



Poutiria te Aroha

REO O TE NGĀKAU

Whārikihia te Takapau Aroha
Weaving aroha through whānau life



Action Research
Report 2019

Year 9 Action Research Report
on 'Poutiria te Aroha'—bringing a
Nonviolent Parenting Programme
into a New Zealand context

Te Mauri Tau
December 2019



He mihi, he poroporoaki

No te 24 o Hakihea ka moe taku taina a Nēria i tōna moenga roa. Tōna kaumātua 60 ngā tau. Ko Te Heikōkō tōna kōkā. Mō mātou tōna whānau i te hurihanga atu o Nēria i tērā tau kua piri rāua ki a rāua. He tamahine me tōna Māmā. I te mea he tamahine tonu a ia, kahore anō i tino kuia. He rangatahi tonu. Haere e Nēria, haere, whakarērēa mai ngā taumahatanga o te ao kikokiko nei. Haere atu ki te taha o Māmā kia rukuhia atu ngā tai aroha o te pō, kia tae koe ki te puna o te aroha pūmau. Haere, haere, haere atu rā taku taina, taku hoa piri pono.

Ko te tāhuhu o tōna whare ko tōna whānau, ko āna tamāhine, ko āna tama me āna mokopuna. Tae atu ki tōna hoa rangatira. Ao pō, ao pō ka arohatia, ka tautokongia me tōna aroha pūmau. Ko rātou tōna ara ki te ao nei. Ka hoatu tana katoa kia ora rātou. Haere rā e te hoa rangatira e Nēria, e te Māmā, e te Nana - ka hotuhotu te ngākau, rere tonu ngā roimata, ngau kino nei te mokemoke mōhau.

Ko tōna waka ko te reo rangatira me ngā tikanga o te ao Māori. Ko tana tākohā nui mai ki te kaupapa o Poutiria te Aroha, koia nei. Me tōna matatau ki ngā tuāhuetanga whakaako i te tangata. Ka waihanga mai te rākau kia ngāwari te whakaatu ētahi take uaua rawa, ētahi kōrero hīnohinohi inahiroa. He mauri whakaoho tangata i roto i ana whakatakotoranga rākau. Whakaoho i te ngākau, whakaoho i te hinengaro, e kore ai te tangata e hoki ki te ao kūware anō, engari ka eke, ka eke, ka ū tonu ki te ara poutama o te ako.

He Pou ia no Te Ātaarangi mō te tini tangata i tae atu ki āna ringa whakaairo rākau, ki ana wānanga i tū ki Poihaakena Marae. Māori mā, Pakehā mā, Tauīwi mā ka rongō rātou katoa i tōna ngākau māhaki. Ki tōna reo kohimuhimu i ia kupu, i ia rerenga kōrero i ia rā, i ia rā, i puāwai mai ngā kākano i roto i a rātou mō te kōrero i te reo Māori. Ka mokemoke tēnei hapori o Whaingaroa ki a koe, tae atu ki āu hoa hoe waka ki ngā tai ngunguru nei, tae noa ki a mātou katoa nei o te whānau o Te Mauri Tau. Ka mau te mahara ki tō ataahua. Ki wahau tohutohu mai i roto i ō hōkioitanga i waenganui i a mātou, ka puritia i roto i te aroha mutunga kore.

E huri nei ki ngā take o tēnei purongo. He whakaatu hoki i nga hīkoitanga nui o te tau. Kāti ake, ka waihō aua take kōrero mā te puku tonu o tēnei purongo e kawē. Ā, ka mihi kau ki nga tāngata hāpai i ēnei mahi i roto i te tau nei. Ko Ruth, ko Helen, ko Isabel, ko Briony, ko Whaea Pegz. Tino rawe ngā ara hou i kōkiritia i tō koutou taha. Me mihi hoki ki ngā ringa āwhina maha o Te Mauri Tau me te Poari o Te Mauri Tau. He nui ngā mahi tautoko. Ki te kore ko koutou kua kore ēnei mahi e tutuki. Tae atu ki ngā āwhina ā-putea mai—koutou i kaha tautoko, i kaha whakapono ki te kaupapa nei. Tēnā rawa atu koutou katoa.

—Katarina Wirangi Mataira



Haruru mai rā

Haruru mai rā

Te moana kei waho e

E āki kau ana

Te teterenga aroha i Kirikiripū

Ki uta rā ki Ngātira

Ko te rite, he waipuke roimata

Tīneia atu ra koe, e te whetu mārama

Kia tūohu noa au i te mokemoke e

Kei hea rā tōu ritenga hei whakamau atu

Te pu o te reo, whakaohoho wairua

E te ringa whakairo rākau, e te ngākau maahaki

Mū ana i te rā nei

Ngaro atu i te kitenga kanohi e

Ō taonga kua mahue mai

Tāmoko ki te iho matua

O te hunga nohonoho ki tō poho

E kore ia e ngaro, e kore e wareware

Kāti e hika, e taku taina

Hinehaumiri i tō rahi

Haere i tō tira mokemoke

Māku e kapo atu ki te rehu o taiaroha

E taianiwha nui nei, e





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Whārikihia te Takapau Aroha — Weaving aroha through whānau life

Action Research report summary 2019

Poutiria te Aroha is a programme helping parents, caregivers and whānau to surround their tamariki with love as they grow and develop through to adulthood. Poutiria te Aroha seeks to reaffirm and reawaken within whānau Māori the cultural heritage, values and tikanga of their tūpuna around raising children with aroha. The programme is an initiative of Te Mauri Tau, a holistic, kaupapa-Māori education organisation, located in Whaingaroa (Raglan).

Poutiria te Aroha draws its strength from two deep philosophies—the cultural traditions of te ao Māori and the principled stances of the nonviolence movement. Practical child-raising strategies aligned with these value bases are shared with parents and caregivers, and with the educators and service providers who support whānau. The content of Poutiria te Aroha has been trialled and refined since 2011, initially taking a whole-community approach in Whaingaroa, and then extending the learning to other communities.

The contribution of our cherished sister Nēria Mataira to Poutiria te Aroha has suffused it with the beauty of te reo and tikanga Māori, and with the clarity and impact of the messages conveyed by her creativity with the rākau. We will continue to mourn her passing, even as we do our best to carry on her work. Ka tangi te ngākau, e rongo ana i te ngau kaha o te mokemoke—engari, ka mahia tonutia te mahi.

The title of this report refers to the takapau aroha. A takapau is a special woven mat used for ceremonial and sacred purposes, including the blessing of a new relationship as the foundation for a future family. In 2019, Poutiria te Aroha had a particular focus on working with whānau Māori in small Waikato communities (Ngāruawāhia and surrounding areas), through Te Reo o te Ngākau—a parenting and language class which aims to nurture a consistent culture and practice of aroha within whānau life. Te Reo o te Ngākau was delivered directly to family members through a bilingual class at Ngāruawāhia Community House. It was also offered in te reo Māori as staff professional development sessions for two of the Kōhanga Reo in Ngāruawāhia (Tūrangawaewae and Te Kāhu).

In addition to these deliveries of Te Reo o te Ngākau, two reo-Māori 3-day wānanga were held, providing a grounding in the kaupapa of Poutiria te Aroha. One of these was at Te Mauri Tau, attended by kaiako and support staff from Kura Kaupapa Māori in Tāmaki, Taranaki, Rotorua and Otepoti. The other was at Waitetuna Retreat Centre, for students of Te Aho Paerewa, a teacher-training programme aligned with Kura Kaupapa Māori philosophies. This wānanga was run as a contract service to Massey University/ Te Kunenga ki Pūrehuroa.

A significant progression this year was the first delivery of Kei Tua i te Kiri. This is a 3-day course designed for service providers, educators and other professionals working with whānau. In previous years, service provider training offered by the programme has been largely focused on the pioneering work of Ruth Beaglehole in the field of Parenting with Nonviolence. In 2019, care was taken in the design of Kei Tua i te Kiri to weave Parenting with Nonviolence content together with material developed through Poutiria te Aroha and its language class Te Reo o te Ngākau. This called for a team approach, drawing on the skills of practitioners in education, facilitation, social work and language revitalisation who have previously trained as Poupou hapori (Parenting with Nonviolence community educators). The result was a profound and significant learning experience for all who attended.

Activity in the rauemi/ resource workstream continued, with further refinement of the programme's visual identity and creation of a participant workbook to support the bilingual Te Reo o te Ngākau deliveries. A key focus in 2019 was developing a website for Poutiria te Aroha, featuring the voices of Te Reo o te Ngākau and Parenting with Nonviolence class participants to convey the learning and impact of the programme. This project is funded by a grant from J.R. McKenzie Trust, with audio-visual recording carried out by Trust Waikato.

In Whaingaroa, Parenting with Nonviolence evening classes were delivered in Term 2 (8-week series) and Term 4 (6-week series) by a skilled pair of Poupou hapori, who also convened a support group. The annual visit of Ruth Beaglehole provided an opportunity to offer more local classes and support group sessions to whānau, community groups and early childhood providers, as well as a weekend get-together for trained Poupou hapori.

1. 'Whānau' is used in the very broad sense of a group of people in a relationship through time spent together living, caring and working to advance common goals of well-being.

Ruth also travelled once again to Whāngārei, Auckland and Tauranga, connecting with parents, NGOs and professionals to further their learning about Parenting with Nonviolence. These groups included NorthTec (social work programme) and OMEP—Organisation Mondiale pour l'Éducation Préscolaire (World Organisation for Early Childhood Education and Care).

Poutiria te Aroha networking was also progressed throughout 2019. Through Kei Tua i te Kiri, relationships were strengthened with early childhood and primary educators, and with family service provider agencies. Previous connections in Whaingaroa are leading to new conversations about the potential contribution of Poutiria te Aroha to rural community health. New partnerships were initiated (and existing ones consolidated) through taking Poutiria te Aroha into a range of organisational contexts and communities. Sessions were delivered to Kirikiriroa Family Services staff and to Kura Kaupapa Māori communities and whānau at Ruamata (Rotorua), Mana Tamariki (Palmerston North) Arowhenua (Invercargill) and Parehuia (Mahia and Te Wairoa). A workshop was provided at the inaugural gathering of Ngā Raukura o ngā Kura Kaupapa Maori (KKM graduates) in Rotorua. Other hui attended focused on Māori Women's Development and Indigenous Evaluation, as well as reporting and strategy meetings with philanthropic funders.

The programme team acknowledges all of its funders, partners and collaborators, and particularly the ongoing and generous support from family grant-makers the Todd Foundation and J.R. McKenzie Trust, without whom the programme would not have been able to innovate and grow to its current extent. In 2019, the core team and programme development for Poutiria te Aroha were funded by the Todd Foundation, while work on resource and website development was supported by J.R. McKenzie Trust. The collaborative approach of these philanthropic organisations offers the potential to extend programme reach significantly in 2020 by networking with other funders. Continued support from Trust Waikato and Lotteries Community grants for programme delivery to Waikato communities was supplemented this year by new contributions from D.V. Bryant Trust and Tindall Foundation (via Community Waikato). Ka nui te aroha, ka nui te mihi. Poupoua, tiritiria te aroha ki roto ki te whānau!

Nui kē atu te mana o te pai, o te tika, i te mana o te kino me te hē.

