



E Tu Whānau

Programme of Action for
Addressing Family Violence

2013 – 2018

**THE MĀORI REFERENCE GROUP
FOR THE TASKFORCE FOR ACTION
ON VIOLENCE WITHIN FAMILIES**



***E Tu
Whānau!***
Te Mana Kāua o te Whānau

E Tu Whānau

Programme of Action for
Addressing Family Violence

2013 – 2018

THE MĀORI REFERENCE GROUP
FOR THE TASKFORCE FOR ACTION
ON VIOLENCE WITHIN FAMILIES

Contents

Introduction	3
Our approach	3
Our aims	4
Background	5
1. Vision and aspirations.....	7
1.1 To Tātau Manako (our vision).....	7
1.2 Te Ātārangi o nga te moemoeā (dream).....	7
2. E Tu Whānau – achievements to date	8
2.1 Growing commitment to positive change	8
2.2 E Tu messaging	8
2.3 Kahukura – role modelling change and success.....	9
2.4 Change at the community level	10
2.5 Māori practitioners focused on whole-of-whānau delivery and best practice	10
3. Context for change	11
3.1 Demographic profile	11
3.2 Socio-economic environment.....	12
3.3 Interactions with key government agencies.....	12
3.4 Historical and cultural context – ‘The long way home’	13
3.5 Current government priorities	15
4. Framework for change	16
4.1 Overarching vision	17
4.2 Action areas, goals and objectives	17
4.3 Guiding principles and philosophies	20
4.4 Delivery framework.....	22
4.5 Overview of the Māori Programme of Action 2013–18	24
5. Priorities and future focus.....	26
5.1 Safety for whānau – effective tikanga-based support and accountability mechanisms	26
5.2 Reaching our people – strengthening the E Tu messaging and supporting local action	26
5.3 Improving service delivery to whānau	27
5.4 Strengthening leadership in this area	27
6. Programme of Action 2013–18	28
References.....	40
Appendix 1: E Tu Whānau – messages (from resources)	41
Appendix 2: Additional data	42
Appendix 3: NZ Police – Actions to improve responsiveness to family violence (from ‘The Turning of the Tide’ – Action Plan).....	50

Foreword



It is five years since we launched the first Programme of Action – E Tu Whānau Ora – a framework to help transform the serious impact of violence within whānau, hapū and iwi. E Tu Whānau was introduced as part of a government-wide commitment to family violence prevention. Within this context it was clear that the magnitude and serious nature of violence for whānau, hapū and iwi required particular attention; an urgent and fresh approach was needed that would make an enduring difference for our people.

The original framework reflected the aspirations, experiences and commitment of Māori across Aotearoa – from iwi leaders to practitioners to whānau – and also offered a practical way forward. It was based on the premise that Māori must drive solutions and that these must be founded on kaupapa Māori ways of working, but that government also had clear responsibilities. We have built on that approach, recognising that whānau are the key to eliminating violence.

We all know that addressing family violence is complicated and takes time – there is no quick fix. Whānau violence is often intergenerational, and it will take time for violence to be unlearned. However, I am pleased to say that good progress has been made in the last five years. The E Tu approach is starting to bed in and this is reflected in different ways. The issue of whānau violence is now a regular agenda item for iwi leaders and I also know that the E Tu messages are being discussed on marae, around dinner tables and in prisons around Aotearoa. They are powerful messages and they are being taken to heart by Māori across the country.

Of course, this is a long-term commitment and process, and there is so much more to do. I truly believe that the opportunities for prevention and healing reside in kaupapa Māori practices. I am pleased to see that this second phase – E Tu Whānau (2013–18) – builds on the first Programme of Action but remains focused on the following:

- Māori-led solutions grounded in tikanga and based on whānau strength
- responsibility and accountability for positive change – from iwi, government and whānau
- community discussion and action, led and modelled by Kahukura (community thought leaders).

I would like to congratulate the The Māori Reference Group for their leadership and ongoing commitment to this vital area of work. I look forward to enacting our vision and aspirations over these next five years – to ensure that whānau are strong, safe and prosperous, living with a clear sense of identity and cultural integrity and with control over their destiny – Te Mana Kaha o te Whānau!

Tariana Turia

Hon Tariana Turia

Associate Minister of Social Development

Introduction

My firm belief is that it's not about me, it's about those who are coming after me, and if I can put in place the systems, the processes and even the outcomes now that are going to benefit my grandchildren and their children and their grandchildren ... then I've done what's best for my people.

ROKU MIHINUI

This document outlines E Tu Whānau - a Programme of Action for addressing family violence for the five-year period from 1 July 2013 to 30 June 2018. It has been developed by the The Māori Reference Group for the Taskforce for Action on Violence within Families and it builds on and extends the significant work achieved under the first Programme of Action (2008–13). E Tu Whānau provides a framework within which Te Ao Māori and government can continue to work together to address issues of violence for whānau over the next five years.

Our strength and power comes from whānau – whānau is the key to eliminating violence.

ETU HUI PARTICIPANT

OUR APPROACH

The approach for E Tu Whānau is based on strengths within Te Ao Māori. It focuses on strategies and solutions that encompass the whole whānau, and includes those actions and behaviours that uphold the values underpinning tikanga for today's world. This approach is guided by the korero and messages that emerged from hui across the country in 2007 and 2008. More recent dialogue with iwi, whānau, practitioners and others confirm that this approach remains relevant and vital to the continuation of the E Tu work during the next phase of implementation from 2013 to 2018.

The following key messages continue to shape the approach for E Tu Whānau:

- Whānau, hapū and iwi are permanent
- Violence towards women and children is not traditional
- Māori have the solutions within
- Reclaim tikanga, foster pride and affirm identity as the foundation for positive change
- Rebuild the mana of whānau. We all have a stake in it
- Be whānau first – strong, united, connected whānau create strong, united hapū which leads to great iwi
- Māori are diverse and innovative, and there are many successes to build on
- Shift the focus from talk to meaningful action
- Focus on prevention and early intervention as well as crisis support
- Restore the home as a place of safety and love where healthy partnerships are expected
- What is good for us as Māori is good for all of New Zealand
- Take responsibility and act now!
- We are all born with the seeds of greatness within; nurture them

First and foremost, we don't live as individuals, we are very much part of a collective. We have very strong whakapapa to one another and so that's critically important to us ...in doing that we remain strong, we remain collective, and we remain responsible to one another.

HON TARIANA TURIA

We are a culture that navigated the largest ocean in the world and didn't see it as a big thing – they just saw it as a part of what they do!

CHE WILSON

It must be acknowledged that the challenge of eliminating violence within whānau is considerable, and it will take generations. Nevertheless we know that what made us strong once will make us strong again. Family violence is a universal scourge faced by many cultures and communities; however, Māori have a unique solution grounded in traditional values that they know will work. If whānau are empowered to step up and take responsibility, if Māori leadership acknowledges and drives this change, and if government supports this as the best way forward, then significant change is possible. This is the basis of our Programme of Action and success requires serious commitment both from Te Ao Māori and from government.

Having a confidence in one's own whakapapa and whānaungatanga has a huge impact and influence on how tikanga is applied in any given situation. Tikanga values become the korowai of learning – under each feather lies another story that acts as a springboard of old and contemporary experiences.

E TU FOCUS GROUP PARTICIPANT

Our approach also draws on the knowledge and evidence that we have about what works best for Māori. The 2008 Programme of Action development process involved the gathering together of literature and information in relation to prior work in this area, and also recent data, evidence and trends on family violence issues for Māori. This information has been updated wherever possible. However, there remains a lack of robust information, evidence and research in relation to issues of violence for Māori, including critical information around service delivery to Māori and identified success factors.

OUR AIMS

In summary this Programme of Action aims to:

- inspire and support whānau, hapū and iwi to take action to address issues of violence, to look to the past for guidance and to have big dreams for now and the future – Te Mana Kaha o te Whānau
- provide an action plan that is Māori owned and led, achievable and 'real' – that will result in actions that actually make a difference
- provide clarity and guidance around what is required of government and Te Ao Māori
- build on the significant achievements and success of all that has gone before.

A considerable amount has been achieved over the previous five years and this is summarised in part 2 of this document.

BACKGROUND

THE SITUATION IN 2008

In 2008 the information that we had about family violence in New Zealand was alarming. Despite difficulties with reporting and collecting family violence data, it was clear that the situation for Māori whānau and communities was of particular concern. For instance:

- Half of all children killed by caregivers were Māori
- 7 young Māori women and 4 Māori children were hospitalised from an assault for every 1 Pakeha woman and child hospitalised from an assault
- 49% of Māori women experienced partner abuse at some time in their life compared with 24% of Pakeha women and 32% of Pacific women

(source: www.areyouok.org.nz)

The issues for Māori were severe and complicated and seemed to be escalating. Iwi, hapū and whānau around the country were also increasingly concerned about what they were seeing and hearing in their communities and many felt powerless to make a difference.

In February 2009, the The Māori Reference Group for the Taskforce for Action on Violence within Families¹ published *E Tu Whānau-ora – Programme of Action for Addressing Family Violence 2008–2013*. The Māori Reference Group worked with Māori across New Zealand to develop *E Tu Whānau Ora*. This work was undertaken with a shared understanding that despite years of investment and many examples of success, a fresh approach owned and led by Māori was needed to bring about fundamental and sustainable positive change.

This first Programme of Action was the result of a considered and wide-reaching development process. The Māori Reference Group worked hard to develop a framework that would actually make a difference – this involved getting the commitment of Māori to own this issue of whānau violence and to make it a priority for iwi, hapū and whānau. It also meant clearly identifying who would be responsible. The Programme of Action emphasised that there are some areas where only Te Ao Māori can make a difference, some areas where government must take leadership and many areas where Māori and government must work together in partnership.

¹ The Māori Programme of Action sits alongside the work undertaken by the wider Taskforce for Action on Violence within Families.



NATIONAL SUMMIT AT HOPUHOPU

A national summit for Māori leaders was held in April 2008 at Turangawaewae marae and Hopuhopu. This was a significant event involving a range of Māori leaders, from across the country and from different sectors. The summit was opened by King Tuheitia and the Prime Minister at the time, Rt Hon Helen Clark. The purpose of the hui was to build widespread awareness of the scale and nature of the issues to be addressed, to share wisdom and ideas to achieve positive change, and to secure the commitment from Māori leaders to work together, and within their own rohe, to support whānau to become free of violence.

The key messages and recommendations from the summit were reinforced by korero at regional hui around the country and became the foundation for the 2008 Programme of Action. They continue to guide this Programme of Action, E Tu Whānau, for the period 2013–18.

The fundamental premise of E Tu Whānau is that universal positive change for Māori is critical to the future well-being of all of Aotearoa and that this can only take place within a context of Te Mana Kaha o te Whānau – a sense of well-being, strength and pride at the very core of Te Ao Māori that impacts on the thinking and actions of all whānau.

Providing opportunities for our people to fall in love with who they are ... it's really important because what we are told we are is the colonised version of Māoridom ... but ... the beauty and brilliance of who we are ... if we can get people to fall in love with that, then three quarters of the job is done.

CHE WILSON

1. Vision and aspirations

Our Vision

*Whānau are strong, safe and prosperous, living with a clear sense of identity and cultural integrity, and with control over their destiny –
Te Mana Kaha o te Whānau!*

1.1 TO TĀTAU MANAKO (OUR VISION)

This vision² is founded on fundamental Māori aspirations based on the concepts of whānaungatanga, whakapapa, tinana, wairua, mana and mauri. It focuses on strength and empowerment – spiritually, physically, mentally and emotionally. It also acknowledges that violence occurs within a broad whānau and social context and is complicated by a range of factors and influences. Elimination of violence is only possible when these things are also addressed.

1.2 TE ĀTĀRANGI O NGA TE MOEMOEĀ (DREAM)

The following moemoeā³ expands this vision. It speaks of strong, resilient whānau who treasure their past and their future, can make choices and are in control of their destiny.

