# ACTIVATING AN ECOLOGY OF SUPPORT
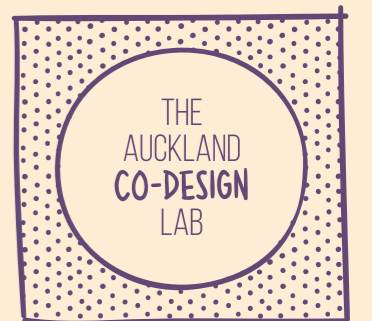
A Futures Visualisation Project to inform integrated community-led responses to family violence and sexual violence

**The Southern Initiative**

THE AUCKLAND CO-DESIGN LAB

BUILDING BLOCKS REFERENCE: RĀKAU TOYS

What might it look like when people, whānau, hapū, iwi and communities are resourced and empowered to support whānau wellbeing, promote respectful relationships and prevent family violence and sexual violence?

# WHAT'S INSIDE

# Background & purpose of this document

### What is this Futures Visualisation document?

The Futures Visualisation Project was rapidly developed over July to August 2020 by The Auckland Co-design Lab (The Lab) and The Southern Initiative (TSI) in collaboration with the Joint Venture on Family Violence and Sexual Violence, and with the generous support of whānau, community and government partners.

The document was developed to help inform thinking and ongoing discussion about what integrated community-led responses, as a "new approach to investment" in family violence and sexual violence, could look like.

### Joint Venture on Family Violence and Sexual Violence

The Joint Venture brings together nine government agencies within central government to address family violence and sexual violence in Aotearoa New Zealand. It is responsible for a collective work programme.

### What is the purpose of this Futures Visualisation document?

Integrated community-led reponses will require a significant shift from the current system which is largely reliant on formal service-based approaches and prescribed, Tauiwi and government-led interventions.

We already know that these approaches do not serve the majority of the communities across Aotearoa New Zealand and they are not able to address the systemic causes of violence, including colonisation and intergenerational trauma. To achieve such a shift requires different forms of investment, and new capacities within both communities and government.

The Futures Visualisation Project was commissioned to help show what such a shift might look like on the ground for people, whānau and communities, and what might make up the foundations for such a shift in approach.

It incorporates and builds on the existing work of the Joint Venture team and others across the country, including the core components for integrated community-led responses that were developed by a group of specialists from the family violence and sexual violence sectors. It draws directly from lived experience and applies the current work and learning TSI and The Lab are doing alongside whānau and systems partners to test, model and tautoko alternative ways of working.

In this futures document integrated community-led responses are framed as an activated ecology of support across the places people live their lives. It reframes family violence and sexual violence through the lens of wellbeing, with community leadership at the centre.

Importantly this Futures Visualisation document is only one input to the broader Joint Venture work programme. It is intended to provide examples and illustrate a possible future direction NOT prescribe it.

### Te Tiriti o Waitangi, Māori leadership and the role of iwi

Any new system and approach to eliminating family violence and sexual violence is to be underpinned by Te Ao Māori worldviews and ways of working. Integrated community-led responses can only be brought to life in partnership with iwi, hapū, whānau and communities.

This document is offered as a tool to support discussions about what integrated community-led responses might mean and to help show what different might look like. But it assumes a fundamental start point is resourcing and enabling autonomy such that the manifestation of any community-led reponses across Aotearoa are Māori-led, reflecting authentic and meaningful Te Tiriti o Waitangi based relationships and partnerships.

# How it was developed, & how to use it

## How was the Futures Visualisation document developed?

The document was developed rapidly and collaboratively between The Lab/TSI and Joint Venture team drawing on the following sources.

### 1. Existing work and knowledge

The existing extensive work and knowledge about people's current experiences, the dynamics and causes of violence and how and why things need to be different. We acknowledge and have drawn on this local and international material, which includes work by a specialist sectors design group, the Joint Venture, and others.

### 2. Lived experience and practice-based evidence and insights

Deep practice-based evidence and insights about wellbeing, violence, equity, intergenerational wellbeing, primary prevention, indigenous and tikanga led practice, relational practice, partnerships and supporting community-led innovation and responses, generated over several years by The Lab and TSI in collaboration with families and systems partners in South and West Auckland, inform this work.

### 3. Current lived experience and feedback

This document incorporates the lived experience and feedback of a small group of rangatahi, whānau, organisations and partners who we work with or are connected to at TSI and The Lab—for whom family violence and sexual violence is an ongoing reality. Concepts and stories were developed with their input and refined based on their feedback.

## How to use it

The document illustrates how the future system might be experienced and is intended to:

- Support discussion about the implications of integrated community-led responses on the ground for whānau, people, workforce and leadership

- Help people to explore and consider the capacities, resourcing and investment strategies that might be needed to get there

- Encourage agencies and teams to identify their own role in bringing integrated community-led responses to life, where they are currently focused and the kinds of approaches and outcomes they might want to prioritise and activate in the future

- Facilitate teams and agencies to consider how this work might connect to, crossover with and reinforce other similar wellbeing orientated strategies and policy priorities.

# What's included, & what's not

## What this document includes

**A new concept: the activated ecology of support**

We use the socio-ecological model in the *Child and Youth Wellbeing Strategy* to highlight how all parts of the ecosystem, can be activated towards the wellbeing of family, whānau and communities.

**A model for support: *Tokotoru*: three dimensions of support**

Rather than a continuum of prevention, an activated ecology encompasses three dimensions of support: responding, healing and strengthening. This includes formal services, but also legitimises other natural and cultural forms of support.

Read more about Te Tokotoru here: https://www.aucklandco-lab.nz/reports-summary/te-tokotoru

**What this might look like from a systems view**

To illustrate a systems perspective, we use a 'settings lens' to explore how the three dimensions of support might be activated in the different places and settings across the ecology where people live their lives, (such as work, school, neighbourhoods), and what might need to be in place to enable this.

## What this might look and feel like for people and whānau

Using illustrative stories, we explore how the future system might look and feel like for six families, representing key groups that been have historically underserved by the current system.

**How we invest for change, what might be needed and where to start**

To get to a different outcome we need a different start point and a different approach to investment. We highlight the social infrastructure and ways of working that our collective work suggests need to be prioritised, and some possible start points.

## What it doesn't include

As a Futures Document the intent is not to represent a roadmap, prescribe solutions or paint an exhaustive picture of how things should be. That would be the antithesis of the intent of integrated community-led responses to family violence and sexual violence.

We provide illustrative examples to help teams visualise what a different approach to investing in the family violence and sexual violence system might mean, what the outcomes might be if we take a collective responsibility for action and what it might look like when communities have the capacity and support to lead their own responses.

In reality this will look different for different places, groups, communities and contexts. What comes first in integrated community-led responses is the capacity and infrastructure for communities and whānau themselves to lead in what this will look like for them.

# WHAT IS AN ACTIVATED ECOLOGY OF SUPPORT?

It involves four shifts:

1. Support available across the places where people live their lives

2. Support is understood as three dimensional: healing and strengthening as well as responding

3. Communities leading: whānau, hapū, iwi, people and communities lead and are resourced to define, activate, co-produce and monitor the supports and conditions for their whānau to thrive

4. People's basic needs met at the same time as addressing family violence and sexual violence

# 1. An ecology of support

## Support in the places and spaces where people live their lives

The Child and Youth Wellbeing Strategy framework highlights the structures, places and spaces that have the biggest influence on the wellbeing of children, youth, whānau and communities. This is the 'ecology of support'.

Integrated community-led responses are about activating the ecology of support so that there are many more spaces, places and people able to support, take action and contribute to wellbeing.

This means recognising the role that health, education and social services play in contributing to people's and whānau wellbeing and preventing violence.

It also recognises and elevates the value of social and cultural infrastructure in our communities such as marae, libraries and public spaces, iwi, neighbourhoods, networks, clubs and places of worship.

These are the natural and cultural supports and are the places where people already seek (or wish to seek) support and connection. People who do not currently access services often seek help from people they trust in their family, whānau, or community.

Public spaces for example can be better designed and shaped to make them safer and more welcoming for whānau, and to promote protective factors that strengthen communities such as cultural identity and social connection.

The current family violence and sexual violence systems are centred on formal and crisis responses, and so this potential is largely untapped and unrecognised.

In the future these aspects need to be legitimised, resourced and invested in, just how we currently invest in crisis and government led services.



Draws on Bronfenbrenner's model as well as the Child and Youth Wellbeing Strategy

Te Tiriti o Waitangi as the basis
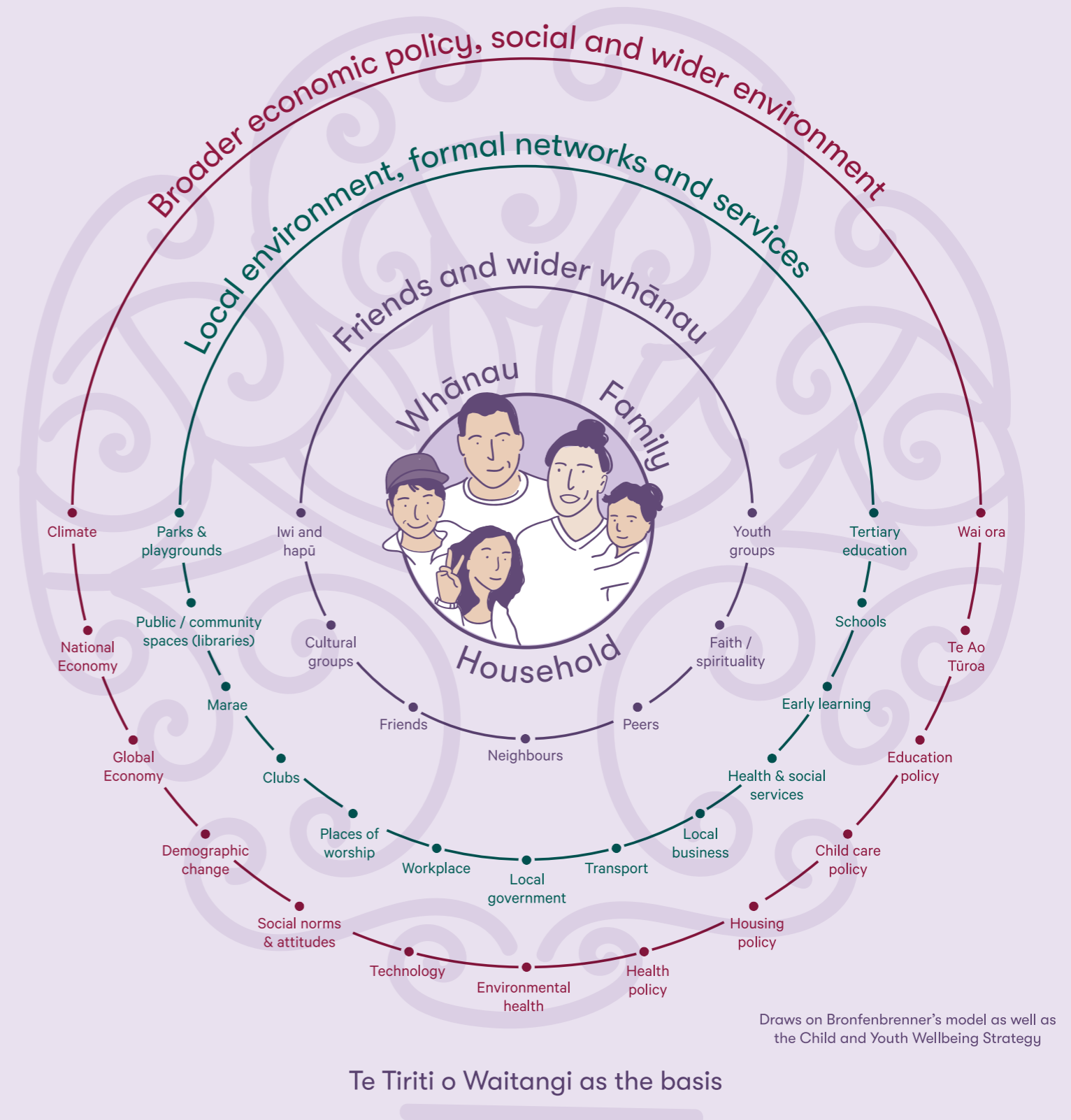
# 2. Support is three dimensional: healing, strengthening and responding

This part of the activated ecology is about how we conceptualise and re-design our environments, policies, spaces and services around three dimensions of support, or Tokotoru—the unbreakable three:

**Healing and restoration**

Including addressing intergenerational trauma, adversity and the harms of colonisation and discrimination.

**Strengthening**

Including building up the individual community and societal factors that protect against family violence and sexual violence such as healthy relationships and consent, brain development and protection in the early years and children's lives, inclusive, healthy and culturally grounded spaces and environments, social connections, positive parenting, protective cultural values, gender equity, and decolonisation.
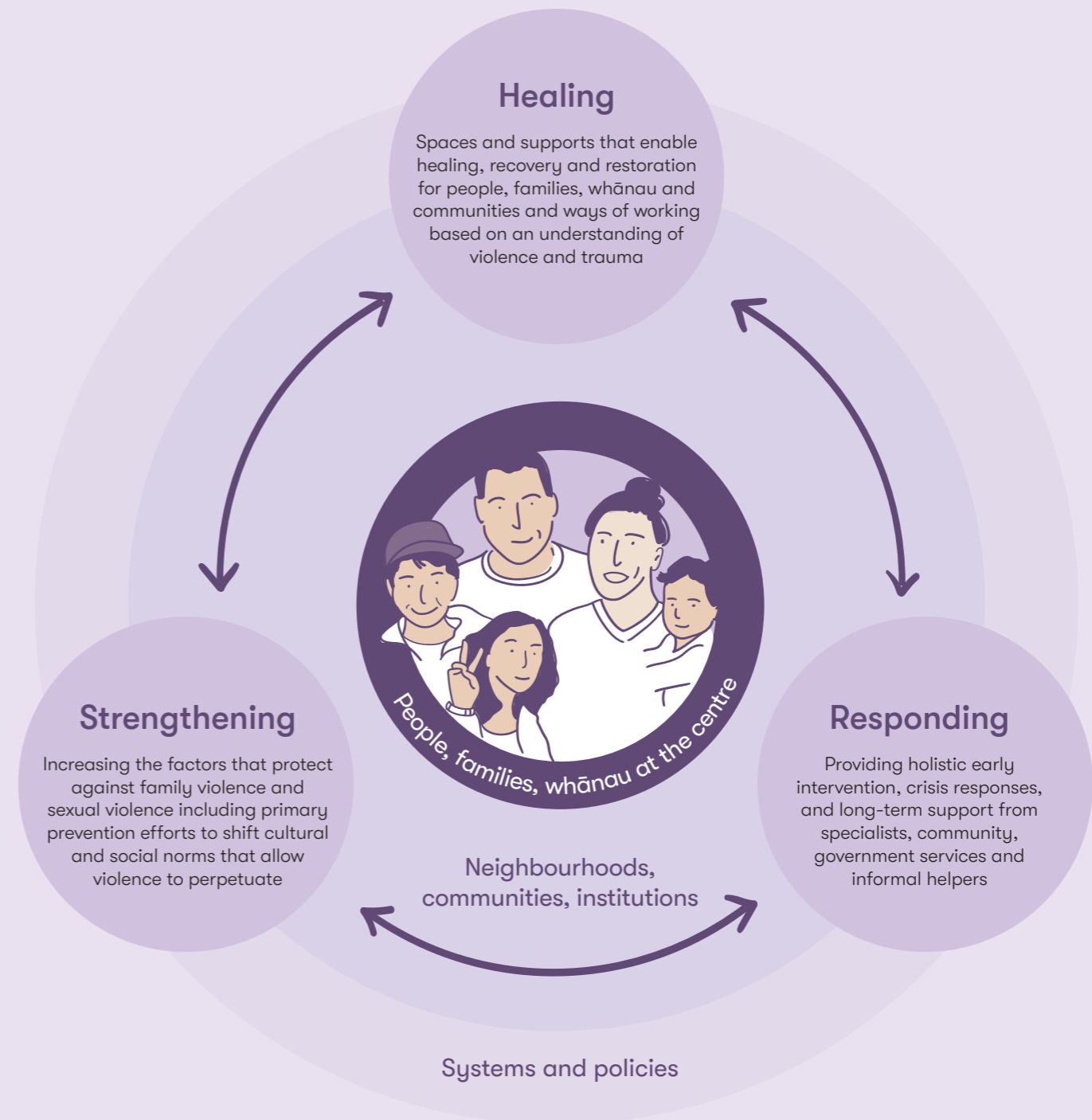
**Responding**

Including indigenous customary practices and culturally grounded, peer, local, community, long term and specialist supports. This encompasses early intervention, intervention and crisis responses.

**Te Tokotoru model**

Tokotoru: the three dimensions of support, replaces the prevention continuum used in public health. Through the work of The Lab and The Southern Initiative, we have learnt that for communities to be healthy and resilient all three dimensions have to be in place at the same time, and that people do not progress in a linear way from primary prevention (before harm) to early intervention, crisis and healing. We also learnt that the start point for many rangatahi and whānau needs to be healing, and that the things that support healing and strengthening are often connected, for example connection to positive cultural identity.

Importantly Te Tokotoru model gives equal weight to healing and strengthening, not just service responses. In doing so it more accurately reflects the holistic support that people need and it can shape how we activate our spaces, environments and services.



**Healing**
Spaces and supports that enable healing, recovery and restoration for people, families, whānau and communities and ways of working based on an understanding of violence and trauma

*People, families, whānau at the centre*

**Strengthening**
Increasing the factors that protect against family violence and sexual violence including primary prevention efforts to shift cultural and social norms that allow violence to perpetuate

**Responding**
Providing holistic early intervention, crisis responses, and long-term support from specialists, community, government services and informal helpers

Neighbourhoods, communities, institutions

Systems and policies

# 3. Communities leading

## Communities are resourced and supported to lead their own responses

Whānau, hapū, iwi, people and communities, lead and are resourced with the capacity to define, activate, co-produce and monitor the supports and conditions for their whānau to thrive.

New forms of governance, autonomy, power sharing, conditions for partnerships, resourcefulness and learning are established.
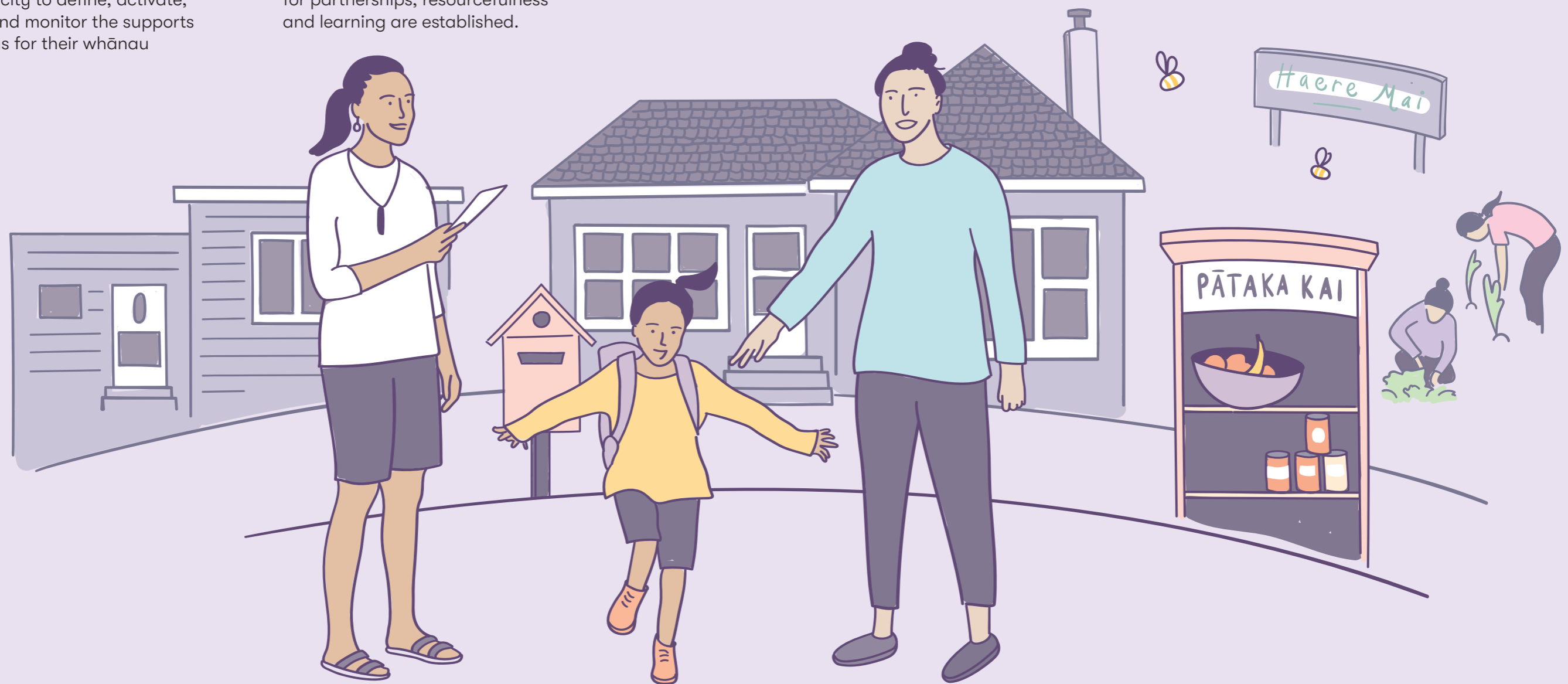
# 4. Basic needs are met

People's basic needs are met at the same time as addressing family violence and sexual violence.

People and whānau impacted by, or using family violence and/or sexual violence often have a wide range of needs. While some needs are more universal, other unique and changing needs relate to the life experiences, situation, histories, and aspirations of people and whānau.

It is a priority to create safety and stop the violence and harm. Alongside this, it is necessary to listen out for and do something about what's important for people, including reducing stressors from lack of finances, housing insecurity, unemployment, mental health and addictions, social isolation, immigration issues and child care.

In many cases currently, families can only access support once in crisis. Addressing basic needs before people move into crisis, will help prevent harm occurring or reoccuring.