Nui kē atu te mana o te aroha, i te mana o te riri. Nui kē atu te mana o te rongomau, i te mana o te pakanga.

Ahakoā te aha, hei tona wā ka hinga te kino, te riri me te pakanga i te pai, i te aroha, i te rongomau.

— Katerina Te Heikōkō —

Poutiria te Aroha

—a culturally relevant nonviolent parenting programme

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

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

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



Te Tuakiri o te Tangata

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



Rangatiratanga

Autonomy and self-determination of individuals and communities.



Whānau

Extended families providing the environment for children's development.



Ako

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

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

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

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

The first two years' action research reports documented early programme development and the foundations of a whole-community approach in Whaingaroa, including participants' responses to trial deliveries. The 2013 report featured in-depth change narratives from those who had been implementing the approach within their whānau and work contexts. The 2014 report recorded the process of training a cohort of trainers (Poupou hapori) so they could deliver a 10-week curriculum on nonviolent parenting, informed by the anchor-points of Poutiria te Aroha. The fifth action research report in 2015 drew together the threads of programme development to give an up-to-date description of Poutiria te Aroha and a progress report after five years of work. The 2016–2018 reports describe the programme's ongoing evolution, including variations in content for implementation in different contexts, and connections made with other organisations working in this field.

This 2019 report focuses on three significant developments through the year: taking Te Reo o te Ngākau to whānau Māori in Ngāruawāhia, design and delivery of Kei Tua i te Kiri—a course for service providers, educators and community organisers, and advancing the suite of rauemi/ resources for the programme, including website development.



Snapshot of Poutiria te Aroha activity in 2019

Poutiria te Aroha—3-day immersion wānanga

- 1 wānanga held at Te Mauri Tau in te reo Māori (May), with participants from Kura Kaupapa Māori in Tāmaki, Taranaki, Rotorua and Otepoti (11 people)
- 1 wānanga held at Waitetuna Retreat Centre for students from Te Aho Paerewa (post-graduate course training Kura Kaupapa Māori teachers run in partnership by Massey University/ Te Kunenga ki Pūrehuroa and Te Rūnanganui o Ngā Kura Kaupapa Māori) and kaiako from supporting Kura Hāpai (24 people).
- Te Reo o te Ngākau—bilingual delivery
- Weekly community classes teaching the kaupapa of Poutiria te Aroha, based in mātauranga Māori, but with English explanation and discussion to support less fluent speakers
 - Term 2 in Ngāruawāhia for community members—8 weeks (12–16 people)
 - Term 3 in Ngāruawāhia for community members—8 weeks (12–16 people)
- 1 x ½ day Parenting Support group held at Kirikiriroa Family Services Trust, Hamilton for parents who had attended classes in Ngāruawāhia.
- 1 x Whānau day held in Whaingaroa at Te Mauri Tau, for extended whānau and tamariki of community members who had attended classes in Ngāruawāhia.

Te Reo o te Ngākau—reo Māori professional development delivery

- 3 x 4 hour sessions for staff and Board members of Te Kāhu Kōhanga Reo (6 people)
- 1-day + 2-days sessions for staff of Tūrangawaewae Kōhanga Reo (8 people)

Kei Tua i te Kiri—training for service providers, educators and community organisers - bilingual

- 3-day Kei Tua i te Kiri course run in Kirikiriroa (11 people)



Introduction to Poutiria te Aroha for Māori organisations, child or whānau-oriented services and Māori communities

- 1-day combined delivery to Te Aho Paerewa and Te Aho Tātairangi teacher trainees at Massey University/ Te Kunenga ki Pūrehuroa (70 people)
- 1-day professional development for Kirikiriroa Family Services Trust (29 staff)
- Poutiria te Aroha introduction days for KKM staff and whānau at Parehuia, Opoutama (from Mahia and Te Wairoa–19 people), Ruamata (Rotorua–30 people), Mana Tamariki (Palmerston North–50 people) and Arowhenua (Invercargill–37 people)
- Workshop and presentation at Te Hui-ā-Tau o Ngā Kura Kaupapa Māori in Arowhenua (100 people)
- Presentation and workshop at inaugural hui of Ngā Raukura o ngā Kura Kaupapa Maori in Rotorua (70 people)
- Workshop at Maori Women's Development hui–Tāmaki
- Panel discussion at 1st Indigenous Evaluation Conference–Rotorua



Community delivery of Parenting with Nonviolence and whole-community model in Whaingaroa

- Poupou hapori (community educators) delivery to the Whaingaroa community
 - 8-week parenting classes in Whaingaroa community during Term 2 (9 people)
 - 6-week parenting classes in Whaingaroa community during Term 4 (10 People)
 - 3 x Support group sessions for parents who have previously attended training
- Poupou hapori in the community of Whaingaroa integrating their learning into ongoing practice at Raglan Kindergarten, Raglan Area School, Whaingaroa Home School, and Magnolia Tree Raglan (childcare centre), as well as bringing their training and knowledge to related kaupapa through work for the Waikato District Health Board (social work), Brainwave Trust and Poutama Rites of Passage Trust
- Ruth Beaglehole offering Parenting with Nonviolence support and mentoring to the community and specific groups in Whaingaroa
 - Playcentre parents
 - Magnolia Tree Raglan (childcare centre) staff
 - Raglan Kindergarten staff
 - Whaingaroa Home School parents
 - Parents and caregivers (Introductory session on Parenting with Nonviolence)
 - Support group for those practising Parenting with Nonviolence
 - Raglan Radio interview

Wider networking and extension of Parenting with Nonviolence

- Ruth Beaglehole's deliveries in other centres
 - OMEP–Organisation Mondiale pour l'Education Préscolaire/ World Organisation for Early Childhood Education and Care (30 early childhood educators)
 - NorthTec–Whāngārei (25 social work students and staff)
 - Begin from the Heart–Tauranga (session on parenting attended by 40 people)

Supporting Poupou hapori (community educators)

- Weekend get-together with Ruth in August.

Rauemi/ resource project

- Consolidation of visual identity–pou motifs and design elements developed
- Audio-visual capture of participant feedback as part of Trust Waikato project
- Website–Stage 1 developed ready for launch
- Participant workbook created to support Te Reo o te Ngākau bilingual delivery
- Further collation of participant hand-outs and trainer resources for reo-Māori and bilingual programme delivery

Programme development and planning

- New material developed for Te Reo o te Ngākau on child development and regulation
- Poupou hapori assisting with delivery of Te Reo o te Ngākau and Kei Tua i te Kiri.

Funder relationships, networking and professional development

- Hosting Todd Foundation relationship manager to visit Te Mauri Tau and Ngāruawāhia Community House
- Convening two hui with J.R. McKenzie Trust and Todd Foundation to look at funding strategies that can extend Poutiria te Aroha into four more communities nationwide
- Round-table reporting with Todd Foundation capability funding recipients
- Further programme funding received from Todd Foundation, Lotteries and Trust Waikato; new contributions from D.V. Bryant Trust and Tindall Foundation via Community Waikato
- Ongoing relationships maintained with Te Aho Paerewa/ Te Aho Tātairangi, Te Rūnanga o ngā Kura Kaupapa Māori, Te Ataarangi and with Kura and Kōhanga locally and nationally
- Networking with a leader in rural health practitioner training strategy development
- Connections strengthened with early childhood professional development providers and innovative Early Childhood Education centres.



Outcomes and objectives

Outcomes

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

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

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

Objectives

The following table provides an overview of the objectives of our work over a multi-year timeframe. It also maps the activities identified in the snapshot above to show how they supported these objectives in 2019.

How activity in 2019 contributed to meeting programme objectives

Objective	Description of work	Activity in 2019
A culturally anchored parenting programme	<p>The core focus of Poutiria te Aroha is to create a culturally anchored parenting programme that resonates strongly with whānau Māori.</p> <ul style="list-style-type: none"> • Continue the journey of exploring core cultural elements from Te Ao Māori and understandings from Parenting with Nonviolence. • Distil what we have learned into offerings that resonate with Māori identity and heritage, that we can deliver in different contexts, in English and in te reo Māori. 	<ul style="list-style-type: none"> • Designing a 3-day service provider course Kei Tua i te Kiri, weaving together content from Parenting with Nonviolence and Poutiria te Aroha • Preparing new content on child development and regulation, integrating Māui mokopuna archetype of childhood behaviour; trial delivery as part of professional development to staff of Tūrangawaewae Kōhanga Reo • Rauemi/ resource project extending the suite of resources to complement and support various delivery formats
A trained and supported cohort of parent educators who can deliver the programme adapted for specific community settings.	<ul style="list-style-type: none"> • Continue training and mentoring parent educators (Poupou hapori), building on their experience through further deliveries, wānanga and trainer support roles. • Work with Poupou hapori to adapt the core teachings into curriculum design for different groups and environments. 	<ul style="list-style-type: none"> • 3-day weekend with Ruth Beaglehole open to all trained Poupou hapori • Supporting Poupou hapori to deliver community classes (8-week & 6-week) • One new Poupou hapori assisting with Te Reo o te Ngākau bilingual classes • Combined delivery team for Kei Tua i te Kiri including four Poupou hapori • Poupou hapori with classroom experience contributing 'Akomanga ahuru' session to the 3-day immersion wānanga

Objective	Description of work	Activity in 2019
Appropriate learning opportunities for parents and caregivers, with expanded reach regionally and nationally.	<ul style="list-style-type: none"> Strengthening and expanding our networks to increase our delivery capacity and reach people who can most benefit from this work. 	<ul style="list-style-type: none"> Community-based networking in Ngāruawāhia, and building relationships within the wider Waikato region e.g. Kirikiriroa Family Services Trust Delivering in other regional centres (Auckland, Tauranga, Whāngārei) to whānau- and child-oriented organisations (e.g. OMEP, NorthTec) Strategising to take Poutiria te Aroha to four new communities nationally, with the support of philanthropic funding networks Exploring the potential to offer professional development in the ECE sector
Enriched whānau understanding of, and commitment to, healthy parenting.	<ul style="list-style-type: none"> Increase parents' and caregivers' awareness of how current dominant belief systems reinforce the fundamental pattern of violence in homes and society, and how this can be reproduced in parenting. Offer empowering information to families about brain and child development in order for adults to have realistic expectations of children, and be able to maintain an empathetic view of their behaviour. Increase whānau understanding of the importance of maintaining connection even in challenging moments. Enable participants to explore cultural insights and models such as the Tuakiri. 	<ul style="list-style-type: none"> Bilingual deliveries of Te Reo o te Ngākau <ul style="list-style-type: none"> Weekly delivery at Ngāruawāhia Community House (2 x 8-week series in Term 2 & Term 3) Delivery of classes in Parenting with Nonviolence in Whaingaroa (8-week series delivered in Term 2 and 6-week series in Term 4) 3-day course for service providers, educators and community organisers <ul style="list-style-type: none"> Kei Tua i te Kiri, delivered in Kirikiriroa in August 3-day reo-Māori wānanga, grounding in the kaupapa of Poutira te Aroha <ul style="list-style-type: none"> 1 wānanga at Te Mauri Tau in May 1 wānanga for Te Aho Paerewa at Waitetuna in October Introduction to the kaupapa, including the cultural model of the Tuakiri: <ul style="list-style-type: none"> Te Aho Tātairangi and Te Aho Paerewa Papaioea Kirikiriroa Family Services Trust–1-day professional development Poutiria te Aroha deliveries to communities, whānau and staff of Kura Kaupapa Māori at Ruamata (Rotorua), Mana Tamariki (Palmerston North) Arowhenua (Invercargill) and Parehuia (Mahia) Reo-Māori delivery of Te Reo o te Ngākau Poutiria te Aroha professional development in Ngāruawāhia for staff of two Kōhanga Reo Te Kāhu and Tūrangawaewae
Whānau putting the philosophy into practice.	<ul style="list-style-type: none"> Providing parents and caregivers with practical strategies and support for connected communication through the development and provision of the language structures and vocabulary (in English and Te Reo Māori) that parents can use to support their communication practice. 	<ul style="list-style-type: none"> Introduction to the kaupapa, including the cultural model of the Tuakiri: <ul style="list-style-type: none"> Te Aho Tātairangi and Te Aho Paerewa Papaioea Kirikiriroa Family Services Trust–1-day professional development Poutiria te Aroha deliveries to communities, whānau and staff of Kura Kaupapa Māori at Ruamata (Rotorua), Mana Tamariki (Palmerston North) Arowhenua (Invercargill) and Parehuia (Mahia) Reo-Māori delivery of Te Reo o te Ngākau Poutiria te Aroha professional development in Ngāruawāhia for staff of two Kōhanga Reo Te Kāhu and Tūrangawaewae
Whānau can access the support they require throughout this learning process through development of a whole-community approach and accessible resources.	<ul style="list-style-type: none"> Support development of a whole-community model in Whaingaroa (Raglan) so that all those who come into contact with whānau have a heightened consciousness in their interactions, in the aspiration that children can be safe wherever they come into contact with adults. Facilitating access to programme resources. 	<ul style="list-style-type: none"> Supporting those who are practising the kaupapa in the Whaingaroa community such as kindergarten, early childhood centre, playgroup and home-schooling group Running support group sessions and repeat/ follow-up learning opportunities Website developed ready for launch Booklet distributed to participants of Te Reo o te Ngākau bilingual delivery