IN THIS FAMILY:

- people have knowledge of their whakapapa, history and taonga and are confident within their identity, and able to live in the present and shape their futures
- they can speak their own language
- spiritual aspects are central to their lives, if they wish them to be
- they value and respect all who belong to them – tamariki and kuia and kaumātua
- they are aware of and active within their community
- they realise their roles, functions and responsibilities
- they have sufficient access to resources so that they are able to provide for their needs
- they are able to collectively meet their community and family responsibilities
- they are adaptable, entrepreneurial and well educated
- they are visionary, with a sense of future possibilities
- they are able to make decisions about their own lives and participate in all aspects of life
- they are comfortable in their own skins
- they are responsible and accountable for their actions
- they deal openly and honestly with conflict.

THE DREAM WILL BE ACHIEVED WHEN:

- elders, kuia and kaumātua play a full role in the family in all aspects of life, and are valued, supported and cared for
- matua are supported to grow in the way they 'plant' and nurture the family
- tamariki are loved and grow to their full potential.

² The aspirations of the E Tu vision remain the same for this 2013–18 Programme of Action, although the words used to express this have been altered slightly to represent the focus of this next phase.

³ Developed by the Family Services National Advisory Council and adapted by The Māori Reference Group.

2. E Tu Whānau – achievements to date

It isn't easy to speak up but you have to ... it's your whānau! Don't turn your back, stand up, challenge it, it's not acceptable ...

SIR MARK SOLOMON

ETU THEMES AND VALUES

E Tu stories and messages are grouped around six themes that came from conversations with whānau about the strengths of contemporary Māori life and the values that keep their whānau healthy and help it to thrive.

- **Aroha** – expression of love/feeling loved
- **Whānaungatanga** – it's about being connected to whānau
- **Whakapapa** – knowing who you are
- **Mana/Manaaki** – upholding people's dignity/giving of yourself to others
- **Kōrero Awhi** – open communication, being supportive
- **Tikanga** – doing things the right way, according to our values

Since the introduction of E Tu Whānau in 2008, significant progress has been made. This new Programme of Action builds on these achievements.

2.1 GROWING COMMITMENT TO POSITIVE CHANGE

During the development of the first Programme of Action, Māori across the country committed in principle to focus on the issue of violence within whānau. Six years down the track this commitment remains and is demonstrated in a number of ways, including: an increasing number of iwi (and leaders) across the country taking responsibility within their rohe – speaking out and encouraging E Tu action and solutions; iwi incorporating and prioritising issues and solutions around violence into their strategic planning documents; the Iwi Leaders Group now regularly discusses E Tu Whānau; a range of community actions at whānau, hapū and marae levels to bring about positive change.

2.2 E TU MESSAGING

As part of an overarching communications strategy, a series of messages were developed (see appendix 1). These messages emerged over time from the kōrero around the country and they express, in a voice that is 'real', what it is that makes Māori strong and enables whānau to prosper. These messages were developed into a series of resources that could be used in different ways, including posters and 'pass along' cards. The messages are simple but powerful and have had huge resonance within Te Ao Māori.

Good resource, easy on the eye, message is about us taking action.

FEEDBACK FROM A TĀNE IN SOUTH AUCKLAND

E Tu resources have been taken up and 'passed along' by prisons, schools, tattoo parlours, government agencies, marae, whānau and friends, among others, and they have underpinned what we believe is a groundswell of shifting perceptions, attitudes and behaviour.

... when I'm teaching class I like the 'Footprints' one because it just gives them an idea that whatever you decide on today there's a consequence for it tomorrow ... and whatever you do right now it gets passed on to your children ... you guys are doing great work, those posters no matter how small they are it says a lot, it really says a lot. The mere fact that it's in English and it's coloured, it attracts people's attention and it speaks to your heart straight away.

FEEDBACK FROM A PRACTITIONER ABOUT THE BENEFITS OF E TU RESOURCES

2.3 KAHUKURA – ROLE MODELLING CHANGE AND SUCCESS

We all know that change only really happens when we take control and make the change ourselves. The hui at Hopuhopu and all of the subsequent hui were clear that we, as Māori, must take leadership, responsibility and action to address issues of violence within our whānau. There was also a desire to find tangible ways to acknowledge and support those people who do step up, lead, influence, speak out, challenge and interfere to engender positive change. We didn't want to call them 'champions' or 'heroes' and so a new name was sought. In 2011 at the Iwi Leaders Forum at Waitangi, a group of kaumatua came up with the name 'Kahukura' to describe the leaders of change within whānau, hapū and iwi. The name comes from the story that when the Kuaka (the godwits) fly in for the summer they arrive in a swirling mass – but within that chaos are small groups that each has a leader. The leader's role is to cleave the air and provide the initial lift for those in their flock who are following. The Kahukura provides the impetus for movement and change – as they move they gather their own 'flock' around them and, in doing so, other leaders emerge.

Kahukura have emerged throughout the E Tu Whānau implementation process. They are in iwi, hapū, marae, whānau, schools, non-government organisations and everywhere E Tu discussion and activity is taking place. There is now an active effort to seek out, nurture and support Kahukura to step up this role of leading discussion and modelling change and success.

2.4 CHANGE AT THE COMMUNITY LEVEL

Change at the community and whānau level has been significant. The E Tu messaging campaign has had a big impact and we have reports from around the country about the discussion that is taking place in homes, at school, on marae and in many other forums. These conversations are about the fundamental values and ideas highlighted in the posters and pass-along cards – and about how these can be translated into action and positive change within whānau and communities.

Whānaungatanga is about responsibility and unconditional connections. Whānau generally includes Mum, Dad, Karani-ma, Karani-pa, aunts and uncles and countless tamariki. Whānaungatanga is what comes about when you feel like you trust and respect members of your whānau to help you raise and grow tamariki.

Aroha is taking a firm and fair hand without the violence and spending time talking with mokopuna about their specialness and sacredness.

ETU FOCUS GROUP PARTICIPANTS

2.5 MĀORI PRACTITIONERS FOCUSED ON WHOLE-OF-WHĀNAU DELIVERY AND BEST PRACTICE

Māori providers and practitioners across the country are taking up the challenge of shifting to a whānau-based delivery model grounded in tikanga, sustainability and positive results for whānau. Many are achieving this as a result of new funding arrangements while others are making significant changes without any additional funding.

These achievements since 2008 have largely been the result of action and change within Te Ao Māori, and the Māori Reference Group is particularly concerned that key government agencies are supported to work alongside whānau in a way that is effective and leads to genuine positive change that can be measured. This will require a significant commitment from the agencies concerned.

3. Context for change

We have the potential to be the best that this country can see and have ...I want us to be able to fill ourselves up with the wonder of who we are because, if we knew how wonderful it was to be who we are, then there is only positive stuff in front of us...

KATIE MURRAY

In 2008 we noted that most studies in relation to family violence conclude that violence is caused by multiple, complex factors and that the chance of violence within families increases when certain of these factors occur together. Our 2008 Programme of Action also noted that issues of power and control are inextricably linked to family violence and that, for indigenous peoples such as Māori, there are a range of associated historical and cultural factors, including the loss of cultural identity, land, language and an ability to be self-determining. This part of the document focuses on some of those environmental and contextual factors that impact on whānau well-being and need to be considered in any discussion around whānau violence.


3.1 DEMOGRAPHIC PROFILE

We know that the Māori population is young compared with the general population. This has implications in relation to risk factors for socio-economic disadvantage and family violence. It also needs to be factored in when looking at any statistics for Māori.

MĀORI POPULATION – A SNAPSHOT

- The estimated Māori resident population of New Zealand at 30 June 2012 was 682,200 (ie just over 15% of the estimated total resident population of New Zealand).
- Māori are projected to comprise 16% of the population in 2026.
- Māori population growth is mainly driven by higher fertility rates combined with a youthful age structure.
- The four northernmost regions (Northland, Auckland, Waikato and Bay of Plenty) are projected to maintain about 58% of the Māori population between 2006 and 2021.
- The Māori population is much younger than the total population. Half of the Māori population was under 23.2 years of age at 30 June 2012, which is 13.8 years younger than the median age of the total population (37 years).
- In the 2011 calendar year, the fertility rate for Māori mothers under 25 years of age was more than double the fertility rate for the total population in the same age group.
- Māori life expectancy is significantly lower than that of non-Māori (by 8.2 years).

Source: Statistics New Zealand, Demographic Trends: 2012



Manaaki continues to reach out to those less fortunate than others, except in this day and age poverty has its claws on a lot of Māori and their mokopuna.

ETU FOCUS GROUP PARTICIPANT

3.2 SOCIO-ECONOMIC ENVIRONMENT

It is important to keep in mind that the majority of whānau in New Zealand lead healthy, positive lives. Recent field data from a Statistics New Zealand trial on Māori well-being (Te Kupenga), although limited, suggests that most respondents thought their whānau was doing well and all respondents considered whakapapa to be an important part of whānau.⁴ The Social Report 2010 (MSD, 2010) concludes that most of the indicators for which we have time series data show improvements in well-being for Māori. In several instances, improvements have been greater for Māori than for the total population, including life expectancy, participation in tertiary education, employment and median hourly earnings.

Nevertheless, despite some improvement, average outcomes for Māori tend to be poorer than average outcomes for the total population and it is apparent that Māori as a group experience significant disadvantage in this country.⁵ Although, it is accepted that family violence happens across all socio-economic groupings in New Zealand, it is also clear that social and economic disparities impact on the likelihood of someone being affected by family violence. Any discussion around risk factors and strategies to address violence within whānau must take into account these inequalities.

3.3 INTERACTIONS WITH KEY GOVERNMENT AGENCIES

In the past (and currently), interactions between whānau and mainstream government agencies have been problematic. There are suggestions of cultural misunderstanding, systemic bias and a lack of knowledge about whānau dynamics and values. Evidence suggests that some Māori choose not to engage with mainstream agencies, even when they are in serious need. It is well-known that there are high levels of under-reporting of family violence incidents by Māori.

Family violence data from a number of government organisations⁶, including Child, Youth and Family and the New Zealand Police, highlights the ongoing seriousness of this issue and suggests that Māori need to be working closely with these agencies to find ways to turn these figures around. There have been attempts in recent years to make systemic improvements in some areas⁷, and The Māori Reference Group welcomes the opportunity to contribute to these in future. We would like to emphasise, however, that despite interventions within some government agencies, the family violence figures for Māori remain alarming. We suggest that a serious change of approach is needed which incorporates measures of accountability to Māori, against which improvement is regularly assessed.

⁴ See appendix 2 for further information.

⁵ See appendix 2 for data in relation to risk factors and inequalities for Māori.

⁶ See appendix 2 for government agency data.

⁷ In the NZ Police's Phase One (to 2014/15) Action Plan for The Turning of the Tide, Police has committed to a number of actions to ensure an improved response to domestic violence incidents involving Māori (see appendix 3).

Ngā hiahia kia titiro ki te timatatanga, ā, ka kite ai tātou te mutunga:

You must understand the beginning if you wish to see the end.

WHAKATAUKĪ (MĀORI PROVERB)

It is also important to consider the demographic profile of Māori when looking at government data. For example, for a long time now Māori children have figured disproportionately in negative Child, Youth and Family statistics. However, we also know that the Māori population is very young compared with the general New Zealand population and so although Māori children make up a significant number of child abuse cases, these children represent only a small minority of the total number of Māori children and young people. Even taking into account under-reporting, under-counting and unknown abuse, the large majority of Māori children do not suffer child abuse. While acknowledging that every single case of child abuse is unacceptable, it is also important that Māori know that the majority of tamariki are safe.

