What's working for Māori?

A Kaupapa Māori perspective on the responsiveness
of the Integrated Safety Response pilot to Māori

Synthesis Evaluation Report

Report Information

Report title:	What's working for Māori? A Kaupapa Māori perspective on the responsiveness of the Integrated Safety Response pilot to Māori - Synthesis Evaluation Report
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Date	August 2019
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Family violence is a major issue that affects the lives of many New Zealanders. It results in significant social and health issues, which affects the safety and wellbeing of whānau and communities. Tragically, women and children as victims and witnesses of family violence carry the substantive emotional, physical and financial cost. Māori are over represented in the family violence statistics both as victims and perpetrators.

Family and whānau[1] are not the same. The definition of family (in family violence) is based on a nuclear family model. Definitions of 'whānau' are many and varied.[2] However, there is broad consensus that whakapapa forms the basis of whānau, and that these relationships are intergenerational, shaped by context, and given meaning through roles, responsibilities and relationships of mutual obligation.[3] Key characteristics of whānau are collective identity, interdependence, mutuality, reciprocity and shared responsibility, and cultural practice and transference within a Māori context.[4]

The western view of family violence focuses on family structure and functioning, and on the household as the economic unit of production. It has little in common with a Māori worldview of whānau.[5] For Māori, the household is not an independent economic unit but is part of a wider group, with resources flowing between the household and the larger collective".[6] However defined, Māori connect strongly with whānau including whānau they don't live with.[7] Whānau violence includes a wider understanding that all forms of violence on whānau, constitutes family violence for Māori.[8] Key elements of whānau violence are transgression of tikanga and transgression against whakapapa.

Kaupapa Māori programmes and whānau-centred approaches are culturally grounded, holistic and strengths-based. They focus on improving the wellbeing of whānau and addressing individual needs within a whānau context. Founded on long accepted best practice methodologies[9], they are a powerful catalyst for creating positive change[10] and an integral part of Kaupapa Māori services and ways of working with whānau.[11]

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[1] Note: As whānau is a Māori construct, when used in this report it specifically refers to Māori whānau.

[2] Cunningham et al., 2005; Durie 1997, 2001; Irwin et al., 2013; Lawson-Te Aho, 2010; Metge, 1995; Smith, 1995.
[3] Kruger et al., 2004; Kukutai et al., 2017 - see https://thehub.sia.govt.nz/resources/subjective-whanau-wellbeing-in-te-kupenga/
[4] Durie, 2013.
[5] Cram & Pitama, 1998; Cunningham et al., 2005; Taiapa, 1995.
[6] Discussed in Kukutai et al., 2017.

[7] http://archive.stats.govt.nz/browse_for_stats/people_and_communities/maori/TeKupenga_HOTP13/Commentary.aspx?_ga=2.203578069.479726247.1524091223-703322228.1506995954#maj
[8] Te Puni Kōkiri, 2010a.
[9] Te Whare Tapa Whā (Durie, 1985); Te Wheke, (Pere, 1991); Te Hoe Nuku Roa (Durie, 1995) and Te Pa Māhutonga (Durie, 1999).

[10] Te Puni Kōkiri, 2015.
[11] Pipi et al., 2002.

The Integrated Safety Response Pilot

The family violence Integrated Safety Response (ISR) is an immediate multi-agency safety response following a report to Police of a family harm episode or a Corrections notification of the imminent prison release of a high-risk perpetrator of family harm.[12]

The aims of ISR are to ensure the immediate safety of victims and children, and that perpetrators referred through the ISR system are connected with an appropriate service to assist in preventing further violence. ISR aims to provide safe, effective, and efficient services to victims, children and perpetrators, families and whānau.

The pilot that tests this approach was officially launched in Christchurch on 4 July 2016. Waikato, the second pilot site, came into operation on 25 October 2016.

ISR is an initiative that follows several other multi-agency family violence initiatives over the last 20 years. This includes the Family Violence Interagency Response System meetings (FVIARS), the current national multi-agency model for responding to family violence crises, a version of which was operating in both sites prior to ISR. There have also been Police Family Safety Teams in Christchurch and Waikato. Additionally, in Hamilton this has also included the Hamilton Abuse Intervention Project (HAIP), immediately prior to ISR, and the interagency (Waikato) Family Safety Network.

The evaluation

The aim of this evaluation is to assess the responsiveness of the ISR model to Māori, and assess how well whānau-centred approaches are integrated within ISR.

This report synthesises the findings from two independent Kaupapa Māori evaluations completed in Christchurch and Waikato in 2018. The evaluators interviewed whānau, Kaupapa Māori partners, providers, iwi, the ISR governance and core teams, and community stakeholders in each of the two pilot sites. It also draws on data from the 2017 ISR final evaluation report.

Key evaluation question 1. How responsive is ISR to whānau?

ISR is highly responsive to whānau.

Whānau[13] interviewed in both Christchurch and Waikato, deeply appreciated the support they received from ISR Kaupapa Māori partners. Whānau describe the services as being delivered with respect and in a tikanga way, through the use of karakia and the presence of wairua for example. Whānau also felt connected to te ao Māori. They could express themselves and their identity and they felt safe. Whānau draw strength and confidence from the tikanga embedded in Kaupapa Māori approaches and the culturally safe environments created.

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[12] The term 'family harm episode' has been adopted by Police to encompass the broad range of harm that can arise as a consequence of family violence or can be linked to family violence (e.g., intergenerational violence and criminal behaviours, drug and alcohol abuse and other social and health impacts). It also more accurately captures that family violence is not a series of isolated incidents affecting an individual, but rather a pattern of abusive behaviour overtime that can affect multiple victims.

[13] Members of whānau from 22 whānau units across the two sites were spoken with.

While most whānau had little or no awareness of ISR, they had been connected to Kaupapa Māori partners through ISR. Kaupapa Māori providers partner with ISR to provide effective support to whānau.

Key evaluation question 2. How well and in what way are whānau-centred approaches integrated within ISR?

Whānau-centred practice has increasingly become a core feature of the pilot. Whānau-centred practice provides for victim safety in the context of family and whānau, as defined by the victim. It starts with whānau identifying who for them is whānau, and then being supported to identify their goals and make their own decisions. Whānau-centred practitioners work in ways that are responsive to whānau identified preferences, aspirations and need.

ISR, through its Kaupapa Māori partners and whānau-centred practice approach, including manaakitanga, whanaungatanga, rangatiratanga and whakapapa, is supporting whānau on their pathway to wellbeing. It is clear that this approach has been able to overcome barriers to whānau engagement.

Manaakitanga (an ethic of care), whanaungatanga (relationships and connections) and whānau rangatiratanga (leadership and autonomy) are at the heart of Kaupapa Māori partners' whānau-centred approaches. Kaupapa Māori partners are adept at whanaungatanga – developing and maintaining responsive and trusting relationships with whānau. They give expression to manaakitanga through mana enhancing ways of working and caring and respectful relationships. They promote whānau rangatiratanga by encouraging and supporting whānau to be self-determining, set their own goals, and make their own decisions. Culturally competent kaimahi reconnect whānau to tikanga, affirming their cultural identify as Māori, and create a safe, familiar and welcoming environment.