# An activated ecology of support
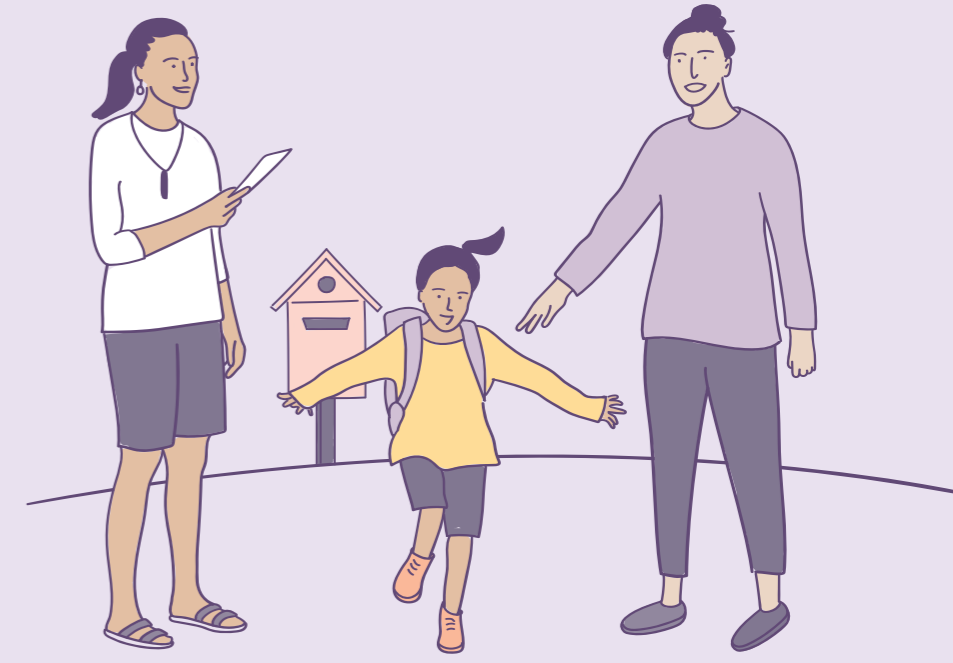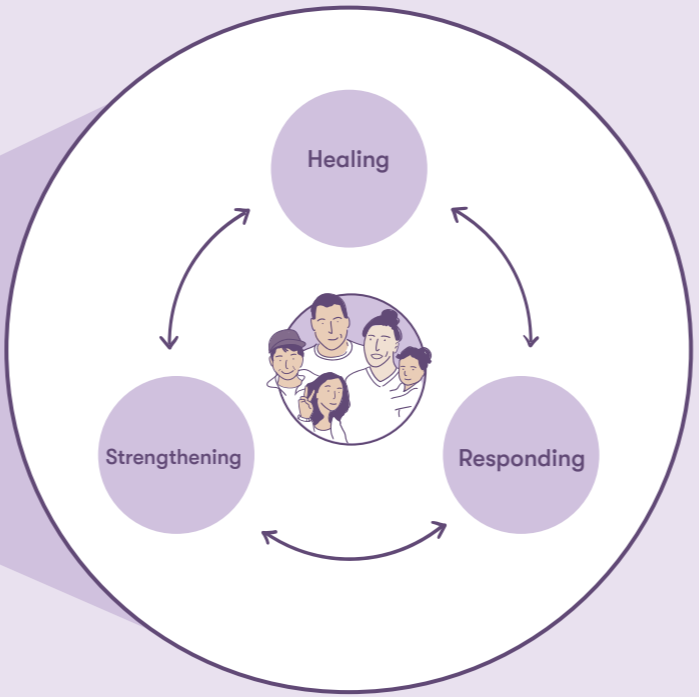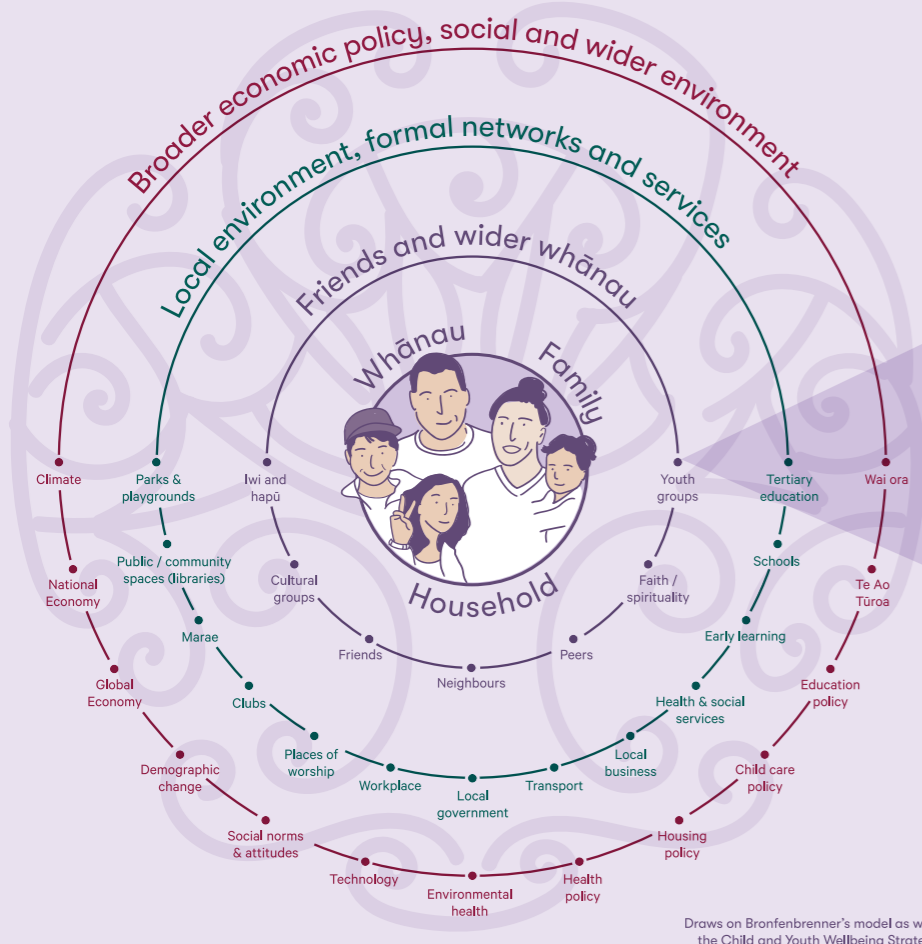


Draws on Bronfenbrenner's model as well as the Child and Youth Wellbeing Strategy



Communities are resourced and supported to lead their own responses.



People's basic needs are met at the same time as addressing family violence and sexual violence. This critical shift underpins the capacity for communities to change patterns of violence and trauma.

All parts of the ecosystem are activated towards the wellbeing of family, whānau and communities. Embedded community support complements existing services.

The untapped but highly effective potential of natural, cultural, indigenous and social support, is more readily available to people and whānau.

All parts of the ecosystem play a role in responding, healing and strengthening people, whānau and communities. We understand that people's experiences and support needs are not linear. People experience the holistic support they need wherever they are at.

All three dimensions are reflected in how we design our spaces, places, environments, policies and practices. Investing in healing, restoration and the protective factors that strengthen people, whānau and communities reduces the need for responses and interventions over time.

# WHAT MIGHT WE SEE: A SYSTEMS VIEW

This section illustrates what we might see if integrated community-led responses are active through the perspective of:

**Core Components**

**What matters to people everywhere**

**How different parts of the ecology can contribute**

# Core components

Building on existing evidence, recommendations and advice, these draft core components were developed in consultation with Joint Venture agencies and specialist family violence non-government sector representatives.

## Indigenous knowledge leads the way

From investment, to policy, legislation and partnerships; iwi and Māori lead development and indigenous approaches are foundational

## Strength-based, integrated and people and whānau centred responses

People's needs and aspirations come first, and are not limited to only addressing violence and abuse. Responses strengthen whānau and natural supports and take into account safety, healing and strengthening for all those impacted in the past, currently and potentially in the future. Holistic and joined up support ensures needs are identified and addressed

## Activated, resourced, upskilled workforces and organisations

Organisations, businesses and workforces (government and non-government) understand their roles and responsibilities and are skilled and resourced to contribute to healing, strengthening and responding when and where needed, for as long as needed

## Distributed stewardship, mandate and leadership

Partnerships are established and leadership is strengthened and resourced to enable decisions to be made by whānau, hapū, iwi-Māori, families and communities. Communities and people in all parts of the system have the social permission to take action

## Flexible community-driven resourcing

Resources are flexible and governed at regional and local levels to support a range of local and regional needs. Community, hapū and iwi lead decisions and implementation

## A learning system that continues to improve

Mechanisms are in place to gather data and insights to inform and activate change. Indigenous bodies of knowledge lead processes

## Recognition of colonisation, patriarchy and drivers of violence

Strengthening people's understanding of the impacts of colonisation and a gendered analysis to create a shift in narrative and attitudes about the root causes of violence. We understand how family violence and sexual violence relates to other aspects of wellbeing and equity issues

# How the components show up across the system

While integrated community-led responses will be shaped differently in different communities, these aspects are likely to be universal across the system.

| Indigenous knowledge leads the way | Strength-based, integrated and person and whānau centred | Activated, resourced, upskilled workforces and organisations | Distributed stewardship, mandate and leadership | Flexible community-driven resourcing | A learning system that continues to improve | Recognition of colonisation, patriarchy and drivers of violence |
|---|---|---|---|---|---|---|
| Active partnerships between iwi and government that lead responses and guide decisions, investment and resources | A wāhine and whānau centred system where decisions and actions support the safety and autonomy of women and children and the accountability of people using violence | Responsive agencies and organisations that are supported to work to the needs and timing of people and whānau | Local communities, hapū and iwi partner with government on decision making | Iwi, hapū and communities are resourced and supported to lead their own decisions about funding, resourcing and contracting | Mechanisms are in place to monitor and inform continuous improvement through feedback loops and statistical data that include information from specialist services and whānau | Impacts of colonisation, gender analysis and intergenerational trauma inform practice and decision making |
| Iwi and Māori provide leadership and play the role they want at all levels of the system | Asking for help is normalised and people needing support are seen in the context of their whānau and support networks | Agencies, organisations and businesses have policies, practices and cultures that enable people to respond to violence, and work collaboratively within communities to prevent violence | Time spent on relationship building and establishing trust is valued and resourced | Contracting and commissioning are streamlined and fit for purpose | Existing good practice is supported and amplified | The complexities and drivers of violence and concepts of equity and discrimination are understood |
| Mātauranga and indigenous values and ways of working help to shape approaches to policy, legislation, commissioning and funding | Holistic support is easy to access and those leading responses have the capacity to address a range of needs | First responders know what to do and recognise the power of their responses in influencing change and a healing journey | National, regional and local leadership, governance and accountability | Regional and local autonomy and flexible funding to enable communities to directly fund gaps and take practical measures to keep people and whānau safe and adapt to changing local and national conditions | Research, evaluation and quality assurance processes are led by mātauranga and whānau lived experience and guided by diverse sources of evidence | Integrated practice, referral pathways and strategy links with related systems and needs |
| Te Ao Māori views and indigenous values and practices are foundational | Violence and trauma informed integrated safety responses that place people and whānau at the centre | Diverse, skilled and resourced frontline practitioners that can identify and respond to indicators and disclosures safely and effectively from a violence and trauma informed approach. | Legislation, policy, tools and resources to enable integrated responses, including a national framework, standards and practice frameworks | Groups are able to join up resources to work with complexity | Indicators for success are developed and monitored by those impacted | There is a change in narratives and attitudes about the causes of violence and how we need to collectively respond to stop it and prevent it |
| Whānau, hapū and iwi lead and are resourced with the capacity to define, activate, co-produce and monitor the supports and conditions for their whānau to thrive | The right service at the right time for as long as needed | Responses are tailored to people's and whānau needs, history, culture and situation | Regional teams to build workforce and organisational capability and capacity, drive prevention, implement feedback loops and connect (activate) all levels of the system | Greater understanding and resources for specific population groups, ensuring those most impacted by violence have equitable access to resources and support | Development of practice based evidence is supported and tested in communities | People understand the protective factors that can contribute to reducing violence and can activate them |
| Strengthening as cultural practices are part of prevention | Accessible, culturally grounded, specialist services that are connected to their communities | Government agencies and NGOs know the role they each can play in responding to and preventing violence, and are equipped with the skills and resources needed to fulfil their role | Agencies and organisations are joined up around purpose and wellbeing of people and whānau | A range of supports are resourced (peer support, people like me) | | A focus on reducing stress for whānau and care of children and young people |
| Prevention and healing are connected | A shift from transactional to relational approaches, eg, warm referrals and consistent support from trusted people | A range of specialist services are readily available | People feel confident and able to help—this is a shared responsibility | Adequate resources for a range of primary prevention and strengthening initiatives | | People understand power and control, and coercion and entitlement—how they are used and how to change them |
| People's cultural aspirations, obligations and rights are upheld | | | A focus on healing and need before funding and criteria | | | |

# What matters to people, everywhere

We get good help from friends and whānau first

I am believed and validated. I am not judged

There is someone to call that isn't the police

We know our rights and what is available to help us

I am connected to someone who understands me, and talks in a way I understand

I am confident to respond when someone I know discloses they are experiencing violence

I get help without fear of losing my kids, my home or being away from my natural supports

I don't feel like I am just another job to do

I don't have to repeat my story

I feel safe asking for support, my identity and culture is affirmed, not questioned

The people supporting me care about me and my children

My parents, my whānau, they get the support they need

The violence has stopped, and the person using violence has help

I see and hear from others like me, people in the same boat, who have gone through the same things

I have a safe space to talk, to be listened to

My culture and my positive cultural practices are encouraged and upheld

We have options and choices about where to get help

We have the opportunity to do what is best for our whānau

My information is safe, and I know when it is being shared

I am able to access help quickly, at the time I need it

I am treated respectfully, the process upholds the mana of all involved

We are leading the journey, with the right guidance

These statements have been developed from a range of materials and stories sharing personal experiences of the family violence and sexual violence systems.

Together they reflect consistent themes and feelings expressed by people describing what they hoped and wished for, and what they felt when support met their needs.

# Settings can do more to heal, strengthen and respond

## A settings view

The Child and Youth Wellbeing ecology provides a systems view of the potential of integrated community-led responses. It promotes consideration of the role of environments, policies, behaviours and relationships, as well as specific services and interventions.

'Settings' refers to the different places, spaces and parts of the ecology where people live their lives—and where people already seek support and connection. This includes workplaces, neighbourhoods, health spaces, places for education, community facilities, government frontline services and so on.

In this document we have applied the lens of settings to help consider and demonstrate:

- The role different places can play in healing, strengthening and responding

- The influence different settings have on people's experience and outcomes

- What it might mean to more intentionally mobilise and support different settings, and the people within them, to play a role in eliminating violence.

While each context will be different, all settings have the capacity to contribute to healing and strengthening, as well as responding. And across the settings, government and community share collective responsibility, and play different mutually reinforcing roles.

The Appendix provides examples of how this lens might be applied to seven influential settings including:

1. Health
2. Education
3. Workplaces
4. Government support services
5. Community facilities
6. Marae
7. **Community networks and neighbours**

## The settings tool

As described in the Appendix, the lens of settings can be used as a tool by agencies and organisations to identify what healing, strengthening and responding looks like, or could look like, for the settings and communities in which they live and work.



Draws on Bronfenbrenner's model as well as the Child and Youth Wellbeing Strategy

Te Tiriti o Waitangi as the basis
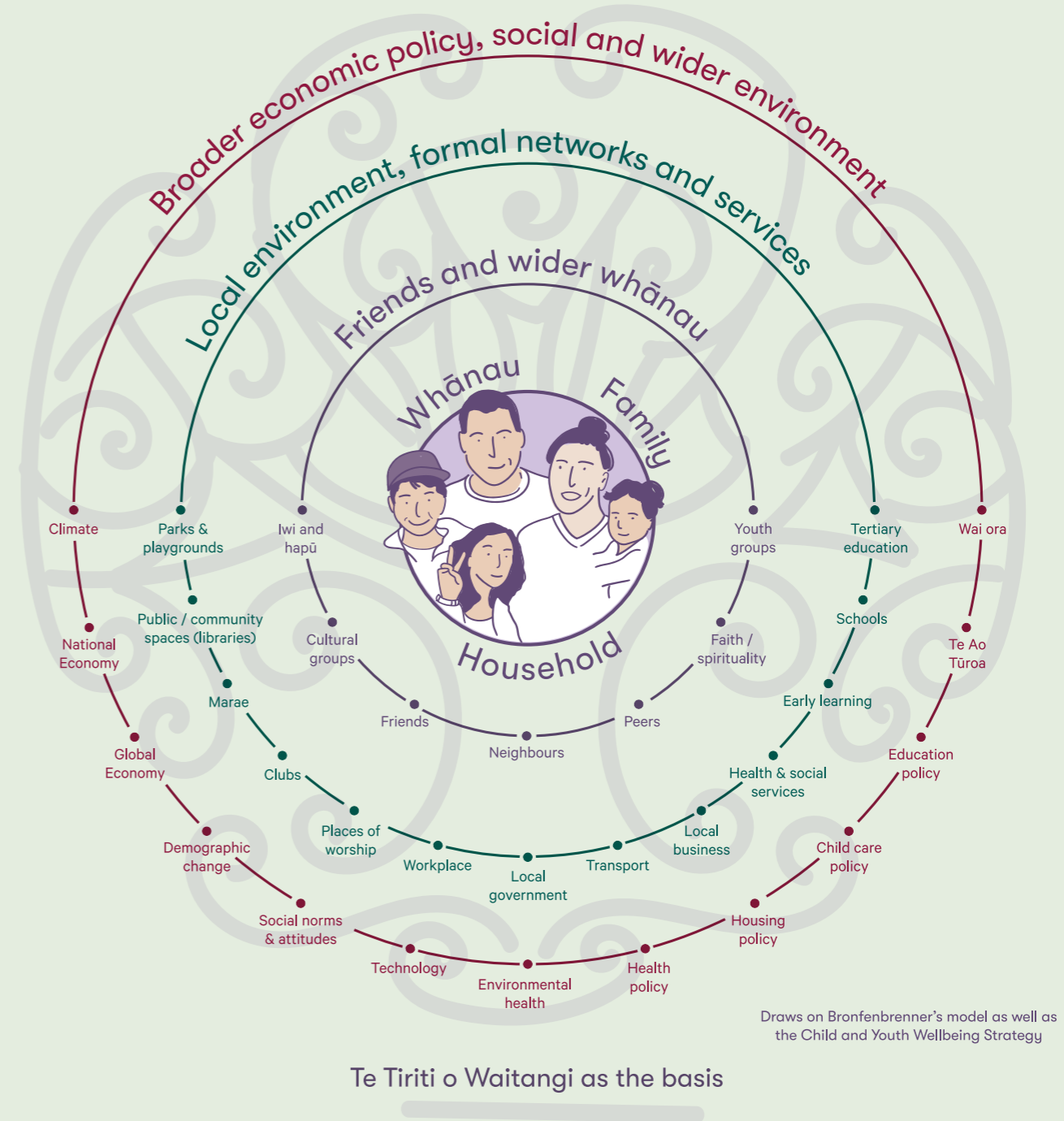
# For example: how might a **community setting** heal, strengthen and respond?

e.g. friends, neighbours, peers, clubs, online networks and groups, faith groups, sports clubs

People can build new whānau, connections and support

Safe places to go for rest and respite

Ways to connect with others who have had similar experiences

Come join our street Whatsapp!

Haere Mai

PĀTAKA KAI

## Why are community settings so important
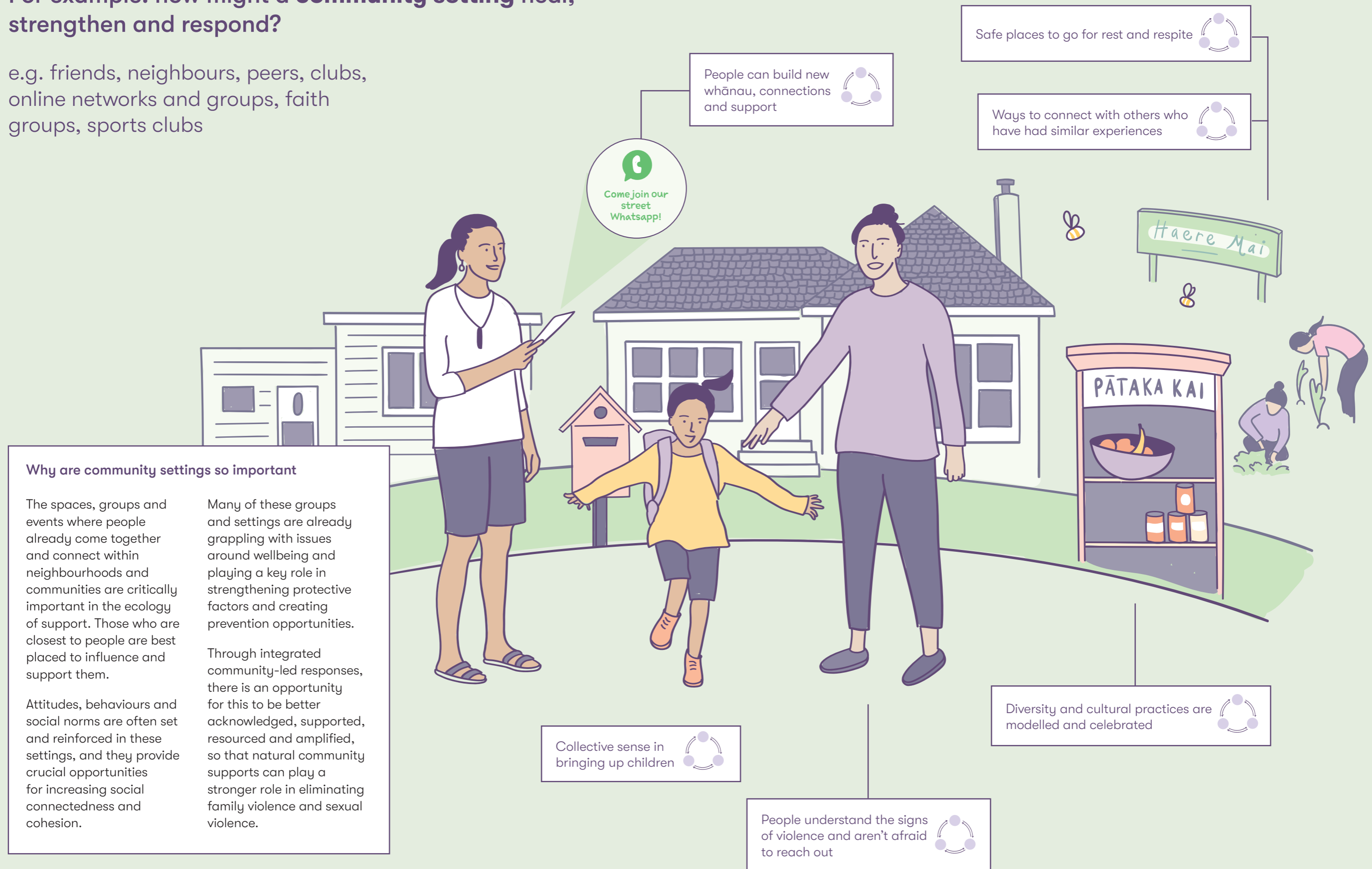
The spaces, groups and events where people already come together and connect within neighbourhoods and communities are critically important in the ecology of support. Those who are closest to people are best placed to influence and support them.

Attitudes, behaviours and social norms are often set and reinforced in these settings, and they provide crucial opportunities for increasing social connectedness and cohesion.

Many of these groups and settings are already grappling with issues around wellbeing and playing a key role in strengthening protective factors and creating prevention opportunities.

Through integrated community-led responses, there is an opportunity for this to be better acknowledged, supported, resourced and amplified, so that natural community supports can play a stronger role in eliminating family violence and sexual violence.

Diversity and cultural practices are modelled and celebrated

Collective sense in bringing up children

People understand the signs of violence and aren't afraid to reach out

# WHAT MIGHT IT LOOK LIKE: A PEOPLE VIEW

6 stories of resourced and empowered people and communities

These six stories describe an example of a desired future state. They deliberately take the perspective of people who are not well served by the current system.

**They help to illustrate:**

- How might the system of support be different for people? What could be in place there?
- What interactions might people have and with whom?
- How might they feel?

The stories are grounded in the realities and stories of real people and families—and what we know helps to strengthen communities.

The stories are intended to help bring to life a future state, prompt discussion about what we would like to invest in, in the future, and how we might begin to move in that direction.

However, they are only six of many different stories that could be told or examples that could have been used about a possible future state. They are intended to illustrate the possibilities of an activated ecology, not describe or prescribe the solution.

**How to read the stories**
Stories run across two pages. Read each page from left to right first and then top to bottom. They are rich stories and capture a lot of detail. Allow 5 minutes per story.

**1. Early years**
A story of Hana and Luke, new parents receiving early support that results in better lifelong outcomes for their tamariki

**2. Standing up on the paepae**
School as a place for learning, healing and connecting. A story of a Nikau, a rangatahi Māori and his whānau

**3. I have a loving boyfriend now**
A story of Hine, a young disabled woman and her journey with her whānau

**4. Comfortable being me**
A story of the early support Manu received to become safe from same-sex intimate partner violence

**5. More than a job**
A story of Sione, a young Samoan man who receives support to stop his abuse

**6. Rupal and her parivaar (family)**
This is the story of a young Indian woman, Rupal, who is being abused by her husband

# Story 1. Early years

This story highlights the first 1000 days in a child's life as a critical opportunity for prevention that can help break cycles of intergenerational inequity. It tells the story of a whānau accessing support which enables bandwidth for nurturing tamariki foundational brain development, which is important for lifelong success. This is achieved through support which reduces stress and increases connection for whānau.