3.4 HISTORICAL AND CULTURAL CONTEXT – ‘THE LONG WAY HOME’

This Programme of Action to address the violence that is occurring within whānau today is founded on the belief that significant change is not possible without reclaiming those things that once made us strong, like tikanga, but in a way that is relevant for living in today’s world.

We strongly endorse the view that violence within whānau was not a feature of early Māori society and that any solutions for Māori must take into account traditional whānau dynamics and the social structures that maintained harmony within whānau, hapū and iwi at that time. A great deal of evidence suggests that much of traditional Māori life was characterised by loving whānau relationships where children were valued as precious taonga and treated accordingly. A child’s place in the world was secure and celebrated and it was central to the wellbeing of whānau, hapū and iwi. Traditions, legends, whakapapa and karakia helped to establish and nurture the role and place of children. Māori academics and others cite a range of stories illustrating the lack of tolerance for any form of violence within whānau in traditional Māori society, and numerous early recorded observations by European settlers reflect the harmonious domestic life experienced by Māori at this time.

The children here appear to be treated with a great degree of parental affection. They are robust, lively, and possess, in general, pleasing countenances; their actions are totally unrestrained by cloathing [sic], or bandage, which must undoubtedly lay the foundation of their future hardihood and healthy constitution.

THOMAS MCDONNELL (1834) – A 19th century New Zealand public servant, military leader and writer



Violence against children was not condoned or sanctioned, and any violence against an individual was experienced as violence against the whānau and the hapū. Violence also harmed the atua (spiritual world).

... the pre-contact socialisation methods of children were based on philosophical beliefs which begin in the spiritual world. All Māori whakapapa to Io Matua and nga atua. This relationship meant that, for children, they were ata ahua – they were the face of Io, of the supreme being. Children therefore were perfect underneath everything. This belief was what stopped any maltreatment of the child. To harm the child was to harm the atua. Fundamentally, the child was considered tapu, the more closely and directly he or she was linked to the atua. The child represented the atua, the tipuna who have gone before and the children who are to come. This meant that the kaumatua treated them with respect and consideration.

HELEN M HARTE AND K JENKINS (2012) *Traditional Māori Parenting: An Historical View of Traditional Māori Child Rearing Practices in pre-European Times* (Te Kahui Mana Ririki)

The roles and relationships between tāne and wāhine were also clear and highly valued – they were an important part of a collective whole and maintaining the balance was vital to whānau strength and survival.

The roles of men and women in traditional Māori society can be understood only in the context of the Māori world view, which acknowledged the natural order of the universe, the interrelationship or whānaungatanga of all living things to one another and to the environment, and the over-arching principle of balance. Both men and women were essential parts in the collective whole, both formed part of the whakapapa that linked Māori people back to the beginning of the world, and women in particular played a key role in linking the past with the present and the future. The very survival of the whole was absolutely dependent upon everyone who made it up, and therefore each and every person within the group had his or her own intrinsic value. They were all a part of the collective; it was therefore a collective responsibility to see that their respective roles were valued and protected.

ANI MIKAERE (1994) 'Māori Women: Caught in the Contradictions of a Colonised Reality', *Waikato Law Review* (volume 2)

Whānau relationships were governed and maintained within a complex system of law based on tikanga. Tikanga guided all domestic and tribal (and inter-tribal) activities and behaviour. Any transgressions, physical or verbal, required discussion (and sometimes immediate action). Regardless of the response there was a clear process, informed by tikanga, in order to make amends or restitution.

... they did not by any means convince him there was anything wrong in his own mode of thinking, and he replied, that no doubt the Missionary was right, judging by the law of white men, but that he was right, judging by the law of his country. The subject, he said, had been thoroughly discussed by themselves, and every knotty point argued according to principles recognised by Māori law, till they had arrived at conclusions which, as he quaintly expressed it, were as straight and even as a board planed by a carpenter.

EDWARD SHORTLAND (1856) – A notable New Zealand doctor, administrator, scholar and linguist

We know, through the impact of colonisation and some of the missionary teachings, that many of the old practices and knowledge, including the reo, were thought to be lost, particularly in the early part of the 20th century. A range of literature suggests that it was the loss of these traditional social structures and the declining reliance on tikanga that provided the conditions in which transgressions against whānau could take place. Reclaiming tikanga in a way that is meaningful today – to build strength and mana and to affirm identity – is a vital cornerstone of this Programme of Action to address violence within whānau.

3.5 CURRENT GOVERNMENT PRIORITIES

It is important that this framework for change takes into account the broader political context and any specific areas of government focus that might impact on E Tu Whānau, our Programme of Action. In particular it is important to note that this Programme of Action sits alongside the work undertaken by the wider government Taskforce for Action on Violence within Families (the Taskforce). The Taskforce was formed in 2005 to lead and coordinate interagency action to address family violence, including the abuse and neglect of children and older persons. During this time it has overseen a range of cross-sector initiatives to address family violence, including the 'It's not OK' campaign, reforms to domestic violence legislation, and the establishment of the Family Violence Death Review Committee.

The vision of the Taskforce is that all families and whānau have healthy, respectful, stable relationships, free from violence. The Māori Reference Group provides strategic advice and direction to the Taskforce.

E Tu Whānau is founded on the same strengths based kaupapa for Māori as Whānau Ora, a collaborative initiative between Te Puni Kokiri, Ministry of Social Development and the Ministry of Health. It is important that they are connected and support each other in the journey toward Te Mana Kaha o te Whānau.

A critical overarching social development priority for government currently is to better support vulnerable children (and their families) and a range of policy and implementation change is taking place in response to this challenge. This work is of direct relevance to whānau well-being and it is important that our Programme of Action intersects with it where appropriate.

A number of other government policies are also important in term of their interface with E Tu Whānau, including: Integrating Services for Outcomes (Ministry of Social Development); Welfare Reforms (Ministry of Social Development); and a host of smaller projects within the Justice sector.

4. Framework for change

E Tu Whānau provides a framework for change. Although much has been achieved over the last five years, there are still many challenges. This Programme of Action builds on all of the previous and current work to address issues of violence for whānau in Aotearoa.

Underneath the vision sits a hierarchy of key results, objectives and actions. These will be adapted over time in response to consultation and need. The process of eliminating violence is time consuming and complex; it requires a range of strategies and interventions and a continuum of short-term and long-term priorities and responses. E Tu Whānau is a framework for identifying these priorities and actions over a five-year period and according them status in relation to the overall strategy and timeframe. These actions are not static or exhaustive and may be enhanced or expanded over time, as required. Many of the actions from the first Programme of Action have been carried over, as they are still relevant but require additional focus and activity into the future. For example, there has been targeted support and activity with some iwi, training providers and whānau groups but there is now a need to broaden this work, using critical learnings and identified success factors.

This framework is underpinned by a set of guiding principles, philosophies and values, and it identifies who has primary responsibility for achieving the actions and the expected outcomes from this work.

RESPONSIBILITY FOR ACHIEVING THESE ACTIONS

A clear message from iwi and others is the need for clarity and guidance around who is responsible for different actions and how these fit into the bigger picture. Many Māori leaders and whānau have stepped up and acknowledged that violence within whānau is a critical and urgent issue impacting on Te Mana Kaha o te Whānau, and that they must drive positive change in this area. However, many also recognise that this is unfamiliar territory and they need ongoing direction and support to honour this commitment.

The first Programme of Action delineated the overarching responsibility for actions in one of three ways:

1. areas that only Te Ao Māori can address
2. issues that require a joint response (shared community–government initiatives)
3. actions for which government is clearly responsible and accountable (eg strategic direction, policy and funding frameworks that will enable positive change).

We have continued with this approach and have identified within the Programme of Action framework where responsibility and accountability lies for achieving the priority actions over the next five years (see part 6).

4.1 OVERARCHING VISION

*Whānau are strong, safe and prosperous,
living with a clear sense of identity and cultural
integrity, and with control over their destiny –
Te Mana Kaha o te Whānau!*

4.2 ACTION AREAS, GOALS AND OBJECTIVES

The key areas for action⁸ for this phase of E Tu Whānau remain as follows:

1. leadership
2. changing attitudes and behaviour
3. ensuring safety and accountability
4. effective support services and resources
5. understanding and developing best practice.

High-level goals, supporting objectives and expected five-year outcomes have been developed for each of these action areas. The actions that sit under these (for government, Te Ao Māori and both) are outlined in part 6 of this document. (Note there are a myriad of specific actions taking place at the community level which contribute to these broader actions.)

⁸ These align with the priority areas for action identified by the wider Taskforce for Action on Violence within Families and also include an additional goal (goal 5) on 'understanding and developing best practice'. The Māori Reference Group believes that while there are many excellent programmes and support in place, what constitutes 'best practice' for whānau remains a high priority and needs to be better understood, documented and shared.

HIGH-LEVEL GOAL 1: LEADERSHIP

Effective, visible and visionary leadership across all levels of Te Ao Māori founded on a shared commitment to 'Te Mana Kaha o te Whānau'

Objectives:

- Ensure strong and effective leadership with a mandate and commitment to achieve positive change.
- Build and support Māori leadership at all levels in order to strengthen whānau and eliminate violence.
- Invest in the leadership potential of our tamariki and rangatahi, for the future well-being of Māori.
- Identify and nurture Kahukura as the leaders of positive change.

5-year outcome:

Violence issues are embedded as a priority for ongoing action by Māori leaders, iwi, hapū and whānau. Strategies are in place to ensure strong leaders for the future

HIGH-LEVEL GOAL 2: CHANGING ATTITUDES AND BEHAVIOUR

Whānau are supported, educated and informed in a culturally appropriate way that builds Te Mana Kaha o te Whānau and helps eliminate violence

Objectives:

- Support positive change within Te Ao Māori with clear, consistent messages that are designed, delivered and led by Māori within a tikanga-based framework.
- Encourage and support Māori leaders and influencers to promote key messages and influence changes in attitudes and behaviour.
- Increase awareness and understanding of the definition, nature, causes and effects of family violence.
- Restate, reaffirm and reclaim the mana of women and children and the role of tāne as nurturers.
- Ensure that a Māori viewpoint and focus is integral to any broad-based campaigns or universal strategies.

5-year outcome:

Growing numbers of strong, confident whānau across the country modelling the E Tu values – Te Mana Kaha o te Whānau

HIGH-LEVEL GOAL 3: ENSURING SAFETY AND ACCOUNTABILITY

Our right to be safe is honoured and Māori have access to effective processes and services that ensure accountability, and that restore and promote Te Mana Kaha o te Whānau

Objectives:

- Encourage communities that honour and value women and children.
- Ensure the safety, availability, appropriateness and effectiveness of information, services and processes for Māori women and children at risk.
- Advocate for and improve the responsiveness of the government sector to Māori users' issues and needs (whole-of-whānau focused and promoting whānau restoration where appropriate).
- Ensure that accountability mechanisms are relevant, effective and a key part of the whānau recovery process.

5-year outcome:

Greater confidence and use of family violence and social services by Māori and increased opportunities for whānau safety, restoration and local solutions

HIGH-LEVEL GOAL 4: EFFECTIVE SUPPORT SERVICES

Whānau have access to effective, sustainable support services and resources, wherever they live, which are evaluated against a range of agreed indicators

Objectives:

- Improve whānau and community access to the appropriate support (services and resources) to address issues of violence within whānau.
- Ensure that Māori have access to service providers that meet 'best practice' criteria for delivery to Māori.
- Improve the effectiveness of non-Māori and mainstream support services and provide measures by which such services can be evaluated (in relation to their effectiveness for Māori).
- Maintain effective crisis intervention services while also strengthening prevention and early intervention strategies and services.