Key evaluation question 3. How responsive is ISR to Kaupapa Māori partners?

ISR is now more responsive to its Kaupapa Māori partners. ISR Kaupapa Māori partners spoke of a significant turnaround from the first year of the ISR pilot. They now feel listened to, their expertise valued, and that ISR supports their ways of working and whānau-centred practice. ISR Kaupapa Māori partners and their kaimahi feel strongly that ISR enables them to better support their whānau. They now feel like valued partners. They appreciate the re-balancing of funding; increased Māori representation through coalitions; new roles on the ISR (e.g. Specialist Practice Lead and NGO coordinator); opportunities for capability development (e.g. Certificate and Diploma); support provided through ISR investment in testing initiatives (e.g. Hey Bro, navigators in cells); and improved access to information sharing that assists them to engage whānau safely.

In Christchurch there is some confusion about 'Tū Pono' the Whānau Ora approach to family violence developed across and for Te Waipounamu, and the Tū Pono (ISR) Coalition, and how they relate. The Tū Pono Whānau Ora approach was developed by Māori, it has a strong, whānau-led, prevention focus. In contrast, ISR funds an immediate safety response that initially focuses on making safe the victims and children but includes working with perpetrators of the harm.

The Tū Pono (ISR) Coalition was given the same name; and it appears that intention was to achieve the outcomes of the Tū Pono Whānau Ora approach as part of ISR. However, this

has been difficult for the coalition to realise. ISR is a short-term, crisis intervention which does not fund the depth and breadth of the philosophical approach envisaged as part of the Tū Pono Whānau Ora approach.

In Christchurch, therefore, there are mixed views about the responsiveness of ISR to whānau. Those inside ISR tend to be very positive about the impact of ISR. Stakeholders on the periphery are less positive and have expectations that are more focused on prevention and supporting whānau-led aspirations (the 'Tū Pono' Whānau Ora approach) rather than the crisis response approach of ISR.

Key evaluation question 4. What changes are suggested to improve the responsiveness of ISR to Māori?

From the perspective of whānau and ISR Kaupapa Māori partners, ISR is responsive to Māori. Whilst the overall picture at this stage is a positive one, there are areas for improvement. These include to:

1. work with government partner agencies to support them to understand and adopt whānau-centred practice to improve their responsiveness to whānau and to align with ISR;

2. review workforce capacity and coalition funding allocations to ensure support and services are adequately resourced;

3. strengthen relationships across the sector to manage service gaps, facilitate access and to advocate for more funding of non-ISR programmes and services;

4. vest decision-making about the collation and reporting of ISR whānau outcomes in Māori to support a Kaupapa Māori analytic lens, the consideration of outcomes; and to minimise the misuse or misrepresentation of Māori and whānau data;

5. clarify for (all those involved) the ISR governance, ISR government agencies and the ISR core team in Christchurch, 'Tū Pono' the Whānau Ora approach to family violence developed across Te Waipounamu, and 'Tū Pono' the (ISR) Coalition and how they relate;

6. explore the potential role, relationship or contribution of Te Pūtahitanga (Whānau Ora Commissioning) to ISR Christchurch. There is a need for ISR and Whānau Ora to be better connected and more joined-up to ensure seamless support for whānau; and

7. increase reporting (and research if needed) about tamariki and rangatahi experiences of ISR to address the lack of visibility about how well ISR is working for children and young people.

Conclusion

Five core elements make up the Whānau-Centred Delivery Model[14]: (1) effective relationships; (2) whānau rangatiratanga (whānau leadership); (3) capable workforce; (4) whānau-centred services and programmes; and (5) supportive environments. These elements provide an appropriate framework for assessing the responsiveness of ISR to Māori and the integration of whānau-centred approaches in ISR. Each element of the model

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[14] See page 20 for a detailed description of the elements and criteria

is assessed against the rubric scale which goes from poor (P), to improving (I), good (G), very good (VG) and excellent (EX).

Overall, there is 'good' evidence that ISR is responsive to Māori, when assessed against the Whānau-Centred Delivery Model, as illustrated in the following dashboard.

	Poor	Improving	Good	Very good	Excellent
Effective relationships	▨	▨	▨		
Whānau rangatiratanga	▨	▨	▨	▨	
Capable workforce	▨	▨	▨	▨	
Whānau-centred services and programmes	▨	▨	▨		
Supportive environment	▨	▨	▨		

Effective relationships: There is 'good' evidence of effective relationships that benefit whānau. Kaimahi relationships with whānau are 'very good'. Kaupapa Māori partner relationships with ISR agencies and stakeholders are improving and iwi are now actively involved in ISR.

Whānau rangatiratanga: There is 'very good' evidence of whānau rangatiratanga. ISR supports whānau to be self-managing and to exert more control over their lives. Whānau are achieving increased independence and autonomy. There are examples of whānau moving on from abusive relationships, choosing to access additional services, and/or staying engaged with services.

Capable workforce: There is 'very good' evidence of Kaupapa Māori partners having a culturally competent workforce. Kaimahi take a holistic approach and utilise culturally-grounded ways of working to support whānau aspirations. A whānau-centred practice approach that specifically relates to the family violence sector is emerging and there is support for practice learnings to be shared across the ISR network of partners and agencies.

Whānau-centred services and programmes: There is 'good' evidence that ISR strives to operate within a whānau-centred approach. ISR is not a Kaupapa Māori programme. However, it connects whānau to Kaupapa Māori partners who provide culturally-grounded, Kaupapa Māori services and facilitate access to support and services responsive to whānau needs.

Supportive environment: There is 'good' evidence that funding, contracting and policy arrangements, are now more responsive to Kaupapa Māori partners. There has been increased funding to Kaupapa Māori services to match demand (approximately 33% in Christchurch and 73% in Waikato); the establishment of community partner agency coalitions, including Māori coalitions (Tū Pono in Christchurch and The Collective in Waikato); and greater Māori representation on the core ISR team.

1 Introduction

The structure of this report

Section one - Introduction, sets out the report's structure and notes factors relevant to aid reading this report and the interpretation of findings.

Section two - family violence Integrated Safety Response pilot, provides background information to context ISR. It presents:

- an overview of the family violence Integrated Safety Response pilot (ISR);
- a definition of family violence and briefly discusses family violence in New Zealand;
- an overview of Māori and family violence and briefly discusses the difference between family violence and whānau violence;
- a description of the core elements of Kaupapa Māori programmes and outlines whānau-centred approaches; and
- a fuller description of ISR.

Section three - Evaluation, sets out the parameters and methodology for this synthesis evaluation report. It documents:

- the evaluation context, approach, aims and key research questions; and
- the basis for making evaluative judgements using an evaluative rubric.

Section four - Whānau experiences of ISR, a summary of whānau experiences, as reported in each of the Kaupapa Māori evaluations for the Christchurch and Waikato ISR sites.

Section five -Kaupapa Māori partners' experiences and perspective on ISR, a summary of responsiveness of ISR to Kaupapa Māori partners, as reported in each of the Kaupapa Māori evaluations for the Christchurch and Waikato ISR sites. This section includes perspectives from other ISR stakeholders in each site.