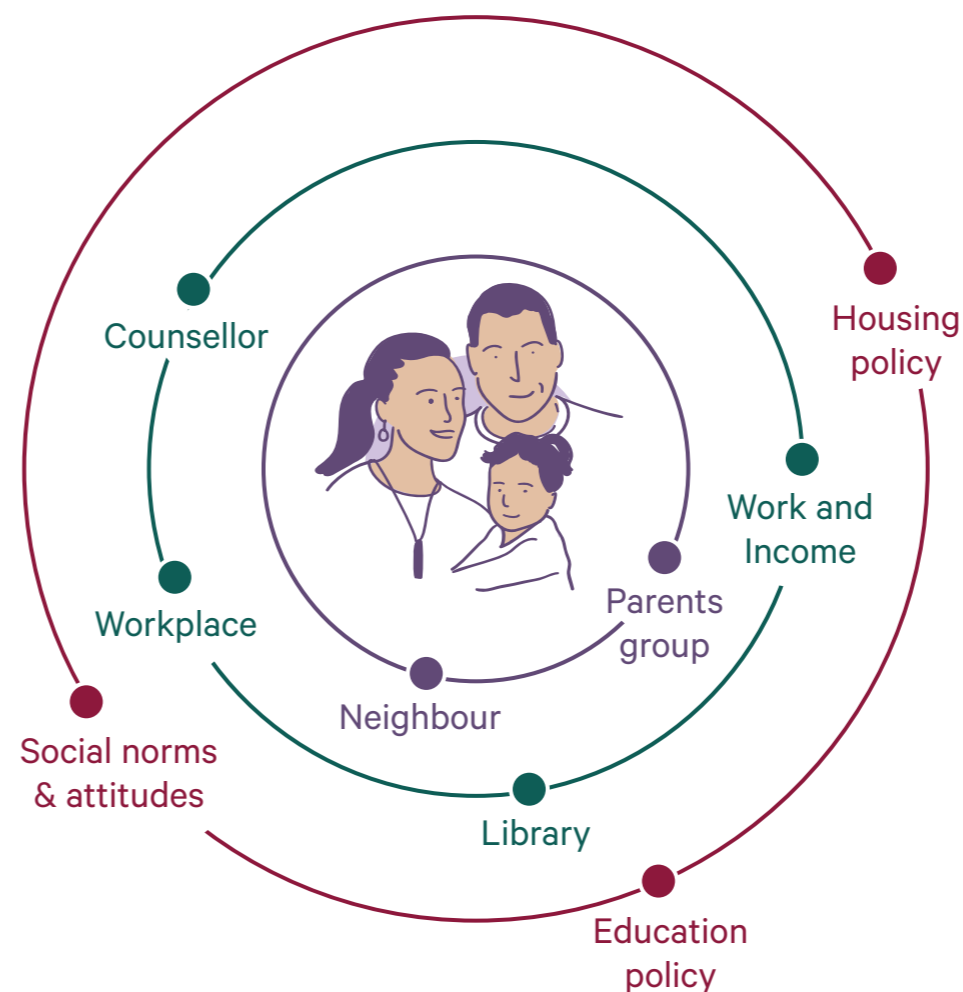**Getting upstream to support intergenerational wellbeing**

## SYSTEMS CHALLENGE

Prioritising action and investment in the early years, particularly support to whānau with tamariki in their first 1000 days of life, is one of the biggest opportunities available to government for disrupting intergenerational cycles of inequity.

A strong focus on prevention and reducing stressors can help reduce exposure to family violence, which is known to derail child development. By supporting parents and whānau at this critical time, we can enable optimal brain development and give children the best possible start in life. Supporting children's brain development helps them to have self regulatory behaviours and impulse control, which can play a role in preventing violent behaviours in later life.

## KEY FEATURES OF THIS STORY

- Proactive supports unlocked before a crisis hits to reduce whānau stress around the birth of a baby

- Trusted relationships formed with Work and Income, enables support around mental health to be brokered

- Social connectedness to other parents through safe community spaces (library)

- Modelling of responsive indigenous parenting practices

- Economic strengthening—whānau are supported in their aspirations to get back into family friendly work

- Support at the right time and strengthening protective factors enables optimal brain development, the development of skills that make people less susceptible to being violent, and ultimately a better life course trajectory

## THE ECOLOGY ACTIVE IN THIS STORY



Counsellor · Housing policy · Work and Income · Parents group · Neighbour · Library · Education policy · Social norms & attitudes · Workplace

**Take care of our children. Take care of what they hear, take care of what they see, take care of what they feel.**

**For how the children grow, so will be the shape of Aotearoa.**

Dame Whina Cooper

# 1. Early years

## Meet the community

**Hana & Luke, hapū māma and pāpā to be**

Meet Hana and Luke. Hana is 6 months hapū with her first child with her partner Luke. Luke is looking forward to being a dad, and the opportunity to give his child the upbringing he didn't have. Both Luke and Hana were exposed to violence as children.

**Aria, Hana and Luke's growing pēpi**

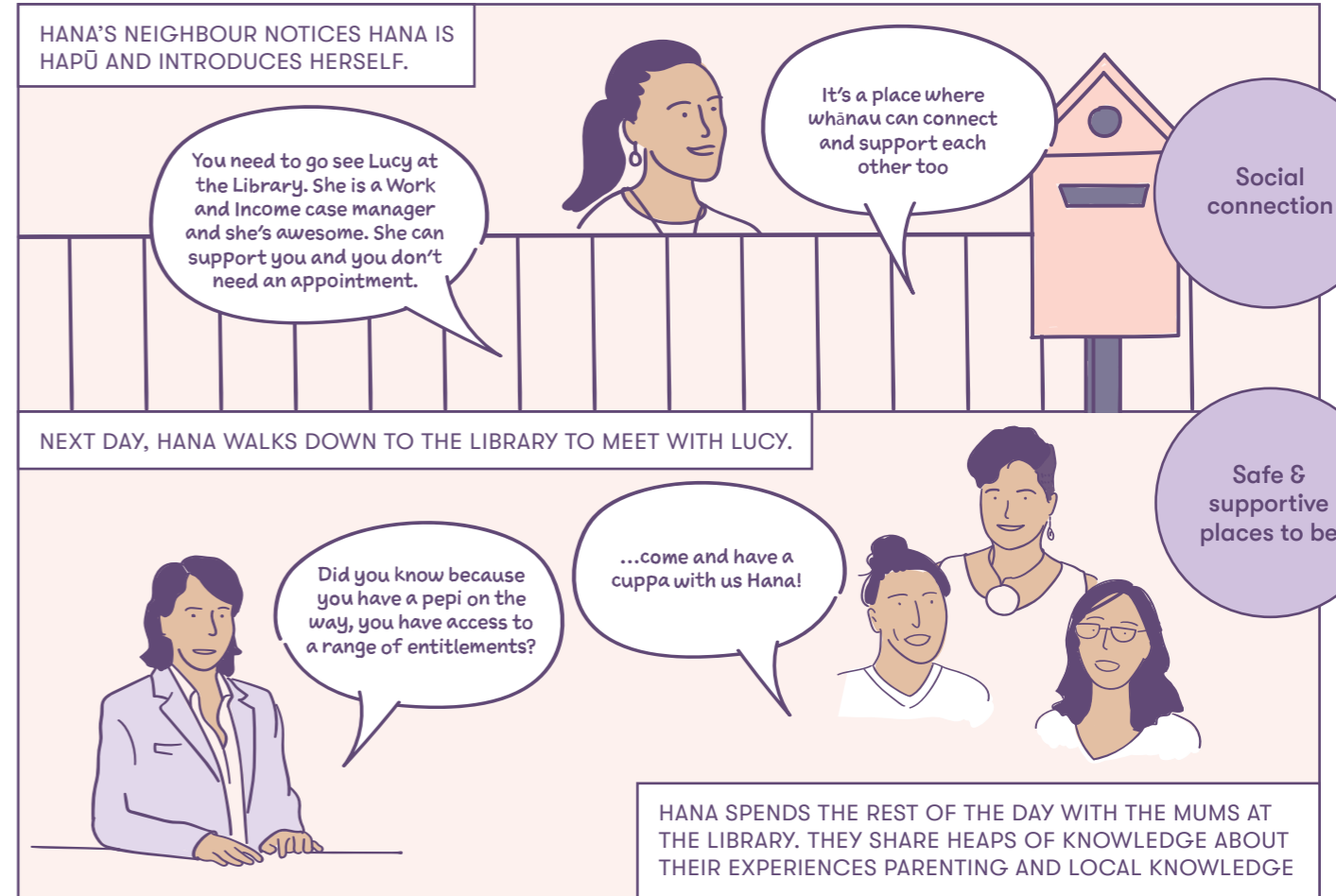**Lucy, Work and Income case manager, located at the local library**

Lucy grew up in the local area, and knows how hard life can be for whānau. She's passionate about supporting whānau when they need it most, and working with them over the longer term to achieve their ambitions. Lucy knows how crucial the first 1000 days of a baby's life is, and does everything in her power to unlock support for whānau during this critical period.

**Library whānau**

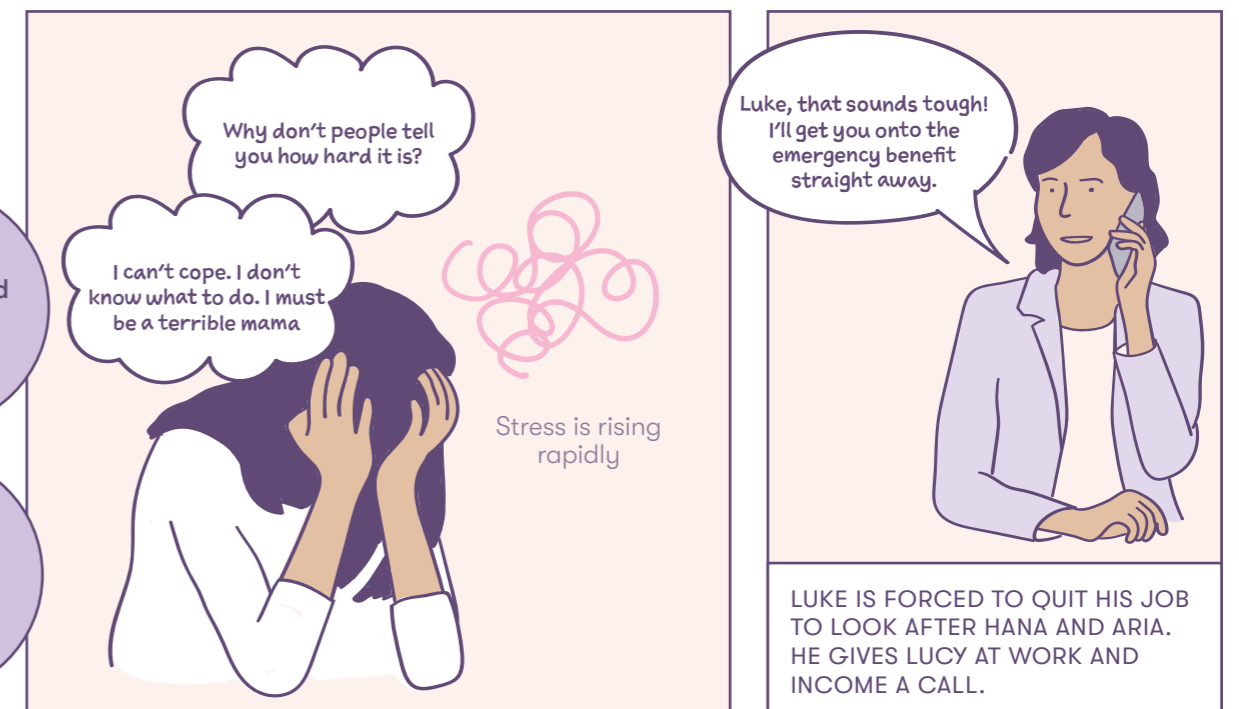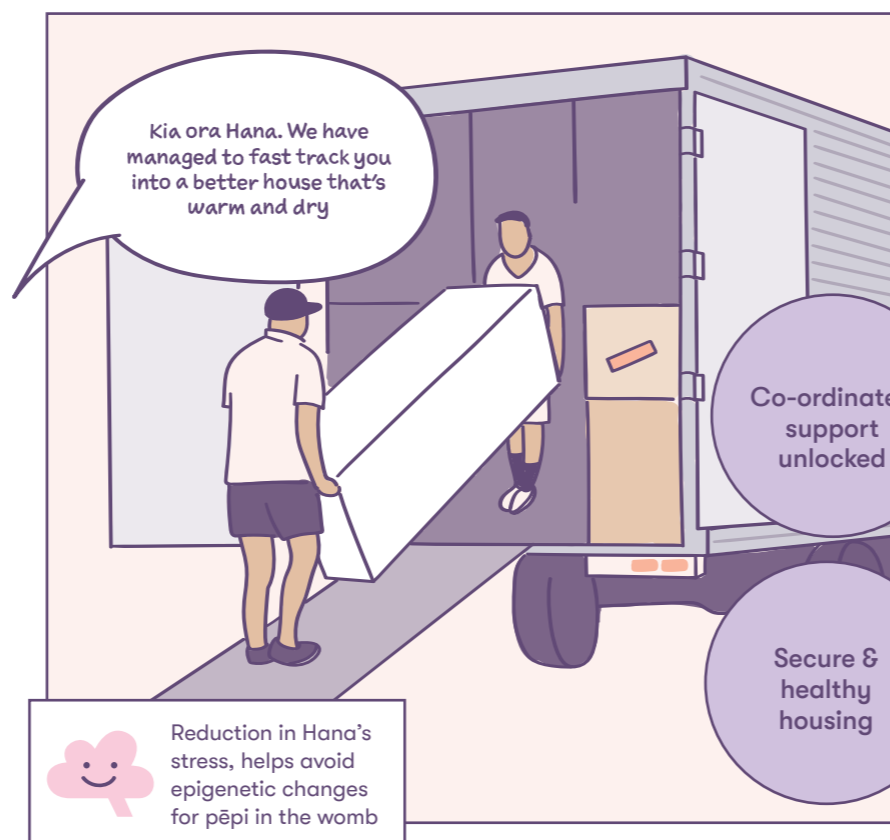A group of local parents who connect in the library space and support each other.



FIRST WAVE

HANA AND LUKE ARE STARTING TO WORRY ABOUT THEIR FINANCES, THEIR DAMP HOUSE, AND UNRELIABLE CAR THAT LUKE NEEDS TO GET TO WORK....

I can put up with the damp, but is this going to be good for pepi?

Potential for toxic stress to impact developing pēpi

HANA'S NEIGHBOUR NOTICES HANA IS HAPŪ AND INTRODUCES HERSELF.

You need to go see Lucy at the Library. She is a Work and Income case manager and she's awesome. She can support you and you don't need an appointment.

It's a place where whānau can connect and support each other too

Social connection

NEXT DAY, HANA WALKS DOWN TO THE LIBRARY TO MEET WITH LUCY.

Did you know because you have a pepi on the way, you have access to a range of entitlements?

...come and have a cuppa with us Hana!

Safe & supportive places to be

HANA SPENDS THE REST OF THE DAY WITH THE MUMS AT THE LIBRARY. THEY SHARE HEAPS OF KNOWLEDGE ABOUT THEIR EXPERIENCES PARENTING AND LOCAL KNOWLEDGE

SECOND WAVE

BABY ARIA IS BORN. LUKE AND HANA ARE SMITTEN BUT LIFE WITH A NEWBORN IS LIKE NOTHING THEY HAVE EXPERIENCED BEFORE. HANA IS DEVELOPING SEVERE ANXIETY.

Kia ora Hana. We have managed to fast track you into a better house that's warm and dry

Co-ordinated support unlocked

Secure & healthy housing

Reduction in Hana's stress, helps avoid epigenetic changes for pēpi in the womb

Why don't people tell you how hard it is?

I can't cope. I don't know what to do. I must be a terrible mama

Stress is rising rapidly

Luke, that sounds tough! I'll get you onto the emergency benefit straight away.

LUKE IS FORCED TO QUIT HIS JOB TO LOOK AFTER HANA AND ARIA. HE GIVES LUCY AT WORK AND INCOME A CALL.

# 1. Early years

LUCY CONNECTS HANA WITH AN AMAZING MENTAL HEALTH SERVICE
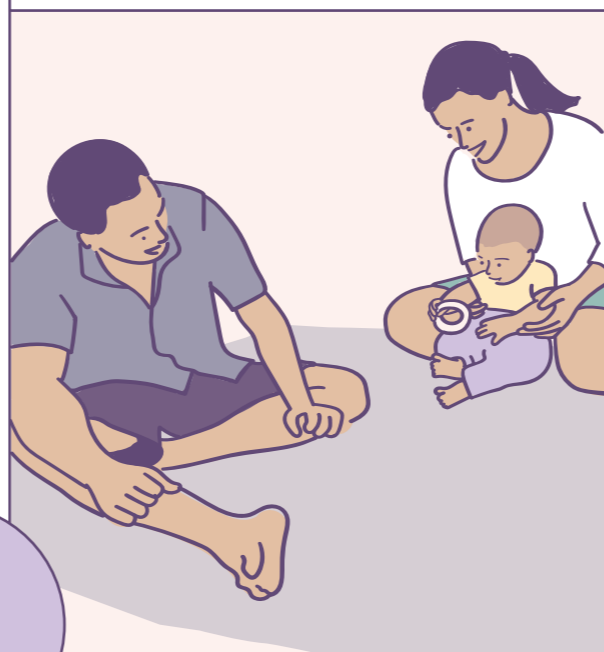
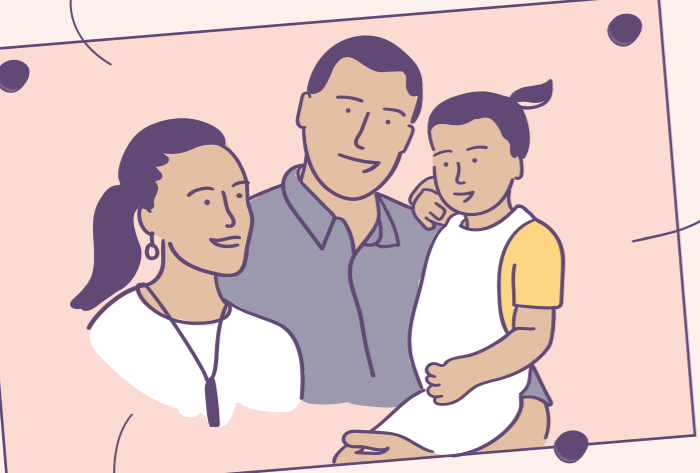Pro-active support

Stress reduction

LUKE AND HANA SPEND MORE TIME WITH THE LIBRARY WHĀNAU WHERE RESPONSIVE PARENTING IS MODELED. THEY SEE THE POWER OF MĀORI PARENTING ENACTED THROUGH PRACTICES SUCH AS WAIATA.

Amazing brain development! Aria benefits from responsive interactions with Mum & Dad

12 MONTHS LATER...

Household income is strengthened
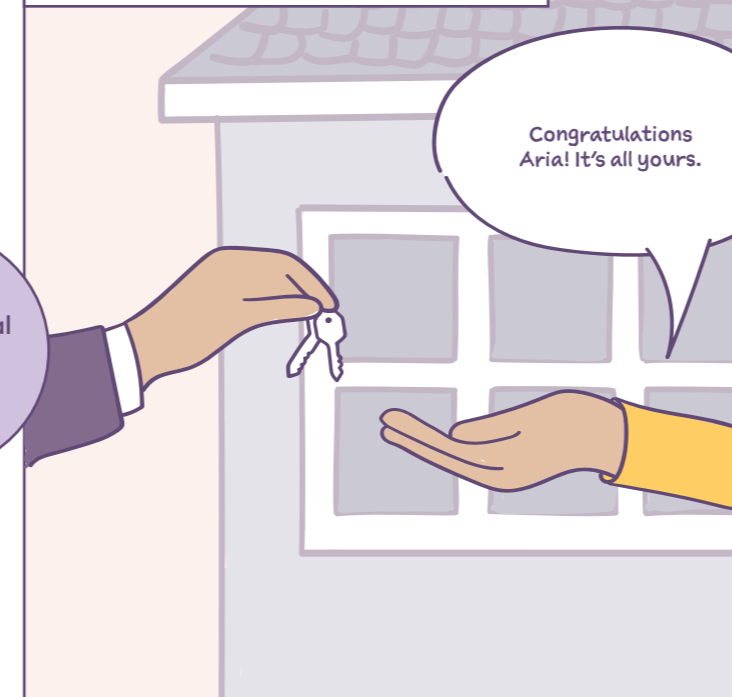
Aria's development is unfolding on a positive trajectory

Hana gains some micro-credentials toward becoming an at home educator.

With support from Lucy, Luke has landed a great family friendly job that supports his progression and pays a living wage

30 YEARS LATER, ARIA HAS CHOICES AND THE BEST CHANCE OF SUCCESS IN LIFE.

Financial, mental, social isolation stressors addressed

Congratulations Aria! It's all yours.

# Prioritising the early years in activating the ecology of support

## Strength-based, integrated and person and whānau centred

Proactive and intensive support and resources available to whānau with babies in the first 1000 days of life (particularly through Work and Income), before they reach a state of crisis

Supports, spaces and services prioritise building social connections between parents

Formal and informal supports within the local community that whānau feel comfortable to access at all times and in places that work for them

Policies that unlock additional support for families at critical periods such as the lead up to the birth of a baby and when baby comes home e.g no stand down period for a benefit if dad needs to be home to support mum for an extended time

Positive parenting education and guidance is available in accessible and inclusive ways

Appropriate and accessible mental health supports, particularly for perinatal period

## Indigenous knowledge leads the way

Indigenous parenting knowledge and practices, including role of different relationships valued and visible

A range of iwi, marae, whānau based supports available and recognised for families and young children

## Activated, resourced, upskilled workforces and organisations

Social and health services manaaki families, babies and children

Access to professional development for midwives, GPs, Plunket, on responding to family violence and access to family violence and sexual violence specialist advice for complex challenges and risk factors

Value is placed on the time and effort required to build trusted relationships

Frontline staff recognise the signs of stress and help to alleviate especially for families and babies

## Distributed stewardship and mandate

Whānau are supported to work with other whānau to provide support, healing and nurturing development to children

Whānau led family support is fostered, coordinated and supported by public service commissioners, including integrated models that draw on parent and professional services together

## Flexible community-driven resourcing

Parenting supports that work for dads, as well as mums

Neighbours and neighbourhoods that care about and protect children

Community education on caring for babies

More supports and encouragements for grandparents, whānau, friends caring for children

There are safe and welcoming spaces in the community

Support for local experimentation and learning about place-based and parent led and local approaches

## A learning system that continues to improve

Recognition of colonisation, patriarchy and the drivers of violence

Recognition of the critical phases of brain development in pregnancy and the early years and its significance for healing and addressing intergenerational trauma

Flexible working for parents

Focus and investment in strengthening economic opportunities for families

Support to address past trauma and healing as part of preparing for parenthood

Support to reduce financial and housing stress at critical times

# Story 2. Standing up on the paepae

This is the story of how 11 year old Nikau and his whānau overcome challenges in their lives through integrated support from the school, community and affirmation of their cultural identity. Nikau becomes a confident, respected and respectful young Māori leader with goals and aspirations, able to stand up on the paepae and speak on behalf of his whānau.