5-year outcome:

Māori family violence service providers are resourced to deliver high-quality services nationally that meet best practice standards, and Māori have access to these and to responsive mainstream services where appropriate



HIGH-LEVEL GOAL 5: UNDERSTANDING AND DEVELOPING BEST PRACTICE

Service delivery to Māori is measured against an agreed understanding of what constitutes 'best practice'. Māori providers and practitioners exemplify best practice nationally

Objectives:

- Develop a robust evidence base around the critical aspects of programme design and delivery that are pivotal to success for Māori.
- Provide opportunities and scope to trial innovative and promising ideas that might help develop best practice generally and particularly in relation to prevention.
- Expand the capacity and capability of the Māori family violence provider workforce through sustainable workforce development strategies, funding arrangements and evaluation frameworks.
- Support Māori providers and practitioners to work to agreed best practice service delivery standards

5-year outcome:

A robust evidence base on delivery success factors for Māori and established Māori well-being indicators to guide investment and measurement

Be whānau first! – Strong, united, connected whānau create strong united hapū which leads to great iwi!

THE MĀORI REFERENCE GROUP

4.3 GUIDING PRINCIPLES AND PHILOSOPHIES

'Te Mana Kaha o te Whānau'

The foundation of E Tu success will be strong, empowered whānau. Strong whānau will ensure strong, connected hapū and iwi. A commitment to Te Mana Kaha o te Whānau signals that addressing violence issues requires an approach that is strengths based and focuses on the whole whānau, not just the immediate individual(s) concerned. This approach requires sufficient flexibility, collaboration and broad-based thinking to accommodate the range of needs presented by those affected by violence and the differing timeframes involved.

Māori-led solutions

Some of the greatest Māori success stories occur when Māori develop and drive the solutions for Māori issues. The success of kōhanga reo and kura kaupapa, where Māori learners consistently outperform their counterparts in mainstream education, are good examples of Māori-led national initiatives. There are many examples of smaller-scale success stories at the local and community levels where Māori-led approaches have achieved great things.

Whakapapa – made mokopuna believe they were an important member of their whānau and therefore their actions and behaviour modelled their namesakes.

E TU FOCUS GROUP PARTICIPANT

Reclamation of tikanga

E kore te kumara e kōrero mo tona ake reka – The kumara does not have to speak of its own sweetness – knowing tikanga is what keeps us tika and doing things right and proper.

E TU FOCUS GROUP PARTICIPANT

At hui up and down the country, Māori have attributed many of the current problems facing our people, including violence, to the lack of connection many Māori have to their whakapapa and identity. Innovative programmes such as kōhanga reo are based in tikanga, and a strong message has emerged that reclaiming tikanga, fostering pride and affirming identity are critical steps in our journey to address whānau violence and make whānau strong. This has been a key component of the E Tu messaging campaign and a cornerstone of its success.

Many grandparents want to regenerate the original application of each of the values. However they feel like they are having to compete with modern technology and the social media networks ... The new Matua Google is easier than asking koro and kui ma these days.

E TU FOCUS GROUP PARTICIPANT

Whakanoa / sanctity of the home

The home must be a tapu place that provides a safe, loving environment where healthy partnerships between tāne and wāhine are expected. The home is where our tamariki learn the values for life, and ultimately whānau well-being will depend on our children being nurtured in homes that are safe, loving and healthy. Sustaining the mauri / wairua of the house is paramount.

Every right has a responsibility ... my mokopuna have a right to their grandmother, they have rights within our whānau but they also have, equally, a responsibility alongside that right, and they must know it!

NAIDA GLAVISH

We are a family – how can we help ourselves as a family? Traditionally each member of the family had a role – how do we re-invigorate those roles to give people value and responsibility for who they are? There is too much focus on rights.

CHE WILSON

Māori paradigms and conceptual frameworks

The legitimacy and integration of Māori models and conceptual frameworks is an important feature of E Tu Whānau and the work that flows from it. The Mauri Ora framework, for example, is one practice model that uses a Māori conceptual framework to achieve transformation in the area of whānau violence. The Mauri Ora model is being used with considerable success in our capability development work – providing practitioners with the appropriate skills and tools to work proactively and positively with Māori whānau.

4.4 DELIVERY FRAMEWORK

The following concepts provide the fundamental aspects of the delivery framework required to successfully implement E Tu Whānau:

- **Sustainability** – recognising that addressing issues of violence within whānau will never be a short-term fix but will require considerable effort and input over a long period of time. This is most likely to be achieved through flexible funding and delivery mechanisms and adequate resourcing.
- **Flexible funding and delivery mechanisms and adequate resourcing** – Māori continue to emphasise the need for funding models that enable greater flexibility and more security to encourage strategic investment and long-term planning, and to provide more scope for unique local responses. Work will continue to support Māori providers to work effectively within any new funding/contracting regimes.
- **Best practice** – the focus on identifying what constitutes best practice and finding effective ways of sharing information and examples has highlighted the need for some consensus and shared understanding around what 'best practice' means for Māori. It has also underscored the need to continue work on developing agreed indicators against which success can be measured.
- **High-quality, accessible resources** – Te Ao Māori (iwi, providers, practitioners, whānau) is supported with strategies, tools and resources that are meaningful, practical and easily accessible.
- **Supporting diversity and local approaches** – it is recognised that local approaches are enriched by the local knowledge and connections that are needed to bring about positive change.

- **Accountability** – mechanisms are established to ensure accountability across the board – from iwi leaders to government, providers and practitioners. There is a strong focus on ensuring dual accountability from both iwi and government.
- **Innovation** – sufficient opportunities are available to trial fresh and innovative ideas.
- **Collaboration and connectedness** – in accordance with a whole-of-whānau approach, Māori believe that the best outcomes result from clear connections and effective partnerships between communities, hapū and iwi, programmes, providers, whānau and individuals.
- **Developing a robust evidence base** – there remains enormous difficulty finding accurate information about the scale and nature of whānau violence and the aspects of programme design and delivery that reap the greatest rewards for Māori participants. We will continue to seek out and support national and international material that will enhance this strand of work.
- **Strong focus on prevention and early intervention** – historically there has been insufficient focus on prevention and early intervention activities, and more resources and investment are needed in this area. The first Programme of Action identified this as a priority and although there have been some advances in this area there remains a need to boost initiatives at this end of the intervention spectrum. At the same time we need to identify and maintain the most successful crisis intervention programmes.

4.5 OVERVIEW OF E TU WHĀNAU – THE MĀORI PROGRAMME OF ACTION 2013–18

VISION Whānau are strong, safe and prosperous, living with a clear sense of identity and cultural integrity, and with control over their destiny – Te Mana Kaha o te Whānau!

PRINCIPLES: Māori-led, whole-of whānau, strengths-based, tikanga foundation, inclusive, innovative, sustainable, evidence-based, local solutions, collaboration

AREAS	LEADERSHIP	CHANGING ATTITUDES AND BEHAVIOUR (CAB)
HIGH-LEVEL GOALS	Effective, visible and visionary leadership across all levels of Te Ao Māori founded on a shared commitment to 'Te Mana Kaha o te Whānau'	Whānau are supported, educated and informed in a culturally appropriate way that builds te Mana Kaha o te Whānau and helps eliminate violence
PRIORITY ACTIONS		
GOVERNMENT	<ul style="list-style-type: none"> Share critical government information, resources and developments 	<ul style="list-style-type: none"> Incorporate a strong Māori focus into any national CAB work
COLLABORATIVE	<ul style="list-style-type: none"> Provide resources to iwi leaders to support their work 	<ul style="list-style-type: none"> Build on E Tu messaging work to spread messages wider and deeper
TE AO MĀORI	<ul style="list-style-type: none"> Identify and nurture Kahukura 	<ul style="list-style-type: none"> Develop opportunities for whānau, hapū and iwi to take responsibility, discuss issues and develop local solutions
EXPECTED 5-YEAR OUTCOMES	Violence issues are embedded as a priority for ongoing action by Māori leaders, iwi, hapū and whānau. Strategies are in place to ensure strong leaders for the future	Growing numbers of strong, confident whānau across the country modelling the E Tu values – Te Mana Kaha o te Whānau

ENSURING SAFETY AND ACCOUNTABILITY	EFFECTIVE SUPPORT SERVICES	UNDERSTANDING AND DEVELOPING BEST PRACTICE
Our right to be safe is honoured and Māori have access to effective processes and services that ensure accountability, and that restore and promote Te Mana Kaha o te Whānau	Whānau have access to effective, appropriate, sustainable support services and resources, wherever they live, which are evaluated against a range of agreed indicators	Service delivery to Māori is measured against an agreed understanding of what constitutes 'best practice.' Māori providers and practitioners exemplify best practice nationally
<ul style="list-style-type: none"> • Ensure that all family violence policy, service design and implementation is developed collaboratively with Māori 	<ul style="list-style-type: none"> • Support and fund ongoing capacity and capability training of Māori practitioners 	<ul style="list-style-type: none"> • Invest in research to identify the critical aspects of successful service delivery to Māori
<ul style="list-style-type: none"> • Support local solutions that keep women and children safe and promote whānau restoration 	<ul style="list-style-type: none"> • Continue to upskill Māori family violence workforce and develop accountability measures for mainstream services 	<ul style="list-style-type: none"> • Develop well-being indicators, best practice guidelines and an evaluation framework for Māori providers
<ul style="list-style-type: none"> • Revitalise the wisdom and tikanga principles of whānau restoration within a iwi/hapū/whānau context 	<ul style="list-style-type: none"> • Identify and advocate for accessible, effective local services for whānau in need 	<ul style="list-style-type: none"> • Incorporate best practice principles into local activity and solutions
Greater confidence and use of family violence and social services by Māori and increased opportunities for whānau safety, restoration and local solutions	Māori family violence providers are resourced to deliver high-quality services nationally that meet best practice standards, and Māori have access to these and to responsive mainstream services where appropriate	A robust evidence base on delivery success factors for Māori and established Māori well-being indicators to guide investment and measurement

5. Priorities and future focus

Part 6 of this document (which follows) sets out in table form the implementation framework for E Tu Whānau over the next five years. The following areas of work have been highlighted as priorities within this overall framework and we have provided some discussion as context and rationale for this. In effect these priority areas establish the strategic direction for this Programme of Action.

5.1 SAFETY FOR WHĀNAU – EFFECTIVE TIKANGA-BASED SUPPORT AND ACCOUNTABILITY MECHANISMS

The key aspects of this work will involve:

- a focus on encouraging and supporting local solutions – whānau, hapū and iwi taking responsibility and action at the local level (significant learning from a number of successful pilots in this area can be shared)
- ongoing work to identify accountability for safety and highlight failures and gaps
- continued work with key agencies to provide support and input to any projects aimed at improving systems and processes related to family violence.

5.2 REACHING OUR PEOPLE – STRENGTHENING THE E TU MESSAGING AND SUPPORTING LOCAL ACTION

The Māori Reference Group believes that over the next five years the most effective strategy for Te Ao Māori will be to focus on encouraging and supporting local solutions – where whānau, hapū and iwi take responsibility and action at the local level. It is important that the achievements to date are embedded and sustained. Our focus will be on:

- ensuring that the behaviours and actions underpinning the E Tu values are discussed, built on and consciously integrated into everyday life
- building on the E Tu messaging campaign successes – spreading the messages wider and deeper, and reaching and impacting on more whānau
- working at the grassroots level to foster change in whānau and communities, and supporting local activity and solutions
- investing in the development of Kahukura (the messengers and leaders of positive change within whānau and communities)
- supporting and holding wananga to encourage ownership and action.

5.3 IMPROVING SERVICE DELIVERY TO WHĀNAU

Effective service delivery to whānau remains a big challenge and will continue to require increased investment and a sustained focus on developing the capacity and capability of Māori to deliver effective services to whānau. Getting a better understanding about the factors impacting (negatively and positively) on effective services and support to whānau will be an ongoing focus. Key aspects of this work will be:

- developing a strong, effective Māori workforce – capacity and capability work
- understanding what best practice is, establishing the standards, measuring these and ensuring Māori providers and practitioners are the key exponents
- ensuring mainstream agencies move to the best practice standards identified and developed for Māori clients and whānau
- strengthening the evidence base – an ongoing challenge due to limited research activity and investment to support this
- accountability – from mainstream agencies and government.