Section six - Conclusion, an overall evaluative judgement of the responsiveness of ISR to Māori using each element of the Whānau-Centred Delivery Model as criteria assessed against a rubric scale which goes from poor (P), improving (I), good (G), very good (VG) and excellent (EX).

Reading this report

This Kaupapa Māori Synthesis Evaluation Report brings together two independent Kaupapa Māori evaluations of the Integrated Safety Response pilot; one in Waikato and the other in Christchurch. While the Waikato and Christchurch Kaupapa Māori evaluations were guided by the same four overarching questions, the analysis and content reflect the unique context and implementation experiences of each site and the reporting style of each evaluation team. Findings are presented separately for each site to respect the findings sourced and prioritised for each site.

While this report summarises and synthesises evaluation findings, it is important to note that the Christchurch and Waikato ISR contexts are different. In Christchurch, ISR is more localised and operates largely within the city boundaries and has a relationship with one

main iwi, Ngāi Tahu. There are fewer Māori in Christchurch and they are largely urban-based. Māori make up 23% of referrals to ISR. An important difference is the impact of the Christchurch earthquakes and the post-traumatic stress on whānau. The Māori coalition in Christchurch is led by Kaupapa Māori service providers who provide a holistic, wrap-around service.

In contrast, Waikato ISR provides a regional response, and covers a larger geographical area, extending into the rural areas of Waikato. In the Tainui Waka rohe, they are currently working with three iwi groups -- Pare Waikato, Ngāti Haua and Ngāti Maniapoto -- and are working to scope the involvement of the fourth iwi Hauraki. Waikato has a higher proportion of Māori and a greater proportion whom are rurally based. In Waikato Māori make up 62% of all referrals to ISR. The Māori coalition is led by a refuge service who also provide holistic, wrap-around services.

There are differences in the complexity of cases across the two sites, and in the rural versus city areas. For example, the 12-week case review of ISR found greater gang involvement in Waikato (39% in Waikato compared to 18% in Christchurch) and greater use of methamphetamines (Waikato City = 25% of plans, Waikato Rural = 20% of plans compared to 15% in Christchurch). Around twice as many housing issues were identified in ISR plans in Waikato (Waikato city = 45%, Waikato rural = 38%) compared to 16% in Christchurch.[15]

The differences between ISR Christchurch and ISR Waikato, and the synthesis approach of this evaluation, means it is not always possible to fully capture the context details of each site such as site-specific recommendations.

In this report:

- ISR Kaupapa Māori partners – refers to Māori providers who are contracted directly (as a member of an ISR Māori coalition) to provide ISR specialist support and services to victims, children, perpetrators and whānau and/or are a member of an ISR Māori community agency coalition.
- Kaupapa Māori providers – refers to Māori health and social services provides who provide support and services to whānau, not directly funded by ISR.
- ISR core team – refers to the ISR operational management and leadership in each site.

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[15] ISR National Team (In press). 12-week review of cases referred to the Integrated Safety Response (ISR) pilot. Wellington: New Zealand Police

2 Family violence Integrated Safety Response pilot

Introduction

The family violence Integrated Safety Response (ISR) pilot is an immediate multi-agency safety response following a report to Police of a family harm episode or a notification by Corrections of the imminent prison release of a high-risk perpetrator of family harm. ISR is a crisis safety response model and victim safety is paramount. ISR takes a whole-of-family or whānau approach and considers the risk and needs of victims, including children, and perpetrators.

ISR aims to:

- ensure the immediate safety of victims and children, and that perpetrators referred through the ISR system are connected with an appropriate service to assist in preventing further violence; and
- provide safe, effective, and efficient services to victims, children and perpetrators, families and whānau.

Broader aims of ISR include:

- developing a shared understanding of family violence across and within agencies;
- improved information sharing amongst agencies and service providers;
- improving the evidence base around family harm;
- monitoring supply and demand issues for services; and
- trialling new ways of working with whānau.

The pilot is testing the ISR model to family violence in two sites. The first pilot was launched in Christchurch on 4 July 2016 and the second pilot in Waikato, on 25 October 2016. Both pilot sites were funded for one year, and in early 2017 Government approved funding for both sites for an additional two years, through to the end of June 2019.

Figure 1 What is family violence?[16]

What is family violence?

Family violence is any behaviour that in any way controls or dominates a family member and causes them to fear for their own, or another family member's, safety or wellbeing. It can:
- include physical, emotional or economic abuse and any behaviour that causes a child to hear, witness or otherwise be exposed to the effects of those behaviours; and
- consist of a single act, or a pattern of behaviours amounting to abuse, even if some of the individual acts taken in isolation would be deemed "minor" or "trivial".

Family violence occurs within a wide variety of close interpersonal relationships, such as between partners, parents and children, siblings and in other relationships where significant others are not part of the physical household but are part of the family and/or fulfilling the function of family.

Family violence is a broad term that includes intimate partner violence and other forms of violence within families and child maltreatment (i.e. neglect and physical, sexual, and emotional abuse).

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[16] Every 4 minutes: A discussion paper on preventing family violence in New Zealand, p. 11.).

It should be noted that to fall within the scope of ISR, an alleged crime or family violence incidence needs to have been reported to Police. ISR operates within the criminal jurisdiction, which typically deals only with conduct which constitutes a criminal act.

Māori Crime and Safety Statistics – a word of caution

Figure 2 Racism is embedded in every part of the criminal justice system.

Racism is embedded in every part of the criminal justice system and Māori experience disproportionate representation at every stage of the criminal justice system both as victims and offenders. The system often treats Māori, and Māori ways, as inferior and individuals acting within the system hold active biases against Māori (consciously and unconsciously). This is reflected in the different effects of the system on Māori and the composition of the justice workforce. For example, Police are the gateway to the criminal justice system, and it is Police decisions that are sending more Māori into it than any other group; duty lawyers are often patronising and racist and; the criminal justice system is more punitive to Māori than Pākehā.[17]

It is important to note that the collection and reporting of Māori crime and safety statistics reflect a context and process in which the Police and the Courts are demonstrably racist. For example, Police figures show that compared with non-Māori, Māori are more likely to be charged with a serious offence in any given situation and more likely to be charged with multiple offences. Analysis of court statistics show that compared to non-Māori, Māori are more likely to be convicted on the charges they face. At the same time there is institutionalised racism evident in the care and protection systems. These practices serve to inflate the Māori statistics and stigmatise Māori.

Family violence in New Zealand

Described as being at epidemic levels[18] family violence is a major issue that affects the lives of many New Zealanders. It results in significant social and health issues, which affects the safety and wellbeing of whānau and communities. Tragically, women and children, as the predominant victims and witnesses of family violence, carry the substantive emotional, physical, health and financial costs.

The New Zealand statistics make for disturbing reading and highlight the scale and gravity of family violence in Aotearoa New Zealand.

- Between 1 Jun 2018 and 31 May 2019, Police recorded 140,557 family harm occurrences. Around half of these involve some form of violence towards children.[19]
- Over 30,000 individuals are identified by Police each year as responsible for family violence offending.[20]
- People were more likely to report to the Police when offenders were intimate partners of victims (35%) and less often when offenders were other family members (26%). The difference, however, is not statistically significant.[21]

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[17] Te Uepū Hapai I te Ora – Safe and Effective Justice Advisory Group, 2019. p.25

[18] Green MP Jan Logie, the Parliamentary Undersecretary of Justice (sexual and domestic violence issues) .https://www.stuff.co.nz/national/104129894/new-zealands-high-rates-of-family-violence-being-tackled-by-police

[19] NZ Police 2019

[20] Department of Corrections, 2014. TOPIC SERIES Family Violence Offenders

[21] New Zealand Crime and Victim Survey, 2018.