**School as a place for learning, healing and connecting**
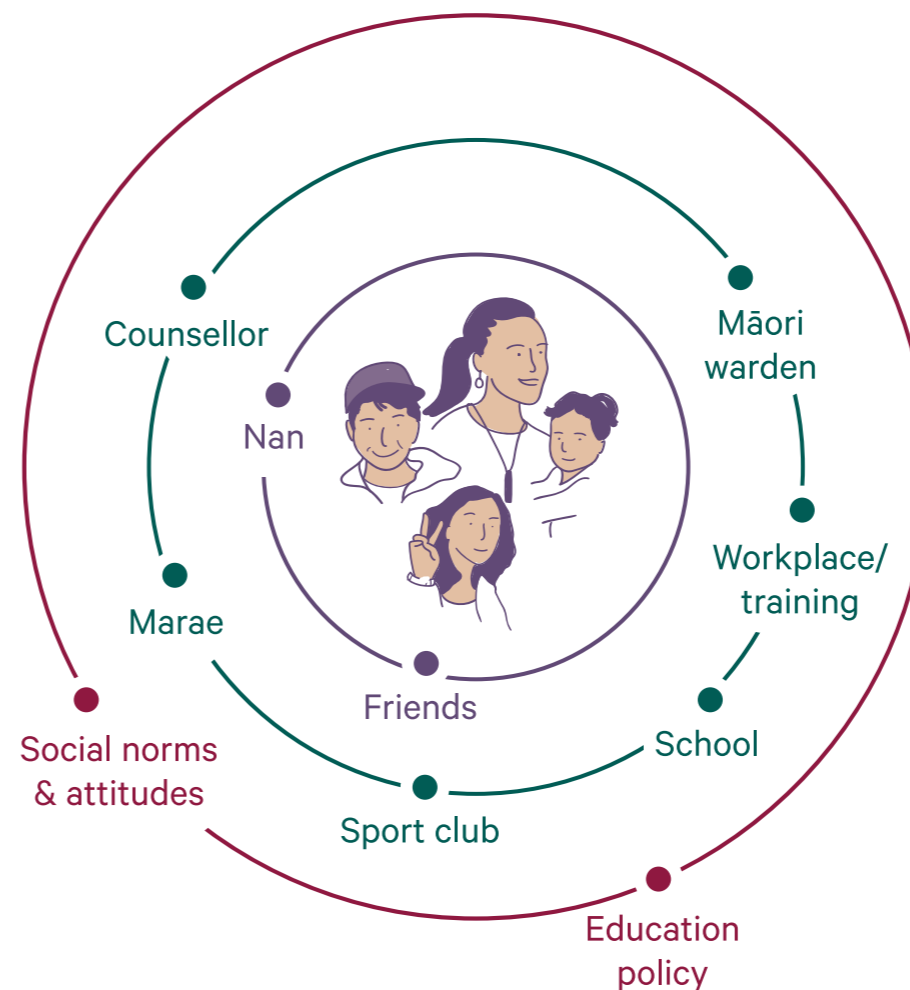
## SYSTEMS CHALLENGE

Right now, rangatahi Māori are too often carrying the burden of historical and current challenges. Our social systems and physical environments generally reinforce intergenerational trauma. Institutional racism and the ongoing impacts of colonisation are key considerations.

There is potential to grow the capacity of the community and social system to nurture and support cultural identity for rangatahi Māori and their whānau. Supporting positive cultural connections and identity can enable confidence for whānau to advocate for their aspirations.

## KEY FEATURES OF THIS STORY

- **Intergenerational trauma, healing as whānau Māori, historic experiences with system beginning to be addressed**

- **Investment prevention and healing within education settings, community, marae and school as connected healing environments**

- **Intervention and healing for whānau—ecology of responses when mother and partner/ whānau need support when there is abusive behaviour**

- **Natural supports and strengths in family, culture and whakapapa are activated and recognised**

## THE ECOLOGY ACTIVE IN THIS STORY



Counsellor
Nan
Māori warden
Workplace/ training
Marae
Friends
School
Social norms & attitudes
Sport club
Education policy

**Tangata ako ana I te whare, te tūranga ke te marae tau ana**

A person who is taught at home, will stand collected on the marae

# 2. Standing up on the paepae

## Meet the community

### Nikau, student

Nikau is 11 years old and starting intermediate school. He is the eldest of 6. With Dad absent, he will take on the role of the whānau tuākana.

### Moana, mum

Moana is Nikau's mum. She has her hands full looking after her tamariki, doing her best to feed and house them. She is in a stressful relationship with Jon. But with the support of the community around her she is coping.

### Teuila, teacher

Teuila is Nikau's home room teacher—she will be all the way through Intermediate. It's part of her role to make a strong connection with whānau. The school values trusted relationships with whānau and the marae, and prioritises resources for this.

### Mandeep, coach

Mandeep is the local league coach as well as a P.E teacher at school. He gets along well with Nikau and looks out for him. He knows what to do when Nikau tells him something. He models respectful and positive relationships in all his interactions.

### Rona, whānau support worker

Rona is from the local marae and based regularly at the school marae. Rangatahi, teachers and whānau can come visit her and connect with community if they have a problem or need help.



STARTING INTERMEDIATE

Kia ora Moana — just checking you and your family can make it to the whānau day on the first day of kura? We would love the whole whānau to attend—nana, koro, siblings, mum, dad and anyone else.

We can help with carpooling and there is a kai Hākari

Positive beginning to school

Social connection

NIKAU REALLY WANTED TO JOIN THE LEAGUE CLUB AFTER SCHOOL BUT HE KNOWS IT WILL BE HARD FOR HIS MUM TO GET HIM TO PRACTICE. HE MENTIONED IT TO MANDEEP (WHO IS ALSO THE LOCAL COACH)

Kia Ora, you must be Nikau's mum? Hey I'm Mandeep, I teach Nikau P.E. I hear he is keen to join us at league?

I'm going to introduce you to Tina here who does our drop-offs and pickups!

Supportive adult who really cares

Mahi tahi! One team boys!

BACK AT SCHOOL, NIKAU TAKES HIS FRIEND ASIDE WHEN HE SPOKE BADLY ABOUT A GIRL.

Positive role model

Bro, that's not on

Na yeah, my bad

NIKAU RESPECTS COACH MANDEEP AND NOTICES HOW HE DOESN'T ALLOW DISRESPECTFUL COMMENTS LIKE 'THAT'S GAY'.

TEUILA TOOK THE CLASS TO SEE THE LOCAL MAUNGA, MOANA AND MARAE.

This is cool! I want to know more about my whakapapa

MATUKUTŪREIA

THE MARAE AND SCHOOL WORK TOGETHER AND ONCE A FORTNIGHT ALL MARAE WHĀNAU PROGRAMS TAKE PLACE AT THE SCHOOL MARAE.

Culturally grounded practice

Mōrena! I'm Rona from the local marae. Would you like a cup of tea with some of the other whānau?

Kia ora Rona - it's good to see you. I'd love to meet the other whānau

A supportive, healing environment

# 2. Standing up on the paepae

THERE WAS AN ARGUMENT BETWEEN MOANA AND JON AT HOME LAST NIGHT.

Hey coach, can I talk to you

Hey Teuila & Rona — I think we need to support Nikau's whānau somehow. You know Moana, what do you think would be best? Let's talk to our leadership team.

School & staff supported as 1st responders

Whānau can access support at school

MEET JON. JON IS MOANA'S BOYFRIEND. HE WAS ALWAYS STRESSED ABOUT NOT HAVING ENOUGH TO PROVIDE FOR HIS WHĀNAU.

Support for person using violence

THE MARAE IS HELPING JON FIND A BETTER QUALITY JOB AND ALSO SUPPORTS HIM TO WORK THROUGH HIS STRESS.

4 YEARS LATER

Nō reira tēnā koutou, tēnā koutou, tēnā koutou katoa

# Working with rangatahi and whānau Māori to activate an ecology of support

Significant work exists around how damaging and ineffectual the current system is for Māori. There is also much evidence about what change is needed, and work that already demonstrates this in practice. A snapshot is provided below.

A system that supports tamariki and rangatahi Māori is a system that supports whānau Māori.

It is guided by a Māori world view. It provides the context for equity between Māori and other New Zealanders and capacity to exercise Tino Rangatiratanga. Key aspects of what this looks like are outlined in the E Tu Whanau approach and mobilisation strategy.

## E Tū Whānau 2019-2023

### Underpinning approach and mobilisation strategies

Kaupapa Māori approaches:

- Te mana kaha o te whānau! (power and strength of whānau)
- Honouring and invoking Māori principles/values:
- Culturally responsive engagement/ delivery
- Community-led solutions and action supported by government
- Understanding, generating and drawing on indigenous knowledge and evidence

Key strategies:

- **Kahukura** growing leadership
- **Wānanga** collective spaces to kōrero and heal
- **Community collaborations** shared aspirations, co-designed solutions
- **Messaging, tools, resources, support** to highlight, share and reinforce the kaupapa
- **Centre of excellence** expertise, evidence, indigenous practice to reawaken, nurture and embed E Tū Whānau values, and Te Mana Kaha o te Whānau!

### E Tū Whānau priority area rangatahi development

Enabling youth engagement, education and leadership—acknowledging the pivotal role that rangatahi have as influencers within their whānau and communities and especially with their peers—with a focus on:

- Nurturing youth leadership capability
- Rangatahi kahukura (individuals and collectives) modelling and driving change
- Rangatahi engagement and action

(from E Tū Whānau 2019-2013 priority action areas)

**An ecology of support needs to take into account young people's past experiences of the system, their lived realities and how they prefer to interact.**

Some of these things include:

Young people often don't want to make a fuss or bring further stress, shame or judgement to their whānau

They need confidence that they will be believed and meaningful action might be taken to support their whānau. This may come from connecting to someone who also has personal experience

Supportive and safe adults are key, a trusted relationship

Responses need to be visible and in the places that young people are, including online, and with staff that reflect their community

Recognition that peers are more likely to be the first point of call for disclosure, and their key supports come from friends and family

Feeling welcome, and the ability to engage flexibility (time and channel) and knowing who they are talking to all impact on whether young people engage

Talking to 'someone who understands me, who gets me'—makes all the difference. There needs to be care and empathy

# Story 3. I've got a loving boyfriend now

This is the story of how a community respond to the sexual violation of Hine, a trusting and friendly 17 year old with an intellectual disability. Support workers and first responders are well resourced to respond effectively, watch out for signs and follow up with a range of supports. The empathetic and validating response helps Hine and her whānau to heal from the trauma and trust again. Now she is excited to be in a relationship with someone who loves and respects her.

**Safety in crisis and beyond**

## SYSTEMS CHALLENGE

System responses to date have not reflected the significant prevalence of violence and abuse experienced by the disabled community. The majority of mainstream services do not meet the access needs of disabled people. This lack of visibility, understanding and resource is compounded by an individualist approach not relevant to indigenous or holistic models.

Increasing the system's focus on and capability to respond to the diversity of disabled people's experiences and needs will help create tailored responses and approaches that work better for all.

## KEY FEATURES OF THIS STORY

- Effective and informed responses to sexual abuse by specialists, police, health workers, whānau

- Whānau supported healing and support for person impacted by violence

- Action taken including working with the person using violence

- Information is shared between agencies to avoid re-traumatisation

## THE ECOLOGY ACTIVE IN THIS STORY



Counsellor · Police · Whānau · CCS · Oranga Tamariki · MSD · ACC · CCS community support worker
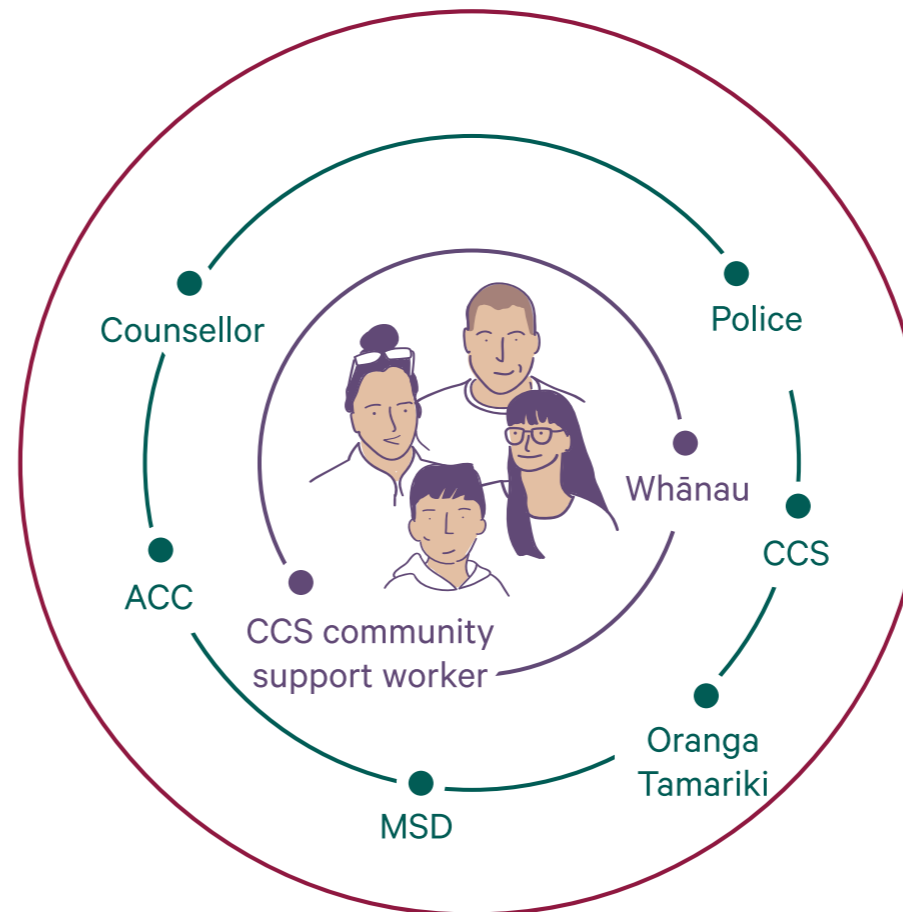
**Disabilities affect us all as whānau. It is in our history, and it is in our whakapapa, and we have fond stories and memories handed down to us by our tupuna of the great feats achieved by those among our whānau who were faced with disabilities.**

Dame Tariana Turia

# 3. I've got a loving boyfriend now

## Meet the community

### Hine, 17, boarding with foster carers

Hine is a 17 year old girl boarding with a foster family. She relies on routine to manage her life. She walks the same way and the same time every day to get to her school bus and to get home.

Her biological family are still in her life. Her brother, who also has an intellectual disability also lives with Hine at the foster home.

She is incredibly trusting and friendly. She makes 'best friends' on first meeting.

### Grant

Grant targeted Hine because of her intellectual disability. He thought she would be easy to manipulate and less likely to report the violence. He had assaulted other women in this way and uses his beliefs that include rape myths to justify his actions.

### Liz, foster mum

Liz has many years of experience caring for young people with disabilites.

### Tanz, co-ordinator for a disability service

Tanz has worked alongside Hine since she was young. She has a deep sense of relatedness to and love for her.

# 3. I've got a loving boyfriend now

HINE'S CLOTHES WERE PASSED ON TO THE POLICE BEFORE THEY LEFT.

Thanks Liz, we'll get these back to Hine in a couple of weeks when we come back with an update.

Pro-active response

AFTER THE EXAMINATION HINE WAS OFFERED THE MORNING AFTER PILL, WHICH SHE TOOK. SHE ALSO RECEIVED A CARE PACKAGE AND WAS FREE TO GO AND HAVE A SHOWER.

KAWAKAWA

LATER, THE SAME POLICE OFFICERS RETURN TO UPDATE HINE AND THE WHĀNAU

We have arrested Grant and taken him away and he is getting help for what he did to you

And we also have a court date in October.

Person using violence is held to account

HINE WAS OFFERED UNLIMITED COUNSELLING. AND SHE GOT TO CHOOSE THE KIND OF THERAPY THAT SUITED HER. SHE ATTENDED VARIOUS THERAPY SESSION – MUSIC, ART, DANCE.

1 YEAR LATER, HINE IS HAPPY AND IN LOVE

I've got a boyfriend now!

# Working with tāngata whaikaha and disabled people* on an activated ecology of support

The below is a snapshot of the existing evidence about what is important for the future system. Some of these are already active, and can be built upon as part of the evolving development of integrated community-led responses.

## Strength-based, integrated and person and whānau centred

Increased awareness for families, friends, schools and care settings about the risks, implications, behaviours that indicate potential abuse and how to prevent it

Promotion of respect messaging that highlights the valued role of disabled people in the community, reducing stigma, discrimination and marginalisation

Disabled people see themselves, and the diversity of the disabled community reflected in messaging and education materials

Links and coordination between services so that appropriate support is provided to people that is reflective of the different individual needs and abilities including best ways to communicate

Referrals are connections and if asked for/needed, participation is supported through an advocate, translator, or support person

A range of prevention and proactive supports in place for people and their families, and recognition of the value of building pro-social supports, social connection, sense of identity, connection to culture and belonging for people with disabilities

Processes for reporting abuse, examinations (e.g for sexual abuse) are as streamlined and culturally responsive, including coordination of other agencies responses

Services and spaces are accessible for all access needs and are advertised, for example refuges and marae refuges and marae

Recognition of communication barriers that can exist, and a diversity of ways to ask for or indicate help is needed

There is ongoing support for healing, access to longer term support, ideally from the same worker

Information and resources are accessible in a range of inclusive formats

Access to services and support based on need, person/whānau-centred rather than criteria and can address a range of aspects

People are aware of their rights and obligations in relation to personal care, disabled people are supported to recruit and vet personal carers

ACC covers treatment in perpetuity

## Distributed stewardship and mandate

Build on the effective participation and representation already modelled by disabled people's role in shaping the sector

Whānau and community involved in monitoring and responding to those using violence to prevent further violence

Embedding links between family violence and sexual violence services, disability workforce, providers, DHB and Police teams, complexity of issues requires combined expertise and capacity to integrate and share information

Provision in schools and related settings of sex education, consent and safe boundaries for disabled people

Increased accountability and ownership across agencies and communities for improving the safety of disabled people

## Flexible community-driven resourcing

Involvement and leadership from disabled people, especially tāngata whaikaha, and the sector from the outset, decision-making and power shared as much as possible with disabled people

Policy addressing family violence and sexual violence has disabled people's needs and context centrally integrated

Legislation, statutory supports and definitions reviewed to ensure abuse of disabled people, especially those in care, is adequately covered

Identification and appropriate support for people identified as vulnerable to abuse

Non-competitive funding models that better allow for holistic models of service provision

## Indigenous knowledge leads the way

Support for more holistic and relational approaches that align with indigenous world views—including culturally grounded supports

## Activated, resourced, upskilled workforces and organisations

Greater value given to the role of caring

Significant resourcing for support and education in public health and care settings around the complexities of abuse, the unique needs of disabled people and how to monitor and respond

Workforce development and support for family violence and sexual violence and disability practitioners—connectivity and collaboration between these groups, including cross training, sharing, networks, standards

Police and other responders understand and are equipped to respond respectfully, there is care, compassion and action

## A learning system that continues to improve

Disabled people's involvement in greater levels of research to increase understanding

Opportunities for direct feedback and monitoring of outcomes by disabled people

Data sharing allows for better understanding of risk and ongoing patterns of harm and responses can be shaped to the specific context

**\* Language is important.**
We are aware that there are strong and important positions about the terms that are used and people have different preferences for the words that are used to describe them. Here we have used the terminology disabled people as this was the preferred direction of those working with the Joint Venture.

# Story 4. Comfortable being me

Bret and Manu have been together for 18 months. They recently moved in together and since then Bret's behaviour has changed. Manu grew up in a supportive happy whānau and knows that the way Bret is acting is not ok, he finds it scary and controlling. As a result of good support, and a strong identity Manu is able to identify Bret's increasingly abusive behaviour in their relationship, and get support through his friends and their community.

**Community resourced to prevent, respond and support**

## SYSTEMS CHALLENGE

For many in the rainbow community, experiences of trauma are compounded when pursuing formal support services. Personal experiences of discrimination and prejudice around sexuality and gender identities contribute to feelings of shame and fear. Fear that their experiences of trauma or their very identities will again be invalidated due to a lack of understanding, guaranteed safety or specialised support means people often do not seek support.

Investing in rainbow community networks to further develop safe channels, and building capability across the whole system to enable responses that are inclusive of sexuality and gender diversity is a priority.

## KEY FEATURES OF THIS STORY

- Intimate partner violence (psychological) perpetrated by a person within a queer relationship

- Primary prevention and promotion of protective factors embedded into a range of settings

- Ecology of support is available in different settings

- Healing and specialist response services available are integrated and well resourced

## THE ECOLOGY ACTIVE IN THIS STORY



Online
GP
Community
Workplace
University
Friends
School
Stop Violence Service
Whānau

**Our tūpuna who had fluid genders or sexuality were accepted within their whānau long before Pākehā (Europeans) came to Aotearoa.**

Takatāpui: Part of the Whānau, by Elizabeth Kerekere

**Takatāpui**

Takatāpui is an identity term that is inclusive of all rainbow identity terms, and emphasises ones' identity as Māori as inextricably linked to their gender identity or sexuality.

# 4. Comfortable being me

## Meet the community

**Manu, early 20s, confident, identifies as takatāpui and uses he/him pronouns**

Manu comes from a happy supportive whānau who celebrated his takatāpui identity. They encouraged him to learn more about takatāpui ancestors and stories, and proudly shared this whakapapa with their wider community.

Manu met Bret at university and this is Manu's first time living with a partner.

**Bret, Pāhekā gay male mid 20s**

Bret grew up in a family that had very traditional gender roles. Growing up, his Dad and and brothers often made sexist and homophobic comments, and put pressure on Bret to be more stereotypically masculine.