Focus Area 1 for 2019

Te Reo o te Ngākau in Ngāruawāhia —bringing Poutiria te Aroha to the whānau

This was the second year that Te Reo o te Ngākau bilingual classes were offered to whānau in Ngāruawāhia. This allowed material developed in 2017 and 2018 to be re-run and refined, taking two new groups through a repeat delivery of the first two modules in 2019.

Te Reo o te Ngākau—history

Te Reo o te Ngākau was designed as a series of classes teaching te reo Māori alongside the philosophy and strategies of nonviolent parenting. The classes were developed and delivered in Whaingaroa, first at Poihākēna Marae and then at the Kōkiri Centre and Te Mauri Tau. The development and refinement of this material is described in the Action Research reports for 2015, 2016 and 2017. In seeking avenues to bring the learning to more whānau, it was acknowledged that a full-immersion class can be inaccessible or daunting to those not fluent in te reo Māori. A bilingual approach to delivery was therefore developed and trialled in 2018. The bilingual classes in Kirikiriroa and then in Ngāruawāhia were the first deliveries of Te Reo o te Ngākau beyond Whaingaroa. After a successful Module 1 in Kirikiriroa, the smaller turn-out to the start of Module 2 led to one of the participants inviting the training team to come instead to Ngāruawāhia. This invitation “Haere mai ki taku whare” was readily accepted, given the core intent of Poutiria te Aroha to reach into whānau and Māori communities.

Supporting whānau in Ngāruawāhia through Te Reo o te Ngākau bilingual delivery in 2019

Getting the ball rolling to promote Te Reo o te Ngākau classes in Ngāruawāhia started with a ‘kanohi ki te kanohi’ hand delivery of leaflets to childcare centres, kindergarten and kōhanga reo in and around the township. Next, guided through the Ngāruawāhia Community House, the programme was promoted via a recognised network of organisations and service providers with connections in the community. Due to that strong network and the central location of the community house, it was easy to respond to casual enquiries and drop-ins, referrals from individuals and service providers, and even passers-by interested in ‘new activity’ at the community house. Another recently developed relationship with the Kirikiriroa Family Services Trust was pivotal in bringing whānau engaged in the Family Start programme there to attend the classes each week.

Two series of 8-week classes were delivered, for three hours in the morning, in Term 2 and Term 3. Classes were held at the Wharepuni of the Ngāruawāhia Community House. The sessions were delivered bilingually, to hold the mana of te reo and to begin to reconstruct a bridge of self-awareness, in recognition that te reo Māori fluency for many whānau is an aspiration that has been difficult to achieve. Critical content was presented in rākau pictures, with descriptions and information in te reo Māori. This was followed by an explanation and response to enquiries for clarification in English. Each class covered key points, building up a body of understanding of the Māori view of the sacredness of tamariki and the principles and practices of nonviolence, grounded in exemplars of resistance to violence from Aotearoa and overseas. At each class the aim was also to send participants away with at least one new tool of practice change for them to reflect on and practice at home. Pukapuka/workbooks were distributed at the beginning of each series for parents to record their own thoughts, questions and ideas, with time provided during sessions which may have created some struggle to draw or doodle what feelings were coming up for them. At the beginning of each new session after karakia there was a check-in time, for people to raise anything they had recorded or noticed happening at home that was different or difficult. This provided a touchpoint for dialogue about how to make these changes in the real contexts of people’s relationships with their tamariki at home.

An important consideration for this delivery was manaakitanga for whānau—creating a safe and comfortable space supporting parents’ learning and healing journeys. Recognising that travel is sometimes another cost barrier, community funding was secured to support parents in the form of petrol vouchers. Beginning the day with a cup of tea and ending the day with a simple nutritious lunch (such as soup and bread) was important in establishing a more open connecting time with participants. One couple looked forward to coming, saying it was like a ‘holiday’—their children were being cared for at day care or school, and they were free to participate and focus on the learning and also to have some connection with other parents.

Participants in Te Reo o te Ngākau classes in Ngāruawāhia
–Before & After stories

Before coming to Poutiria te Aroha, I would	After coming to Poutiria te Aroha, I am trying to
"... get really angry and frustrated when my babies were upset and I thought I had tried everything to settle them."	"... be more understanding of my babies' emotions. If I can't settle them, I take a breather and realise they need me to stay calm."
"... have had less of an understanding of how the brain and wairua works."	"... now I have a better understanding of the wairua and the brain and what uplifts both... and how to protect myself from what people say/ think / stuck places."
"... yell a lot as a first reaction to any misbehaving, no matter how big or small. I would try to control my child's behaviour with fear."	"... learn to soften my voice to a level of understanding and conversate about why they feel the need to misbehave and to try teach them with love."
"... I was about to lose my son to life. He wanted to be someone I tried hard to keep him away from, but I didn't realise I was pushing him towards it all by just being the stern parent I was being. I was losing my way as a parent. I was failing my son."	"... Since coming I have my son back, I have learned to think with my heart and let him be a kid. I have learned to love my son for who he is and just love my babies. Thank you so much for all your kōrero, it helped save me and my big baby."
"... always use Power Over to scare, frighten and let them know who's boss."	"...I let them be the boss in certain situations i.e. pick treats–lakes, park, etc. I come to their level, making them feel more important and less frightened. But most of all showing/ expressing my love daily."
"... scream, yell, curse, bang doors, hit (low level tap), talk over and above the kids, talk down to them, 'my way or the highway/ nothing', minimal quality time, bribe."	"... use inside voice all the time, make sure not to let the anger take control of my feelings, NO MORE HITTING 100%, ... time out introduced–separate kids and give their own thing to do, no more talking down/over, I go down to my knees/listen/feel/cuddles and love, family time is a must WEEKLY, no more bribes, healthy lifestyle implemented! With the help of the lovely ladies of Poutiria te Aroha!"
"... go out of my mind. I was a WONDERER and a Pouri Warrior and Wahine toa and MAMA! No one to talk to about my feelings and worries as a Mama. I was a lost Mama."	"... CALM MY FARM. Expressing my feelings now I have tools to AWHI & BE THE BEST MAMA I CAN BE."



POUTIRIA TE AROHA
Reo o te Ngākau Parenting Programme
Tamaiti wāwāhi tahā – aratakina ki te puna aroha: Supporting and raising our tamariki in aroha

CERTIFICATE OF ATTENDANCE

This is to certify that

has attended and participated in _____ weeks of Reo o te Ngākau
Poutiria Te Aroha 8 week Parenting Programme
provided in Ngaruawahia by Te Mauri Tau Inc. between 25/7/19 and 3/10/19

Signed by:
Poupou Hapori, Katarina W Mataira, Te Mauri Tau Inc.



Te Reo o te Ngākau participants also contributed reflections to Trust Waikato's video project, through footage that now features on the newly developed website for Poutiria te Aroha.

"I'm observing more with my beautiful babies, more loving with my babies and coming away with this knowledge and implementing it... it has influenced me in a way where... I'm giving them a lot more love now. I'm being a lot more observant, a good listener—I've taken away all these good, positive things."

"I've learnt to go from a feeling perspective, look at all the different angles."

"You're always going to face challenges and when things come against you, this course has given us the tools to be able to cope with that."

Participants in Te Reo o te Ngākau classes in Ngāruawāhia —excerpts from video stories

Benefits for whānau attending Poutiria te Aroha in Ngāruawāhia were observed by staff of service providers working alongside them.

"Whānau who used to need to see us almost daily, or five times a week, since they've come to Poutiria te Aroha, now we see them once a fortnight."—Family support worker

"What I noticed is that a lot of young men attended—partners came along and that's unusual for parenting courses around here. People I've spoken to thoroughly enjoyed it—it was a relaxing atmosphere, and really supportive, especially if they were feeling any lack in their reo. Some parenting programmes can be threatening almost, implying you're a bad parent if you do this or that, but there was no sense of judgement on the parents here. It was very nurturing, and rather than feeling like it is your sole responsibility, the emphasis was on all of us having a collective role and everyone having knowledge to help with parenting. Some parents really were told that they had to come, by the authorities. But they were all made to feel welcome, and they were kept engaged the entire time. I can't speak highly enough of the Poutiria te Aroha team—they bring out the best in these young parents."—Community service provider, Ngāruawāhia



Several participants and advocates from whānau service providers who had experienced Te Reo o te Ngākau went on to attend the 3-day course Kei Tua i te Kiri (see next section). Their attendance helped to affirm and reinforce the Māori content of that course, adding participant contributions that enhanced the learning experience for the whole group. This has also led to a participant from Te Reo o te Ngākau classes in Ngāruawāhia assisting with Poutiria te Aroha deliveries to Kura Kaupapa Māori communities elsewhere in the country. One service provider staff member is relocating north in 2020, and this is opening conversations about how she could play a part in planned programme extensions next year.

Working with Kōhanga Reo in Ngāruawāhia: Te Reo o te Ngākau reo –Māori delivery

Professional development sessions were held for two Kōhanga Reo in Ngāruawāhia, in timing formats to suit their staff: Tūrangawaewae Kōhanga Reo staff attended a 1-day and then a 2-day session, and Te Kāhu Kōhanga Reo staff and Board members attended three sessions, each of four hours' duration.