- Nearly four out of 10 (39%) of women in Aotearoa experience partner violence and/or sexual violence in their lifetime.[22]
- Between 2009 and 2015 there were 194 known deaths due to family violence – this is an average of 15 intimate partner violence deaths, nine child deaths, and eight intra-familial deaths every year.[23]
- An estimated 80,000 adults experienced more than 190,000 incidents of family violence over the last 12 months.[24]

The New Zealand Family Violence Clearinghouse Report (2017) noted:

- Responding to family violence accounts for 41 percent of a frontline Police Officer's time.
- Between 2009 and 2015, there were 92 intimate partner violent (IPV) deaths. In 98 percent of death events, where there was a recorded history of abuse, women were the primary victim, abused by their male partner.

Children and young people and family violence

Family violence has a considerable impact on a child's safety and wellbeing, affecting their social, emotional and psychological development. It is estimated that one in four children witness or directly experience acts of abuse at home.[25] A child may not be directly injured but witnessing or hearing abuse can impact on their social, emotional and psychological development. Children who witness family violence are more likely to experience social and emotional problems compared to children who had not,[26] and they can experience similar outcomes to children who are physically abused.[27] Further, it can be just as harmful for children to be exposed to violence, such as seeing the injuries to their mothers and witnessing their mother's distress as actually witnessing the violence.[28]

- On average nine children and 23 adults are killed each year as a result of family violence.[29]
- In 2015, Child, Youth and Family reported 16,472 cases of substantiated child abuse of which: 8318 were emotional abuse, 3235 physical abuse, 1275 sexual abuse, and 3644 neglect.[30]
- Twenty-eight of the 56 children who died from abuse and neglect between 2009 and 2015 were Māori.[31]

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[22] New Zealand Crime and Victim Survey, 2018.

[23] Family Violence Death Review Committee: Fifth Report Data, 2017.

[24] New Zealand Crime and Victim Survey, 2018.

[25] Lievore & Mayhew, 2007.

[26] Mullender, 2004.

[27] Stanley & Humphreys, 2015.

[28] Stanley, 2011

[29] Areyouok.org.nz/family violence statistics, 2019

[30] Office of the Children's Commissioner, 2016

[31] Family Violence Death Review Committee: Fifth Report Data, 2017.

Māori and family violence

Note: The Māori family violence data and graphical illustrations in this section are drawn from the Te Puni Kōkiri infographic Understanding family violence: Māori in Aotearoa New Zealand, June 2017.

Victims and offenders

Māori are over-represented in the family violence statistics, both as victims and perpetrators, as illustrated in Figure 1.

- In 2016, 45 percent of unique offenders who perpetrated a serious crime against a family member were Māori offenders;
- Forty-two percent of unique victims of a serious offence were Māori family victims; and
- Fifty-one percent of prison inmates are Māori. This equates to 4,391 Māori inmates out of a total prison population of 8,618.

Figure 3 Victims and offenders - Māori experience in the justice system

Crime and safety

For reported offences, Māori are more likely than the New Zealand average to have been victims of crime.

- Māori are more than twice as likely to be a victim of violent interpersonal offence by an intimate partner – 11 percent compared to five percent.
- Māori are almost twice as likely to experience one or more coercive and controlling behaviours from a current partner.
- Māori are more likely to be the victim of any crime – 33 percent for Māori compared to the New Zealand average of 24 percent.
- Most incidents are not reported – 67 percent for Māori compared to the New Zealand average of 69 percent

Figure 4 Māori crime and safety experiences

Children and young people

Māori children and young people are particularly vulnerable to family violence; and even more so than New Zealand European children and young people. They experience higher rates of hospitalisation due to assault, neglect and maltreatment, greater exposure to violence, and are over-represented in Child Youth and Family/Oranga Tamariki care services.

Hospitalisation

Māori children have the highest rate of hospitalisation due to assault, neglect and maltreatment at 26 Māori children per 100,000 compared with: 23 per 100,000 for Pacific children, 11 European/Other children per 100,000 and 6 per 100,000 for Asian/Indian children.
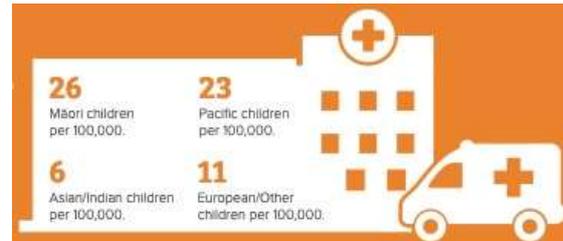
Exposure to violence

Māori students are twice as likely as New Zealand European students to report witnessing adults hitting children and adults hitting other adults in their homes. Māori students were also more likely to report having experienced sexual abuse or coercion than New Zealand European counterparts.

Māori children and young people in care

The statistics around Māori children and young people in care are particularly poignant and telling as illustrated in Figure 5.

- Sixty-one percent of children in care are Māori.
- Sixty-four percent of admissions to Care and Protection residences are Māori.
- Seventy-one percent of admissions to Youth Justice residences are Māori.
- Forty-four percent of children who require a further action response are Māori.
- Forty-six percent of children with physical abuse findings are Māori.
- Fifty-five percent of children with emotional abuse findings are Māori.
- Thirty-seven percent of children with sexual abuse findings are Māori.
- Fifty-three percent of children with neglect findings are Māori.

Figure 6 Māori children in care

Family violence and whānau violence

Family and whānau are not the same.

Whānau is defined for the purposes of the evaluation as the foundation unit of contemporary Māori society. It is different from a family unit. Definitions of 'whānau' are many and varied[32]. However, there is broad consensus that whakapapa forms the basis of whānau, and that these relationships are: intergenerational; shaped by context; and given meaning through roles, responsibilities and relationships of mutual obligation[33]. The literature and practise reveal for Māori, whānau can have a range of meanings and practical examples. For example, its composition can include members by: descent only (whakapapa whānau); descent and non-descent; and non-descent only (kaupapa whānau). For Māori, relationships play a larger role in life satisfaction, supporting the importance of whānaungatanga (kinship with others) in te ao Māori. Whānaungatanga, an intrinsic aspect of Māori culture, values and prioritises interdependence with others to strengthen bonds of kinship, which in turn strengthens the individual[34]. Whānau members frequently have and belong to more than one whānau. The vast majority of Māori (99 percent) think of their whānau in terms of genealogical relationships. A much smaller proportion (about 13 percent) also include 'friends and others' among their whānau[35]. However, Emeritus Professor Sir Mason Durie notes that despite the many meanings of whānau, key characteristics can be identified, namely: collective identity; interdependence; mutuality; reciprocity and shared responsibility; and cultural practice and transference within a Māori context[36]. For family violence one of the most important points is that the western focus on family structure and functioning, and on the household as the economic unit of production, has little in common with a Māori worldview or lived reality of whānau[37]. For Māori the household is not an independent economic unit but is part of a wider group, with resources flowing between the household and the larger collective."[38] However defined, Māori connect strongly with whānau including whānau they don't live with.[39]

Family violence has reached epidemic proportions in Māori, whānau, hapū, iwi and communities.[40] The causes of family violence are acknowledged as complex and stemming from both historical and contemporary factors including, "colonisation, poverty, social marginalisation, racism and 'structural stressors' such as unemployment."[41] The need to understand the perpetration and experiences of violence within whānau as part of a broader social, historical, political and cultural context, including the colonising history for whānau, hapū, iwi and Māori is particularly important.[42] [43]

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[32] Cunningham et al, 2005; Durie, 1997, 2001; Irwin et al, 2013; Lawson-Te Aho, 2010; Metge, 1995; Smith, 1995.