Bret's high school had a rainbow diversity group, but Bret was too scared to attend in case his family found out. Bret's high school provided education about healthy relationships, but Bret understood abuse to mainly look like physical violence.
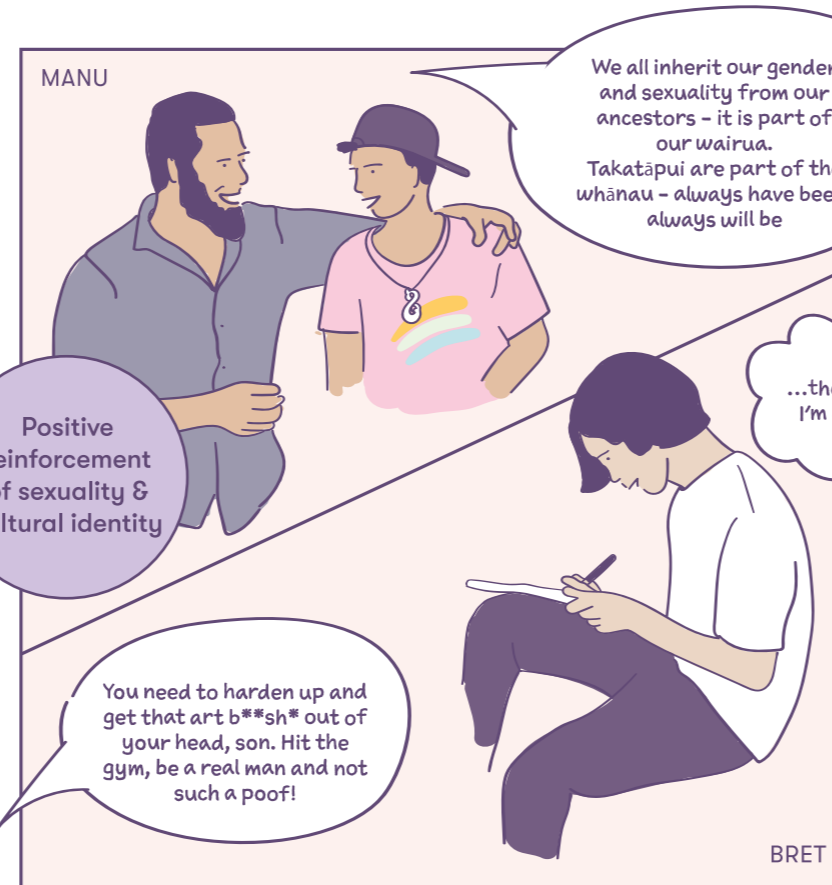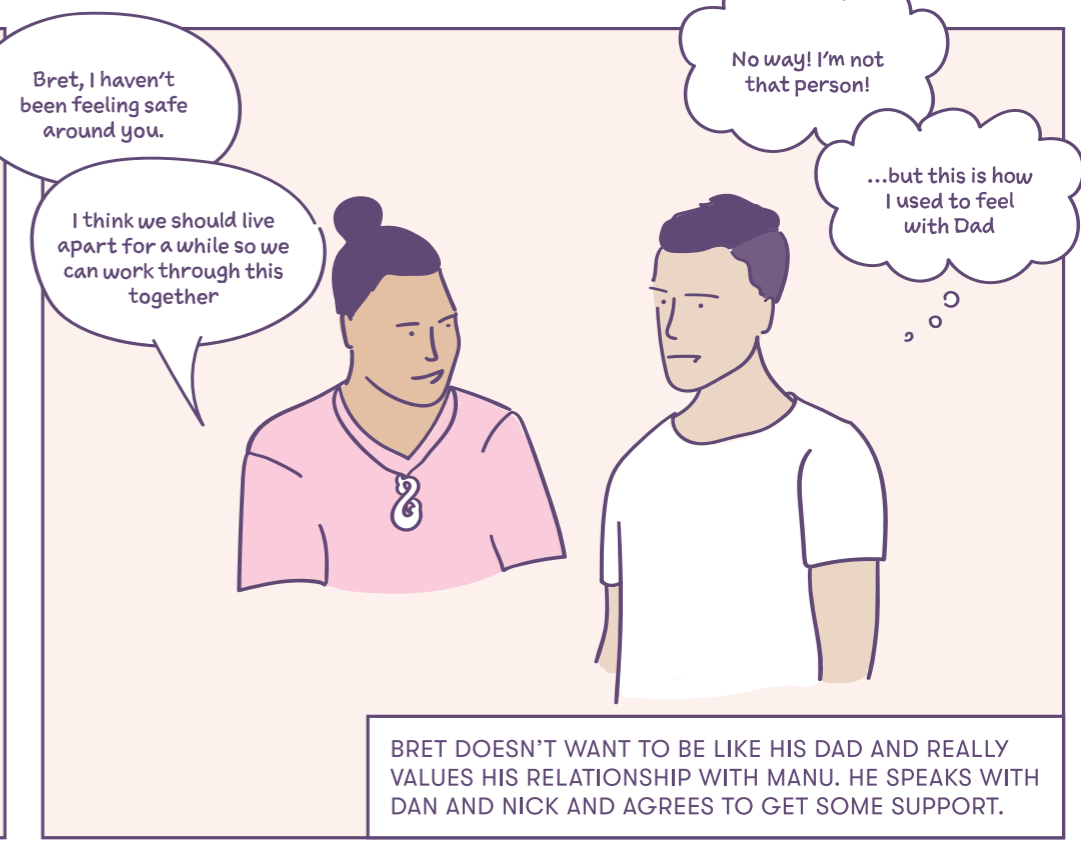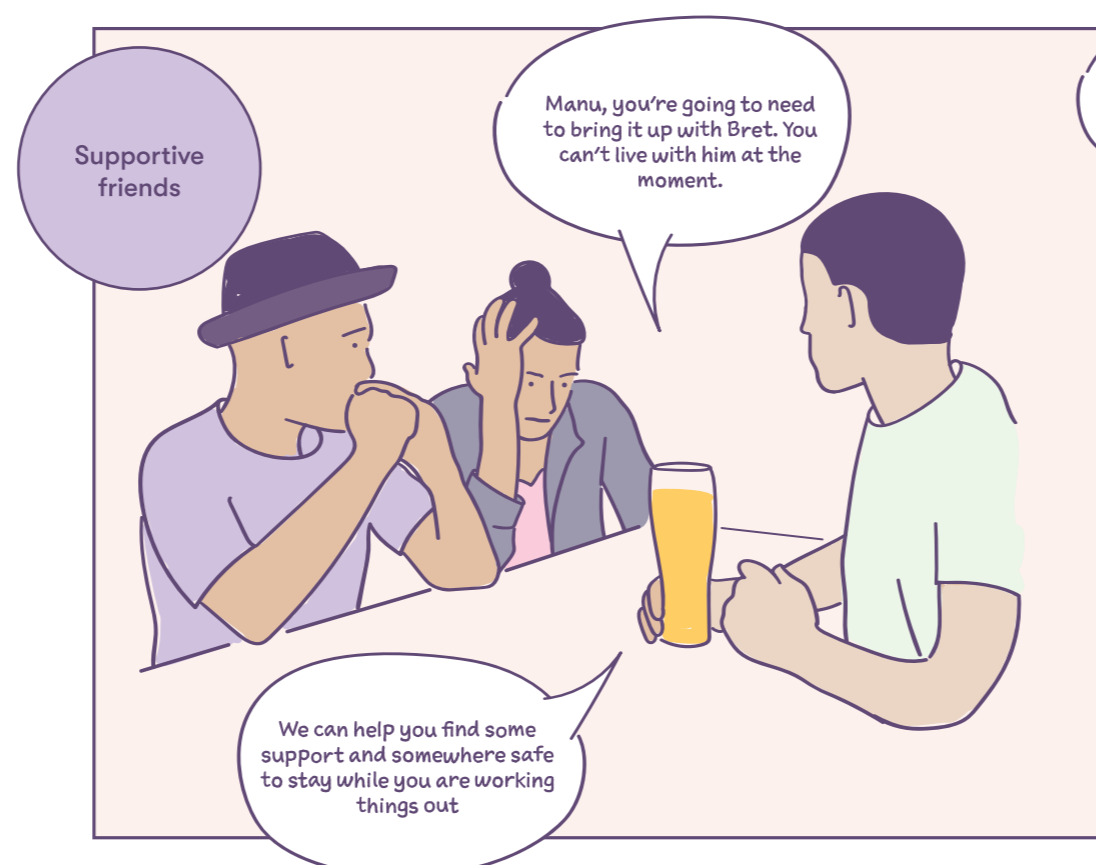
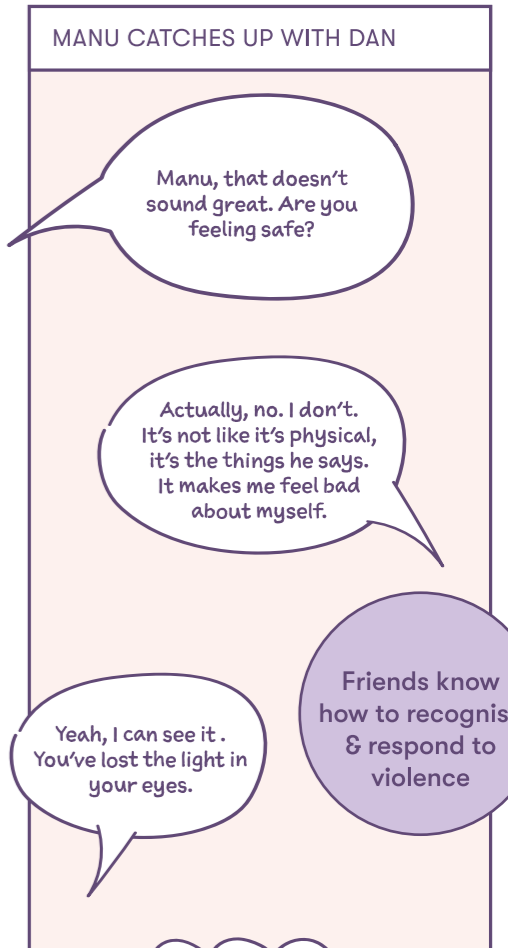Bret is in his first significant relationship, with Manu.
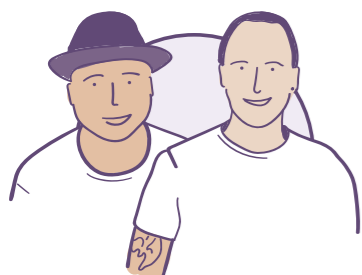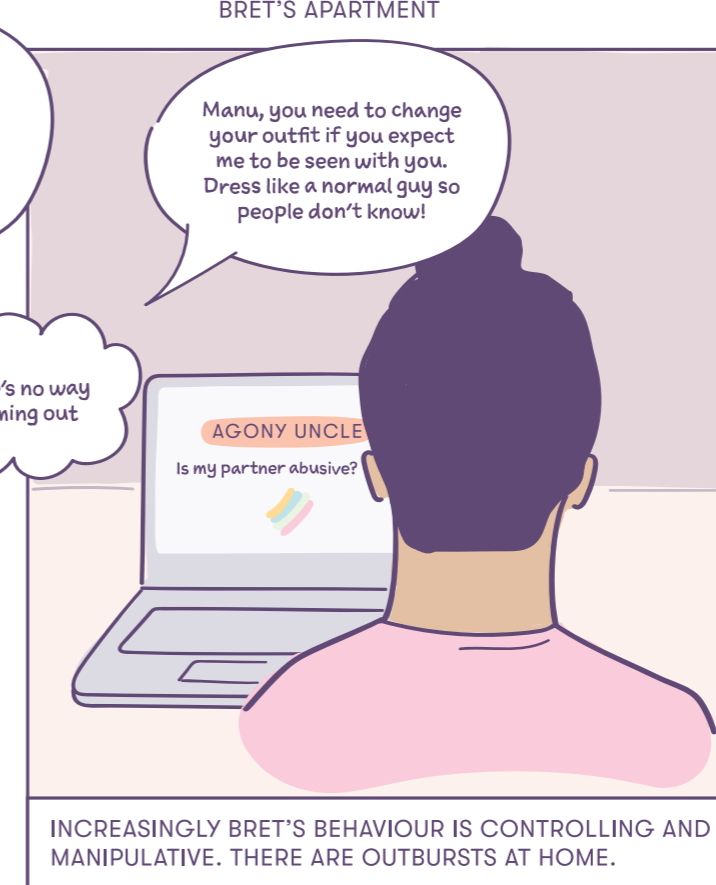
**Nick (Samoan) and Dan (Pākehā), gay couple in their mid 40s**

Dan and Nick have been together a long time. They have a long history working within the rainbow community, and can recognise problematic patterns of behaviour. This includes racism, lateral violence, internalised homophobia, and abusive behaviour that can result from personal experiences of discrimination.

## 8 YEARS AGO

MANU

We all inherit our gender and sexuality from our ancestors – it is part of our wairua. Takatāpui are part of the whānau – always have been, always will be

Positive reinforcement of sexuality & cultural identity

...there's no way I'm coming out

You need to harden up and get that art b**sh* out of your head, son. Hit the gym, be a real man and not such a poof!

BRET

Supportive friends

Manu, you're going to need to bring it up with Bret. You can't live with him at the moment.

We can help you find some support and somewhere safe to stay while you are working things out

## NOW

BRET AND MANU HAVE BEEN TOGETHER FOR 18 MONTHS. MANU RECENTLY MOVED INTO BRET'S APARTMENT

Manu, you need to change your outfit if you expect me to be seen with you. Dress like a normal guy so people don't know!

AGONY UNCLE
Is my partner abusive?

INCREASINGLY BRET'S BEHAVIOUR IS CONTROLLING AND MANIPULATIVE. THERE ARE OUTBURSTS AT HOME.

Bret, I haven't been feeling safe around you.

I think we should live apart for a while so we can work through this together

BRET DOESN'T WANT TO BE LIKE HIS DAD AND REALLY VALUES HIS RELATIONSHIP WITH MANU. HE SPEAKS WITH DAN AND NICK AND AGREES TO GET SOME SUPPORT.

## MANU CATCHES UP WITH DAN

Manu, that doesn't sound great. Are you feeling safe?

Actually, no. I don't. It's not like it's physical, it's the things he says. It makes me feel bad about myself.

Yeah, I can see it. You've lost the light in your eyes.

Friends know how to recognise & respond to violence

No way! I'm not that person!

...but this is how I used to feel with Dad

# 4. Comfortable being me

NICK SUPPORTS BRET TO CONNECT WITH A GAY MEN'S STOPPING VIOLENCE PROGRAMME.

STOPPING VIOLENCE: IT'S NOT JUST PHYSICAL

Wednesday Nights at the Old Folks Association K-Road

RSVP

BRET STARTS THE COURSE. HE LEARNS ABOUT HEALTHY RELATIONSHIPS AND ABUSE. AND HE STARTS TO ADDRESS HIS INTERNALISED HOMOPHOBIA. HE ALSO STARTS SEEING A COUNSELLOR.

I'm ashamed to be who I am… because of Dad!

That's why I said all those horrible things to Manu

Peer support

Supports address mental health & wellbeing

MANU HAS HEAPS OF SUPPORT FROM FRIENDS AND WHĀNAU. HE IS REALLY GLAD HE DID SOMETHING EARLY AND TRUSTED HIS GUT THAT THINGS WERE NOT OK. HE SEES BRET REGULARLY, BUT CONTINUES TO LIVE ELSEWHERE

BRET IS WORKING ON HIMSELF AND FEELING BETTER ABOUT HIS SEXUALITY AND IDENTITY. HE IS MAKING NEW FRIENDS WHO UNDERSTAND HIS EXPERIENCE AND HELP HIM TALK THINGS THROUGH.

MANU AND BRET'S RELATIONSHIP IS IMPROVING.

# Working with the rainbow and takatāpui community to activate an ecology of support

The below is a snapshot of the existing evidence about what is important for the future system. Some of these are already active, and can be built upon as part of evolving integrated community-led responses.

## Indigenous knowledge leads the way

Takatāpui services are available that support cultural healing alongside inclusion of diverse sexualities and genders

The rediscovery, reclamation and celebration of takatāpui whānau and their historical stories is supported

Recognition of the historic place of gender diverse people, tangata ira tane, fa'afafine, whakawahine, akava'ine, leiti, in our cultural histories

## Flexible community-driven resourcing

Rainbow communities and kaupapa whānau can access support and work with specialist services to build community capacity and capability, and lead on the responses they want to see to support each other

Support for peer networks that can provide safe places to talk and connect "with people like me"

Appropriate trauma informed support for engaging rainbow communities in systems design processes

## Strength-based, integrated and person and whānau centred

Recognition of the range of types of violence and abuse that occurs within rainbow communities

Promoting pride in gender diverse and intersex bodies, rainbow relationships and communities—equally respected and celebrated across community and media

Investment in primary prevention and promotion of pro-social messaging about inclusion and diversity—modeling of inclusive behaviour in schools, workplaces, public places

Strong relationships between rainbow community and health, business, police and violence services

Integration and connection between rainbow family violence specialists and rainbow organisations

## Distributed stewardship and mandate

Appropriate capacity for the community to develop collective work efforts, including managing funding and connecting informal and professional workforce

Specific vehicles at central government level to support input, engagement, feedback and learning around the adequacy of rainbow and takatāpui responses and policy

## Activated, resourced, upskilled workforces and organisations

Health, police and specialist workers are well educated on the needs of gender diverse whānau and skilled at working with the rainbow community

Tools and frameworks exist to support and audit other organisational capacity, led by rainbow and takatāpui community

Availability of counsellors and crisis support workers who are appropriately trained (using the right pronouns/name, not making assumptions, questions, making it safe to share identity)

Support workers are given the time to work with people and get to know them, and to model safe practice

Greater representation and visibility of takatāpui and rainbow community in family violence and sexual violence training and professional development

## A learning system that continues to improve

Rainbow people, groups and networks are involved in developing evidence, setting success criteria and providing direct feedback into improvements as integrated community-led responses evolve

Increased research and funding into violence relating to rainbow and takatāpui experiences, in collaboration with rainbow and takatāpui communities

"How the rainbow community is enabled to have a conversation about this topic is important to consider—you cannot assume it is possible to just go in and ask. It is important to allow time for connecting the right organisations, for relationship building and trust etc.

Engagement with this community should mean resourcing the rainbow community to conduct the engagement themselves.

Funding models for this community need to not assume what collaboration in this community looks like or should look like. It's important that they have sustainable operational funding. Workers and volunteers often end up burning out. Capability and capacity building support is needed, the work can be triggering and there are personal impacts."

Transgender Community Leader

# Story 5. More than a job

🕐 5 min read

Sione is a young man who through the support of his workplace is enabled to stop using violence. This story focuses on Sione's journey, and the culturally grounded supports he receives in his workplace. His workplace has a strong commitment to workplace wellbeing and strengthening the economic prosperity of their people.

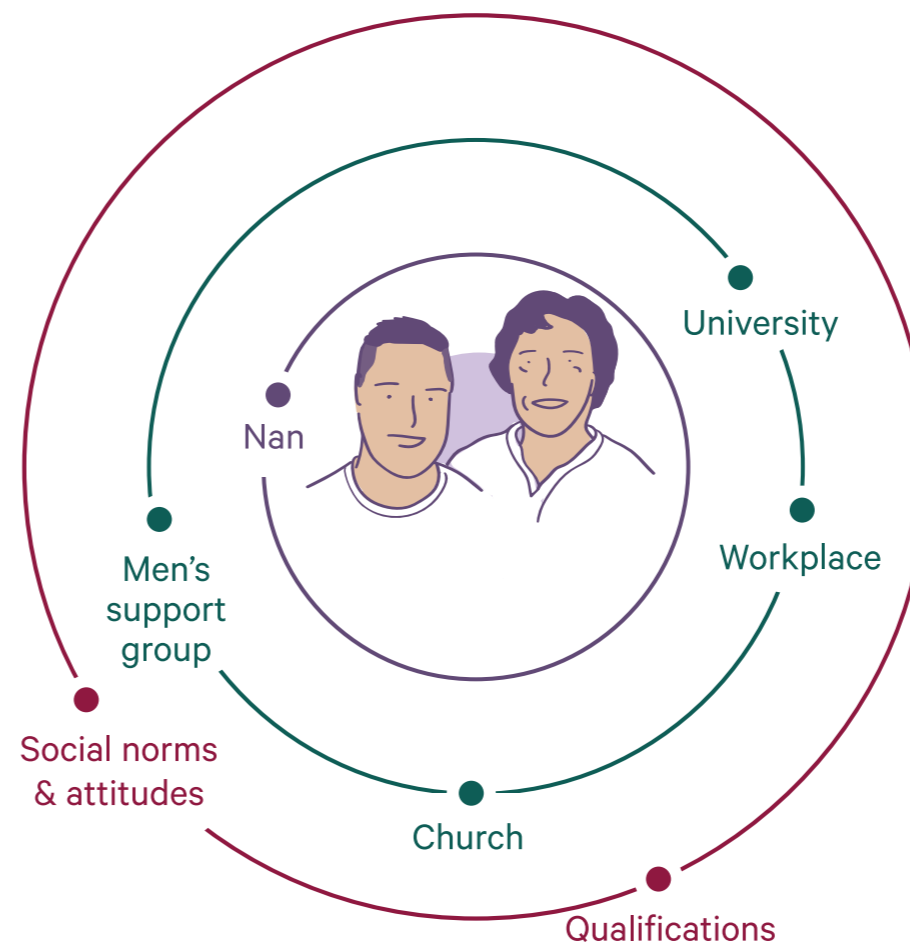**'Aiga supported through workplace and community**

## SYSTEMS CHALLENGE

Increasing capacity for ethnic-specific Pacific designed and led approaches that help strengthen families, support strong cultural identity and lift economic prosperity will go a long way to addressing the large burden of harm from violence currently experienced within diverse Pacific communities.

Supporting the success of Pacific-owned business and building their capacity to play a role in culturally grounded approaches to healing, strengthening and responding is a key lever that could be amplified further in the future.

## KEY FEATURES OF THIS STORY

- Response to intimate partner violence

- Effective and culturally grounded support and responses to the use of violence

- Culturally grounded intervention

- Primary prevention in place at workplace

## THE ECOLOGY ACTIVE IN THIS STORY



University

Nan

Workplace

Men's support group

Church

Social norms & attitudes

Qualifications

**Ulu kite fatu e malu ei koe | Take shelter in the rock where you will be protected**

Tuvalu Proverb

For Pacific peoples the family is the 'rock' and foundational space where identity, love and culture are nurtured. It is where family members shelter and find safety in times of conflict and disruption

Pasefika Proud Pathways for Change 2019-2023

# 5. More than a job

## Meet the community

### Afu and Lani

Afu and Lani are a husband and wife duo who own and run a successful construction business 'Pacific Construction Group' (PCG). They are both Samoan and they bring their whole culture to how they do business.

### Sione, Samoan, 26

Sione is the youngest of seven kids. He and his siblings had a pretty tough time growing up. They always felt worried about making mistakes around their dad and getting a hiding was normal. Sione and two of his siblings went and lived with Sione's grandmother when he was 9.

Sione is starting a new role at PCG. After some months of arguing he is ending his relationship with his girlfriend of two years. This has been Sione's first serious relationship, so he has not gone through a significant breakup before.

### Sione's workmates

Most people who work at PCG are Māori or Pasefika. People like working here and are encouraged to work hard and laugh even harder!

### Sione's grandmother

Sione's grandmother came to New Zealand when she was 16 to work as a cleaner. She didn't speak English and she found it really hard when she first arrived. Thankfully the church has always been a great source of strength for her. She's now the proud grandmother of 16 and although she still works full time, she sometimes takes on the fulltime care of her grandchildren when needed.



THE INTERVIEW

This can be more than just a job if you want it to be Sione. We want you and others to dream big and we will do what it takes to support you!

This is so much more relaxed than I expected. I can see they care.

Connection between workplace & 'aiga

Positive relationships modelled & valued

INDUCTION IS A SOCIAL OCCASION. THE WHOLE TEAM ARE THERE TO WELCOME AND TALANOA WITH SIONE. HE BRINGS HIS GRANDMOTHER AND COUSIN TOO.

Talofa lava. Welcome to our PCG 'aiga Sione. We're really looking forward to working with you!

Wow, Afu is so affectionate to Lani. I wish my parents were like that

SIONE GETS INTO A REGULAR ROUTINE AT WORK. EACH DAY THE TEAM START WITH A TOOLBOX MEETING—BUT IT'S DONE A BIT DIFFERENTLY HERE.

Right team. Tātou tatalou. Let's bless this day

Culturally grounded practices

HE MAKES A SEXIST JOKE ABOUT WOMEN BECAUSE THAT WAS COMMON AT HIS LAST WORKPLACE AND JOKES ARE HOW HE BONDS.

Hey bro, that's not funny… but your face is! lol

Non-violence & respect is the norm

We can rely on our guys who have been here a while to quickly stamp out any disrespectful conversations

A TECHNICAL ERROR BY SIONE'S CREW RESULTS IN A LARGE AND EXPENSIVE HOLE ON THEIR WORKSITE.

We are going to be in the shit with Afu!

Ok team. Let's talk about what happened. What could we do differently next time?

BUT AT PCG MISTAKES ARE SEEN AS OPPORTUNITIES. THE TEAM GET TOGETHER AT THE END OF THE DAY TO DISCUSS OVER SOME KAI.

# 05. More than a job

# Working with Pacific Peoples on an activated ecology of support

The below is a snapshot of the existing evidence about what is important for the future system. Some of these are already active, and can be built upon as part of evolving integrated community-led responses.

## Indigenous knowledge leads the way

Recognition of the effects of past trauma, structural racism and colonisation on Pacific people's health, wellbeing and socio-economic status and the ongoing effect this has on relationships to agencies and services

Resourcing, room and recognition for different cultural practices and responses for different Pacific cultures

Culturally grounded healing practices are supported and resourced

Investment in the capacity of Pacific people's prosperity, including Pacific businesses and enterprise and career progression pathways

## Strength-based, integrated and person and whānau centred

Narrative shifts around beliefs and expectations of Pacific cultures and people, recognition of value of Pacific people and cultures within Aotearoa as part of the Pacific

Messaging and promotion of actions and services that reflect the diversity of different Pacific cultural values and narratives

Pacific people have access to ethnic-specific culturally safe support and services that can operate from Pacific values

## Activated, resourced, upskilled workforces and organisations

Support for ethnic specific approaches and responses

Increased knowledge across providers and services of the complexities and dynamics of violence relating to Pacific cultures and how this intersects with identifying, disclosing, reporting and responding

Investment in capacity building for Pacific organisations and networks and a recognition of the additional work already done by these groups to support families

Building partnerships between mainstream and Pacific organisations to ensure a sharing of knowledge around engaging with communities and families effectively

## Distributed stewardship and mandate

Policies, funding, contracting and reporting structures are designed by and with Pacific people and organisations and embody cultural paradigms

Ways for people from business, community, faith groups, government to work collaboratively on the systems work that needs to happen

Collaborations and shared accountability and governance across services, agencies, providers and other community forums including sports, churches and community leaders to support ways of addressing violence

## Flexible community-driven resourcing

Capacity building with ethnic-specific Pacific communities and churches to enable local leadership of local responses to address local needs

There is time and space for families to lead in their own journey, funding supports holistic responses focused on long term healing of relational space, not immediate crisis only

## A learning system that continues to improve

Pacific communities leading on what is useful for them, resourced to connect, share learning and monitor outcomes

Resourcing and support for resurfacing, sharing and nurturing customary practices

> One of our significant strengths is utilising our significant cultural capital. We have an understanding of our families and recognise the importance of communication through our languages.