MĀORI APPROACHES WORK BEST FOR MĀORI!

Experience tells us that Māori participants prefer Māori approaches and that culturally distinct initiatives often achieve the greatest success. However, we do not know a great deal about exactly why this is the case and what nuances of programme design and delivery contribute to the scale and nature of any success. Since 2008, there has been some investigation into what works best and the issues of resilience and strength that we need to identify and build on. Ongoing investment in a robust and developing evidence base about effective service delivery to Māori remains a key component and priority of this Programme of Action for 2013-18.

5.4 STRENGTHENING LEADERSHIP IN THIS AREA

Success will depend on the level and quality of leadership in this area, particularly from Te Ao Māori. The focus of our work over the next five years will involve:

- working closely with iwi leaders to ensure this work remains visible and high on their agenda
- developing and providing the tools and support leaders need to drive positive change
- Kahukura development – identifying and nurturing Kahukura within whānau and communities to lead and model positive change.

6. Programme of Action 2013–18

ACTION AREA 1: LEADERSHIP

High-level goal **Effective, visible and visionary leadership across all levels of Te Ao Māori founded on a shared commitment to 'Te Mana Kaha o te Whānau'**

Objectives

- Ensure strong and effective leadership with a mandate and commitment to achieve positive change.
- Build and support Māori leadership at all levels in order to strengthen whānau and eliminate violence.
- Invest in the leadership potential of our tamariki and rangatahi, for the future well-being of Māori.
- Identify and nurture Kahukura as the leaders of positive change.

5-year outcome **Violence issues are embedded as a priority for ongoing action by Māori leaders, iwi, hapū and whānau. Strategies are in place to ensure strong leaders for the future**

Priority actions and responsibilities

RESPONSIBILITY	YEAR 1 (2013/14)	YEAR 2 (2014/15)	YEAR 3 (2015/16)
Government actions	<p>Support iwi as they develop strategies to address social issues</p> <p>Provide iwi with critical information and resources</p> <p>Work collaboratively with Te Ao Māori as new initiatives are designed, developed and implemented to ensure positive impacts on Māori whānau</p>	<p>→</p> <p>→</p> <p>→</p>	<p>→</p> <p>→</p> <p>→</p>
Collaborative actions	<p>Work with communities to nurture and support Kahukura through:</p> <ul style="list-style-type: none"> • quality information and resources • capacity and capability work • personal and whānau networks <p>Focus on youth leadership development through:</p> <ul style="list-style-type: none"> • hui for rangatahi • targeted resources and support • capacity and capability work <p>Support regular regional meetings where requested</p>	<p>Update tools/resources to support Māori leadership as required</p> <p>Facilitate networking opportunities (eg for wāhine, tāne, practitioners)</p> <p>Ongoing work with Kahukura, rangatahi and others to:</p> <ul style="list-style-type: none"> • develop leadership capability • identify community needs, gaps and opportunities • lead positive change <p>→</p>	<p>→</p> <p>Develop a support s to assist with any emerging issues</p> <p>→</p> <p>→</p>
Te Ao Māori actions	<p>Affirm commitment to address whānau violence as a priority and integrate E Tu into policy and planning at the Iwi Leaders Group (ILG) and in iwi strategy and planning</p> <p>Identify and support leaders in different contexts and develop iwi/hapū/whānau plans to encourage and build on leadership at all levels</p>	<p>Increase and actively facilitate leadership development opportunities for rangatahi</p> <p>Community leaders and practitioners use their expertise and position to maintain momentum and priority status of E Tu work within their own rohe, hapū and iwi settings [Best practice examples emerging across the country]</p> <p>→</p>	<p>Continue to develop build on tailored stra</p> <ul style="list-style-type: none"> • engage rangatahi • promote positive activities and me • provide links to community struc and supports <p>→</p>

	YEAR 4 (2016/17)	YEAR 5 (2017/18)	EXPECTED OUTCOMES
	<p>Monitor and document any emerging trends</p> <p>Evaluate the effectiveness of the actions undertaken by government</p>	<p>Fully evaluate government contribution to objectives and overarching goals</p>	<p>A collaborative, coordinated and strategic multi-agency approach to addressing issues of violence for Māori – led by Te Ao Māori, supported by government</p>
strategy	<p>→</p> <p>→</p> <p>→</p>	<p>Review the effectiveness of leadership strategies in relation to:</p> <ul style="list-style-type: none"> • issue visibility and prominence • iwi involvement and commitment • Kahukura strategy • successes • any data • succession planning 	<p>Government supports the E Tu strategy to eliminate violence and works collaboratively with Māori to ensure the best outcomes</p>
<p>op and strategies to:</p> <p>hi</p> <p>e</p> <p>essages</p> <p>ctures</p>	<p>→</p>	<p>Evaluation by iwi/hapū/whānau of effectiveness of:</p> <ul style="list-style-type: none"> • leadership strategies • succession planning 	<p>Regular discussion and action at Iwi Leaders Group and other key forums to drive positive change</p> <p>A wide range of positive activities to promote E Tu Whānau are flourishing and supported at whānau/ hapū/iwi levels</p> <p>The emergence of Kahukura across the country to lead positive change in communities</p>

ACTION AREA 2: CHANGING ATTITUDES AND BEHAVIOUR (CAB)

High-level goal Whānau are supported, educated and informed in a culturally appropriate way that builds Te Mana Kaha o te Whānau and helps eliminate violence

Objectives

- Support positive change within Te Ao Māori with clear, consistent messages that are designed, delivered and led by Māori within a tikanga-based framework.
- Encourage and support Māori leaders and influencers to promote key messages and influence changes in attitudes and behaviour.
- Increase awareness and understanding of the definition, nature, causes and effects of family violence.
- Restate, reaffirm and reclaim the mana of women and children and the role of tāne as nurturers.
- Ensure that a Māori viewpoint and focus is integral to any broad-based campaigns or universal strategies.

5-year outcome Growing numbers of strong, confident whānau across the country modelling the E Tu values – Te Mana Kaha o te Whānau

Priority actions and responsibilities

RESPONSIBILITY	YEAR 1 (2013/14)	YEAR 2 (2014/15)	YEAR 3 (2015/16)
Government actions	<p>Incorporate a strong Māori component/ focus within any ongoing campaigns, ie 'It's not Ok'</p> <p>Work collaboratively with The Māori Reference Group on any new broad-based family violence campaigns and strategies</p> <p>Support targeted Māori CAB initiatives such as E Tu Whānau and integrate success factors into any wider strategies</p>	<p>Evaluate effectiveness of any ongoing or new CAB campaign for Māori audiences</p> <p>Develop strategies to address any deficiencies</p> <p>→</p> <p>→</p>	<p>Identify new priorities and continue to reinforce key messages</p> <p>→</p> <p>→</p> <p>→</p>
Collaborative actions	<p>Build on the momentum and successes of the E Tu messaging campaign to increase reach into Māori communities</p> <p>Review the current information, services and support that have been developed to help wāhine, tāne and whānau in relation to:</p> <ul style="list-style-type: none"> • rights and responsibilities • Te Mana Kaha o te Whānau <p>Develop a range of communications tools and resources, including an E Tu website</p>	<p>Review the impact of additional E Tu messaging in terms of reach and effectiveness</p> <p>Ongoing development of appropriate resources and tools to inform and support whānau</p> <p>Review and develop strategies to share success</p>	<p>Review and refresh messaging activities – to embed and sustain change</p> <p>Develop longer-term education strategies to address identified gaps (founded on tikanga)</p> <p>Boost resources and support at the community level to strengthen local solutions</p>

	YEAR 4 (2016/17)	YEAR 5 (2017/18)	EXPECTED OUTCOMES
	<p>→</p> <p>→</p> <p>→</p>	<p>Full evaluation of CAB effectiveness after five years</p>	<p>Sufficient reach into Māori communities as evidenced by evaluation of media campaigns and other measures</p>
	<p>Identify ongoing resources, processes and support required at the local level to maintain momentum</p> <p>Review and enhance current evaluation frameworks (for E Tu)</p>	<p>10-year evaluation of impact of E Tu messaging and any other communications activity</p>	<p>E Tu messages well known, understood and applied in whānau, hapū and iwi</p> <p>Māori have easy, safe access to information about family violence (education, available help, Māori services)</p> <p>Increased use of support services by Māori women and men (without a corresponding increase in family violence criminal offences)</p>



RESPONSIBILITY	YEAR 1 (2013/14)	YEAR 2 (2014/15)	YEAR 3 (2015/16)
Te Ao Māori actions	<p>Ensure that E Tu messages are passed on and understood – through iwi, hapū, whānau and marae</p> <p>Develop and maintain regular opportunities for iwi, hapū and whānau to:</p> <ul style="list-style-type: none"> • take responsibility • discuss issues of whānau violence • develop local solutions <p>Support Iwi Leaders Group, Kahukura and others to spread the messages far and wide through:</p> <ul style="list-style-type: none"> • targeted resources and tools • capability development hui • support for local action <p>Identify and support Kahukura within the rohe</p>	<p>Develop iwi/hapū/rohe-based strategies to inform, educate and sustain change</p> <p>→</p> <p>→</p>	<p>Iwi/hapū/rohe to evaluate strategies in place to support whānau dealing with violence</p> <p>Identify gaps and issues, and adjust activities and strategies accordingly</p> <p>→</p> <p>→</p>

YEAR 4 (2016/17)	YEAR 5 (2017/18)	EXPECTED OUTCOMES
<p>→</p> <p>→</p>	<p>→</p> <p>→</p>	<p>Māori feel well informed about family violence issues, and encouraged and supported to address any issues in their whānau</p> <p>Greater access to resources for Māori to develop and deliver programmes</p> <p>Greater confidence within extended family (whānau, hapū, iwi) to get involved, and take ownership and action</p>

ACTION AREA 3: ENSURING SAFETY AND ACCOUNTABILITY

High-level goal Our right to be safe is honoured and Māori have access to effective processes and services that ensure accountability, and that restore and promote Te Mana Kaha o te Whānau

Objectives

- Encourage communities that honour and value women and children.
- Ensure the safety, availability and effectiveness of information, services and processes for Māori women and children at risk.
- Advocate for and improve the responsiveness of the state sector to Māori users' issues and needs (whole-of-whānau focused and promoting whānau restoration where appropriate).
- Ensure that accountability mechanisms are relevant, effective and a key part of the whānau recovery process.