[33] Kruger et al, 2004; Kukutai et al, 2017.

[34] Statistics New Zealand, 2015.

[35] Kukutai et al, 2016.

[36] Durie, 2013.

[37] Cram & Pitama, 1998; Taiapa, 1995.

[38] Kukutai et al, 2017.

[39] Statistics NZ, 2013.

[40] Te Puni Kōkiri, 2010b.

[41] Dobbs & Eruera, 2014.

[42] Kruger et al, 2004.

[43] Family Violence Death Review Committee, 2016.

Family violence and whānau violence are not the same. Understanding the difference between family violence and whānau violence is critical for the design and delivery of support and services responsive to whānau. The definition of family (in family violence) is based upon a nuclear family model and does not encompass the complexities of relationships within whānau. Whānau violence includes a wider understanding that all forms of violence on whānau, constitutes family violence for Māori.[44]

Key elements of whānau violence are transgression of tikanga and transgression against whakapapa.

> *All violence has a whakapapa. To understand the over-representation of Māori as deceased and offenders in all family violence deaths, the historical and contemporary consequences of colonisation must be acknowledged. For Māori, the impacts were and are destructive and pervasive. Violence against Māori wāhine (women) and mokopuna (children and grandchildren) is not part of traditional Māori culture. Rather, the violence within the whānau seen today reflects the patriarchal norms of the colonising culture as well as trauma from the widespread fragmentation of Māori social structures that were enforced during and after colonisation.* (The Fifth Family Violence Death Review Committee, 2016, p. 11).

Kaupapa Māori providers and specialist Māori practitioners have long argued that policy, funding and family violence programmes are mismatched to the needs and aspirations of whānau.[45] They fail to adequately respond to Māori because they minimise the impact of colonisation and structural inequality and fail to fully consider the implications of these aspects in the design and delivery or programmes and services.[46]

Kaupapa Māori programmes

Māori have for many years argued that within tikanga Māori exists the capacity for the creation of transformative programmes.[47] Kaupapa Māori programmes are culturally grounded, and weave tikanga Māori (Māori principles, values and practices), matauranga Māori (Māori knowledge), te reo Māori (Māori language) and te ao Māori (Māori perspectives/worldview) throughout all aspects of a programme. Further, they embrace and expect to see ngā kaupapa tuku iho[48] (values gifted by tupuna (ancestors) Māori) given expression to in Kaupapa Māori programme delivery, services and support. An indicative, but not exhaustive list of kaupapa tuku iho is outlined below.

Table 1 Examples and brief explanation of kaupapa tuku iho

Kaupapa	Brief explanation
Kaitaiakitanga	Guardianship, the responsibility to look after and care for in accordance with tikanga Māori often in relation to natural and physical resources.
Kotahitanga	Unity or solidarity demonstrated through the achievement of harmony and moving as one.

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[44] Te Puni Kōkiri, 2010a

[45] E Tū Whānau; Kruger, Pihema

[46] Grennell D & Cram F, 2008.

[47] Pipi et al, 2002; Te Puni Kōkiri, 2010a.

[48] Sometimes referred to as ngā taonga tuku iho. Kaupapa tuku iho is the term used by Professor Whatarangi Winiata (2009) of Ngāti Raukawa.

Manaakitanga	Hospitality, hosting and an ethic of caring for others. Demonstrated through the expression of aroha, sharing of food, generosity and mutual respect.
Pūkengatanga	Teaching, preserving and passing on expert skills and knowledge.
Rangatiratanga	The right for people to make decisions about their lives, be self-determining. Also, the attributes of leadership including humility, diplomacy, the sharing of knowledge and weaving the people together.
Te reo Māori	The Māori language
Wairuatanga	Spirituality; the belief that there is a spiritual existence alongside the physical. It is often expressed through the intimate connection of people to their maunga (mountain), awa/moana/roto (rivers/seas/lakes), marae, tūpuna (ancestors) and atua (spirits/demons).
Whakapapa	Genealogy, family tree, kinship and connections
Whanaungatanga	Relationship, kinship, sense of family or familial-like connection; developed through shared experiences and working together. It provides people with a sense of belonging and includes rights and obligations, that strengthen members and the group.
Ūkaipōtanga	Speaks of knowing where your roots are and being loyal to them. Recognising who you are and where you belong.

Kaupapa Māori programmes are designed to guide behaviour about: what is tika (correct or doing the right thing); pono (acting with integrity and consistency); and aroha (love for self and care and compassion for others). Kaupapa Māori programmes reconnect participants to tikanga Māori, affirming their cultural identify as Māori, and elevate the contemporary relevance of tikanga as a cultural compass to guide their engagement with whānau and the wider world.

Whānau Ora and whānau-centred approaches

Whānau Ora and a whānau-centred approach refers "to an approach that is culturally-grounded, holistic, focused on improving the wellbeing of whānau and addressing individual needs within the context of the whānau."[49] They are strengths-based and affirm the capacity and capability of whānau, with support where needed, to design and lead their own development to achieve rangatiratanga. In the context of family violence, they signal a practice that is victim focused, supporting victims and their whānau – with the safety of the victim and tamariki the first priority.

Te Puni Kōkiri is currently funding four providers or provider collaboratives to co-design and test whānau-centred, strengths-based approaches (or prototypes) to address family violence, and to enable localised solutions and continuous improvement before wider implementation and/or roll out. Two of the prototypes are located in Christchurch and Waikato. One is being led by the ISR Waikato Māori coalition (The Collective) and involves all members of The Collective and one other Māori provider; and the other is being led by the ISR Christchurch Māori coalition (Tū Pono) and involves all of the Māori members and one other Māori provider, with Te Pūtahitanga (Whānau Ora commissioning agency) as the fundholder. While these whānau-focused prototypes target a different whānau cohort than ISR (i.e. whānau affected by family violence who have been identified via a family violence response or intervention and who are assessed as being of low- to medium-risk of further violence) there is considerable overlap and alignment with ISR whānau-centred

49 Te Puni Kōkiri, 2015, p. 7.

approaches. Learning from all four prototypes as well as the ISR pilots will inform and help shape the context for each other, and the family violence sector more broadly.

Whānau-centred model of delivery

There are five critical elements of a whānau-centred model of delivery and practice.