Feedback from kaimahi was that the learning would be very useful in their day-to-day work with tamariki. Inclusion of the time walking around Tūrangawaewae marae was valued, as were the rākau presentations and clarity of the teachings that people connected with, through their own experience and knowledge. In terms of content, people gained understanding of the developmental journey of tamariki, insights into ngā āhuatanga o Māui, and the strategies of AWHI AROHA for working with self and then others.

"Ngā kōrero i puta mai i ngā Whaea e pā ana ki ngā tau o tā mātou tupuranga, i maumahara au-whānau mai/4 tau/8 tau/16 tau...kia mōhio au ko tēneki te take whēnei te āhua o ia wā."-Staff member of a Kōhanga Reo attending professional development

Suggestions for improving the training were mostly centred around having more short breaks and active times during the day to help with processing and absorbing the learning, and to hold refresher sessions every few months.

Example of a feedback sheet from a Kōhanga Reo staff member in Ngāruawāhia

The image shows a handwritten feedback sheet with text in Māori and English. The Māori text includes: "He aha etahi mea hōu i akona noi e koe i enei rā e rua?", "I akona e au ngetahi kupu hou, that is going really help me talk and understand the kids.", "I learnt alot on The second day as I was more hands on and more confidence", "AROHHA - I learn that this is going to really help me with the kids alot, I understand them more now. I learn to look after myself. Kia manawanui ki au ano, I mean I take care of myself. Ma te aha i awihana ai koe ki te a tana enei mano mahi.", "Ko tehea o ngā mahi i tino tiki ki to ngakau?", "A WHI AROHA Ka tino whakarauahi au tenet rautaki ki te awhi i ahau ano me ngā tamariki.", "Lead with my heart", "Ki ngā tamariki/really felt this korero (He aha etahi mahi hei whakarauako ki a pai ake ai tenet ugnanga mo koutou.", "More hands on activity, because I believe that I work better when I'm doing something with my hands, that why I loved the second day so much as I was more active and confident doing my Mahi.", "Other than that pai ngā rā e rua ki te ako ngā mea hou. Nāā mihi kia kōrua.!!"

✳ consistency
 ✳ constantly going over the mahi we've learn
 ✳ Reminding
 ✳ nā korua te haki mai 😊

Focus Area 2 for 2019

Kei Tua i te Kiri —service provider training weaving together Parenting with Nonviolence and Poutiria te Aroha

A new format of service provider training was developed and trialled in 2019. Kei Tua i te Kiri was designed to combine the inspirational teachings of Ruth Beaglehole (Parenting with Nonviolence expert) with the cultural anchoring content developed through Poutiria te Aroha.

Service provider training—history

Over the years of Poutiria te Aroha activity, numerous introductory sessions have been delivered to a wide range of service provider organisations. This has included community and parent education groups, primary medical care and Māori health providers, and all levels of education institutions (early childhood/kōhanga & puna reo, primary & secondary teachers, tertiary providers). In 2012, a 2-day introductory training on trauma-informed care was held for service providers at Houchen's Retreat in Hamilton, and a 1-day training for Early Childhood teachers was offered at Te Mauri Tau. Teacher-only days have also been run for staff at Raglan Area School in 2012 and 2015.

These sessions have been aimed at sharing how the philosophies and strategies of Parenting with Nonviolence can be applied within professional practice with tamariki and whānau. This content has largely been delivered by Ruth Beaglehole, framed by the tikanga practice of Poutiria te Aroha, and usually beginning with a presentation of Te Tuakiri o te Tangata. Participant reflections and feedback on these experiences can be found in the relevant Action Research reports for those years.

Profound and authentic learning—Kei Tua i te Kiri 2019

The design of Kei Tua i te Kiri in 2019 saw content developed through the Poutiria te Aroha programme woven together with Parenting with Nonviolence insights into an extended three-day course.

In February, a short visit by Ruth Beaglehole to Whaingaroa allowed a team of local Poupou hapori and programme staff to come together with her and shape the course design. The intention was to bring in aspects from Parenting with Nonviolence (PWN) that support the delivery and kaupapa of Poutiria te Aroha, rather than starting with a PWN curriculum and adding cultural anchoring elements around it.

Drawing from Poutiria te Aroha, the aim was to:

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

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

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

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

Times were also identified over the 2-day course for a social worker and kindergarten head teacher who are trained Poupou hapori (Parenting with Nonviolence community educators) to share how they bring the philosophy into their own professional practice.

In August, eleven people came to Houchen's Retreat in Hamilton to take part in Kei Tua i te Kiri. They came from a range of backgrounds—whānau support and counselling services, early childhood and primary teaching/Kura Kaupapa Māori, educational research and flax-roots community bases. The sessions delivered are shown in the following table.

Day 1

Whakatau, whakawhanaunga, settle in and overview	<ul style="list-style-type: none"> • Mihi whakatau and orientation • Art activity to introduce ourselves and weave group together • Waiata–Te Pou o te Aroha • Outline of the course • Setting group tikanga based on people’s experience as learners
Background and intentions for the paradigm shift	<ul style="list-style-type: none"> • Social justice lens • The current paradigm –body sculptures of dominant paradigm • Social and political context –current focus on well-being and delivering for Māori • Poutiria te Aroha cultural anchoring (4 pou)–interactive exercise to relate these to well-being • Paradigm shift represented through rākau
Frameworks to support the paradigm shift	<ul style="list-style-type: none"> • Te Tuakiri o te Tangata–rākau presentation and interactive exercise to highlight all the aspects of a child’s being • Paradigm shift in early childhood education context–critique of the current emphasis on behaviour management programmes • Key tools for change: narrative, recognising the red zone/green zone and the toolkit for response
Reflect and close	<ul style="list-style-type: none"> • What are the tools we have shared so far?

Day 2

Gather and reflect	<ul style="list-style-type: none"> • Karakia–Te Ngao o te Wheiao • Outdoor reflection–collect and share a symbol from the environment that represents your learning from yesterday
Historical trauma	<ul style="list-style-type: none"> • Participant-generated historical scan of events, and impacts on tamariki and whānau • Reflect on this history • Waiata–Ria Hall
Intergenerational narrative	<ul style="list-style-type: none"> • Interactive activity with participants drawing on paper strips to show how things are passed down in their own families • Waiata -Purea Nei
Brain	<ul style="list-style-type: none"> • Parts of the brain and effect of trauma, tolerable and toxic stress • Links to whatumanawa and iho matua
Anger and regulation	<ul style="list-style-type: none"> • Anger volcano–seeing how anger behaviours are fueled by strong feelings arising from unmet needs • Regulation techniques–tangible tools (sensory/ kinaesthetic) and intangible tools (intention, empathy, feelings and needs)
Reflect and close	<ul style="list-style-type: none"> • What connections do you make between what we’ve done today and the Tuakiri?

Day 3

Gather and reflect	<ul style="list-style-type: none"> • Karakia–Ara Noa te Pō • Cultural regulation tools –waiata, mahi ā ringa • Empathy books as a key tool to process experience with children 	Healing community engagement	<ul style="list-style-type: none"> • The shift in emphasis from individual behaviour and trauma, to collective healing engagement • Kaupapa Māori healing –practices supporting collective resilience
Integrating learning into practice	<ul style="list-style-type: none"> • Social worker experience of the paradigm shift in practice • Using POWER tool and AWHI AROHA–(see separate box) • Group work to apply these techniques to a situation 	Reflect and close	<ul style="list-style-type: none"> • Reflection: What is an insight you have gained from these 3 days about caring for the tuakiri (your own, and that of your colleagues, tamariki or whānau you work with?) • Evaluation and feedback –closing circle • Karakia



Even before the course had finished, participants were immediately putting their learning into practice as they went home in the evening. Two people came back and shared stories with the group the next day during the morning reflection.

"Last night, my husband's cousin was at home and talking about her 13-year old, who is at boarding school. She was saying that her daughter comes home and she is not independent, even though she has to be when she is at school. Her mother was really frustrated.

"This is such a precious taonga, I'm going to share it with everyone –whānau, at work, at home... It makes it alive, when you can take it to people to share in it, who appreciate it too."

I empathised with her—she's a single mum, with another child at home, and she wants an independent young woman when her older girl comes home. Then I said "But think of her too—at school –from the time she wakes up to when she goes to bed, she's being independent. She comes home once a month. She just wants to be dependent, have help, be close to you!"

"Oh, that makes so much sense!" she said. I said "Yes, so much sense!"

Before this paradigm, I would have said– "Discipline her! Take away her devices!"

This is such a precious taonga, I'm going to share it with everyone—whānau, at work, at home... It makes it alive, when you can take it to people to share in it, who appreciate it too." –Participant in Kei Tua i te Kiri

Another participant was inspired by this to tell her own story of sharing the paradigm shift.

"I spoke about this to my parents—who believe they're older and wiser—they think they know what's best. On the first night I told them about what we've been learning, and they were 'taking the piss'. On the second night, they wanted to hear a bit more. My brother came in; I could see he was not open to it. I realised they have to see the change.

A bit later, I could see my daughter wanted something and wasn't getting it, and she was about to have what I would have called a tantrum, but now I know to say 'flooded with big feelings'. I said to her "you're so upset, you can't have that and you really wanted it... Go and find a book - not one but two books!" She went off to find the books. The family were like "Whoa! Look at that!" Like it was magic or something." –Participant in Kei Tua i te Kiri



Participants role play the dominant paradigm of child-raising at the service providers' course Kei Tua i te Kiri

In debriefing, the delivery team were satisfied with the learning that the course experience had generated, and the shifts that were evident for participants, both personally and professionally. It was felt that this was enhanced by the combination of individual reflection and conversations about broader society. Deeper reflection was stimulated by searching for symbols in the outdoor environment, and by examining family history as well as discussing New Zealand's past. A safe space was created for Māori and Pākehā participants to talk openly. The sequential activities were helpful in this respect—from the first weaving together of individuals' stories and creating a group learning culture, followed by the interactive historical scan activity and the waiata from young Māori performers that were played, and then the intergenerational narrative exercise considering what has been handed down through your family, and what, of that, you do and do not want to pass on. A sound foundation had been laid in sharing Te Tuakiri o te Tangata and this had been returned to throughout the course; karakia and waiata were also linked well to the learning and the group's energy at different points. Having several participants who

already had experience of Te Reo o te Ngākau allowed them to go deeper, and helped the group learning process. Each of the facilitation team had also contributed—this was particularly evident when participants split into separate smaller groups to work through an AWHI AROHA or POWER scenario, and all of these groups could be supported by a Poupou hapori with a relevant skill set (Reo Māori group, Early Childhood Education group, Social Services group).

Follow-up feedback was sought six months after the course. People were asked what the experience of the course had been like for them, what had stayed with them, what they were applying and what they were noticing as a result.

Whether attending as professionals or community members, the experience had been a deeply reflective one as people were prompted by the learning to consider their own parenting styles:

"It greatly affected me as an individual in gathering how the brain works in connection to behaviour and how one responds to behaviours. It is the total opposite of how I and many others are raised, so I am still finding myself relapsing back to the 'norms' I assumed was the right way to parent. Reconnecting these new findings have been so timely, with my children still being young so that I can have the opportunity to implement this new Kaupapa in their life, because they deserve it."