5-year outcome Greater confidence and use of family violence and social services by Māori and increased opportunities for whānau safety, restoration and local solutions

Priority actions and responsibilities

RESPONSIBILITY	YEAR 1 (2013/14)	YEAR 2 (2014/15)	YEAR 3 (2015/16)
Government actions	Ensure there is a strong Māori voice in any policy work that impacts on whānau safety	Identify any ongoing significant issues of concern for Māori and strategies to address	➔
Collaborative actions	<p>Focus on supporting local community-based solutions that keep women and children safe and promote family restoration where possible</p> <p>Collaboration between The Māori Reference Group/Māori and government agencies to ensure that any new policy, processes and reforms will work for whānau</p> <p>Review Blue Skies work in light of any recent developments and new interventions (eg risk assessment tools)</p> <p>Evaluate the impact of current (or new) policies that aim to strengthen services and support for the whole whānau</p>	<p>Develop strategies to boost the quantity, quality and sustainability of safe houses and places of refuge for Māori women and children</p> <p>Consider establishing houses for men so women and children can stay at home</p> <p>Identify and share success factors of models and services that effectively support whānau and promote family restoration</p> <p>Ongoing promotion activities and role modelling of healthy partnerships</p>	<p>Scope ongoing resourcing and sustainability needs</p> <p>➔</p> <p>➔</p> <p>➔</p> <p>➔</p>
Te Ao Māori actions	<p>Continue to develop and implement local solutions to revitalise the wisdom and tikanga principles of whānau restoration within an iwi/hapū/rohe context</p> <p>Ongoing identification of priorities for addressing needs of whānau and engaging positively with mainstream services</p>	<p>Develop positive strategic alliances and strategies that help repatriate women, children and families back to iwi, hapū and community</p> <p>➔</p>	<p>➔</p> <p>➔</p>

	YEAR 4 (2016/17)	YEAR 5 (2017/18)	EXPECTED OUTCOMES
	→	Evaluate success of family violence sector changes in relation to effectiveness and improvements for Māori	Higher levels and earlier use of mainstream family violence services by Māori, and fewer family violence-related deaths and serious incidents
	<p>Evaluation of mainstream service provision and processes – access, gaps, barriers, opportunities</p> <p>Full review and evaluation of whānau and community-based initiatives</p>		Safe women and tamariki within loving homes where healthy partnerships are normal and children develop positive values for life
	→		<p>A range of community-based initiatives in place to address whānau safety concerns and increased opportunities for whānau restoration and healing</p> <p>Increased reporting by whānau of family violence incidents (in accordance with suspected occurrences)</p>

ACTION AREA 4: EFFECTIVE SUPPORT SERVICES

High-level goal Whānau have access to effective, sustainable support services and resources, wherever they live, which are evaluated against a range of agreed indicators

Objectives

- Improve whānau and community access to the appropriate support (services and resources) to address issues of violence within whānau.
- Ensure Māori have access to service providers that meet 'best practice' criteria for delivery to Māori.
- Improve the effectiveness of non-Māori and mainstream support services and provide measures by which such services can be evaluated (in relation to their effectiveness for Māori).
- Maintain effective crisis intervention services while also strengthening prevention and early intervention strategies and services.

5-year outcome Māori family violence service providers are resourced to deliver high-quality services nationally that meet best practice standards, and Māori have access to these and to responsive mainstream services where appropriate

Priority actions and responsibilities

RESPONSIBILITY	YEAR 1 (20013/14)	YEAR 2 (2014/15)	YEAR 3 (2015/16)
Government actions	<p>The Māori Reference Group will work collaboratively with all agencies in the design, development and implementation of work that involves family violence, including: Te Puni Kokiri – drivers of crime, Families Commission – research, Office of the Children's Commissioner – research, NZ Police – family violence work</p> <p>Consider and address issues of Māori family violence service sustainability within a broader policy context</p> <p>Ensure a focus on the investment required to develop and maintain a sustainable Māori family violence workforce</p>	<p>Evaluate effectiveness of key mainstream family violence services to Māori – identify gaps, barriers, solutions</p> <p>→</p> <p>→</p> <p>→</p>	<p>→</p> <p>→</p> <p>→</p>
Collaborative actions	<p>Ongoing capability and capacity work with Māori family violence providers and practitioners</p> <p>Develop best practice standards for practitioners working with Māori whānau</p>	<p>Invest in workforce development to ensure capacity and capability of Māori family violence workforce</p> <p>→</p>	<p>→</p> <p>→</p> <p>Develop a feedback loop from Māori providers to identify implementation and practice issues that impact negatively on Māori</p>
Te Ao Māori actions	<p>Gather feedback on issues and gaps in service delivery at a local level</p>	<p>→</p>	<p>→</p>

YEAR 4 (2016/17)	YEAR 5 (2017/18)	EXPECTED OUTCOMES
<p>→</p> <p>→</p>	<p>Review government contribution to effectiveness of Māori family violence workforce</p>	<p>Funding/policy/ qualifications frameworks provide more opportunities for Māori to access high-quality Māori-delivered family violence services</p>
<p>→</p> <p>Review and refine best practice standards</p>	<p>Evaluate effectiveness of mainstream family violence support services for Māori</p>	<p>The following is in place across the country:</p> <ul style="list-style-type: none"> • effective targeted information • accessible support • range of tools for practitioners to use • growing pool of skilled Māori family violence practitioners • sustainable Māori family violence prevention and intervention services <p>Providers all operate using a 'whole-of-whānau' approach and success is evaluated against agreed success factors, including indicators of 'Te Mana Kaha o te Whānau'</p>
<p>→</p>		<p>Whānau working together to address issues that impact on whānau well-being</p>

ACTION AREA 5: UNDERSTANDING AND DEVELOPING BEST PRACTICE

High-level goal **Service delivery to Māori is measured against an agreed understanding of what constitutes 'best practice'. Māori providers and practitioners exemplify best practice nationally**

Objectives

- Develop a robust evidence base around the critical aspects of programme design and delivery that are pivotal to success for Māori.
- Provide opportunities and scope to trial innovative and/or promising ideas that might help develop best practice generally and particularly in relation to prevention.
- Expand the capacity and capability of the Māori family violence provider workforce through sustainable workforce development strategies, funding arrangements and evaluation frameworks.
- Support Māori providers and practitioners to work to agreed 'best practice' service delivery standards.

5-year outcome **A robust evidence base on delivery success factors for Māori and established Māori well-being indicators to guide investment and measurement**

Priority actions and responsibilities

RESPONSIBILITY	YEAR 1 (2013/014)	YEAR 2 (2014/15)	YEAR 3 (2015/16)
Government actions	<p>Invest in and build on research to identify the critical aspects of successful service delivery to Māori</p> <p>Support and fund ongoing capacity and capability training of Māori practitioners</p> <p>Support the work of the Ministry of Women's Affairs to undertake further research into indigenous models</p>	<p>Document and use any research findings to inform ongoing capacity and capability development and investment</p>	<p>Identify additional research priorities to support the understanding and development of best practice</p>
Collaborative actions	<p>Develop well-being indicators and an evaluation framework for Māori providers (note that this work is underway)</p>	<p>Identify/develop opportunities to trial innovative and promising approaches based on findings</p> <p>Support iwi/hapū/ whānau/Māori practitioners to hui regularly and develop strategies to share wisdom and success (resources and meeting support)</p>	<p>➔</p>
Te Ao Māori actions	<p>Contribute to indicator development work to ensure that these are meaningful and workable</p> <p>Incorporate 'best practice' principles into:</p> <ul style="list-style-type: none"> • service delivery • iwi planning • whānau wananga and actions 	<p>➔</p>	<p>➔</p>

	YEAR 4 (2016/17)	YEAR 5 (2017/18)	EXPECTED OUTCOMES
ties l			<p>A robust and developing evidence base about effective service delivery to Māori to guide future planning and investment to address violence and to help trial innovative ideas</p> <p>Flexible funding arrangements to support a sustainable Māori family violence workforce and provider network</p>
	Evaluate results for whānau (using well-being indicators) against provision of 'best practice' standards	→	<p>An agreed set of well-being indicators for Māori against which success can be measured</p> <p>A pool of Māori family violence providers and practitioners working to agreed best practice standards and achieving positive results for whānau</p>
	→	→	<p>Effective Te Ao Māori strategies and mechanisms operating within and across iwi and Māori providers to share good ideas and best practice</p>

References

- Harte, Helen M and K Jenkins (2012) *Traditional Māori Parenting: An Historical View of Traditional Māori Child Rearing Practices in pre-European Times*. Te Kahui Mana Ririki.
- McDonnell, Thomas (1834) *Extracts from Mr McDonnell's journal containing observations of New Zealand*. London: James Moyes.
- Mikaere, A (1994) *Māori Women: Caught in the Contradictions of a Colonised Reality*, *Waikato Law Review* (volume 2)
www.waikato.ac.nz/law/research/waikato_law_review/volume_2_1994/7
- Ministry of Health (2012) *The Health of New Zealand Children 2011/12: Key findings of the New Zealand Health Survey*. Wellington: Ministry of Health. www.health.govt.nz
- Ministry of Social Development (2010) *The Social Report 2010*. Wellington: MSD.
- Ministry of Social Development (2008) *E Tu Whānau Ora, Programme of Action for addressing Family Violence 2008–13*.
www.familyservices.govt.nz/documents/working-with-us/programmes-services/whānau-ora/e-tu-whānau-ora-programme-of-action-2008-2013.pdf
- Ministry of Social Development (2008) *Are you okay campaign, Reporting Domestic / Family Violence Guidelines for Reporters*.
www.areyouok.org.nz/working_with_the_media.php
- New Zealand Police statistics (2013) www.police.govt.nz
- Perry, B (2012) *Household Incomes in New Zealand: Trends in Indicators of Inequality and Hardship 1982 to 2011 (for Ministry of Social Development)*.
www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/monitoring/household-income-1982-2007/2012-hir-main-report.doc
- Polack, JS (1840) *Manners and Customs of the New Zealanders* [Vol. I.] [Capper reprint, 1976] – Chapter III
www.enzb.auckland.ac.nz/document?wid=130&page=0&action=null
- Shortland, Edward (1856) *Traditions and Superstitions of the New Zealanders*. Christchurch: Christchurch Capper Press, 1980.
- Statistics New Zealand (2013) *Demographic Trends: 2012*. www.stats.govt.nz.
- Statistics New Zealand (2012) *Te Kupenga Survey*. www.stats.govt.nz/surveys_and_methods/completing-a-survey/faqs-about-our-surveys/te-kupenga-survey.aspx
- Statistics New Zealand (2012) *Vulnerable children and families: Some findings from the New Zealand General Social Survey*. www.stats.govt.nz.
- Statistics New Zealand (2007) *2006 Census: QuickStats about Māori*. www.stats.govt.nz
- Statistics New Zealand, *Household Labour Force Survey (HLFS) results*. www.stats.govt.nz
- The Children's Social Health Monitor New Zealand (2012 update). www.nzchildren.co.nz

Appendix 1

E TU WHĀNAU – MESSAGES (FROM RESOURCES)

BECOMING A FATHER IS EASY; BEING A DAD ISN'T

SET A GOOD EXAMPLE – Your children may not listen to what you say but they will imitate what you do.

SHOW THEM THAT YOU LOVE THEIR MOTHER – Children feel safe and secure when their parents are happy and respect each other.

TALK TO EACH OTHER POSITIVELY – Give heaps of praise to your family and to yourself too. Speak openly and honestly with compassion.

YOUR ANCESTORS SIT ON YOUR SHOULDERS TO KEEP YOUR FEET ON THE GROUND

RIGHTS & RESPONSIBILITIES – You have no rights until you fulfil your responsibilities.

YOU ARE RESPONSIBLE TO YOUR ANCESTORS – Ancestors leave responsibilities and tasks for each generation to complete. Have you checked to see what they left for you to do?

ALL THINGS YOU NEED TO KNOW HAVE ALREADY BEEN DONE FOR YOU – Share stories about your elders and about your history with your children.

LEAVE BIG FOOTPRINTS FOR YOUR CHILDREN TO FOLLOW

DO WHAT YOU SAY YOU ARE GOING TO DO – Promise only what you can deliver.

BE THE GREATEST LEADER IN THEIR LIVES – Live your values 100% each day.

BUILD A CLEAR PATHWAY TO THE FUTURE – Set goals with your family and live to achieve them.

THE WORLD AND ALL THINGS IN IT ARE TREASURES; BUT THE MOST TREASURED OF ALL IS YOUR MOTHER

VALUE YOUR TIME TOGETHER – Visit often and chat about life.

SEEK HER COUNSEL – When you need her she will give you good advice.