- Effective relationships – establishing relationships that benefit whānau;
- Whānau rangatiratanga (leadership, autonomy) - building whānau capability to support whānau self-management, independence and autonomy;
- Capable workforce - growing a culturally competent and technically skilled workforce able to adopt a holistic, whānau-centred approach to supporting whānau aspirations;
- Whānau-centred services and programmes - putting whānau needs and aspirations at the centre of services that are integrated and accessible; and
- Supportive environments - funding, contracting and policy arrangements, as well as effective leadership from government and iwi, to support whānau aspirations.

These elements provide a useful frame of reference to assess the extent to which ISR is responsive to whānau, Kaupapa Māori partners, and supporting their delivery of Kaupapa Māori programmes and services as part of the ISR model. As such the Whānau-centred Delivery Model provides a useful frame of reference for considering the responsiveness of ISR to Māori, relative to the implementation timeframes of ISR and the context of each pilot site.

What is ISR?[50]

The ISR model is a multifaceted approach involving a range of government agencies and NGOs that takes a whole-of-family and a whānau-centred approach to better meet the needs of Māori coming through the pilots. The primary aim of ISR is to ensure the immediate safety of victims and children and to work with perpetrators to prevent further violence.

At its core is the multi-agency Safety Assessment Meeting (SAM) that triages cases and tasks responses to ensure safety, and a weekly multi-agency Intensive Case Management (ICM) meeting to collectively work with high-risk families and whānau (see Figure 4). In part, these components of ISR replaced the previous FVIARS process.

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[50] See ISR National Team (In press). Review of Distinct Features and Local Considerations for Implementation. Wellington: New Zealand Police

Figure 7 Overview of ISR
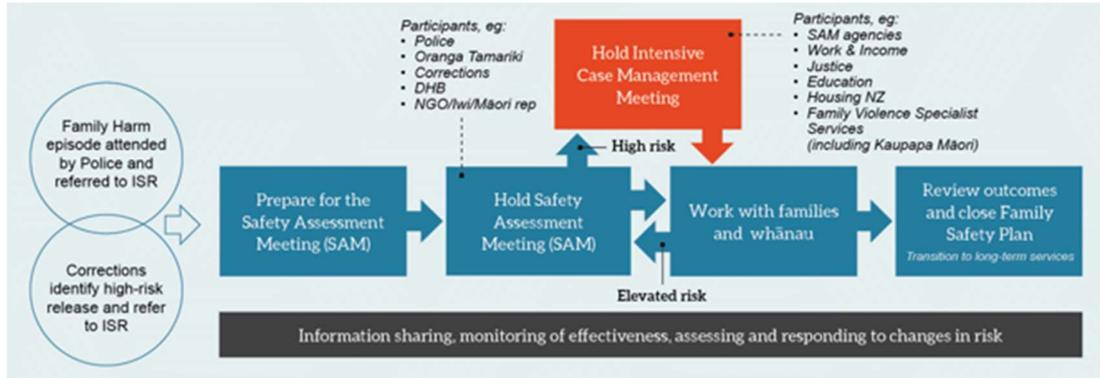
Key differences to the previous system include: the frequency of meetings (triage meetings held daily); increased membership of participating agencies; triage decisions based on an evidence-based risk assessment framework; and that safety plans are developed to include all members of the family, including the perpetrator.

Additional aspects of the ISR model include:

- dedicated ISR staff to oversee the operation and implementation of the ISR;
- a purpose-built electronic case management system to record plans and actions;
- the provision of specialist intensive support services for high-risk victims and perpetrators, together with whānau support workers for medium-risk cases;
- funding of other support services including non-mandated perpetrator programmes;
- design and delivery of joint training packages for those involved in the delivery of ISR; and
- multi-agency national and local governance and management structures that underpin the model.

3 Evaluation

Evaluation context

In an earlier evaluation of ISR, which covered the first 12-months implementation, all victims reported feeling safer as a result of the support they received through ISR.[51] They also identified improved wellbeing as a benefit of their participation in ISR. While the report was largely positive, with evidence of improved efficiencies in ISR's core aims (e.g. information sharing, accuracy of risk assessment, safety planning, case management and collaborative working) there were also a number of areas for improvement identified. Progress towards two in particular: the need to ensure the responsiveness of ISR to Māori whānau; and to better integrate whānau-centred practice into ISR are the focus of this evaluation.

Evaluation aim and key research questions

The aim of this evaluation is to: assess the responsiveness of the ISR model to Māori; and whether whānau-centred approaches are integrated within ISR.

Four key research questions guide this evaluation.

1. How responsive is ISR to whānau?
2. How well, and in what way, are whānau-centred approaches integrated within ISR?
3. How responsive is ISR to Kaupapa Māori partners?
4. What changes are suggested to improve the responsiveness of ISR to Māori?

Evaluation approach

Specialists in Kaupapa Māori whānau-centred research and evaluation, particularly in family violence interventions and/or with evaluation experience in the ISR regions, were invited to provide advice on how to conduct a further evaluation on the responsiveness of ISR to Māori. This reference group met on 30 April 2018. Key design features of this Kaupapa Māori evaluation component were agreed upon, and it was also agreed that the Kaupapa Māori evaluation would sit alongside other ISR evaluation components.

Kaupapa Māori

Kaupapa Māori literally means a 'Māori way' of doing things and the concept of *kaupapa* implies a way of framing and structuring how we think about and do evaluation with Māori. The advent of Kaupapa Māori theory (Smith, 1999) provides a framework for the naming, framing and location of a Māori explanatory theory. It positions Māori worldviews and what Māori value and believe as authoritative, legitimate and valid to guide evaluation with whānau, hapū and iwi.

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[51]Mossman, S.E., Paulin, J., and Wehipeihana, N. (2017). Evaluation of the family violence Integrated Safety Response pilot: Final report, August 2017 Wellington: Superu, https://thehub.sia.govt.nz/assets/documents/ ISR_pilot_evaluation_FINAL.pdf

Kaupapa Māori is concerned with both methodology (a process of enquiry that determines the methods used) and method (the tools that can be used to produce and analyse data). As such Kaupapa Māori is a theory and an analysis of the context of evaluation that involves Māori, and of the approaches to evaluation with, by, and/or for Māori (Smith, 1999[52]). In the context of this evaluation this means ensuring both the appropriateness of methods for Māori and a critical analysis of the findings with respect to the responsiveness of ISR to Māori. For example, how well and in what way are whānau accessing and experiencing ISR, and how valuable are these services for Māori?

A Kaupapa Māori approach is open to a wide range of methods but critically signals the interrogation of those methods in relation to tikanga Māori (Māori values and practices). Kaupapa Māori research practices (Cram 2009[53]; Smith, 1999, 2005[54]) provide guidance for ethical research with Māori communities. These include: a respect for people (aroha ki te tangata); being a face that is known in the community (kanohi kitea); looking and listening before speaking (titiro, whakarongo, korero); being humble (ngākau mahaki); being careful in our conduct (kia tupato); and ensuring we hold the mana of all people (kaua e takahia te mana o te tangata).

Two separate Māori evaluation teams, operating independently but collaboratively, were commissioned to undertake the studies in Christchurch and Waikato. The evaluators interviewed whānau, providers, iwi and other community stakeholders in each of the two pilot sites. They were selected based on their extensive Kaupapa Māori research and evaluation experience. They were local and had a mix of professional and personal relationships with potential participants. They had the necessary cultural and context knowledge and competencies to engage appropriately and responsively with Māori providers, communities and whānau.