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For participants attending from a community background, the opportunity to be in a supportive group as they reflected on their parenting was a valuable aspect of the experience:

"Being around other positive people who are wanting to go on the same journey, people wanting to learn and be open minded—learning to let go of some things embedded in me, that weren't actually of value—questioning, is it really a value of yours, or just something that everyone else thinks?"

"Being a solo mum, you can either get really down and sink, or rise above it and be the parent you want to be. Realising I wasn't the only one needing help, needing advice—I realised I'm doing alright, and every parent struggles..."



The experience of reflecting on the past and sharing with each other left a deep impression:

“What stayed with me from the course is the kōrero and pikitia about our own intergenerational patterns/trauma/pūmahara. I remember vividly the feelings and tears as we listened to each other’s different kōrero and felt their mamae.”

Professionals have applied what they learned in their practice as social workers and educators:

“...I have been using the volcano metaphor when working with clients, around behaviour, feelings and needs. I use a whiteboard to draw the volcano and to externalise the issues from clients and then ask clients what their behaviours are, what are they feeling and what is it they need. This is usually after some kōrero about what is going on for them. Sometimes I will also use the body as the volcano–hinengaro–mind, thoughts and behaviours. Feelings–what is our heart feeling, Needs–what is it our puku is saying. Clients get it and it helps them to identify what is going on for them beyond their behaviours. It has worked so well, particularly with Māori and Pacific Island women. It actually works for all and I have also used it to help parents with their children when they need some parenting advice. At times, I combine the Whare Tapawhā model of practise with the volcano as part of our kōrero... It combines well with the volcano metaphor.”

–Social worker who attended Kei Tua i te Kiri

“We put it to use straight away. While we always knew what was in children’s hearts, we didn’t have the tools which we got from the course. Having that great language of regulation, working on ourselves first, then being the best possible person we can be with children. And the volcano is so helpful–we have used it to discuss tricky situations with whānau... So I got heaps out of it, and have been able to share with my team, and also with Year 2 uni students in my tutoring role in a ‘Philosophy of Teaching and Learning’ course. It’s helping teachers to be able to articulate and interpret to parents what’s happening for their child. We had good skills to track learning, but the social competency was a gray area for us–while being conscious not to overstep our expertise, as we are not psychologists–these tools have just been so useful and valuable.”

–Early childhood educator who attended Kei Tua i te Kiri

Parents who experienced both Te Reo o te Ngākau and then Kei Tua i te Kiri had the learning strongly reinforced. Their commitment to both the philosophy and the practice was strengthened, with continued intention to make changes in their parenting:

“The knowledge that we can all come back to an understanding of how we can raise our tamariki in a loving nonviolent way, getting rid of the dominant paradigms and raising our tamariki the way our tūpuna would’ve.”

“What stayed with me was conscious parenting–being in the moment. Being there –sometimes too busy, but trying to give it full attention–being right here and right now, and enjoying it for what it is... And then, sometimes it’s about stepping away from the situation–if the child is happy–letting it be, because it’s about them, not us–sometimes we haven’t dealt with stuff from our own childhood and we don’t question that... It’s about coming from his perspective–what would he want and need right now.”

“I’m taking myself away from that certain point of having my own outbursts–it helped me take myself away from that type of pressure. Instead of losing it, I can step outside to breathe and be more in control of the situation.”

Parents acknowledged that along with their new awareness came a sense of responsibility to hold to the intention, that was not always easy to fulfil:

“After learning what was delivered and taught, it really puts a standard to my parenting. I wish I had Katarina or Ruth in my pocket at certain times... It was a huge struggle with being taught everything from Poutiria te Aroha and Ruth–it was really hard to stay in the way of that teaching and be truthful to it. Some days would be harder than others. I’d switch back to the ‘default’, and it would really get on top of me–feeling I’d completely stuffed up. Then I remember, Whaea said no matter how you dealt with it, you were doing the best you could do at the time, and you can go back to your child and talk about it with them... repair!”

“The knowledge that we can all come back to an understanding of how we can raise our tamariki in a loving nonviolent way, getting rid of the dominant paradigms and raising our tamariki the way our tūpuna would’ve.”

As a result of applying their learning, parents have seen benefits to their whānau relationships:

"My kids and whānau are much happier, I have more empathy which in turn helps them to talk about how they are feeling and draws us closer."

Participants have been extending their learning into interactions with other parents, as role models and as allies.

"Living by this Kaupapa helps my whānau and it poses as an example for my extended whānau, then also the community. When you love something, you implement it in your life, then you share it with others so that they can enjoy it. I do my best to share and inspire others about the Kei Tua i te Kiri–Poutiria Te Aroha mahi we did last year. It gives a message of hope in Aotearoa, and many I have spoken to thought the kaupapa is going to shape this country if everyone gets the opportunity to learn it..."

"Through doing the programmes, I'm able to help others and come from a non-judgement perspective—offering another alternative, so you don't step on their mana or belittle them. I'm doing it in a subtle way. I come from where I've been. So, if I see a parent struggling, I might say "I've done that before and I've found this is helpful"—speaking from my own experience and not judging. When I see something good that they're doing, I complement them on it: "You're amazing, still staying calm while they're doing what they are". I just really hope it can reach out more to the young people, maybe when they're pregnant—to give them a leg to stand on. There's so much stuff out there putting pressure on, whereas if they just had some tools..."

Further spin-off benefits from Kei Tua i te Kiri and Te Reo o te Ngākau have also been apparent as participants have stepped up to become involved in sharing their learning with others in more structured settings. One participant has assisted with reo-Māori deliveries to Kura Kaupapa Māori communities. Early childhood educators who attended have advocated for Poutiria te Aroha to be shared more widely in their sector. This is now being planned for 2020, where facilitators and participants from Kei Tua i te Kiri will present workshops at a professional development day for the early childhood education sector.



Focus Area 3 for 2019

Rauemi/resource project to reflect and support the kaupapa

To reinforce the progress made in developing wānanga content and facilitation processes, the need was identified to compile training materials and make support resources more readily accessible for both facilitators and participants. This project has continued in 2019 with work on digital, visual and written resources to reflect the essential teachings of Poutiria te Aroha.



The rauemi project is creating resources to assist facilitators and reinforce learning for participants.

Rauemi/resources and visual identity–history

The visual identity of Poutiria te Aroha has emerged organically over time, with different programme staff contributing artistic input from their own unique talent bases.

For many years, the principal focus of programme development was to refine and trial material for wānanga and courses. With much of this programme content now in place, a grant from J.R. McKenzie Trust was provided to develop a suite of rauemi that will support Poutiria te Aroha deliveries. The first stage of the current project was completed in 2018, with photographic and video capture of essential rākau presentations that anchor the delivery of Te Reo o te Ngākau and the Poutiria te Aroha 3-day wānanga. Another aspect progressed was the collation of trainer folders and materials for the 3-day wānanga including run-sheets, whakatauki, hand-outs, and photographs of rākau lay-outs accompanied by associated scripts. Work was also begun on the visual identity to guide the graphic design for programme materials.

Visual elements and website work in 2019 to convey the essence of the programme

In 2019, further work was undertaken to confirm the visual identity and assemble graphic design elements that can be used in written and digital programme resources.

As part of the rauemi project in 2019, graphic designs were created for the four cultural anchoring pou of Poutiria te Aroha: Te Tuakiri o te Tangata, Rangatiratanga, Ako and Whānau.



Te Tuakiri o te Tangata

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



Rangatiratanga

Autonomy and self-determination of individuals and communities.



Whānau

Extended families providing the environment for children's development.



Ako

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



You will leave this course with fresh perspectives and practical strategies to apply in your daily work, to advance whānau well-being.

What other people have said about our training

"There is so much work to be done, and this is the best place."

"Te miharo hoki o tēnei momo akoranga."

"It's given me much more perspective, understanding and compassion around the Māori world. Also curiosity to keep searching for learning about it all. It has impacted me greatly and it incorporated an enriching spiritual component to the kaupapa."

"I look forward to implementing new approaches into professional practice and in my personal life with my own children. Through consistently working in this way, I hope to see positive change, less traumatised children, greater learning, more happiness."

When
22nd, 23rd & 24th August 2019
Thursday to Saturday
9am–5pm each day

Where
At Houchen House Retreat and Conference Centre, Houchens Road, Glenview, Hamilton

Kai
Morning tea and lunch provided. Vegetarians well-catered for; please advise of any other dietary needs

Cost
Course Fee – \$1,035 (GST inc)
Plus \$60 Bed & breakfast if wanting to stay on site. Please indicate the night's accommodation needed on registration form

For further details contact
07 825 7111
putahi@mauritau.org.nz
or Katarina on 022 166 9486

Early bird discount
Free bed and breakfast if registered by 30th June 2019 with a \$300 deposit

Deposit of \$300 required to secure position by 31st July
Full payment by 15th August
Non-refundable deposit after 15th August



Let's make Aotearoa New Zealand the best place in the world for raising children.

Kei tua i te kiri

Professional development training

22–24 August 2019



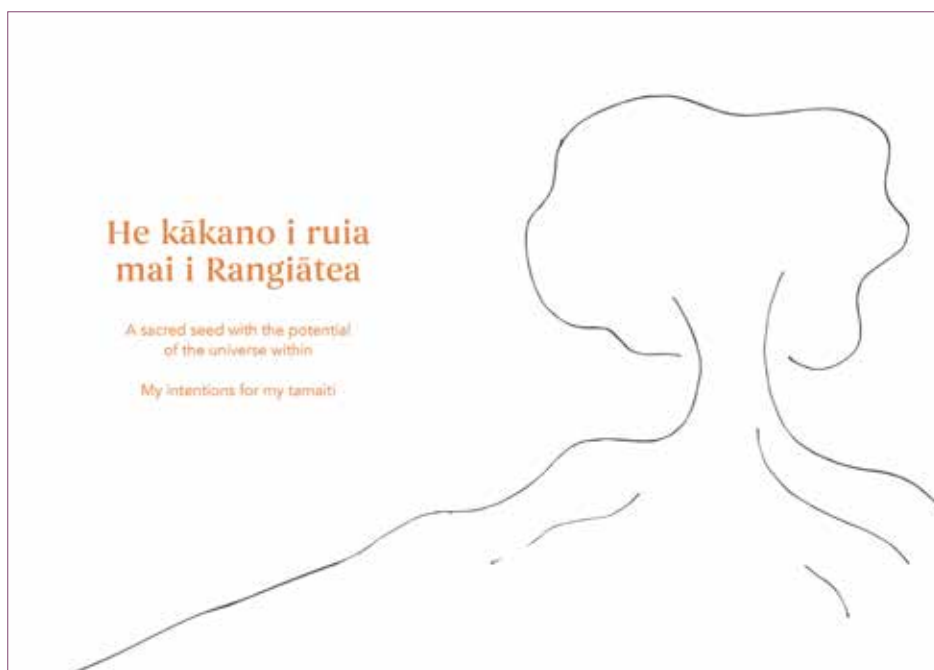
The first Action Research report, website concept, course brochures and participant workbooks featuring these designs were produced.

To date, Poutiria te Aroha has had a minimal digital presence. The development of a new website was accomplished this year through the rauemi/resource project. This will facilitate wider access to information about the programme, provide dates and registration forms for courses on offer and house the supporting resources for participants.

