /teachers' workshop. Is there potential to support the setting up of the Poutiria te Aroha child centre?
 - Working with staff of the Echo Center to develop our 'train the trainer' concept, so that we can equip ourselves to deliver a form of nonviolent parenting training that is well anchored in our own cultural realities (moving from Nonviolent Parenting to Poutiria te Aroha). The idea is to spend time with Ruth (and Brian if available) on a dialogue to embed this model and develop our capacity as trainers. This could culminate in offering an intensive 'Poutiria te Aroha' training, (as opposed to a nonviolent parenting training).
2. We want to extend our offering beyond our own community by:
 - Consolidating and clarifying our community change model (see above)
 - Offering and discussing this model and its relevance to service providers and organisations beyond Whāingaroa
 - Offering training in nonviolent parenting to other service providers.

In this next phase we want to develop an understanding of how our core themes align with or diverge from current services. We recognise that there are key stakeholders who we need to collaborate with who can support this framework. We need to know who are the people with significant input into the way services and support for parents are shaped and delivered into our community and we need to form a clear picture of what support is available.

To this end a focus is proposed for the next few months on networking and research. Organisations and projects we have in mind include (but not limited to):

- Te Ataarangi
- Te Kāhui Mana Ririki
- Mauriora
- Whānau Ora (Waikato)
- Kirikiriroa Marae
- Mana Tāne (Te Tai Rawhiti)
- Child protection service providers
- Corrections and probation services
- Whakaruruhau Trust
- Peaceful Parenting
- Community Maternal Mental Health
- Te Wheke
- Hamilton Abuse Intervention Programme - HAIP
- National Collective of Independent Women's Refuges
- Safe Man, Safe Family
- SHINE – Ending Violence Programme

Ongoing exploration will be guided by answering these key questions:

- What is already happening out there?
- Who are the people involved?
- What's working well?
- How are whānau engaging in the work?
- Where are the gaps?

Also, with the return of Ruth Beaglehole and Brian Joseph this year, a unique opportunity exists to bring together the people working in similar areas in New Zealand to dialogue with Ruth and Brian. Significant speaking engagements could be organised to introduce the kaupapa more widely.

The delivery also confirmed the validity of the two central approaches: one focussed on a 'whole community' delivery, and the other on the Māori language and cultural anchoring.

There is a need to continue the development of our understanding of the kaupapa Māori framework underpinning this work, to ensure a good fit for whānau Māori. We intend to hold a series of wānanga for this purpose. Alongside this is the development of Te Reo Māori resources that can support those whānau using Te Reo. An application was made to Mā Te Reo requesting support for further intensive Reo Māori work throughout 2012. Unfortunately, this was declined, so other funding opportunities will need to be pursued.

Areas for further exploration or wānanga identified throughout the year include:

- Te tuakiri o te tangata
- Te whanaketanga o te tangata
- Ako
- Rangatiratanga
- Whanaungatanga
- Te orokohanga
- Waiata, oriori

- Ways to use traditional activities to express the kaupapa and work with tamariki: raranga, kapahaka, karakia. Conscious breathing exercises
- Developing, identifying, finding needs and feelings lists
- Wānanga reo for beginners and those who already have Te Reo, for kura and kōhanga whānau, developing rauemi
- Nga kōrero mō ngā atua, ngā mahi ā ngā tupuna
- Tikanga whakatipu tamariki

Conclusions

This year has seen the progression from previous years, where an annual training event had been held in Whāingaroa, towards an embedded community model with cultural anchoring in a kaupapa Māori framework.

Key features included:

- Intensive training
 - Bringing more people to introductory training
 - Deepening the exploration of key aspects through trainings focused on limit-setting and anger
- A parallel men's group process
- Mentoring and support
 - Follow-up calls made to all participants in intensive trainings
 - A regular support group opportunity and a whānau day
 - Observation and feedback, and follow-up sessions with kaiako at kura
 - Informal support and networking emerging in a community setting
- Reo Māori and cultural anchoring development
 - The start of developing reo resources for whānau involved in Poutiria te Aroha
 - Cultural anchoring work through study and wānanga
- Networking and research
 - Selected staff travelling to Los Angeles to observe and take part in training
 - Initial gathering of information on other programmes
 - Networking with local, and some regional and national organisations

This work has been progressed under the oversight of a Programme Development Team with a key role in planning and reflecting on progress. Information was gathered from participants and analysed to produce this action research report.