Tevita Funaki, CEO, The Fono
Pasefika Proud

https://www.pasefikaproud.co.nz/stories/helping-hands-to-end-the-harm/

> We have to delve a lot more into where people come from, what their values are, and see what we can find from their context in order to create solutions for their problems.

Dr Konai Thaman, Pasefika Proud

https://www.pasefikaproud.co.nz/stories/culture-and-values-informing-strong-pacific-families/

# Story 6. Rupal and her parivaar (family)

🕐 5 min read

This is the story of a young Indian woman, Rupal and her baby Sheetal. Rupal is being abused by her husband. She is scared about what he might do next and scared for their baby. When her work and Grandmother reach out to her and provide the right response, Rupal is able to activate the specialist family violence system during a time of high risk and uncertainty.
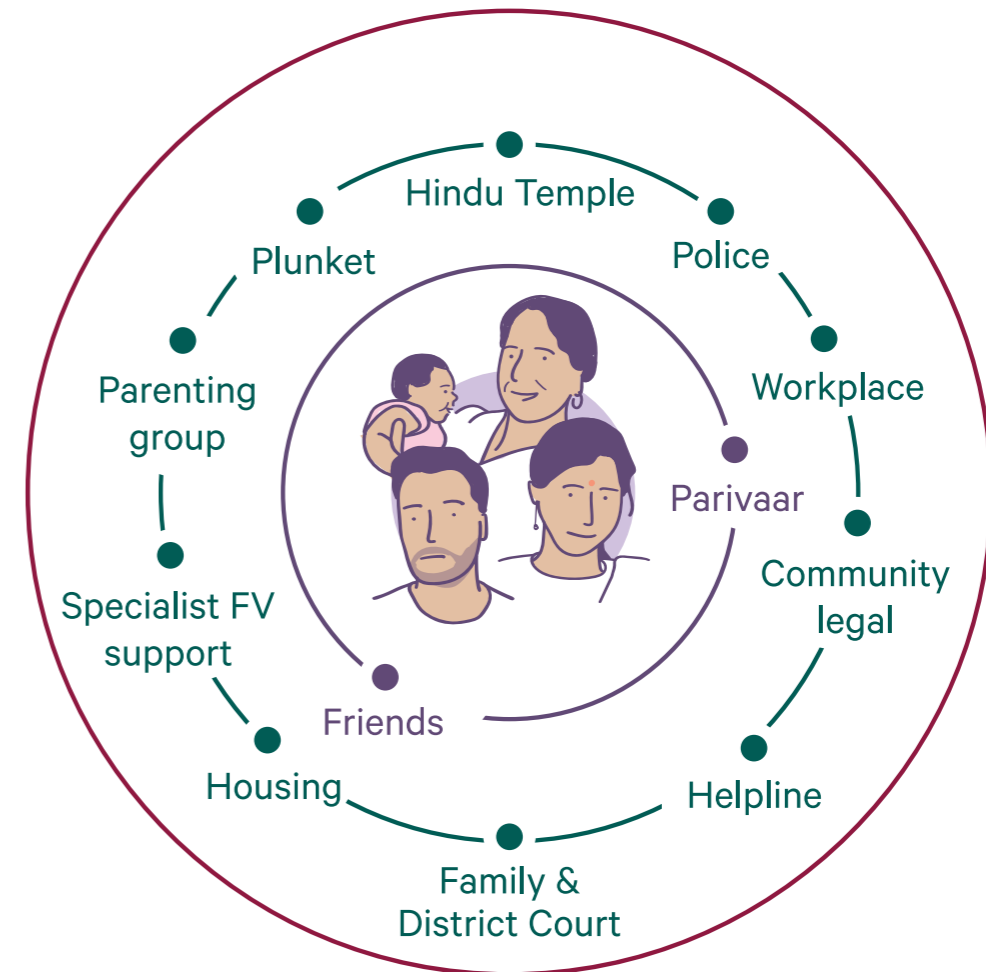
**The right support at the right time**

## SYSTEMS CHALLENGE

Current system responses often do not get activated until there is an assault and Police are called. Community members including families and places of work, may not recognise signs and, if they do, are unsure how to respond. Families from minority ethnic groups can be further disadvantaged due to language barriers and immigration constraints, as well as religious beliefs that can support and/or hide the violence.

Further harm and suffering can be prevented by activating support early and by providing an integrated response where specialist family violence services, government, legal and essential services take collective action, directed by the needs and wishes of people experiencing violence. An important aspect of wrap-around support is building the capacity of ethnic sector organisations to provide culturally specific support.

## KEY FEATURES OF THIS STORY

- Workplace knows the signs and can respond effectively and appropriately

- Specialist support is available early and for as long as needed

- Culturally specific community support and programmes

- A safe, respectful and efficient case management system that keeps safety of victim central—she doesn't have to repeat her story

- Integrated, collaborative practice between community, specialist organisations and government agencies

- Early, long-term support is available for people using violence

## THE ECOLOGY ACTIVE IN THIS STORY



Hindu Temple
Plunket
Police
Parenting group
Workplace
Parivaar
Specialist FV support
Community legal
Friends
Housing
Helpline
Family & District Court

## Meet the community

### Rupal, young Hindi mother

Rupal is 23 and her baby, Sheetal, is 5 months old. She grew up in India and now lives in Aotearoa with her husband, Aman. Her parents and Grandmother live down the road. English is a second language for Rupal. She has a temporary working visa and Aman is her sponsor. She works part time at a local supermarket while her Grandmother minds Sheetal.
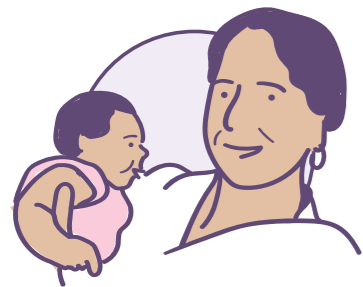
### Monita, Rupal's grandmother

Monita was abused by her husband before he died. She has been worried about Aman's behaviour, and Rupal and Sheetal's safety and well-being. She doesn't want Rupal to go through the same abuse she did and she wants her granddaughter to be safe and protected.

### Aman, Rupal's husband

Aman moved to Aotearoa 2 months before Rupal. He has been granted permanent residency and currently works for a local engineering business.

He grew up in a household with violence. His mother lived in fear and Aman would try to protect her. He always swore he would never be like his father. Aman began verbally and physically abusing Rupal soon after they were married.
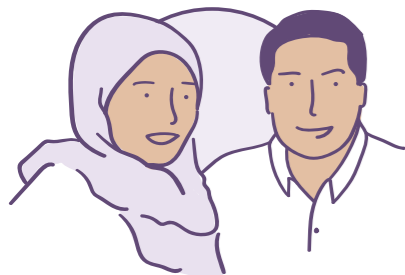
### Ripeka and Rakesh, specialist support

Ripeka and Rakesh are qualified and experienced in family violence work. They understand the dynamics and how to respond in high risk situations to keep people safe. They are well connected in their community and work collaboratively as needed.

## THE FIRST 24 HOURS

AMAN IS ABUSIVE AND CONTROLLING OF RUPAL. HER SUPERVISOR AT WORK HAS NOTICED SOME SIGNS OF ABUSE AND ONE DAY AT WORK SHE TAKES HER ASIDE...

> Rupal are you ok?

> If you're feeling scared at home that's not ok. You can use the phone in the office to call the family violence helpline anytime.

- Community know what to do
- Family know how to support

RUPAL DIDN'T FEEL COMFORTABLE SAYING ANYTHING TO HER SUPERVISOR, BUT WHEN HER GRANDMOTHER ASKS IF SHE'S OK, SHE STARTS OPENING UP AND TOGETHER THEY CALL THE FAMILY VIOLENCE HELPLINE

> I feel relief at being able to talk to someone who believes me, understands my situation and has got me the support I need

> Rupal, I'm concerned about you and your baby's' safety. I can connect you with someone in your community who can support you right now

TRANSLATOR

0800 helpline
00:01
KEYPAD   SPEAKER

> We can meet in a safe place, I can bring a local translator, and we can talk about your situation, options for keeping safe and future wellbeing for you and Sheetal.

ID. 300024
Advocate meeting with Rupal and Monita
DISCUSSED
Risk assessment and management plan
Lawyer appointment
Other issue to address

THE NEXT MORNING: CASE CONFERENCE MEETING

> I'll contact Aman after this meeting and I'll make sure I'm there when the Protection Order is served to provide support and information and answer questions

> This is what Rupal has told me ..... and based on what she is saying it would be good if...

> Family Court have organised supervised access, and Plunket have input notes in the system to say....

- Rupal doesn't have to repeat her story
- Safe & effective collaboration
- We can send our Ethnic Liaison person to visit Aman

# 06. Rupal and her parivaar

## 2 WEEKS LATER

## 3 MONTHS LATER

BOTH RUPAL AND AMAN CONTINUE TO BE WELL SUPPORTED BY THEIR COMMUNITY. RUPAL IS STARTING TO HEAL AND AMAN IS GETTING HELP



AMAN BREACHED THE PROTECTION ORDER, RUPAL CALLED 111 AND THE POLICE RESPONDED QUICKLY

Can you please come with me sir

Are you ok Rupal? Do you have an Advocate you can call?

AMAN IS ARRESTED. RIPEKA VISITS RUPAL

It was scary using that protection order but everyone responded really quickly.

The lawyer has been helping me

I've made friends through the Ethnic Women's Mothers Group

Access to free legal support

Support from ethnic community groups

How's it all going Aman?

I'm still attending the men's stopping violence group and my counselling

I've got support from the men's group at the temple too.

I told my work what was happening and they gave me time off to attend sessions

Specialist support for as long as it takes

# Working with ethnic communities on an activated ecology of support

The below is a snapshot of the existing evidence about what is important for the future system. Some of these are already active, and can be built upon as part of evolving integrated community-led responses.

## Strength-based, integrated and person and whānau centred

Specialist culturally-appropriate wrap around support as early as possible for as long as needed, for people experiencing or using violence

Understanding of the range of violence and abuse that occurs within ethnic communities

Multi-agency crisis response that can be accessed through a range of places where people seek help (not just calls to Police)

Trauma and violence informed support, including intergenerational experiences of violence and racism

Access to free legal support for a range of issues including safety orders and immigration support

## Indigenous knowledge leads the way

Culturally grounded practices and responses are recognised and resourced

## Activated, resourced, upskilled workforces and organisations

Responsive government agencies that understand their roles and take collective action to create safety

Specialist family violence and sexual violence workers from ethnic communities, and tools and frameworks to support all workers to respond to Aotearoa New Zealand's diverse ethnic communities

Strong relationships between ethnic communities, specialist family violence and sexual violence services and Police

Faith communities understand family violence, and build response, healing and strengthening into their community activities

## Distributed stewardship and mandate

Workplaces have policies and training for staff and management so that they are able to recognise disclosures and signs of violence and offer support

Specialist skilled NGO practitioners are resourced and able to lead a collaborative case management approach

Government agencies share power with specialist NGOs

## Flexible community-driven resourcing

Investment in community education to increase visibility of ethnic communities and understanding of family violence, how to recognise signs and disclosure, and how to help

Ethnic communities, particularly women, working with specialist services to build community capacity and capability, and lead on the responses they want to see to support each other

## A learning system that continues to improve

A safe and efficient case management system that keeps safety of people experiencing violence central (carefully thought through privacy settings) and supports efficient practice (people don't have to repeat their story)

Reflective practice amongst practitioners working together identifies ways to improve practice and collective responses

Specialist advocates and Practice Leaders implement feedback loops to gather learning and inform change and improvement

# SO WHERE DO WE START? FOUNDATIONAL STEPS

This futures document shows what an activated ecology might look like.

To get there we need to create the resources and opportunities for local and community innovation led by the people most impacted.

Where might we start? What is the foundational infrastructure we need to start building?

What changes are needed within government? How are we reconfiguring the work and resource to support an activated ecology?

# Investing in change

Integrated community-led responses require investment in a range of new structures and ways of working and changes to some of those that already exist. Our collective work has shown what currently creates a barrier to change. In the following pages we highlight some of the cultural and social infrastructure and behaviours that our work suggests need to be prioritised.

The foundational steps for integrated community-led responses are as much about government learning and building capacity to experiment with new ways of working as it will be building the capacity of communities.

Critical to this is government learning how best to play its role as part of an ecology of support where other perspectives and knowledge are also legitimate and influential. This is as much about leadership, mindsets and values as resourcing and funding.

Practical start points are necessary. At the same time the shifts we seek to catalyse require engaging in the complexity of the system and of people's lives.

Even collectively we don't yet have all the answers. But to get to a different outcome we need a different start point.

This section draws on TSI and Lab learning, as well as that of others working to understand government's role in supporting community-led efforts for change. This includes the recent Inspiring Communities work Shaping the Future to gather learning from COVID19 (Inspiring Communities 2020), the Human Learning Systems being undertaken in the UK (Lowe & Plimmer 2019), MSD's recent Social Sector Commissioning report (MSD 2020) and the E Tū Whānau Mahere Rautaki (2020).

## Addressing basic needs

One of the key aspects of integrated community-led responses is to address basic needs. Work already focused on this across government can be prioritised as part of integrated community-led responses. This includes access to stable livable housing, basic income, living wages, access to mental health supports and addressing structural racism. Agencies already leading this work can identify these as priorities.

# 6 foundational steps

| | |
|---|---|
| 1. Investment in alternative responses that rebalance the three dimensions of support | 4. Building capacity for complexity and community informed commissioning and funding |
| 2. Investment in cultural and social infrastructure to enable local participation, innovation, collaboration and leadership | 5. Investment in learning and governance for learning, including multi-dimensional accountability |
| 3. Investment in responsive informed leadership and 'workforces' | 6. Developing government capacity as an enabling partner, playing its role in an active ecology of support |

## Starting

It is not about pilots or a tendering process. This requires a different kind of commissioning and sustained resourcing. Identify 5-6 sites that have the conditions to grow this approach. Criteria might include:

- Building on existing infrastructure
- Building on where is there is momentum already
- Leadership conditions to grow and test the approach
- Willingness and readiness in partnering agencies and organisations
- Include complex urban settings as well as regional sites

Be prepared to grapple with tension and different power dynamics constructively

# 1. Investment in alternative responses that rebalance the three dimensions of support

**Working with family violence and sexual violence sectors and partners to understand and enhance the existing potential for alternative responses, including whānau-led**

Current referral approaches reflect a deficit lens where system resource is rationed. Prioritising kaupapa led and indigenous pathways will help to legitimise existing supports and widen the options available for people beyond binary referral pathways.

☞ **Action**

Work with teams to map and understand any current and potential alternative approaches such as indigenous ways of working and whānau and community-led responses that could be immediately supported, or prioritised for development support. For example ensuring current police and NGO responses are connected to culturally grounded, marae or iwi-led responses that create opportunities for healing and strengthening as well (such as the Papakura Marae MDCAT prototype).

This will require room for challenging and shifting dominant discourse and creating space for Māori and Pasifika teams to feedback on and reshape existing processes.

**Work with family violence and sexual violence sectors, iwi, marae and communities to identify what is already working for families and whānau**

☞ **Action**

Learning amnesty for work arounds. In many cases people already know and do what works for families, and they are providing alternative pathways outside the current police and crisis system. But these are done as 'work arounds', despite the system rather than because of it.

**Working with other settings, including marae, workplaces, health, education and government services to contextualise the three dimensions**

A start point for transformational change to eliminate family violence and sexual violence would be for government agencies and public institutions to build more healing and prevention into the supports they offer, as well as organisational culture, policies and legislation. These settings already act as first responders.

☞ **Action**

Work with interested marae, workplaces, community settings (like libraries), frontline government services (like Work and Income) to map their current capacity across the three dimensions of support and identify opportunities to mobilise, extend and build capacity.

# 2. Investment in place-based cultural and social infrastructure to enable local participation, innovation, collaboration and leadership.

**Enhancing the capacity of local anchor institutions as platforms for community resilience, collaboration and participation**

Iwi, rūnanga, hapū, marae, DHBs, PHOs, local hauora and health services, community hubs, libraries, schools, play centres and tertiary institutes have a relationship to people and place and can act as anchor institutions. As community enablers with existing infrastructure and relationships they can amplify local investment and create platforms for coordination, connection, skill building, mobilising and participating in integrated community-led responses at a community level.

The role of local institutions to connect, coordinate and support their community was evidenced in COVID19. However the capacity for them to play this strengthening role more sustainably is constrained by funding models, resourcing and a siloed approach to service delivery. There is an opportunity to enhance the existing structures in place in communities, building on strengths and relationships rather than starting from new.

👉 **Action**

Assist local institutions to work with their communities to understand and amplify current connections, capacity and readiness as part of action planning.

Use this opportunity to build skills, learning and connection locally and develop the groundwork for local leadership, stable relationships, governance and accountability.

Build in mechanisms to address potential power imbalances and the time and capacity for whakawhanaungatanga. Relationships and trust are critical outcomes of this foundational work.

**A specific investment in marae as critical cultural and social infrastructure**

Marae are kaupapa-led and place-based cultural infrastructure that already put whānau at the centre. Many already play a critical role in community wellbeing including in response to crisis. Their potential for supporting whānau and community wellbeing in long term and holistic ways is significant.

However like other kaupapa led organisations much of the work they do is not funded. Their capacity to provide whānau with the culturally grounded spaces and supports they need to heal and lead their own responses is hampered by current funding that focuses on externally set criteria and service outputs.

👉 **Action**

Work with willing marae to understand the kind of support, funding, resourcing and capacity they need to serve their community most effectively. Prioritise opportunities to build their capacity to act as long term partners.

**Investment in local platforms to support innovation and connection**

Integrated community-led responses require us to radically shift practice, make new connections, build trust across diverse groups and reconfigure resources in new ways. Getting space for testing and learning about new ways of working is very challenging when teams are also delivering to business as usual.

Innovation platforms or backbone teams that have the remit and resource to create space and capacity for diverse groups of people to pause, connect and develop new ways of working—including reconfiguring existing resource in more effective ways—together play an important role in the change process.

The Southern Initiative, Tāmaki Regeneration Company, the two Place Based Initiatives (PBIs) and other place based initiatives such as Healthy Families and iwi based innovation platforms like Tokona te Raki (Ngāi Tahu) support

systems innovation and the development of systems capacity in this way. Local government has a particular role to play because of its access to diverse resources and points of leverage across the community.

👉 **Action**

Continue to resource neutral platforms that create the space for experimentation and learning in locality and that foster connection and capability for innovation between local and national conversations. Review the potential to build this role and capacity into existing platforms like local government.

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**Context matters**

"Even small changes in context significantly impact how practice works. What works must be determined in each context, we can only create the conditions for good choices and options."

Lowe & Plimmer, 2019

# 3. Investment in responsive informed leadership and 'workforce'

## Development of multidisciplinary leadership and 'workforce'

There are a range of areas for building understanding across community as well as upskilling of key groups. For example on the complexities and causes of violence, protective factors, primary prevention, violence and trauma informed practice, addressing bias and discrimination, and the specific needs, values and priorities of different groups.

There is also need to increase the capacity for systems change and complexity informed ways of working across the system. A priority aspect of the workforce and leadership development is building this capacity, including enabling powering sharing, co-design, partnering, evaluative and reflective practice, lifting and legitimising different voices and working across different forms of evidence and expertise.
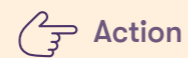
## 👉 Action

Identify activities and ways of working that model, raise awareness of and upskill groups and practitioners on working in complexity.

Include training and more open ended development and opportunities to share across disciplines, networks and localities that helps people build relationships locally, regionally and nationally, This could include exchanges between practitioners, as well as placements of policy-makers into community settings to build local connections, and awareness and proximity to lived realities of communities and the issues that concern them.

## Building capacity for whānau-led responses and people-powered responses

Right now whānau and people power is an untapped potential for provision of support and responses.

Whānau are motivated to help others, and people prefer to receive support from others like them. Good models exist for upskilling informal helpers and peer-to-peer, whānau-to-whānau supports, for example in mental health and addiction.

There are still challenges in supporting people-powered approaches as a core part of the ecology of support that we need to learn more about. For example the ways in which people-powered support is sustained and resourced, and how it interacts with specialist responses.

## 👉 Action

Set up opportunities to test and learn with whānau including building and learning from whānau to whānau approaches already in place.

Create flexibility around government policy that allows experimentation to better create the conditions for whānau led responses e.g participating as whānau currently interacts and has a negative impact on receiving a benefit.

# 4. Complexity and community informed commissioning and funding

**Relational funding and commissioning led by kaupapa and shared purpose over predetermined outcomes**

Current funding and commissioning models are not creating the conditions for the outcomes or ways of working in complexity that are needed.

Investment needs to move beyond services into capacity and infrastructure that supports more flexible ways of working and that allows for growing of regional and local responses and leadership.

The way we approach the idea of 'outcomes' and accountability for producing outcomes needs to reflect the context of the challenge. We are working collectively to address complex issues and achieve a shared purpose. Looking at outcomes helps to create and confirm a shared purpose or kaupapa for the work together. But the outcomes are created by the collective efforts as a whole, not by particular interventions alone.

Iwi-Māori and communities need the flexibility to define the outcomes that are important at the local level, and to redefine them in response to changing aspirations and contexts.

☞ **Action**

Building on work already underway, experiment with commissioning models that enable the shift from purchasing services to purchasing capacity for ongoing exploration on how best to serve people. (Knight et al. 2017).

So purchasing the capacity for people and organisations to learn and adapt to deliver relevant support, rather than buying services, and funding flexibility so that people can respond to need, rather than criteria.

Fund to ensure a diversity of views and voices are part of shaping design and decision-making at local, regional and national levels.

Fund to enable participation by iwi, marae, NGO's and community in the discussions around regional and local action plans, and to participate in the mapping, learning and co-design activities.

Set up a leadership and learning group that is tasked with identifying and removing the current barriers including statutory, regulatory and legislative. For example things that prevent funding alliances, challenges with lead agencies needing to deliver responses rather than share this responsibility with better connected more appropriate partners.

"For strengths–based work we need strengths–based contracts...

This includes giving up control.

From their position in the system, funders and commissioners cannot prescribe what a good outcome looks like (because they're different for each person, and will change over time) and cannot know what bespoke support each person needs."

**Lowe and Plimmer, 2019, Human Learning Systems Approach**

A critical aspect of this is trust that people who work in this space are in it for the right reasons, we share a motivation to support whānau wellbeing. The role of government is to support and enable that.

# 5. Investment in learning and governance for learning, including multi-dimensional accountability

## Building capacity for learning, different kinds of accountability and governance

Change relies on the distribution of governance across the system and the development and sharing of data and learning. While in some parts this is addressed by shared data systems at a technical level, it will also require new structures, capacities and attitudes around learning that support us to adapt and change as we better understand what's needed and how best to support it.

Right now data collection and reporting at organisation and service level is predominantly focussed on compliance and accountability rather than learning. There is room for reporting on tasks and activities, but little space for collective reflection on how the system is working to support outcomes or not, and what can be learnt from across different settings.

Approaches to reporting, impact and evaluation need to account for the complexity of the context and value indigenous knowledge and recognise multiple forms of data including insights from lived experience. Improvements to data collection are needed to ensure that people's ethnicities, gender, and disability status are recorded accurately.

This pattern of working applies to governance too. Governance is a means for learning and adapting to change. Emerging forms of accountability and governance recognise that groups at the local and regional levels have multiple forms of accountability, and that primary accountability is to whānau and community—success measures come from the ground up and 'governing' will be relational.

At all levels we will need to build the space for more dynamic feedback loops that use data and evidence for learning. This puts value on critical reflective practice which requires trust and time. It also means developing what Lowe and Plimmer (2019) described as a 'positive error culture' where people are able to share when things didn't work as a way to improve practice.

### Action

Build and invest in local, regional and national capacity to enable effective feedback loops, knowledge sharing, trust and honesty.

Develop a framework of evaluative questions that focus our capacity for transparency and rigour around learning, sharing and adapting.