Both teams participated in a joint project meeting with the Ministry of Justice, discussing the methods and approaches they would employ; and shared data collection tools, as part of their collaboration.

This approach enabled the fieldwork to be successfully completed within a short timeframe. Across the two pilot sites interviews were undertaken with:

- 22 whānau units (30 interviews);
- All providers from each Kaupapa Māori coalition (22 interviews with managers and kaimahi); and
- Iwi, community and ISR key stakeholders (eight interviews).

Each team independently analysed their data and fed back findings to the ISR programme and research managers and to the synthesis evaluator.

[52] Smith, L. (1999). Decolonising methodologies: Research and indigenous peoples. New York & Dunedin: Zed Books & Otago University Press.

[53] Cram, F. (2009). Maintaining Indigenous voices. In D. Mertens, & P. Ginsberg (Eds.), SAGE Handbook of social science research ethics (pp. 308-322). Thousand Oaks, California: Sage.

[54] Smith, L. T. (2005). On tricky ground - Researching the native in the age of uncertainty. In N. K. Denzin, & Y. S. Lincoln (Eds.), The Sage handbook of qualitative research (pp. 1-12). Thousand Oaks, California.

This report synthesises the findings from the two local Kaupapa Māori studies completed in 2018. These findings were supplemented with interview data from the 2017 ISR interim and final evaluation reports.

Making evaluative judgements

Evaluation criteria are the aspects of performance that help to focus the evaluation. They provide a benchmark or standard/s against which judgements of performance, such as effectiveness, efficiency and responsiveness, can be made. This evaluation uses the key elements (dimensions) and descriptors from the whānau-centred model of delivery as the evaluative criteria as outlined in Table 2.

Table 2 Whānau-centred model of delivery – evaluative criteria for overall responsiveness of ISR to Māori

Key elements (Dimension)	Descriptors (Evaluative criteria)
Effective relationships	Building trusting relationships between service providers and whānau, and between government agencies and iwi – to establish relationships that benefit whānau
Whānau rangatiratanga	Building whānau capability to support whānau self-management, independence and autonomy
Capable workforce:	Growing a culturally competent and technically skilled workforce able to adopt a holistic approach to supporting whānau aspirations
Whānau-centred services and programmes	Whānau needs and aspirations at the centre with services that are integrated and accessible
Supportive environment	Funding, contracting and policy arrangements, as well as effective leadership from government and iwi to support whānau aspirations

These elements provide a useful frame of reference to assess the extent to which ISR is responsive to Kaupapa Māori partners and supporting their delivery of Kaupapa Māori programmes and services as part of the ISR model.

Evaluative rubric

The evaluation sought evidence of the extent to which there was progress towards, or achievement of, these key elements relative to the ISR programme and pilot context and implementation timeframe. The data from the two studies was synthesised using a generic evaluative rubric to assess the responsiveness of ISR to Māori.

The generic rubric provides an explicit basis for evaluating responsiveness to Māori across a range of performance levels to achieve an overall evaluative rating of poor, adequate, good, very good or excellent. Table 3 briefly outlines the process used to make those conversions.

Table 3 Generic rubric and synthesis process

Rating	Qualitative data
Excellent: (Always)	Clear example of exemplary performance or great practice, no weaknesses
Very good: (Almost always)	Very good to excellent performance on virtually all aspects, strong overall performance but not exemplary; no weaknesses of any real consequence
Good: (Mostly, with some exceptions)	Reasonably good performance overall, might have a few slight weaknesses but nothing serious
Improving: (Sometimes, with quite a few exceptions)	Fair performance, some serious but non-fatal weaknesses on a few aspects
Poor: Never (or occasionally with clear weaknesses evident)	Clear evidence of unsatisfactory functioning, serious weaknesses across the board on crucial aspects

4 Whānau experiences of ISR

Summary of whānau experiences of ISR

Whānau interviewed in both Christchurch and Waikato, deeply appreciated the support they have received from Kaupapa Māori partners through ISR. Whānau describe the services as being delivered with respect and in a tikanga way, such as through the use of karakia and the presence of wairua. Whānau also felt connected to te ao Māori. They could express themselves and their identity and they felt safe. Whānau draw strength and confidence from the tikanga embedded in Kaupapa Māori approaches and the culturally safe environments created.

Kaupapa Māori partners and their kaimahi are highly skilled and knowledgeable. They demonstrate an understanding of complex disadvantage and historical context and this guides how they work with whānau without judgement or criticism. They consider whānau needs holistically and develop plans that respond to the complexity of circumstances, open to adaption and change.

Kaupapa Māori partners are adept at whanaungatanga and developing and maintaining responsive, respectful and trusting relationships with whānau. Excellent whanaungatanga supports whānau to stay engaged and access additional support and services. Many whānau were disconnected from their own whānau and kaimahi filled this role while at the same time creating new whānau interest groups and connecting them back to their kinship whānau where possible.

Manaakitanga is an ethic of care typically given expression through hospitality and looking after people well. There were many examples of manaakitanga, including helping whānau to develop safety plans, move house, taking them to appointments and providing kai when whānau had none. Manaakitanga is also expressed through the caring and respectful relationships and ways of working.

Kaupapa Māori partners give expression to whānau rangatiratanga by supporting whānau to be self-determining to set their own goals and make their own decisions. They also work with whānau to identify strategies to progress and achieve their goals. They know that if whānau engagement is to be sustained and successful, it needs to happen on whānau terms (rangatiratanga).

While most whānau had little or no awareness of ISR, they had been connected to Kaupapa Māori partners through ISR. Kaupapa Māori providers partner with ISR to provide effective support to whānau.

Introduction

This section presents a summary of whānau experiences, as reported in each of the Kaupapa Māori independent studies for the Christchurch and Waikato ISR sites. Whilst there are common whānau experiences across the two sites the findings are presented separately – to respect the findings sourced and prioritised from each site.

This synthesis of findings starts with a focus on whānau, not provider experiences nor ISR governance and operational views. Our evaluative judgements need to be grounded firstly in the experiences and voices of whānau. Whānau and families experiencing family harm are the reason that each of the ISR pilots has been funded. Individually and collectively therefore, the ISR pilots need to be responsive to whānau, helping whānau to stay safe and supporting longer term whānau wellbeing goals and aspirations.

> *If whānau are not safer, then we are not doing it the right way* – ISR team member Waikato[55]

Whānau engagement with ISR Christchurch

Whānau who were interviewed deeply appreciated the support they had received from Māori providers through ISR. Their relationships were with kaimahi, with whom they often shared intimate details, painful memories, personal goals and aspirations, and social and cultural activities. While most whānau had little or no awareness of ISR per se, they had been connected to Kaupapa Māori partners through ISR. Kaupapa Māori providers partnered with ISR to provide effective support to whānau.

Whānau who access support through ISR, typically face a range of challenges and issues. These include: personal and whānau safety; housing and accommodation needs; physical, mental, spiritual and emotional needs; employment and financial concerns, and; all of these concerns apply equally to the wellbeing of their children.