The findings suggest that the events attracted a range of people from within and beyond Whāingaroa. Māori participation was strong. Whānau who have attended the events feel that they have made significant changes in their parenting as a result. While the practice has been actively embraced in Māori settings in Whāingaroa, in one case questions were raised about the fit of this kaupapa with tikanga Māori. Research suggests that the philosophy is well aligned with traditional child-rearing practice.

Key areas for further development in 2012 include:

- Ongoing research and networking with other organisations
- Offering further opportunities for training locally

- Introducing the kaupapa more widely to others beyond Whāingaroa
- Reinforcing the learning through a structured support process that reviews key elements covered during the intensive trainings
- Further mentoring and support, including for kaiako and staff at Raglan Area School, and reinforcing the kaupapa with whānau and networks
- Exploring options for supporting the men's group
- Developing our local capacity to provide training and support
- Further development of our cultural anchoring and community change models, including deeper exploration of tikanga Māori, so as to embed the nonviolent philosophy and practice firmly into a local context
- Further development of Te Reo Māori resources and support.

Appendix 1. Record of activity during observation trip to Los Angeles

1. Participating in core NVP programme work, delivered from the Church base on the corner of Alvarado Street and Sunset Boulevard.

10 week Nonviolent Parenting course

Saturday mornings from 11.00am to 1.00pm. Approx. 65 – 75 people regularly attend, a proportion of whom are court referred. Issues of child custody, parental anger, abuse and neglect and kids in foster care from state and county interventions. First-time parents were 50% of the class, many with adopted children.

A high proportion of children were deeply traumatised prior to adoption, having moved along a continuum of neglect and abuse in the home leading to state and county interventions. Also, a number of children had come out of extreme civil disintegration hotspots in the world.

Some family-centered care interventions occurred. Visitors were not unusual, including observers, article writers and documentary producers, and health professionals and college freshmen doing internships with the Center.

Women's Support Group

This was a specific space for women to be supported to parent, a time to share and seek support for their day to day challenges and struggles in relationship with their children and their roles as mothers. The question was, "What's on top for you at the moment?" The NVP-led group would unpack some of those experiences, 'mapping' particular situations that had arisen for participants in the recent past. This involved holding onto all of the critical pieces of the NVP practice: coherent narrative, brain development, early childhood development, nutrition and health, circumstances affecting the family and the child, housing, economics, education, social connection; with curiosity and openness, with acceptance and love. Women told their own stories, often painful, sometimes traumatic, but always deeply affecting. Empathic coaching offered a safe grounded way to begin to integrate past experience and help bring about understanding of it. The feeling of solidarity arose in the realisation that the struggle of parenting is not 'different' from others, is not 'only my problem', just different in circumstance - some of it very different, a lot of it very hard. There was celebration of the struggle that it is to be a mother, the courage of individuals to be vulnerable, and ultimately a celebration of having found a way through with NVP and with Ruth, a "ruthlessly compassionate" worker.

2. Observation of other delivery

- Private sessions in homes; Women and families, a lot of tuakana-teina/ sibling dynamics; Parenting children with Cancer; Raising Girls; Raising Boys
- Observation Parent Education Curriculum Program; train the NVP educators.

3. NVP Program Outreach into LA Service Agencies

- Domestic Violence Conference, Santa Monica
- Domestic shelter worker trainings, predominantly Asian community
- Frontline family violence agencies trainings; LA County Court House
- Information evenings and presentations at schools and preschools.