As part of their own video project demonstrating the impact of their grants, Trust Waikato recorded reflections from participants in Te Reo o te Ngākau and Parenting with Nonviolence 2019 classes. The recording has enabled these voices to feature on the newly developed Poutiria te Aroha website.

Handover of website management to the programme team will occur in 2020. Further participant resources will also be scoped, including printed and 3D options.

Poutiria te Aroha
Journal pages



Poutiria te aroha

Haere mai ki taku whare
Bringing Poutiria te Aroha home



Action Research Report 2018

Year 8 Action Research Report on Poutiria te Aroha – bringing a Nonviolent Parenting Programme into a New Zealand context

Te Mauri Tau December 2018

'Haere mai ki taku whare' – Bringing Poutiria te Aroha home

Action Research report summary 2018

The core focus of Poutiria te Aroha is to create a culturally anchored parenting programme that resonates strongly with whānau Māori. The project is an initiative of Te Mauri Tau, a whānau, Kaupapa Māori based education organisation, based in Whāngārei (Ngāruahua).

Poutiria te Aroha arises from the alignment of the deep cultural values of all Māori with the traditions of nonviolence. In focus on historical precedents both in this country (e.g. Tūhū and Te Whiri) at Parihaka, Fay Richard (Whāngārei) and Te Tahi at Tararua (Whāngārei) and overseas (e.g. Mahatma Gandhi and Martin Luther King). The programme is offered to parents, caregivers, educators and service providers, to enable them to apply these principles and practices to whatever scenario/child/learning, both in their work contexts and within their whānau. Starting with parents in Manawatu (Palmerston North), the context of Poutiria te Aroha has been developed and delivered since 2011, supporting and growing a whole-community model in Whāngārei and beyond. This approach aims to strengthen the collective relationships within whānau so new children in our homes, schools and communities, in order to embed the practice of nonviolence and empathy to give another thought wider society.

Programme development and delivery of Poutiria te Aroha was progressed in 2018 for both immersion (one-Māori language) and for a new bilingual approach. The bilingual programme provides direct delivery to Māori community participants, who may not have the language proficiency to access one-Māori programmes, but still connect directly with the ancestral wisdom and cultural values that whānau Poutiria te Aroha. Following a pilot in Whāngārei, the initiative came to fulfil the programme called Te Rau o te Ngākau in the home of a participant from Ngāruahua, who said: 'Haere mai ki taku whare'. Bringing Poutiria te Aroha into homes and whānau the last leg from the central aim of the programme, exemplified by the full name: Poutiria, tōhira te aroha ki ake ki te ahurewa (bright and emerald aroha within the whānau). The Ngāruahua home-based class was the consistent exemplar of a committed group, including community board members and other service and care workers from within the community. Most absorbing the first module of Te Rau o te Ngākau in 2018, they are set to commence for further learning in 2019. Another delivery of Te Rau o te Ngākau occurred in 2018, for the first time an immersion into Māori setting, over 11 weeks at Kaitiaki (Te Kaitiaki Takekōwhiri), based at Pūwharua Māori in Whāngārei. Those from further afield were able to attend longer (3-day) one-Māori language group participants a grounding in the kaupapa. Those who run four times this year, at Te Mauri Tau and the Whāngārei Branch Centre. These immersion kaupapa are allowing intensive reach into the robust all-kaia for Kaitiaki Māori, drawing both pre- and in-service professional development for teachers in the sector. The relationships developed with all of these participating groups have laid a strong basis for work to continue in 2019.

The first stage of a research resource project has seen the collection and recording of learning materials (written, visual and audio) to support these contexts. Photographs and video capture of rikoro deliveries for Te Rau o te Ngākau has occurred, and further teacher resources have been compiled for the 3-day takekōwhiri format. Initial scoping of audio and visual delivery options will provide the basis for further work in 2019. A resource has been brought together (language specific to the task of assembling sentence structures and vocabulary) to ensure quality one-Māori programme content.

English language delivery of Parenting with Nonviolence took a number of forms in 2018. Parents (parent community educator/observed parent education) classes, and ran a support group in Whāngārei. The work in August of Kaitiaki (Whāngārei) Parenting with Nonviolence (parent) supported this work, and also provided opportunities for learning to a wider geographic area. Full delivered parent classes to parents, educators and service providers in Whāngārei, Auckland and Tauranga, as well as some (during the whole-community approach) in Whāngārei.

Māori and provided the additional opportunity for a 3-day training extension for previously trained Pūwharua-based, setting them through for new updated materials for parent education classes. This has a strong social justice foundation, supporting collective community leading in a focus for health, relationships with people, future kaupapa. New lines, information and strategies for self-

management in times of stress or high emotion were shared. The bilingual group of Poutiria Parent were able to connect and appreciate the value they wish the kaupapa is being expressed through their language and work.

This year has seen the strengthening and expansion of the networks that support the programme, and the forming of new partnerships to further expand delivery. Connections have been made with organisations and people who are working with whānau, young people and children to bring about the shared goals of learning, leading and well-being within their different communities. These groups include the Pūwharua Foundation, OMEP (Organisation Mondiale pour l'Éducation Précoce) (World Organisation for Early Childhood Education and Care), Bets of Energy, Tūhū, Māori, Māori, Queen Whānau Foundation, Child Māori, Māori, Māori Trust Board and Te Rau Māori (National Centre for Māori Health, Māori Wellbeing Development and Evaluation).

After several years of presence in Whāngārei, there is now a sense of a grounded support for Parenting with Nonviolence. People not only have the awareness and intention to work within whānau, but are increasing practical tools and ongoing support to carry those intentions through. The grounding in the local community and the time spent developing this unique programme engender confidence in broadening the reach of Poutiria te Aroha into other communities and regions, to spread the benefits even more widely.

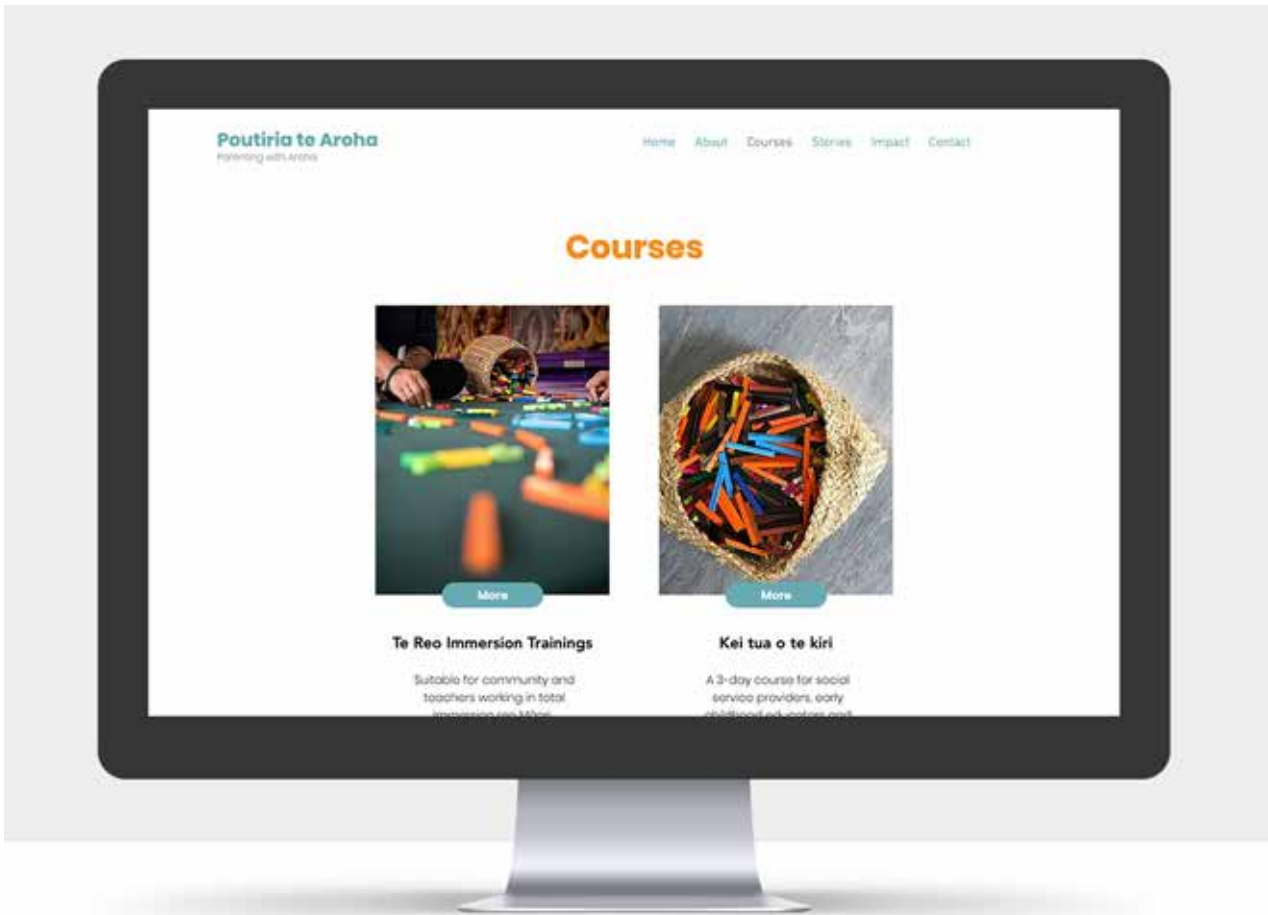
Community deliveries in 2018 were supported through funding from the Lullabies Trust (Māori) (Māori) and delivery to a related audience was enabled through the generous support of the Todd Foundation, whose support grant also funded core programme development for a third year. Previously, Jill McFarlane Trust supported Poutiria te Aroha for two years (2011-2013), and this year provided a further grant for the same (investment) project. Te Whāngārei to Ngāruahua Kaupapa Māori promoted the programme to their kaitiaki, kaitiaki and whānau, and Te Rau Takekōwhiri Te Rau Pūwharua funded and organised professional development in Poutiria te Aroha for their teacher network. A range of other groups and organisations formed alliances with their networks, through the total involvement of all of these partners and collaborators, Poutiria te Aroha continues to make its unique contribution towards connecting a world where all benefits can be realised and to grow, develop and flourish. Poutiria tōhira te aroha ki ake ki te ahurewa!



This year has seen the strengthening and expansion of the networks that support the programme, and the scoping of new partnerships to further expand delivery.

1. Whānau is used in the most broad sense of a group of people in a relationship through their shared history, living, working and working together to achieve common goals of well-being.





Continuing the work

In addition to the emerging initiatives featured above, regular deliveries continued to consolidate and extend the impact of the programme:

- Poutiria te Aroha introductory sessions to new groups
- Poutiria te Aroha 3-day wānanga to ground new participants in the kaupapa
- Community classes in Parenting with Nonviolence in Whaingaroa
- Wider delivery of Parenting with Nonviolence sessions
- Professional development and mentoring of Pou pou hapori
- Networking and relationship building

Some 2019 highlights from these areas of programme activity are featured below.

Introducing Poutiria te Aroha to new groups

In 2019, introductory sessions were delivered to Kirikiriroa Family Services Trust and Te Aho Tātāirangi students, and to whānau and staff from Kura Kaupapa Māori at Parehuia (from Mahia and Te Wairoa), Ruamata (Rotorua), Mana Tamariki (Palmerston North) and Arowhenua (Invercargill), as well as an overview for kaiako at Rākaumangamanga (Huntly).