Experiment with opportunities to align the way we measure and track success to this learning orientation. For example a focus on enabling and tracking increase in trust, capacity, sense of shared purpose and connection as early markers of progress (and learning about how these have or haven't been achieved).

Invest in indigenous evaluation capacity and the integration of evaluative practice into helping initiatives evolve effectively.

Support communities to develop their own local learning and accountability framework.

"Working in a complex environment means moving from managing prescribed processes to having a set of conversations which seek to govern how the system works, and how resources are distributed to enable it to fulfil its purpose".

Lowe & Plimmer 2019

# 6. Government as enabling partner, playing its role in an active ecology of support

## This might look like

Government responsibility includes managing funding. It also includes looking out for the health of the system, and for fostering the conditions that enable communities to drive successful outcomes. Integrated community-led responses are part of a broader shift of government supporting communities to learn and build what is needed in place, rather than prescribing what is needed.

As we evaluate and learn with communities what works, government also needs to look internally and assess its own readiness and capacity to support communities effectively. What is enabling, and where is the system of government, including the policy and service system, creating barriers for people?

As a first priority this includes the ways in which government conceives of and gives effect to partnership, and working in ways that mean Māori and iwi have autonomy over resource and decision making. Significant lessons can be learned from COVID where Māori and iwi leadership and decision-making to support community was at the forefront, and government had the capacity to support that.

### ☞ Action

Developing a conscious practice within and across government of government's role as enabler of community-led responses.

This might include developing a government learning and accountability framework, asking for example:

- How well have we created the conditions for partnership?

- Have well have we supported this practice to work differently?

- How well have we modelled the ways of working we want to see in the community and in partners?

- How well are we sharing power? How do we know?

Help agencies assess their role and readiness to contribute to being part of an ecology of support where other perspectives and knowledge is also legitimate.

Cultivate and track government's capacity to share power and to partner in ways that share control and how accountability is structured, what are good examples to learn from and what were the conditions?

Identify opportunities for government to gather feedback from the ground on how well support from government has performed?

Lifting voices across the system so that pākehā and Tauiwi voices do not continue to dominate.

### Funding and commissioning in complexity: a model for change

In their work on funding and commissioning in complexity, Lowe and Plimmer (2019) present a model for change. It puts emphasis on understanding the system, building relationships and trust and a shared purpose and experimentation to learn and shape what is needed.

At the centre is the relationship between governance and learning.

#### Image credit

Lowe and Plimmer. (2019). Exploring the new world: Practical insights for funding, commissioning and managing in complexity, Collaborate and Northumbria University http://wordpress. collaboratei.com/wp-content/ uploads/1.-Exploring-the-New-World-Report-MAIN-FINAL.pdf
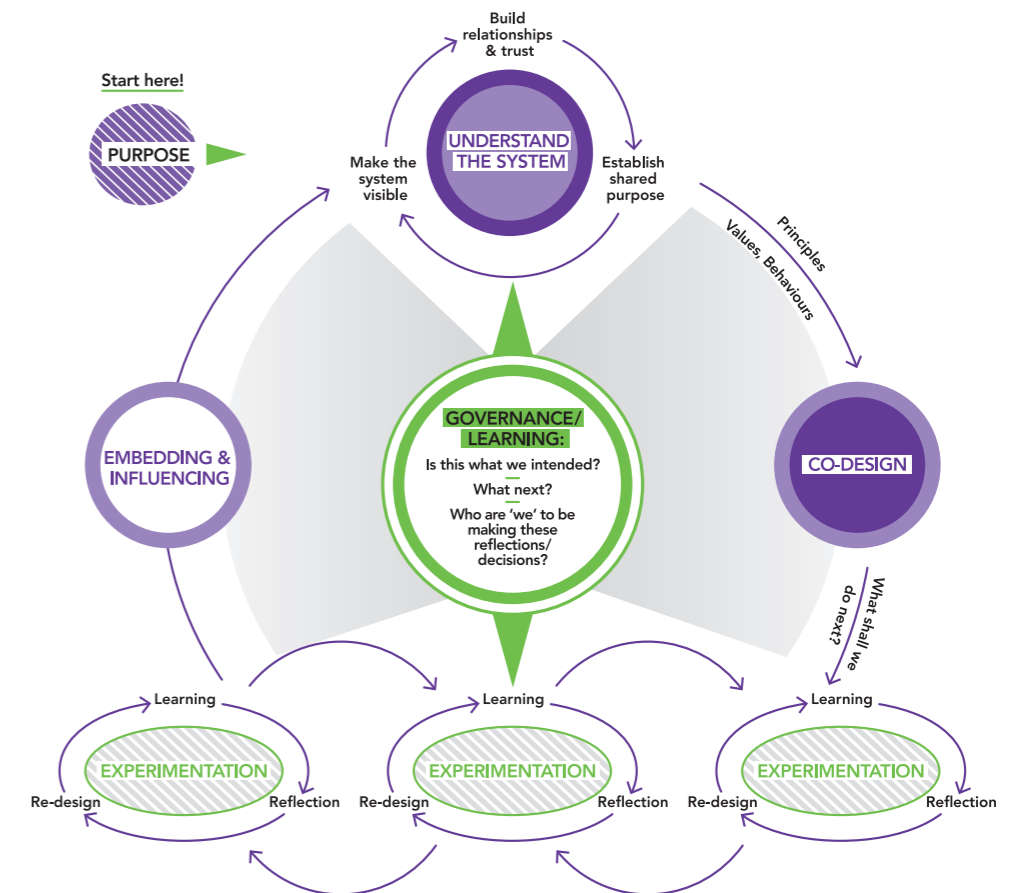
# Small things with big impact

There are some significant things that we can start doing today, that contribute to building integrated community-led responses.

### Prioritise trust and relationship building

Take and value opportunities to build and nurture relationships between parts of the system.

### Using strengths-based language

Use the terms 'people experiencing violence', 'people impacted by violence' or 'people using violence' instead of victim or perpetrator.

Avoiding deficit language or language that describes people only in terms of how they fit into service criteria.

Critical reflection on the practices that reinforce a deficit approach, shift from "fixing" people to working with people.

### Model reflective practice

Prioritise workflow to build the time and skills of reflective practice and structured conversations with peers. Reporting for learning.

### Decision-making at the closest point possible

Identify opportunities where choices and decision-making can be closer to the people being impacted. Teams are encouraged to exercise discretion around best use of resource with a focus on what outcomes matter to families.

### Identify and endorse current workarounds that work for whānau

We know that lots of current practice that works isn't part of a service prescription, identify where "work arounds" can be incorporated and legitimised.

### Add a critical learning lens to current reporting

Assess where reporting and data is going now, is it informing learning? How might it? What else might be needed for reporting to be useful to improvement and supporting systems change? What would we like to report on that better reflects what families need or what makes the difference for families?

### Model the values and practice we want to embed

Consciously modeling and valuing learning and behaviours—especially as leaders.

The questions we ask model what we value.

- Are we asking about what matters to families?

- Are we asking what did we learn?

- Are we asking whether our actions make it possible for our partners to do their work better?

- Are we asking if our teams have what they need?

# APPENDIX

# 7 settings

The appendix includes examples of seven settings that have significant influence on the wellbeing of whānau and communities and that could be more intentionally activated as part of the ecology of support.

1. Health
2. Education
3. Workplaces
4. Government support services
5. Community facilities
6. Marae
7. Community networks and neighbours

For each setting we provide examples of how Te Tokotoru, the three dimensions of support might show up. Some of the examples given already exist, or are being developed. They are based on evidence and real world examples.

## How to read the settings

For each setting we provide example answers for these questions:

**1** What is the capacity for influence of this setting or part of the ecology?

**2** What is the potential, through environments, behaviours, messages, services, spaces and actions to contribute to Tokotoru:

**Healing** including restoration and addressing intergenerational trauma and adversity

**Strengthening** including primary prevention and promotion of protective factors

**Responding** including indigenous customary practices and culturally grounded, peer, local, community and specialist supports. These encompass early intervention, intervention and crisis responses.

Note. The three dimensions of Tokotoru overlap and interact and can be present at the same time.

**3** What needs to be in place to support the experiences described in this setting? (these align to different components of integrated community-led responses)

**4** How might people's experience (including workforce) be different if these things were activated?



## The settings as a tool

The way different settings activate Te Tokotoru depends on context. Working together to identify and map the potential of different settings is part of the collaborative exploration and capacity building work required.

For example, use the four questions (left) to prompt discussion in the context of your organisation or work. Work with those in your community to understand what is needed to activate or enhance Tokotoru, the three dimensions of support locally. Together explore how this might this apply—or not—in your context?

What is already strong? What could be amplified?

# Health

For example GPs, hospitals, Whānau Ora providers, Well Child/Tamariki Ora providers, marae based health providers, mental health and addiction services, PHOs, and public health/promotion services

## Why are health settings important

Health settings are often critical doorways to wider forms of support, as well as key spaces for embedding opportunities for healing and primary prevention.

Currently, people can struggle to access appropriate support and the health workforce is not universally well equipped and supported to act as first responders.

Referral processes often place too much responsibility on the person experiencing violence, and they don't always equate with people getting the right support.

Whether real or perceived, people can fear losing their children/houses/income if they report or ask for help. Often the process of engaging with the system for support can in fact create additional trauma.

## How can health settings contribute to responding, healing and strengthening (what could this look like from your perspective?)

### Responding

| | | | | | |
|---|---|---|---|---|---|
| Practitioners identify when help is needed and and are able to connect into the right culturally grounded support | Work with whānau to access and activate appropriate clinical and community support | Practitioner responses and questions establish what supports have been tried, and what else might be needed | Responses value whakapapa and whānau connection, not just individuals | Supports available for families and parents experiencing stress, specific support for elders | Health providers are able to support and connect into community responses (act as connectors) |
| There is support to connect to "others like me, who I can talk to" | Can access support for families going through family court | Advocates are available that know the background of whānau and help guide appropriate responses and support from agencies | Focus is on those using violence as well | Staff have capacity for self care, as a condition for good whānau care | Practitioners understand about the diversity of family violence and sexual violence, signs of violence, and know how to respond or where to go for further support |

### Strengthening

| | | | | | |
|---|---|---|---|---|---|
| Regular screening for abuse aligned to other health checks like pap smears | Spaces, language, people and practice are culturally affirming | Opportunities to connect into networks and build social connections | Promoting positive connection to culture is embedded across activities, people and spaces | Promotion, modelling and reinforcement of positive relationships and non-violent social norms | Specific support for and attention on pregnant or new parents |
| Supportive spaces to be with children and babies | Promotion, modeling and reinforcing of positive child-carer interaction | A diversity of supports are promoted (groups see themselves reflected in the service ecology) | Spaces are safe and affirming for diverse gender and sexual identity | | |

### Healing

| | | | | |
|---|---|---|---|---|
| Māori language and culture is prioritised, kaupapa Māori approaches are available across the country | Culturally grounded supports and spaces are normalised and available as part of healing and prevention | Self referral for those at risk of causing harm is possible and straightforward | Non-judgemental spaces for respite and rest are available | People have safe spaces to go and be to tell their story, connect with others if they wish |

# Examples of what needs to be in place in the health setting

**Indigenous knowledge leads the way**
- Investment that allows for kaupapa Māori providers, supports and responses
- Culturally grounded supports are the norm and are well resourced

**Strength-based, integrated and person and whānau centred**
- Referrals are replaced with connections, hand overs and safe spaces
- Spaces and services accessible for all types of disability
- Kaupapa Māori clinical responses are recognised, resourced and given appropriate autonomy
- Empathetic supports for those visiting for sexual violence examination
- The system is responsible for taking action and following up, connecting gaps between
- Stories do not have to be repeated, there is effective means for sharing data in ways that are transparent and accurate

**Activated, resourced, upskilled workforces and organisations**
- Workforce development and cross training support for family violence and sexual violence and disability practitioners, connectivity between these two
- Different forms of family violence and sexual violence are well understood by health workers and practitioners are resourced to respond
- Violence and trauma informed workforce that is resourced and reflects the communities it supports
- Practitioners have more knowledge, training and tailored support for the gender diverse and intersex community

**Distributed stewardship and mandate leadership**
- Ability to address a range of issues—not just health—at the same time, joined up
- Diverse communities are enabled to design and govern the support and responses that are useful to them, supported by agencies with access to resources, or who share resources
- Health providers are recognised and resourced as anchor institutions to support others and build collaboration capacity in their community

**Flexible community-driven resourcing and funding**
- System recognises and funds for whānau responses not just individuals
- Significant resourcing for disability support and education across public and care settings
- Resourcing for collaboration and leadership from diverse communities
- Funding cycles for specialist services are consistent

**A learning system that continues to improve**
- Sufficient resourcing is given for staff to develop responses with people, and support learning cycles about outcomes and best responses

**Recognition of colonisation and patriarchy and drivers of violence**
- Living wage is in place and women's social and economic equality is promoted
- There is a narrative shift about where responsibility for action sits, causes and complexity

---

As a health practitioner I am supported to connect and follow up with whānau, to close the loop and continue to check in

As a new parent we were provided with additional support to connect with others and build strong support networks

As a queer woman I saw stories of others like me, and was connected into the right support

As whānau Māori we were enabled to work with our own cultural supports

As a midwife I am connected to the other folks supporting my families

As a midwife, I am trained to recognise signs of past trauma and can connect mum into culturally grounded support

My doctor helped me find someone, and kept working with me until we found available support

As a young person, I am believed, and I get the support I need

As a health practitioner I have the support, training and time to build my capacity to identify and respond to different forms of abuse

As a GP I am confident I can access the right support for whānau without long wait times

As trans masc I don't have to defend or explain my existence, I am welcomed, believed and trusted when I share

My A&D counsellor recognised the signs and talked to me about my violence

As a disabled person my GP knew what to ask and to say

As a sexual assault survivor I was treated with dignity and care during my examination

# Education

For example ECE, play centre,
schools, kura, tertiary

## Why are education settings important

Education settings are fundamental parts of the community as they cater to learners of all ages, but also facilitate interactions with wider whānau and community.

They are often able to act as a hub that brings people together. They have significant capacity for influence due to the amount of time spent on site, and the role they play in people's lives.

They can be a source of stability, safety and inclusion, and model and impart important messages about behaviour, relationships and identity. They can be a powerful force for promoting understanding, acceptance and inclusion of diverse cultures, abilities and identities.

The relationships of trust that educators build mean they frequently encounter disclosures of violence, or are able to identify concerning behaviour patterns over time. This means they are uniquely positioned to help connect in the services and wrap around support that is needed.

## How can education settings contribute to responding, healing and strengthening (what could this look like from your perspective?)

### Responding

| | | | | | |
|---|---|---|---|---|---|
| Staff are trained and confident as first responders, to work with young people and whānau | Asking for help is normalised, school is a non-judgemental place to access holistic help for whānau without shame | Students and their families can access inclusive and culturally grounded support for family violence and sexual violence | Education settings are prepared for and create safe opportunities for direct and indirect disclosures from children and young people | There is a diversity of support available at or through the education setting, connected effectively to agencies and specialist support | Counselors are trained in violence and trauma informed, inclusive and culturally grounded responses, or know how to access such supports |

### Strengthening

| | | | | | |
|---|---|---|---|---|---|
| Education about positive relationships, consent, boundaries is embedded across curriculum | Promotion and opportunities for pro-social connections and healthy positive relationships are prioritised | Education settings are anchor institutions for community connection and interaction | Transitions between education settings are well supported | All children and young people have safe adults they can trust and go to for help | Schools include age appropriate content on diverse genders and sexualities across all levels |
| Diversity and cultural practices are normalised and celebrated, and modelled | Diversity and alliance groups are encouraged and supported | Play and creative practices are prioritised as building protective factors—connection, identity, self expression, brain development | Education settings and interactions model non-violence social norms and reinforce positive interactions between child and carer | Māori and Pasefika are actively supported into STEAM subjects | |
| There are strong relationships between different community and specialist services and the school | Connections are built with the local community, iwi, marae and businesses and young people build up networks throughout | Children and young people see and hear gender equity, inclusion and non-violence social norms modelled | Children and young people are supported to connect to their identity language, whakapapa | Students feel safe at school and see their culture and identity reflected | Inclusive norms such as gender neutral toilets, non discriminatory language valued |

### Healing

| | | | | | |
|---|---|---|---|---|---|
| Te Reo Māori language, practices and protocols normalised/prioritised | Curriculum and training is violence and trauma informed | Schools are safe places for all whānau and children in the community and play a network and connector role for the community | Education settings understand the complexity and prevalence of family and sexual abuse and have the resources to support young people to heal | Schools is a welcoming place of belonging, wellbeing and engagement for Māori and Pasefika young people | Investing in continued connection to learning and economic prosperity for Māori and Pasefika tamariki and rangatahi |
| Treaty and NZ history taught in schools | Young people are supported to lead their own responses and have active influence over their environment | Early childhood centres and play centres as places of refuge and respite for carers and children | Immersion and bilingual settings are supported and recognised as valuable | Schools act to stop further abuse and wrap protections around rangatahi, when the person who used violence is also at the school | |

# Examples of what needs to be in place in educational settings

| | |
|---|---|
| **Indigenous knowledge leads the way** | Te Ao Māori values are strongly understood and valued, including mana manaaki, kōrero awhi, aroha |
| **Strength-based, integrated and person and whānau centred** | Investment in programmes, activities, training, staff and environments that foster sense of belonging, wellbeing based on culturally connected ways of working |
| | Providing support for families—in ways that are defined as important by families—is recognised and resourced as part of the role of education |
| | Those delivering programmes and working as responders are empathetic, supportive, trusted by young people, take a genuine interest in students |
| | Age and culturally appropriate sex education and education on healthy and positive relationships and consent, including for rainbow and disabled people is embedded in education, learning and development across socio-economic settings |
| **Activated, resourced, upskilled workforces and organisations** | Workforce training and capability, support for lecturers, teachers, RTLB, support workers as first responders, supporters and advocates for young people and their families |
| | Pastoral care roles are resourced and prioritised and include sufficient training, time and administrative and agency support to respond to crisis and trauma |
| **Distributed stewardship and mandate leadership** | Young people are supported to lead their own initiatives to build responses to issues of concern to them, and that build participation, identity and leadership |
| | Education settings are supported as anchor institutions in their communities |
| | Education practitioners are resourced to work with other educators, iwi, marae and agencies in a collaborative and coordinated efforts to eliminate violence and support families holistic needs |
| | Schools prioritise student wellbeing and safety as a precursor to educational achievement |
| | The school is informed about what is happening for families and enabled to help |
| | Educational settings are valued in relation to their role as safe places for learning, healing and development, and as community hubs |
| **Flexible community-driven resourcing and funding** | Ongoing support for innovation and collaboration in schools that supports them to engage with community, greater capacity for sharing and whānau leadership in existing collaboration structures (e.g kāhui ako) |
| | Support and incentives for schools and sports to model and teach positive relationships, gender equity |
| | Commitment to investment in the conditions that help build Māori and Pasefika economic capacity and meaningful career pathways |
| | Support for marae and other culturally grounded specialist supports and sites to work in integrated ways with schools / education settings |
| **A learning system that continues to improve** | Processes that allow children, young people, schools and whānau to feed back into the school and the system about their experiences to improve and grow capability |
| **Recognition of colonisation and patriarchy and drivers of violence** | Greater understanding of the prevalence, causes, complexities and diversity of abuse, including sexual abuse for all children and young people and role of schools as first responders |
| | Education settings are resources as sites of whānau healing for trauma, including intergenerational trauma |
| | Systemic racism in education settings continues to be addressed in meaningful ways |

As a young person I feel confident to call out others when they are out of line in person and online

As a teacher I am prepared for and look out for the signs of abuse, and know we can action support

As a family we have been welcomed and connected into the ECE

As a principal I am able to connect whānau into the help they need

As a teacher I am supported to support my students, I am confident to ask questions and that I will be supported by the school to respond well

As ECE workers we are connected to our peers, and share learning, resources and responses

My marae and my school work together to help me with school work and help mum with sorting out her bills and debts

At school I am safe, included and recognised in my gender and sexuality

As a young person, I have a trusted adult that I can talk to who will maintain my confidentiality

Setting 3

# Workplace

For example businesses, and business supports, contracting, corporate as well as Small-Medium Enterprise, bars, supermarkets, hairdressers, vets, financial institutions

## Why are workplaces are important

Workplaces are a critical part of the ecology of support given they are a place where people spend a significant proportion of their daily lives.

Workplace culture can have a significant influence on people's wellbeing—from role modelling healthy relationships to being safe places for people to reach out for help.

Family violence and sexual violence can have a significant impact on workplace productivity, and workplace legislation is also helping to shape the role of workplaces in responding to violence and harrassment.

The financial aspect of paid work has a tangible impact on health and wellbeing and household stress as a social determinant in its own right.

**How can workplace settings contribute to responding, healing and strengthening (what could this look like from your perspective?)**

### Responding

| | | | | | |
|---|---|---|---|---|---|
| The legislation and support for those experiencing violence is understood and easy to access | Effective support is provided for those experiencing violence | Businesses are connected to community cultural supports to help respond to issues | Customer facing organisations eg. retail, supermarkets etc have policies about how to respond to incidents of violence and any disclosures | Organisations identify practical ways they can support people experiencing violence e.g. Vets could look after pets temporarily, secret saver accounts | Staff include trained first responders who can identify signs and support a disclosure |
| Workplaces where informal conversations are vital provide training for 'real' conversations about past pain and trauma—e.g. barbers, super markets | Those using violence or at risk of using violence are able to self-report to specialised programmes | Organisations have good policies around family violence and sexual harrassment e.g. DV Tick guidelines | Organisations create an environment where it is safe to disclose abuse and have access to different forms of help | Culturally appropriate responses and specialist supports are available for workplaces | |

### Strengthening

| | | | | | |
|---|---|---|---|---|---|
| Building capacity for Māori and Pasefika businesses as employers of choice for Māori and Pasefika | Māori and Pasefika businesses well supported to take a leading role in modelling supportive and positive practices | Protective factors e.g. gender equity and non-violent social norms—supporting positive relationships are actively promoted, required and modelled | 'Safe on site' materials and promotions include family violence and sexual violence, addressing violence and positive norms integrated into induction, culture and health and safety | Workplaces are inclusive—pro-actively celebrate diversity and actively work towards equity among groups e.g. gender, ethnicity, rainbow | There is promotion of women and gender equity especially in male dominated sectors, raising the critical mass of women in roles |
| Business are connected to their communities and take time to know their staff | Bullying, discrimination and harassment is not tolerated | Customers can choose to purchase from businesses that align with promoting protective factors in work and that reject violent social norms | Mana-enhancing business—bringing together good business with doing good for whānau, and community | Staff induction includes an acknowledgment of the family violence policy and the organisational approach | Using moments throughout the working day to promote non-violent social norms. It's the small things.... |

### Healing

| | | | | | |
|---|---|---|---|---|---|
| Strengthened economic supports for families (e.g living wage), career progression to support increased incomes | Māori and Pasefika leadership capacity is supported and promoted | Organisations create spaces for men to talk, be vulnerable and heal | Bias and structural racism in recruitment and progression is addressed | Prioritisation of investment and opportunities for progression and training that counters colonisation and structural racism and helps move families out of poverty | Effect of colonisation and intergenerational trauma and racism are better understood |

# Examples of what needs to be in place in the workplace

**Indigenous knowledge leads the way**

Cultural practices and identity are recognised and strengthened in the workplace—across all business types

Investment in the capacity of Māori and Pasefika businesses and increasing Pasefika and Māori prosperity and incomes as a social determinant

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**Strength-based, integrated and person and whānau centred**

Social procurement includes dimensions relating to support for wellbeing, promotion of non-violent social norms, gender equity and building capability as first responders

Recognition of the importance of and resources for working with men in restorative ways, and integration of culturally grounded responses to support men in the workplace

Valuing of positive social relationships and connections in the workplace and between workplace and community/whānau, workplaces as avenue of support for whole whānau

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**Activated, resourced, upskilled workforces and organisations**

Businesses are well supported, resourced and incentivised to embed policies, training, safety practices, and provide support for employees that help stop, prevent and heal from violence

Management trained in how to respond to a disclosure and what the organisations policies are and how to support employees

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**Distributed stewardship and mandate leadership**

Financial legislation to provide safety for people experiencing financial abuse e.g. Australian Financial Abuse Code of Practice

Leadership support for businesses, capacity to share and role model best practice approaches

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**Flexible community-driven resourcing and funding**

Workplaces are expected and supported to develop non-discrimination policies and practices

Support for businesses to work with community and other services to build supports that are applicable to them

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**A learning system that continues to improve**

Commitments/forums for people from businesses, community, faith groups to work collectively and share learning on the systems work that needs to happen

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**Recognition of colonisation and patriarchy and drivers of violence**

Support for living wage, training and progression to support whānau prosperity

Recognition of workplace and income as protective factors to prevent violence and contribute to healing

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As a new staff member I see the acknowledgment of the family violence policy and the organisational approach in my induction

As a hairdresser we have provided a safe space for people to use a computer/phone to look up specialised support

As a retailer, we have helped someone set up a secret saver account to save money before leaving

As a manager we do training in what family violence and sexual violence look like and how we can best respond to our employees/colleagues needs.