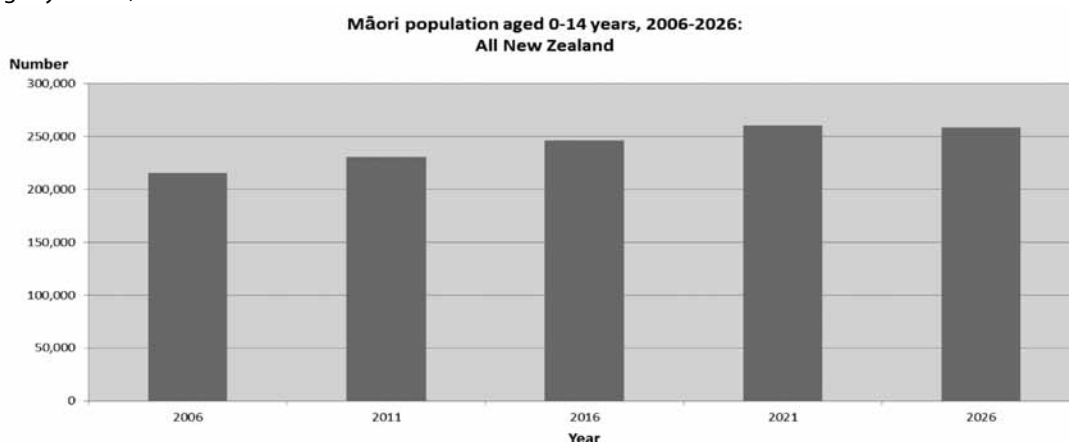
LEARN ALL HER RECIPES – You will never know when you will need them.

BE THE BEST MOTHER YOU CAN BE – Give children love and quality time and they will forgive your mistakes.

Appendix 2: Additional data

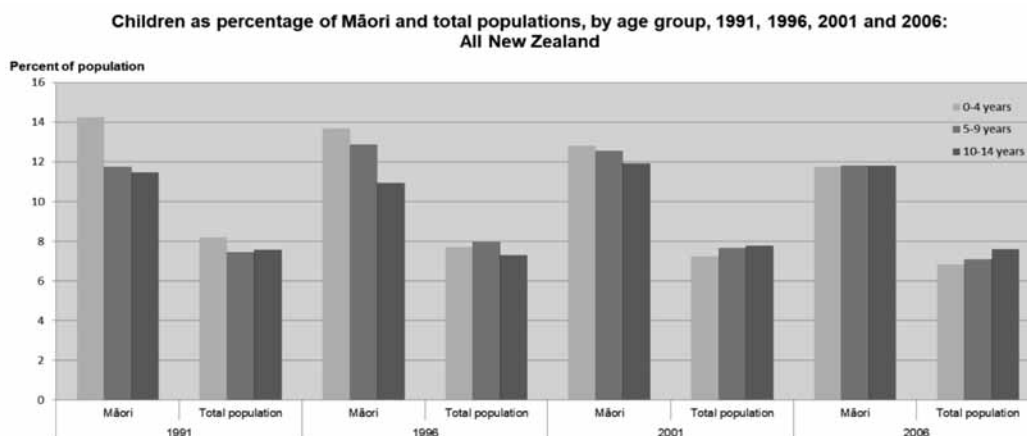
A. MĀORI POPULATION DATA

The following graph shows the number of Māori children across New Zealand in 2006 and then at five-yearly intervals. It shows a steady rise to 2021, reaching a peak of 259,900 at that stage, before falling slightly to 258,200.



Source: Statistics New Zealand

The following graph shows that the Māori population has been younger than the total population for some time. At the time of the last four censuses (1991, 1996, 2001 and 2006), the Māori population had a very different age distribution from the total population. Children under the age of 15 years made up 37% or 38% of all Māori in 1991, 1996 and 2001, slipping a little to 35% in 2006. In contrast, across the entire New Zealand population, children made up 23% in 1991, 1996 and 2011, falling slightly to 22% in 2006.



Source: Statistics New Zealand

The graph also shows that different age groups make different contributions to the population and these contributions have changed over time. In the Māori population, under 5s have been the largest group of children, although their share of the Māori total has reduced over time. In 2006, all three children's age groups (under 5s, 5–9 year olds and 10–14 year olds) each made up a little under 12% of Māori. In the total population, the contribution made by each of the three age groups has always been closer, ranging between 7% and 8% in each of the four censuses. In 2006, 10–14 year olds were the largest children's age group across the country, but by less than 1 percentage point.

B. WHANAU WELL-BEING

Statistics New Zealand is trialling the collection of Māori well-being information (Te Kupenga). It is heartening to see that initial field data (although limited) paints a positive picture for Māori living in New Zealand and highlights the importance of whakapapa to whānau and to well-being. Interesting findings about whānau and whānau well-being include:

- Whānau are big. The median size (half above this value and half below) of whānau in the field test was 12. The range in the field test was 1 to 500.
- All respondents in the field test considered whakapapa to be an important part of whānau. No one had whānau that was solely made up of people they weren't related to by blood.
- Older respondents reported larger whānau than younger and middle-aged respondents.
- Most respondents thought their whānau was doing well.
- Middle-aged respondents rated their whānau as doing better, on average, than did younger and older respondents.

The Social Report 2010 (MSD, 2010) concludes that most of the indicators for which we have time series data show improvements in well-being for Māori. In several instances, improvements have been greater for Māori than for the total population, including life expectancy, participation in tertiary education, employment and median hourly earnings.

C. INEQUALITIES AND RISK FACTORS

Despite recent improvements, average outcomes for Māori tend to be poorer than average outcomes for the total population and it is apparent that Māori as a group experience significant disadvantage in this country. For example:

- Young Māori are more likely to not be in employment, education or training (NEET) compared with other young people (with 22.2% of all Māori aged 15–24 years in this category (September 2011 quarter)⁹).
- Māori children are more likely to have poorer health and unmet health needs than other groups¹⁰ (as a result of socio-economic deprivation).
- Just under a quarter of Māori lived in a crowded household in 2006 (www.stats.govt.nz).

⁹ Since the introduction of the new ethnicity measures to the Household Labour Force Survey (HLFS) in the December 2007 quarter, Māori youth are consistently more likely to not be in employment, education or training than European, Pacific and Asian youth.

¹⁰ Ministry of Health survey data.

- Māori continue to have poorer safety outcomes. In 2007 Māori adults and Māori children remained considerably more likely than non-Māori adults and children to die from an assault or intentional injury.¹¹ Poverty rates for Māori children are consistently higher than for European/Pakeha children: on average over 2009–11, the rates for Māori children (around one in three) were double the rate for European/Pakeha children. This difference reflects the relatively high proportion of Māori children living in sole-parent beneficiary families – The Social Report 2010 (MSD, 2010) states that 43% of recipients of a domestic purposes benefit are Māori.
- Māori are over-represented in high-risk households in relation to poor child outcomes (ie with five or more risk factors – see table below).
- Nearly 43% of households in the high-risk group had a Māori respondent, compared with 8% in the no-risk group.

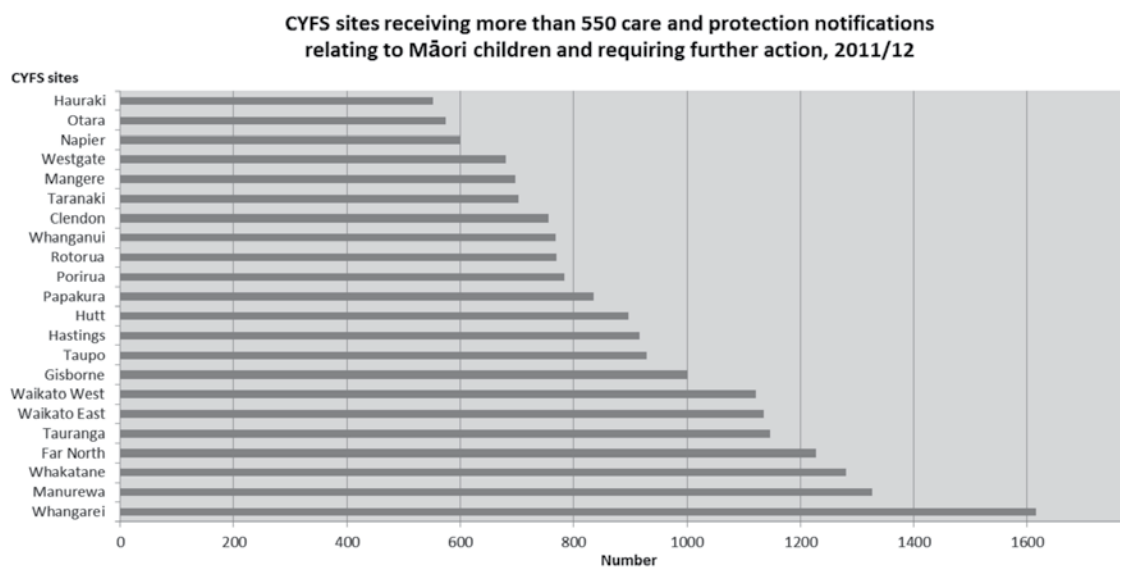
**Prevalence of risk factors in New Zealand households with children
(April 2010–March 2011)**

RISK FACTOR	PERCENT
Current cigarette smoker	21
Victim of crime in last 12 months	20
Living in a high deprivation area	20
Feeling isolated some, most, or all of the time	17
Poor mental health	15
Victim of discrimination in last 12 months	12
Low economic standard of living, based on ELSI	11
More than one housing problem	10
Living in an overcrowded house	9
Limited access to facilities	8
Poor physical health	8
Note: ELSI = economic living standard index	
Source: Statistics New Zealand	

D. CHILD, YOUTH AND FAMILY INFORMATION

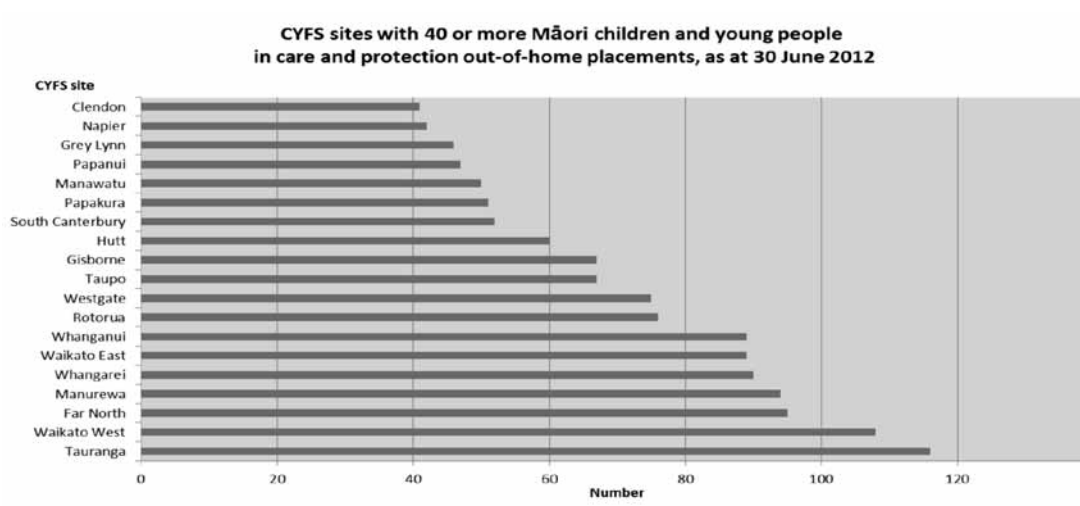
i. Care and protection data

- Māori children made up the greatest proportion of Child, Youth and Family (CYF) care and protection notifications requiring further action (FARs) in 2011–12 (ie 49% compared with New Zealand Pākehā at 34% and Pacific at 12%).
- The situation is much worse in some regions – CYF’s Northern region accounted for 38% of the FARs involving Māori children, followed by Central region with 26%, Midlands region with 24% and Southern region with 11%.