Introductory sessions usually begin with a presentation of Te Tuakiri o te Tangata.

What I learned

"Kaupapa Māori world view and spirituality and how this impacts the whole being."

"Learning how to practice with a Kaupapa Māori perspective, what it truly means to be "Kaupapa Māori."

"Listen to my heart and work with my heart when interacting with our whānau. It's their journey, not mine, not our programme's."

Next steps

"Deconstruct my own practice and reconstruct a new model."

"Take this and use it with whānau that I work with."

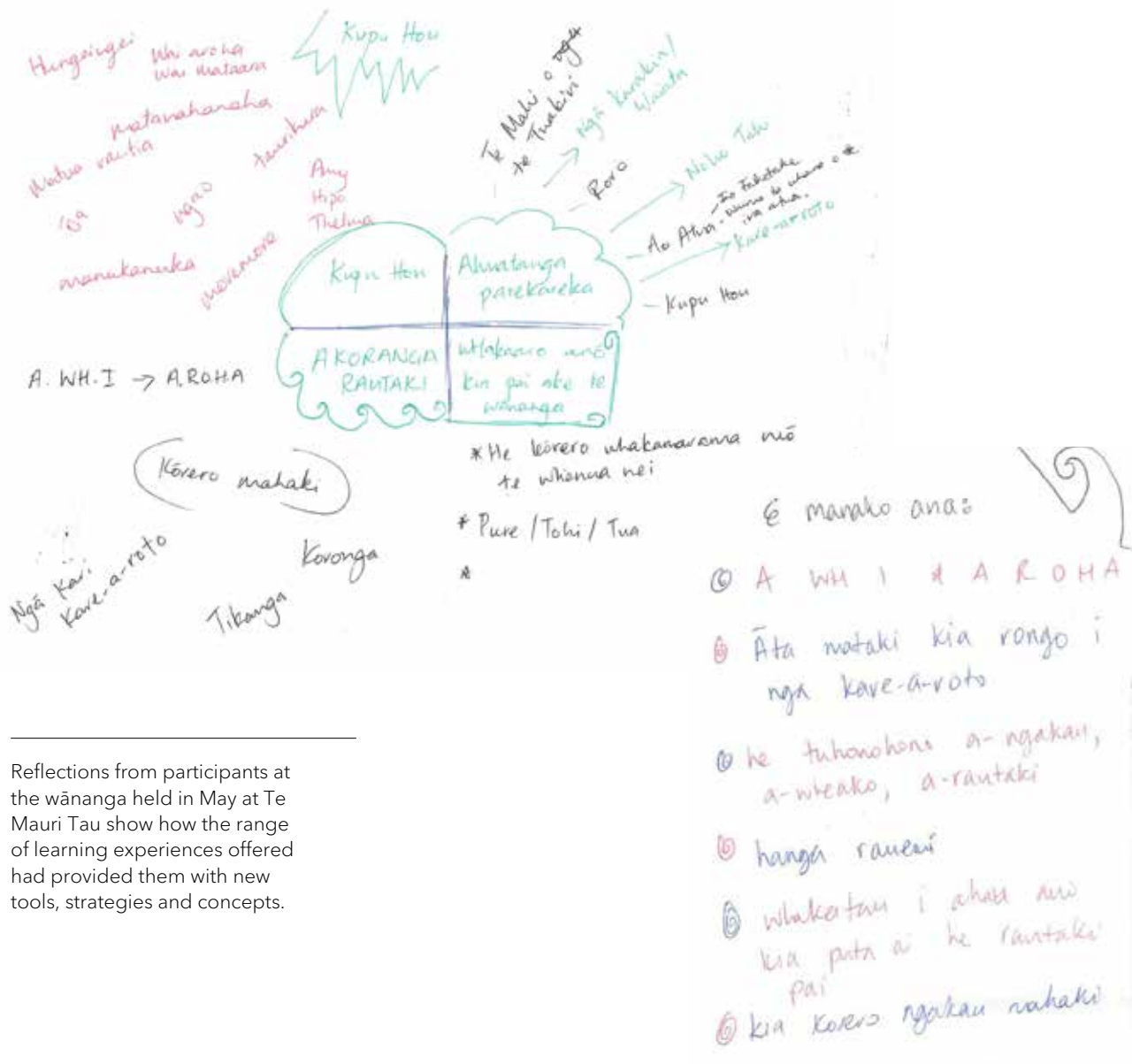
"Apply to my practice, keep learning about this kaupapa, teach my own whānau and others."

"To begin the healing of 7 generations of my whānau."



Delivery of the Poutiria te Aroha 3-day wānanga

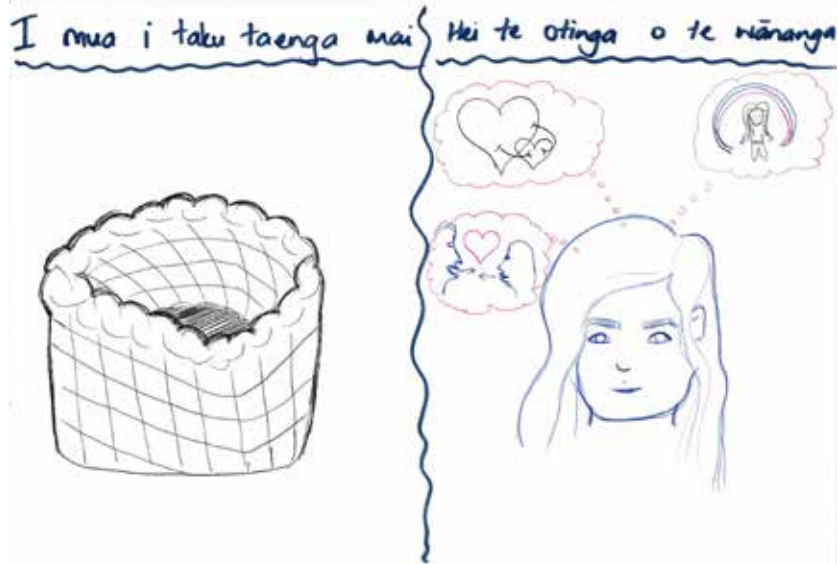
Reo-Māori immersion 3-day wānanga in the kaupapa of Poutiria te Aroha were held at Te Mauri Tau in May and at Waitetuna in October.



Reflections from participants at the wānanga held in May at Te Mauri Tau show how the range of learning experiences offered had provided them with new tools, strategies and concepts.

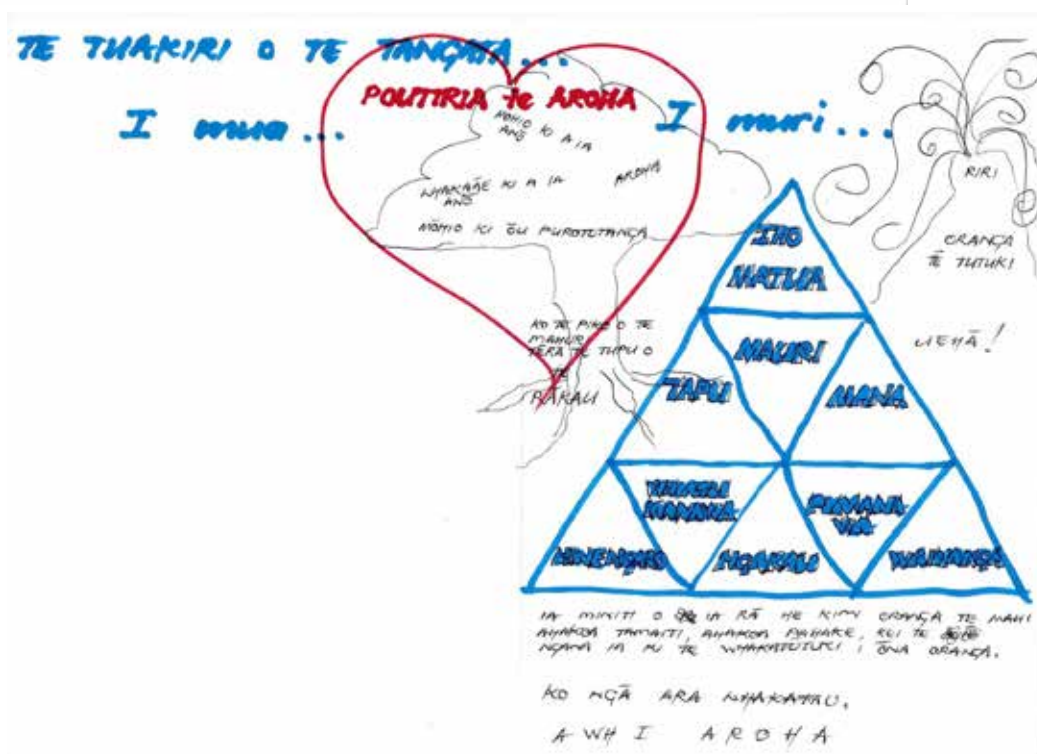
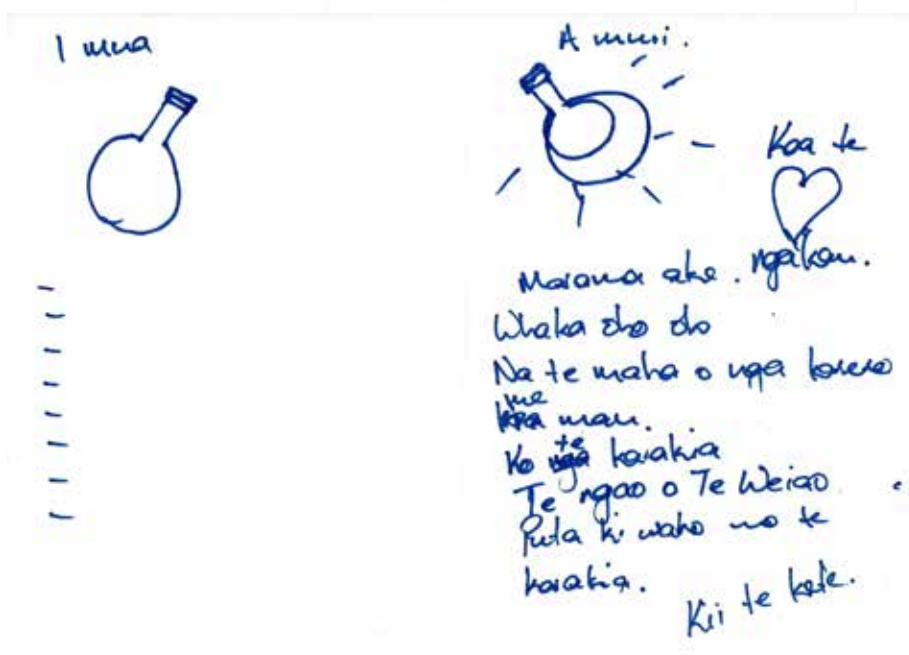


Role play helps to apply the learning to scenarios from participants' own experience - Te Aho Paerewa group at a 3-day reo-Māori immersion wānanga at Waitetuna in October.



Before and After

Feedback following the 3-day wānanga in Waitetuna showed that several participants felt the experience had filled a gap for them, with new ideas and practices.