My workplace celebrates diversity and actively finds ways to ensure diversity in management positions

As a leader in my workplace, I model what I want to see in my employees, the men support each other and can reach out

Volunteering at my church shop we have posters and contact details for anyone needing help

At my work we have good links with local violence and family support services that we trust to work with our community

As a retail worker I am trained and supported to respond when I see or hear things from customers

I have trusted contacts I can call on for help when I need it for my staff

# Government support services

For example Work and Income offices, Kāinga Ora sites, courts front counters and other locally-embedded frontline teams and spaces

## Why are government support services important

Building the capability of government's front line social services to participate in the ecology of support is an obvious area for Joint Venture agencies to mobilise around.

Frontline staff often have the potential to help whānau at the earliest possible opportunity. Research has demonstrated that help seeking and disclosures are often not recognised, or they are misunderstood and not effectively responded to at the 'front counter' of government agencies.

Enabling people to see and respond to help seeking as well as opportunities for healing and strengthening can also be seen as a key aspect of government being a good employer. Key to success in this area is the ability to build trusting, respectful relationships and overcome the often deep sense of distrust that can exist between whānau and government organisations.

## How can government support service settings contribute to responding, healing and strengthening (what could this look like from your perspective?)

### Responding

| | | | | | |
|---|---|---|---|---|---|
| Frontline staff have confidence and capability to respond when help is needed, and know how to keep people safe | Frontline staff connect people into the right kinds of specialist and culturally grounded supports where needed | Frontline staff responses and questions establish what supports have been tried, and what else might be needed | Responses value whakapapa and whānau connection, not just individuals | Supports available for families and parents experiencing stress, specific support for elders | Staff are trained in violence and trauma informed practices |
| Focus is on responding to those using violence as well | Frontline staff are provided appropriate training and ongoing support to recognise and respond to disclosures | Advocates are available that know the background of whānau and can help guide appropriate responses and support from agencies | Organisations have access to the right data to provide contextual and comprehensive supports and responses | Provision of multiple options for safe, secure housing so that living with someone using violence isn't seen as the only option | Frontline staff play a role in identifying and offering help to those using or at risk of using violence |

### Strengthening

| | | | | | |
|---|---|---|---|---|---|
| Supportive and welcoming spaces to be with children and babies, positive interaction is reinforced | Financial and social support are proactively available for people before a crisis hits | Practice models are are strengths based, intentional about recognising and building whānau strengths and capacity | Staff have capacity for self care, as a condition for good whānau care | Diversity of language and cultures are reflected in interactions, messaging, spaces, staff | Inclusion and gender equity is modelled |
| There is a focus on reducing whānau stress, processes, forms, wait times are streamlined | | | | | |

### Healing

| | | | | | |
|---|---|---|---|---|---|
| Manaakitanga and whakawhanaungatanga are expressed through spaces, services and interactions | Support for whānau with tamariki in their first 1,000 days is pro-active | Whānau have safe healthy homes and autonomy over where they live, there is security of tenure | People have agency and choice | Opportunities for building social connectedness are embedded into spaces and services | Interactions are empathetic, affirming, and mana enhancing not just focused on criteria or match to service |

# Examples of what needs to be in place in government support services

**Indigenous knowledge leads the way**

Support for agencies to ensure Māori values are embraced by front line staff and agencies

Culturally grounded supports are the norm and are well resourced

Investment that allows for kaupapa Māori providers, supports and responses

**Strength-based, integrated and person and whānau centred**

Strong connections and integration between social service (e.g Work and Income, Kāinga Ora) teams and family violence and sexual violence specialists

Commitment to and capacity for working with whānau in strengths based and holistic ways

Indicators, service measures and reporting that consider the wellbeing outcomes that are important to whānau, as well as referrals or service level measures

**Activated, resourced, upskilled workforces and organisations**

Organisational support commitment to build the skills, capacity and confidence of front line workers to act

Workforce that is trauma informed, resourced and reflects the communities it supports

Diverse specialist supports that staff can connect people to

**Distributed stewardship and mandate leadership**

Local teams are supported and enabled to take leadership to respond to emerging opportunities for healing, strengthening and responding—reflecting the needs of different communities

Partnerships between community and agencies to develop local responses are encouraged

Agencies are enabled to use their discretion and review criteria to unlock resources and support

**Flexible community-driven resourcing and funding**

Diverse communities are enabled to design and govern the support and responses that are useful to them, supported by agencies with access to resources, or who share resources

System recognises the need for and funds whole-of-whānau responses not just individual responses

There is diversity in the kinds of supports and services that are legitimate and provided, ie culturally grounded supports and approaches

**A learning system that continues to improve**

Sufficient resourcing is given for staff to develop responses with people, and support learning cycles about outcomes and best responses

Whānau can give permission for government organisations to share appropriate data and information that can support coordinated responses

Capacity to track value and benefits of a strengths based approach

**Recognition of colonisation and patriarchy and drivers of violence**

There is a narrative shift about where responsibility for action sits, causes and complexity

Different forms of family violence and sexual violence are well understood by frontline staff and they are resourced to respond

Investments and service approaches value long term change, healing and prevention, not just crisis or short term outcomes

As a Work and Income case manager I know what to do if I think someone is in danger

As a tenancy manager I feel confident in my ability to recognise signs of abuse and how to handle disclosures

As a queer person my concerns were taken seriously and I was connected to supports that worked for me

I can seek support from Work and Income in community spaces that I feel most comfortable, like the library

My case manager knows me well, saw what was going on and helped me and my partner get help

As a new parent I have received additional support from Work and Income to help reduce stress in my household

I have security of tenure and feel connected with people in my community

As a manager, I know how to best support my team and enable self-care as part of our practice

I was able to talk with someone who explained things in a way that I could understand

Our tenancy manager helped me and my kids stay in the house and keep safe

Setting 5

# Community facilities

For example libraries, pools, community centres and other kinds of community infrastructure and settings

## Why are community spaces and facilites important

Community facilities, including those provided by local government have significant capacity for influencing people's lives, and often act as critical social infrastructure to build connectedness and support within neighbourhoods and communities.

These spaces can provide a 'home away from home' for those who may need a safe space. The offerings within a space and the people and subjects profiled can help to create positive social norms and bring visibility to groups within the community that have historically not seen themselves reflected.

## How can community facility settings contribute to responding, healing and strengthening (what could this look like from your perspective?)

### Responding

| | | | | | |
|---|---|---|---|---|---|
| Staff are confident to respond to disclosures, act as first responders, and are able to connect people into culturally appropriate supports | Recruitment and induction practices set the workforce up to be able to confidently respond to the dynamics of violence and abuse | Specialist services can be accessed through community places and facilities (e.g libraries) | Staff can utilise resources to support whānau, ie access computers, phones, safe spaces for talking and messaging | Staff actively monitor for unsafe behaviours or indicators of violence | Non-violent social norms are practiced in spaces, when dealing with trespass or other challenging incidents in the workplace |

### Strengthening

| | | | | | |
|---|---|---|---|---|---|
| Modelling of respectful relationships between those running the space as well as community using the space | Programmes and other offerings in community spaces celebrate diversity and promote social connectedness | Prioritisation of spaces for play and creative expression for adults and children | Staff are encouraged and enabled to bring their whole selves to work and to treat people with empathy | The community is enabled to act as kaitiaki of the space and set the kawa of how it's best used to meet their needs | Public spaces are made available for whānau-led responses and collaborations across community |
| Spaces are responsive to the needs of tamariki and support parents to nurture their children | The space provides a forum and safe place for the community to come together to tackle unhealthy social norms | Programmes and resources that promote gender equality and non-violent norms are profiled (eg through storytime) | A range of services and supports are promoted and visible—normalising help and reflecting diversity of services | Staff are supported to know their community and build relationships | Community are able to input into and shape the programmes and initiatives that are available |

### Healing

| | | | | |
|---|---|---|---|---|
| Māori values inform the way the space is run and how the community is treated, manaakitanga and whakawhanaungatanga are expressed through spaces, services and interactions | Cultural diversity is valued and reflected in spaces and places | Mātauranga Māori, Māori history, language and stories and creative practices are visible in our public places and spaces | Spaces for respite and rest are available | Access to natural environments and green spaces is prioritised and are accessible to all |

# Examples of what needs to be in place in community facilities

**Indigenous knowledge leads the way**

Investment that allows for kaupapa Māori initiatives and ways of organising community spaces and places

Investment in culturally grounded programmes, approaches and initiatives

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**Strength-based, integrated and person and whānau centred**

Communities are supported to localise primary prevention messages and resources into specific community contexts

Specialist violence services, agencies and community facilities staff are connected and work together to provide integrated responses

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**Activated, resourced, upskilled workforces and organisations**

Facility teams are trauma informed, trained and supported to identify and respond to family and sexual violence

Recruitment practices that attract and support local people to run the space or build connection to place

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**Distributed stewardship and mandate leadership**

Convening of community leadership and networks is supported and nurtured

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**Flexible community-driven resourcing and funding**

Resourcing is available to enable the community to come together to lead the development of comprehensive and cohesive responses to family violence and sexual violence

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**A learning system that continues to improve**

Learning about the issues and priorities identified by the community is shared across the system to enable policy and investment responses (where appropriate)

Measures and indicators are developed with and by community to reflect what is important to them

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**Recognition of colonisation and patriarchy and drivers of violence**

There is no tolerance for toxic masculinity in the space, and awareness is raised about healthy relationships

People have access to information on colonisation and its ongoing impacts

Healthy relationships and positive social norms are reinforced through venue hiring policies

As a parent I feel welcome to spend time in the space for long periods with my baby

As a librarian I know what to do when someone needs help and I feel empowered to create a safe space for them

I make sure the community has access to the facilities they need to feel comfortable and safe in the space, and to come together for important discussions

As a member of the rainbow community I see people like me celebrated and feel welcome in the space

The space provides me with an opportunity to connect with my peers or just be around other people

I work with the community to shape programmes and offerings that recognise and value diversity

I know what to do in the moment if violence is happening in the space and can model non-violent ways to de-escalate the situation

I know what specialist and culturally grounded supports are available in our community, should people need them

From the moment I started my role I was supported and given permission to help eliminate family violence in our community

# Marae

## Marae as an example of core cultural infrastructure and support

### Why are marae important

Whilst marae are very different across the country, they share a role as cultural institutions that will endure, and have a unique cultural orientation to community and whānau. Marae are sites for and points of connection and support and connect with many whānau in ways that other organisations cannot.

They are values driven and focus on long term relationships with whānau and lifelong and even inter-generational aspirations. Marae "do what it takes", because manaakitanga is a responsibility not a service. Marae understand the importance of holistic wellbeing, and the impact of colonisation and intergenerational trauma. They are well placed to provide support and build capacity of whānau and communities. They are already recognised by government as key resources in times of community need. Despite this, marae are often not recognised or resourced to support whānau as key anchor organisations, funding is service rather than capacity or leadership focused.

In activating an ecology of support where people live their lives, marae are already a key social and cultural infrastructure for healing, strengthening and responding to whānau. There is an opportunity to further acknowledge, legitimise and share power with marae.

## How can marae settings contribute to responding, healing and strengthening (what could this look like from your perspective?)

### Responding

| | | | | | |
|---|---|---|---|---|---|
| A site to access culturally grounded responses, support and specialist services, available for whānau—indigenised system responses and spaces | Marae led, tikanga driven responses to meeting immediate and longer term needs for whānau, supported by agency resources | Spaces that enable whānau to design and test solutions that work for them | Working in partnership with agencies such as police, health and education to connect people into kaupapa Māori responses, including crisis support | Providing a holistic view of whānau for services to wrap around | Support for whānau-led or whānau to whānau responses and peer support |

### Strengthening

| | | | | | |
|---|---|---|---|---|---|
| Culture and tikanga, whakapapa is reflected and affirmed | Tikanga (values) led approaches utilising manaakitanga, whanaungatanga and rangatiratanga for whānau wellbeing | Whānau are recognised as experts in their lives and as innovators for themselves and community | Welcoming, accessible, non-judgemental place where people feel valued | Kaumatua and kuia are acknowledged and included—cultural wisdom (presence and wisdom, experience— creates a positive and nurturing space) | Traditional Māori parenting practices are modelled and shared, healthy relationships and positive parenting is role modelled |
| Showcasing cultural practices and sites of Māori-led enterprise and business | Places for wānanga, noho connecting and learning and building as Māori | As an anchor institutions providing infrastructure for local responses and connections to be coordinated and developed | Intergenerational connections, knowledge sharing, rangatahi leadership is fostered and nurtured | Pro-social connections for rangatahi and whānau | A place for whānau to connect to others like them |

### Healing

| | | | | | |
|---|---|---|---|---|---|
| Connection to culture, whānau, whakapapa, tikanga, place to participate and be as Māori | Places to build trust, relationships and safe spaces to tell your story | Opportunities to support and help others to heal, contributing to your whānau and community in a new way | Sites and spaces for culturally grounded restoration processes to occur | Opportunities for discovering and reconnecting to whakapapa and tikanga/customary practices | Safe spaces for acknowledging and processing colonisation, intergenerational and childhood trauma |

# Examples of what needs to be in place at marae

**Indigenous knowledge leads the way**

- Recognition of indigenous knowledge as enabling innovation that can support healing processes and as critical to transformation
- System leadership that acknowledges tikanga and promotes spaces for alternative system (intervention) responses
- Culturally grounded responses are prioritised and normalised

**Strength-based, integrated and person and whānau centred**

- Support for alternative system responses that integrate the lived experience of whānau and complexity of system for holistic wellbeing
- Capacity for whānau to access and work with a range of supports through the marae
- Ability for whānau to access support based on need rather than criteria
- Recognition that healing and support may be through spaces, connections, whakawhanaungatanga, connection to whakapapa—not just services
- Recognition of the potential and value of social capital, cultural capital and relationships/connections to support whānau wellbeing

**Activated, resourced, upskilled workforces and organisations**

- Greater awareness by agency partners of the power and privilege they exercise
- Greater capacity to build and form partnerships between marae and other agencies
- Cultural expertise is acknowledged, celebrated and supported across the workforce

**Distributed stewardship and mandate leadership**

- Recognition of and empowerment of whānau as experts in their own lives, and as agents of innovation for their communities
- Agencies sharing power and control, including devolution of decision making and design of models and responses to marae so they have the ability to lead responses
- Agencies are enabled to use their discretion and review criteria to unlock resources and support

**Flexible community-driven resourcing and funding**

- Reconfiguration of resourcing models that acknowledge the unique attributes and capabilities of marae to support whānau
- Resourcing and mindset models that enable community/whānau led models of response and innovation
- Infrastructure, capability and capacity invested in those with greatest proximity to whānau (those closest, best positioned to respond (trust))
- Contracts and funding more accurately recognise, respond to and support the holistic work that Māori organisations and practitioners do in their communities
- Resource to build infrastructure, leadership and capacity of marae as partners where needed

**A learning system that continues to improve**

- Capacity building for whānau centred innovation
- Those closest to whānau are supported and resourced to respond and capture learning for iterative improvement
- Success indicators/measures as determined by whānau and embedded in system

**Recognition of colonisation and patriarchy and drivers of violence**

- Key cultural key concepts operationalised that can help whānau to conceptualise and practice another way of being and support connection to culture and identity (ie. Tapu, mana wahine, mana tane, māreikura and whatukura)
- Legitimising of marae and kaupapa Māori practices as on balance with government agencies responses and institutes
- Ecology that supports immediate needs, as well as aspirations (long term outcomes) for whānau
- System acknowledgement and critical reflection on responses to colonisation, embedded power and privilege—ie what is "community led" "what is whānau centred"



My neighbour was concerned for me, they called our local marae and asked for support for my whānau

As a whānau we are encouraged and welcomed into this space

As a marae-based practitioner I have opportunities to upskill and have access to mātauranga Māori and cultural support and supervision

As a practitioner I am encouraged to access and practice culturally appropriate models of care

As whānau Māori we were enabled to connect to support cultural and community supports

As a government funder, I know how to partner with iwi/Māori organisations in ways that reflect our obligations under Te Tiriti

Me and my guide dog are welcome here

As a marae we are resourced and recognised for our unique ability to connect and support whānau through ongoing relationships

As an agency we support a marae-led model which meets immediate needs and supports lifelong outcomes for whānau

As a government agency representative I am encouraged to actively share power and control with iwi/Māori organisations

As a whānau we were supported to get our needs met, including the opportunity to heal

# Community, networks and neighbours

For example friends, neighbours, peers, clubs, online networks and groups, faith groups, sports clubs

## Why are community settings important

The spaces, groups and events where people already come together and connect within neighbourhoods and communities are critically important in the ecology of support. Those who are closest to people are best placed to influence and support them.

Attitudes, behaviours and social norms are often set and reinforced in these settings, and they provide crucial opportunities for increasing social connectedness and cohesion.

Many of these groups and settings are already grappling with issues around wellbeing and playing a key role in strengthening protective factors and creating prevention opportunities. There is an opportunity for this to be better acknowledged, supported, resourced and amplified further, so that natural community supports can play a stronger role in eliminating family violence and sexual violence.

**How can community networks and neighbourhood settings contribute to responding, healing and strengthening (what could this look like from your perspective?)**

### Responding

| | | | | | |
|---|---|---|---|---|---|
| People understand the different signs of violence and are not afraid to reach out and check if if others are ok, they know what to say and places to go for more specialist support | People support men to be violence free and are aware of different services available for men and families if they need it | Friends and family are confident to provide ongoing support, and validate that abuse is not ok and not normal behaviour | Peer networks and social groups promote positive gender norms and reject violence towards women | Specialist services and support groups can be accessed through community places and facilities | Community leaders are able to have informed and open conversations about different forms of violence and encourage people to get help early |

### Strengthening

| | | | | | |
|---|---|---|---|---|---|
| There is a collective sense in bringing up children, supporting parents as part of the community | Neighbourhood connectedness is valued, a sense of belonging and welcoming, hospitality | Play and creative practices are supported in the community for all ages and abilities | There are safe spaces for each of us to go and be and connect with others | Non-abusive men are supported to promote and model preventive action, mates help other mates | Culturally appropriate supports and networks that help build connections and belonging are supported |
| People are supported to speak their own language | People are able to participate actively in the community, meet their needs | Being a promoter of positive practices and protective factors is easy (e.g people know what they are and why they matter) | Whānau are supported to teach and learn best practices from other whānau | People are confident in their identities, women are respected and valued | Places, spaces and services are accessible and inclusive, diversity and cultural practices are modeled and celebrated |

### Healing

| | | | | | |
|---|---|---|---|---|---|
| People are enabled to build new whānau, new positive connections and supports if they need to | Community spaces are designed and supported with healing from intergenerational trauma in mind—past wrongs addressed, pro-social norms promoted | Men are encouraged, supported and confident to reach out to other men for support/help/talk and to connect them into appropriate spaces | There are people that know about healing and there are safe places to go for rest and respite | Women are supported to support other women | There are ways to connect with others that have been on healing journeys who understand and can support |

# Examples of what needs to be in place in the community, community networks and neighbourhood

| | |
|---|---|
| **Indigenous knowledge leads the way** | Investment for kaupapa Māori supports and responses, mātauranga Māori leading development of approaches |
| | Te Ao Māori values are strongly understood and valued in the community, including mana manaaki, kōrero awhi, aroha |
| | Whānau, iwi, hapū are resourced to determine their needs and create local responses, with the right support. They lead investment decisions and define success criteria |
| **Strength-based, integrated and person and whānau centred** | Communities have understanding of the complexities of family violence and sexual violence and some of the signs of potential issues |
| | Communities have awareness of their capacity to support and be part of creating positive environments |
| | People are supported to build capacity for supporting others, how they can constructively challenge |
| | Communities recognise when specialist support and expertise is needed, and have places to go |
| **Activated, resourced, upskilled workforces and organisations** | Bring knowledge to community where needed e.g., connecting community to specialist services, access and supports available in community spaces |
| | Community groups and members can access appropriate support and training, there is capability and skill building for whānau and communities |
| | Whānau to whānau and peer supports have the appropriate resources, infrastructure and governance |
| | There is ongoing support for people after they have left their relationship or family due to abuse |
| **Distributed stewardship and mandate leadership** | Greater awareness for friends and family about what can help, and how we can help |
| | People from different organisations and disciplines from across the community share joint training, good practice, and learning |
| | Clubs, networks and groups are recognised as natural supports, resourced and upskilled to lead their own positive response and share learning with others |
| | Community groups, networks are resourced to participate in investment decisions |
| **Flexible community-driven resourcing and funding** | Collaborations at community level between different groups enabled |
| | Resourcing for community leadership and building of capability and capacity provided to the places that are closest to whānau (churches, clubs, formal and informal networks) |
| | Groups, rangatahi, whānau are given encouragement, "permission", support, tools and resources to determine their needs and local responses |
| | Support for communities of practice: providing venues and participation |
| **A learning system that continues to improve** | Ongoing action research into community-led primary prevention and best funding and governance models |
| | Communities lead and participate in defining success measures and monitoring outcomes and learning what works for them |
| | There are opportunities for direct feedback and to share learning locally and centrally |
| **Recognition of colonisation and patriarchy and drivers of violence** | Media helps people understand family violence and sexual violence, and promotes and promotes healthy relationships |
| | National and community campaigns make diversity visible |
| | Acknowledgement and addressing of past pillars of discrimination and racism |
| | Education about peoples of diverse gender and sexuality promotes collective understanding and inclusion |

Our neighbourhood is safe and we can come to each other for help or if anyone needs anything

My neighbours did fun stuff with the children —if things are bad it is important there is life apart from the negative

As a parent group leader I make sure we reflect positive gender and diversity norms

There are options other than the police for my friends to contact when they are concerned

My friend kept their door open to me, they offered to support me as long as I needed, without judgement

As a recently arrived migrant/refugee I felt welcomed into my new neighbourhood

My partner and I work together to ensure our family are strong and safe before there is a crisis

The guys at the league club knew something was up, got me and my whānau help, and made it clear violence is not ok

# THANK YOU & REFERENCES

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## Who produced this document

The Auckland Co-design Lab (The Lab) is a public sector innovation and capability initiative focused on equity and intergenerational wellbeing, supported by ten central government agencies and the Auckland Council.

We work in partnership with The Southern Initiative (TSI) a community and social innovation unit within Auckland Council dedicated to whānau prosperity and socio-economic transformation in South and West Auckland.

We work alongside whānau, 'aiga, businesses, government, community, philanthropy and other partners to understand and foster the conditions for equity and intergenerational wellbeing and to promote and model the social infrastructure and ways of working that enable whānau and communities to lead their own fit for purpose responses to complex issues.

For more detail on Te Tokotoru model: https://www.aucklandco-lab.nz/reports-summary/te-tokotoru

penny.hagen@aucklandcouncil.govt.nz
www.aucklandco-lab.nz
www.tsi.nz

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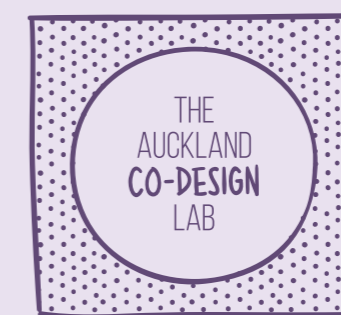
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