4. Observation Magnolia Place “It Takes Community”

- Program/Community Initiative contributors meetings
- Community ‘promotores’/educator trainings
- Orientation seminar; bringing new organisations and staff up to the ‘base plate’ on what the ITC initiative is
- Development and strategic planning hui with key ITC initiative leaders and top executives.

5. Māori Framework for Nonviolent Parenting Training programme.


Wānanga with EPEC Director & Founder, Ruth Beaglehole and Programme Director, Brian Joseph around the Māori Framework for nonviolent parenting. A discussion on Māori values and principles, the tuakiri model, the Māori educational responses in pedagogy in the last thirty years.





6. LA Journal

A journal of raw data experiences was kept. This is available in electronic form, and includes summarized notes on:

- Parenting Classes, Echo Park Church – 20hrs
- PECP, NVP Educators Program, 2 weekends – 20hrs
- Nursery Cottage Coop, Adult Anger & Childrens Anger – 4hrs
- Weekend Parenting Intensive, Hathaway – 15hrs
- Woman’s Support Group, Echo Park Church – 18hrs
- Center for Living Peace, Orange County – 2hrs
- Larchmont Charter School, West Hollywood – 2hrs
- Authors seminars; Gabor Mate and Heather Forbes – 8hrs
- Domestic Violence Conference, Santa Monica – 6hrs
- Domestic violence shelter workers training – 2hrs
- Anger series, Redondo Beach; Two Parts – 4hrs
- Private Home Sessions, Hollywood; Parenting young children with cancer, Parenting Siblings, Raising Girls – 6hrs
- Magnolia Place “ It Takes Community “ Initiative Hui x 6, Sth East LA
- Echo Parenting Center Management Hui x 8, Liberty Street
- Festival of Childhood – All day
- Point of Entry Sessions x 2, Echo Park Church.

Appendix 2. Before and After Story template used at intensives and for men's group

Please indicate which workshops you attended by colouring in the 

-  Intro to Nonviolent Parenting
-  Nonviolence & Limit Setting
-  Anger Master Class
-  Mana Tāne Workshops



My Before/After Story

Title:

Created by:



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Before coming to these classes . . .

After coming to these classes . . .

Please use pictures and words to create your story.

Appendix 3. Question schedule used for follow-up phone interviews

POUTIRIA TE AROHA/NVP Action Research follow-up phone calls guide

Kia ora, it's _____ here, I'm ringing for Te Mauri Tau, we're doing follow-up with all the people who attended the nonviolent parenting workshops this year. Is this a good time to chat?

If NO, make another time. If YES...

We're ringing round everyone to find out how you are going and give some support, and also to gather information for our research about how effective the programme has been. This means that we will be asking you what has changed for you, and we will make some notes about what you say. When we report on the programme, we'd like to tell some of the stories of what's changed for people as well as using some of the Before and After stories people wrote at the workshops in our report. Nobody's name would be used, and we would take care not to identify you, but we might like to use your experience. Would you be OK if some notes from this conversation went into a report, as long as your name wasn't used? _____ . Maybe at the end of the conversation we can check in again in case there's anything you'd prefer we didn't use.

Then ask the questions (prompts in brackets if the person is unclear)

Questions

1. What has stayed with you from the workshop? (What have you been thinking about?)
2. What have you done differently at home [or at work]?
3. What changes have you noticed? (Things you would celebrate?)
4. What still feels hard? what are you struggling with? (Regrets???)
5. What sort of support would help?

Great to talk with you. Thanks for taking the time to talk about it with me. It's good to hear how everyone's getting on.

Support:

The support group is going to meet on the 28th from 7-9pm at Te Mauri Tau. All parents are welcome to come.

[If tāne] The men's group will be having a meeting...

[If kōhanga whānau] Te Mauri Tau is running some classes in Te Reo to help with using this philosophy with our tamariki.

Next year there'll be more training with Ruth and Brian.

Reminder about the research:

I've taken some notes as we were talking because like I said we want to put a report together about what difference the programme is making... So I just wanted to check, is there anything from what you said that you do not want to be used for that purpose?

OK, we will look forward to seeing you at the support group then!...See you then.