After attending they were ready to embrace a new paradigm and try different ways of relating with tamariki in their classrooms and at home.



<p>I mua</p> <ul style="list-style-type: none"> • Kāore au i āta whakaarohia me tiaki i ahau tuatahi • Te nuinga o te wā ka ruku totika ki roto i ngā varu; I ahatia...? Maku ia i whakatika!! 	<p>Wananga Poutiria te Aroha</p>	<p>A muri</p> <ul style="list-style-type: none"> • Te oranga o te tinana oranga wairua, ka rongu toku ngakau ki te oranga. Ma te aha i tau ai i ahau. Ma te .mirimiri tinana, hiKoi • ĀTA WHAKARONGO ^{nohu ki tōna taia} waha ngu - whakarongo ki ia • Kei te rongu au ki ngā kare - a - roto
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Community delivery of Parenting with Nonviolence

Parenting with Nonviolence classes were held in Term 2 (8 weeks) and Term 4 (6 weeks) for whānau in Whaingaroa.

Participants in the Parenting with Nonviolence classes learned to make Empathy Books to help their children to process their experiences.

Iggys book
about when
he was hit.



Iggy got hit
He cried



Iggy felt sick.



Iggy had a
vomit.



Iggy wanted
cuddles and baboo
on the couch



In the morning
Iggy felt better.
He had baboo.



Iggy felt
sad



Iggy had a
cuddle with
fergi.



Wider delivery of Parenting with Nonviolence

Ruth Beaglehole delivered Parenting with Nonviolence presentations in Whāngārei (Northtec social work students and staff), Auckland (OMEP) and Tauranga.

Support and professional development for Poupou hapori (parent educators)

A weekend with Ruth in August helped trained Poupou hapori to reconnect with the kaupapa and strengthen connections.

One session focused on the potential contribution of Poutiria te Aroha and Parenting with Nonviolence to rural mental and community health with advocate and leader in this field Dr Fiona Bolden.

Networking and relationship building

Relationships were formed or reinforced with a range of organisations from sectors in education, family services and health, as well as Māori language and education networks.



Strengthening networks with the early childhood education sector—delivery to OMEP—Organisation Mondiale pour l'Éducation Préscolaire (World Organisation for Early Childhood Education and Care), August 2019.

"The most Mana enhancing experience of all time!"

"Power with, not power over—that is social justice or empowerment. Kia Ora!"

"The class was really heart-touching for me... Really shifted my mind of good parenting and self-healing as well as others."

"Inspired!! Everything that was talked about today sounds like the perfect parent however I'm ok knowing that sometimes as a parent, things can be overwhelming, as long as we can reflect and learn."

Strategic direction and focus for 2020

Strategic direction

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

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

Strategic intent

To reach more whānau, the medium-term trajectory is to see Poutiria te Aroha established in several more communities, carried by local people familiar with their own contexts. This will require suitable people who understand the kaupapa with enough breadth and depth to maintain its integrity and deliver it effectively and confidently. The intention is to equip these trained people with a delivery package, Matua Rautia, based on a neighbour-to-neighbour approach to sharing key elements of Poutiria te Aroha with local whānau.

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

2020 focus

Aligned with the strategic direction and intent, four specific focus areas for 2020 will be to:

- Strengthen relationships and build momentum behind Poutiria te Aroha, through offering strategic professional development and training opportunities.
- Deepen the learning of existing participants by developing new 'Level 2' content, for both the immersion Poutiria te Aroha 3-day wānanga, and the service provider course Kei Tua i te Kiri.
- Sow the seeds for establishing Poutiria te Aroha in up to four new communities, focusing where there are existing whānau networks around Kura Kaupapa Māori.
- Work on design and development of Matua Rautia, the neighbour-to-neighbour delivery model.

Four focus areas for 2020

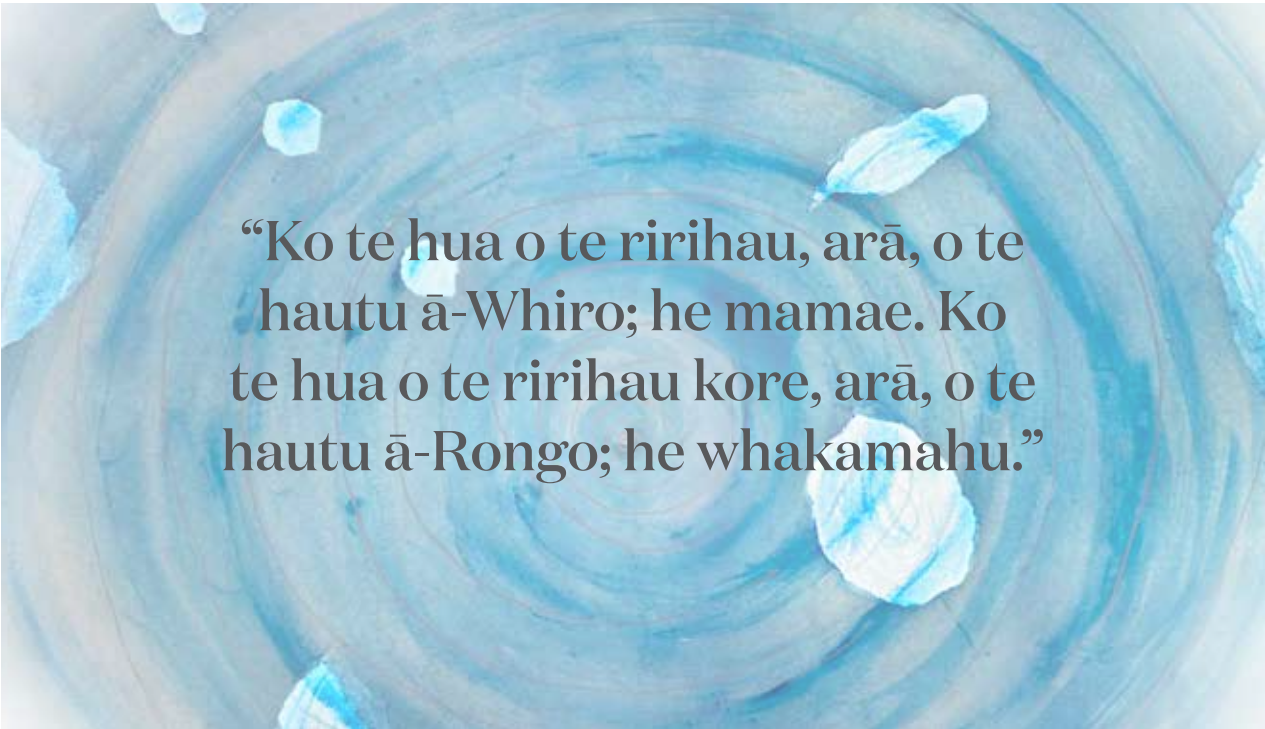
The four focus areas selected for 2020 will all contribute in different ways towards the strategic intent outlined above.

Strengthen relationships and build momentum behind Poutiria te Aroha

Through offering strategic professional development and training opportunities, more whānau and service providers/educators will be aware of the programme and understand its philosophy and practices. This will build the number of advocates for the programme, and increase the evidence base for its effectiveness through practical application. Networking and relationship building have always featured strongly in Poutiria te Aroha's work programme, and sound partnerships have been established with reo-Māori speaking movements. The early childhood education sector has been another focus over several years, and ECE educators have responded positively both to the philosophy of Parenting with Non-violence and to the bicultural content developed through Poutiria te Aroha. This relationship will be further progressed in 2020, with Poutiria te Aroha programme staff and participants offering several sessions at a professional development symposium run by the Educational Leadership Project for the ECE sector in Hamilton in March 2020, sponsored by the Ministry of Education.

Deepen the learning of existing participants by developing new 'Level 2' content

Content that has been trialled in the language class series Te Reo o te Ngākau has the potential to extend the learning offered by the immersion Poutiria te Aroha 3-day wānanga, and the service provider course Kei Tua i te Kiri. Level 2 stages for both of these courses are planned for 2020. This will provide greater depth of understanding to interested participants, strengthen their advocacy, and expand the base of people with potential to become whānau educators through the Matua Rautia programme. Design for these Level 2 courses will begin in February, for delivery later in 2020 or in subsequent years.



“Ko te hua o te ririhau, arā, o te hautu ā-Whiro; he mamae. Ko te hua o te ririhau kore, arā, o te hautu ā-Rongo; he whakamahu.”

Sow the seeds for establishing Poutiria te Aroha in up to four new communities

The central focus for Poutiria te Aroha has always been to foster healthier relationships within whānau. To this end, Poutiria te Aroha has been offered as a whole-community model in Whaingaroa, and delivered at a flax-roots level through Te Reo o te Ngākau to whānau in Ngāruawāhia. The 3-day Poutiria te Aroha wānanga offered as a reo-Māori learning opportunity has been taken up enthusiastically by kaiako at Kura Kaupapa Māori, and embraced by Te Aho Paerewa teacher training programme at Massey University. As a strategy to see Poutiria te Aroha extend to more whānau, funding has been sought to bring people from four communities to the 3-day immersion wānanga, focusing where there are existing networks around Kura Kaupapa Māori. The intention is to use the funding to bring community members to be trained in the kaupapa of Poutiria te Aroha, and for these people to go on in future to offer the Matua Rautia programme into their own communities. Wherever possible, service providers from the same communities will be invited to attend Kei Tua i te Kiri, in order to form a mutually supportive team to deliver to whānau in their local areas.

Work on design and development of Matua Rautia

In the past, two Train-the-Trainer courses have been run to equip Poupou hapori to carry the Parenting with Nonviolence curriculum as an evening- or day-class parent education series. The Train-the-Trainer courses have required a significant investment of time and energy for participants and the programme team, running as 4x3-day modules over a 12-month period. The intention now is to look at an alternative training format to widen the base of people who can carry the kaupapa at an introductory level, including in te reo Māori. The concept behind Matua Rautia is to provide community members with enough understanding so that they can deliver a neighbour-to-neighbour model, teaching the essentials of Poutiria te Aroha to small groups of whānau in their own communities. The design of this package, and the training programme for those who will deliver it, will be progressed in 2020, with a view to running Matua Rautia training in 2021.

Parallel work programmes

Three existing parallel workstreams will continue alongside the strategic focus outlined above.

Parenting with Nonviolence (PWN) in Whaingaroa and beyond

Poupou hapori will continue to deliver the 6 or 8 week PWN parenting courses and support group sessions for local participants in Whaingaroa. Ruth Beaglehole will supplement this with her own sessions, offered locally and in other centres she visits. These could include introductory presentations, focus topics, and coaching for parents and groups practising the philosophy.

Te Reo o te Ngākau delivery to whānau Māori in Waikato communities

The 2020 year will see a repeat of the work in Ngāruawāhia delivering Te Reo o te Ngākau classes to a new group of parents. The invitation can also be extended to interested whānau in neighbouring Māori communities.

Rauemi/resource project for Poutiria te Aroha

The current project supported by JR McKenzie Trust will be concluded in 2020. This will see the completion of the visual identity package of graphic design elements for Poutiria te Aroha, and the layout of written and visual training resources. Following the launch of the website, a supported handover to programme staff will ensure that it can be kept up to date and used to its full potential. The remaining take-home resources for participants will be developed to prototype stage.