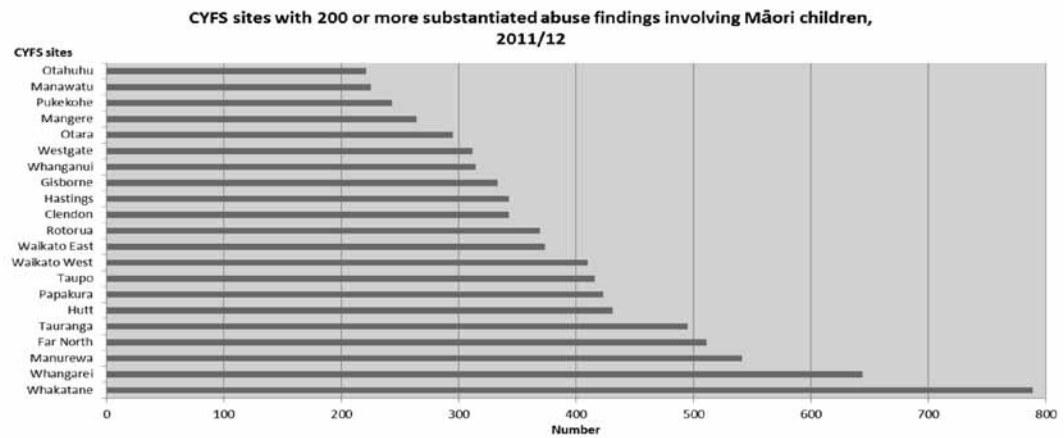
Source: Ministry of Social Development

- Over half (52%) of all children and young people (2,030) in care and protection placements out of home were Māori as at 30 June 2012. This compares with 38% being New Zealand Pākehā children and young people and 7% being Pacific children and young people.
- 36% of all Māori children and young people in care and protection out-of-home placements were from Northland. 25% were from Midlands region, 24% from Central region and 15% from Southern region.



ii. Substantiated abuse findings involving Māori children

- Māori children were involved in 54% of all substantiated abuse findings recorded by CYF where ethnicity was known in 2011/12. This was by far the largest category, ahead of New Zealand Pākehā (28%) and Pacific (13%).
- CYF’s Northern region accounted for 43% of the substantiated abuse findings involving Māori children, followed by 27% in Midlands region, 22% in Central region and 8% in Southern region.
- 21 CYF sites each recorded more than 200 substantiated abuse findings, together making up 76% of the Māori total. The list was headed by Whakatāne (with 789), followed by Whangarei (644), Manurewa (541) and the Far North (511).



Source: Ministry of Social Development

E. NEW ZEALAND POLICE DATA

Family Violence Investigations are jobs Police deal with concerning family violence. A given Family Violence Investigation may relate to one or more offences and/or non-offence incidents.

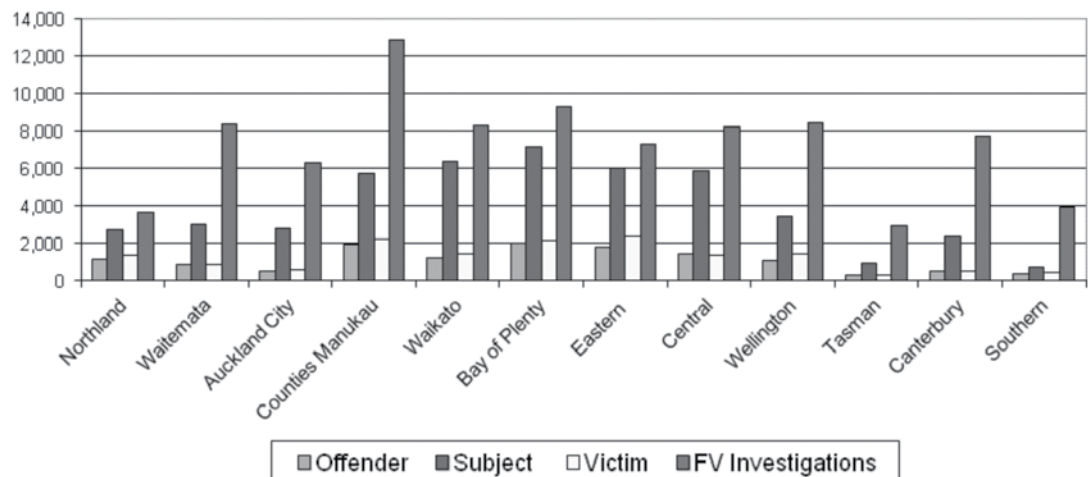
During the year ended 30 June 2012:

- Māori were involved in at least 42% of Family Violence Investigations by the Police (as subjects¹², victims or offenders).
- Almost a third of victims recorded in Family Violence Investigations were Māori (31%). This amounts to 14,540 victims in one year.
- 42% of offenders in Family Violence Investigations were Māori (representing just over 14,000 offenders).

Please note that the numbers of victims or offenders are not counts of unique individuals. A person recorded as victim or offender in more than one investigation is counted separately for each investigation.

The chart below shows raw numbers of family violence investigations for 2012 by district, along the number of instances of Māori victims, offenders and subjects recorded in these investigations.

Family Violence Investigations and Māori victims, offenders and subjects (2012)

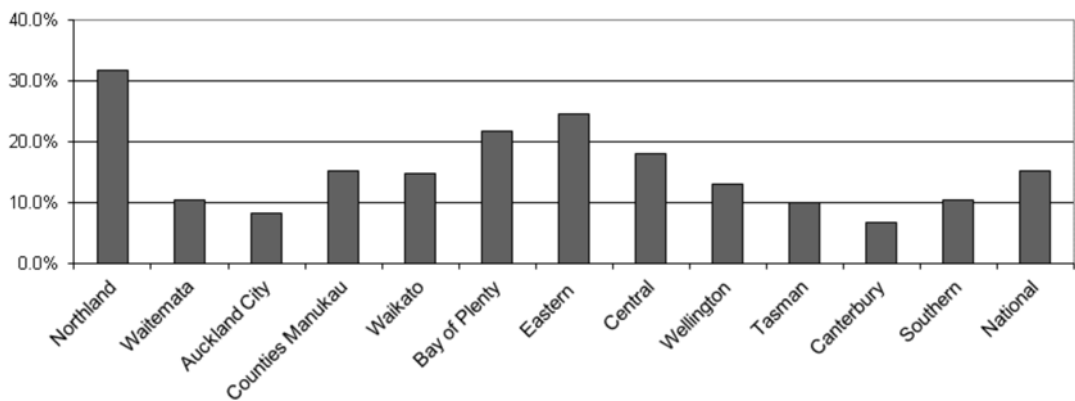


This chart shows that the ratio of family violence investigations to the numbers of Māori involved in those investigations varies between districts.

¹² For investigations where police determined that an offence occurred, participants would be recorded as Victims and Offenders. For non-offence matters, such as domestic disputes, participants are recorded as Subjects

The chart below shows the ratio of Māori offenders to the total number of investigations, by district. Variations between districts can, at least in part, be attributed to variations in the proportion of each district's population that is Māori. For example, Northland, Eastern and Bay of Plenty districts have higher proportions of Māori in their populations than do South Island districts.

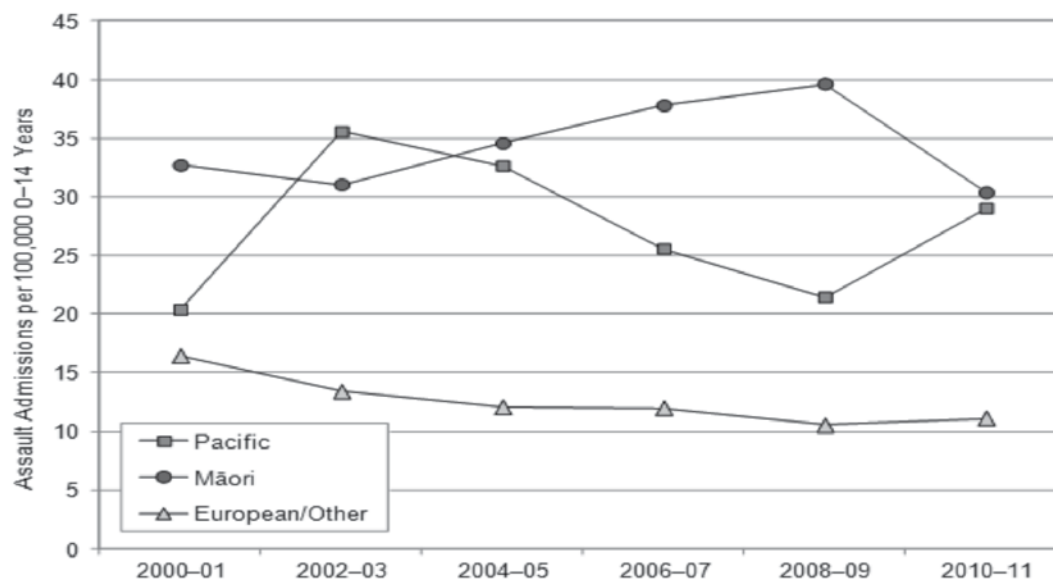
Maori Offender/Total FVI



Caution: this chart should not be interpreted as presenting the proportion of Family Violence Investigations that involve Māori, as it focuses on offenders. Many Family Violence Investigations do not involve offences, and many that do involve offences do not result in the apprehension of offenders.

F. HOSPITAL ADMISSIONS FOR CHILDREN AND YOUNG PEOPLE – INJURIES ARISING FROM ASSAULT

In New Zealand during 2000–11, hospital admissions of children aged 0–14 years for injuries arising from assault, neglect or maltreatment were considerably higher for Māori and Pacific children than for European/Other children. While rates for European/Other children declined during this period, rates for Māori children increased during the early to mid 2000s, but declined during 2010–11. In contrast, admissions for Pacific children declined during the early to mid 2000s, but increased during 2010–11.



Source: numerator – National Minimum Dataset; denominator – Statistics NZ Estimated Resident Population (projected from 2007).
Note: ethnicity is Level 1 Prioritised.

In New Zealand during 2007–11, hospital admissions of children aged 0–14 years for injuries arising from assault, neglect or maltreatment (see the table below) were significantly higher for males. Admissions were also significantly higher for Māori and Pacific children than for European/Other children.

Assault, neglect or maltreatment admissions

CHILDREN 0–14 YEARS							
VARIABLE	RATE	RATE RATIO	95% CI	VARIABLE	RATE	RATE RATIO	95% CI
European/Other	11.13	1.00		Female	13.80	1.00	
Māori	36.03	3.24	2.80–3.75	Male	23.64	1.71	1.49–1.97
Pacific	25.18	2.26	1.83–2.80				

Source: numerator – National Minimum Dataset; denominator – Statistics NZ Estimated Resident Population (projected from 2007).

Notes: rate is per 100,000; rate ratios are unadjusted; ethnicity is Level 1 Prioritised. CI = Confidence Interval

Appendix 3

NEW ZEALAND POLICE – ACTIONS TO IMPROVE RESPONSIVENESS TO FAMILY VIOLENCE (FROM ‘THE TURNING OF THE TIDE’ – ACTION PLAN)

In the NZ Police’s Phase One (to 2014/15) Action Plan for The Turning of the Tide, Police has committed to:

- a. Deploy staff to ‘cold-call’ at the homes of couples known to Police for intimate partner violence to check on their welfare – at times when apprehensions for family violence peak, and in the two weeks immediately following a family violence-related call for service from that home
- b. At every suicide or attempted suicide attended by Police, where the person in question has also been involved in domestic violence, consider whether the suicidal behaviour is part of a pattern of controlling behaviour and give safety advice to intimate partners accordingly
- c. Include in Victim Intervention Plans the referral of high risk repeat Maori victims to Whānau Ora providers, and/or inclusion of these providers in an multi-agency response
- d. Refer all Maori children and young people who witness family violence to specialist service providers to address their immediate needs and medium-to long-term probability of offending
- e. Refer all Maori youth apprehended for violence towards an intimate partner to specialist Maori services
- f. Replicate Whakamana Takitini – a Family Group Conference process for low-level family violence offending – in all districts [pending the results of a pilot]

New Zealand Government