A whānau approach

A feature of the support from Kaupapa Māori services in Christchurch was the focus on whole-of-whānau support. This was distinctive from mainstream services who tended to provide support for victims only. These Kaupapa Māori providers viewed perpetrators as part of the whānau, and the whānau-centred approach they provided included support for perpetrators. For many of the providers, supporting perpetrators was essential for reducing rates of family violence in Christchurch. They were acutely aware that while one wāhine may leave a violent partner, the partner would go on to have relationships with other wāhine, continuing a cycle of family violence. Sometimes wāhine choose to reunite with the perpetrator/their partner.

This perspective is a shift from traditional mainstream services which have largely focused on victims. As this kaimahi explained:

> *The big difference that we see is with mainstream ... they will focus on the individual that they've been referred, whereas with our kaupapa services you will see engagement with the whole whānau. So, you'll have multiple family members engaging in services post ISR-contracted supports within the service agencies - as opposed to in mainstream we see that engagement just with the individual. I think that speaks volumes for the different type of service that is often received in a kaupapa service and the different approach to the service. (*ISR Kaupapa Māori Partner)

The Perpetrator Support Workers, as part of the Perpetrator Outreach Services (POS) are an important part of a whānau-centred, whole-of-whānau approach. The perpetrators

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[55] Quotes are from whānau unless attributed to Kaupapa Māori providers or ISR team or stakeholders.

interviewed supported this approach. They articulated that they needed the support of the provider to change behaviours that led to family violence.

> *I remember after the first meeting […] and my opening up my side of the story he's thinking that he's going to be able to come back in a week's time to provide me with some more information or better tools to help with my self-management my anger management. And that was the beginning of our journey and I felt accepted, I did. I felt accepted that after being able to openly share my own story and my confession that he didn't just pull me apart and go oh you're not good, he was willing to take a chance on me.*

Several of the frontline staff noted the gender inequity in family violence services, discussing how family violence had traditionally been viewed as a victim support service. From their perspective, family violence services must provide for both victims and perpetrators and take a whole-of-whānau approach.

Another example of gender inequity, is the lack of male voices (representation) at the SAM and ICM tables.

Safety

In the first instance the providers were concerned with ensuring that whānau were safe and had a plan for safety. The depth of the safety plan generally depends on the level of harm, the history of harm and a series of protective factors. Not all relationships that experience family violence ended, and for those whānau who were going to stay together, a safety agreement was an important part of preventing future harm.

Table 4 Indicative safety factors and examples of support provided

Area of need	Indicative factors considered	Examples of support provided
Safety	What do whānau need to be safe? • The ability to call for help. • A safe place to live. • Legal protection from harm.	Developing safety plans. Ensuring that whānau always had a cell phone, and money on their phones to call for help. Securing house alarms and panic alarms. Providing access to lawyers for legal advice for parenting and protection orders.

For providers, safety plans were an important part of the immediate response to an episode, practical support was offered to implement the safety plans and these were often a first step to connecting whānau to other support services.

Practical Support

Kaimahi helped whānau to move house, took them to appointments when they did not have transport, and put kai on the table when they had none. Providers actively worked to reduce any barriers that whānau experienced, even providing childcare so wāhine could talk about family violence honestly without their children present.

For many who were accessing services, meeting basic needs such as providing food, clothing, and housing was challenging and caused significant stress on the whānau. A family violence episode exacerbated the stress placed on whānau, particularly for women and children who may be financially dependent on the perpetrator. As this wāhine explains, the

end of her relationship left her with nothing, but with the help of the kaimahi she was able to re-establish her home and access benefits:

> When the father (and I) separated and he came to get all his stuff that he had got for the children he actually took it back. Like being really spiteful and stuff to me. I said you know you're not hurting me I don't need that stuff, it's the children that need that stuff. So yeah (Kaimahi) and them helped me out with getting some stuff even fought for me to get on a benefit and fought for me to get a washing machine and stuff. They pushed and pushed, they helped me big time in that way.

Table 5 Indicative practical needs and examples of support provided

Area of need	Indicative factors considered	Examples of support provided
Finances	Increased financial stress, additional costs for wāhine Being off work	Accessing financial support, including benefits and legal aid support
Housing	Security of existing housing Relocating to another house, town or country	Bond, costs associated with moving Furniture and house wares Kaimahi access and connect whānau to other support services
Health	Attending appointments, health services Counselling for youth	Transport, connection to health services, counselling

Several of the Kaupapa Māori providers offered other services such as Whānau Ora navigators, which they would access to support whānau as they moved forward from the episode. For whānau the ISR incident could be the catalyst for significant life changes including separation, relocation, and change in financial circumstances. Navigating a change in life circumstance is challenging, but when whānau are dealing with family violence and the threat of continued violence it can become overwhelming. Providing support for whānau to navigate these changes is seen by kaimahi and providers as part of ensuring long-term safety for the whole whānau.

Providers stay connected to whānau

The relationship that develops between the kaimahi and the whānau is an important part of keeping whānau safe. The importance of following up and keeping whānau connected through other services or programmes was viewed by many whānau as the most important piece of the support. Kaupapa Māori providers were acutely aware that the length of support provided through the ISR was insufficient for many whānau who were attempting to break patterns of behaviour that for some were intergenerational.

> I just met up with one of the facilitators there and we went through a safety programme and basically, they kept me involved. I think it's really important because I don't have much whānau and being surrounded by those strong women was really uplifting and important.

Relationships that were established through the process of immediate response support were key to supporting those whānau who continued to be in a relationship where there was family harm. The ISR process meant that the Kaupapa Māori providers could quickly re-engage with whānau when a repeat family harm incident was reported at the table.

> I was in denial lying to myself and they picked up on it because there was a Police call that was done and as you said it went to the table. They just come straight in, (kaimahi) come looking for me, they just swooped straight in. Like I felt like part of the family even before

that but now it's like become closer because they've helped me in so many ways of getting awhi for myself. I didn't want to admit that what was going on, was going on.

The relationships initiated by a service response, the follow up, and the ability to respond quickly with support that was previously provided, is a significant outcome of the ISR. Victims can, and do, return to violent relationships. Having a non-judgemental, trusting relationship with a provider/kaimahi who can provide ongoing practical support is significant.

Creating opportunities for social connection

Whānau sometimes stop themselves from reaching out to extended whānau due to whakamā (shame, embarrassment) for being a victim of family violence. The non-judgemental support of the kaimahi was often the only support received by both victims and perpetrators of family violence.

> *(IVS worker) has been an awesome support; I've got a best mate who's been really, really good. I've kept it really quiet from people because of the shame, it's a hard situation and feeling like an idiot going back to him. And I still actually back him if people say oh no, he's evil or something. I'm like no, no, no because you don't want to feel stupid that you fell in love with someone who could do that to you.*

Many whānau interviewed were isolated, and establishing networks of support was an integral part of the safety response. At times kaimahi fill this role, creating new whānau interest groups and networks, connecting them to people with similar experiences as well as kinship whānau where possible.

> *We have been up to one of their programmes, it was the other women coming together and we spent a night and had kai and all sorts together and ever since that I have been buzzing on life, just being empowered by other wāhine in the same situation and even the wāhine facilitators that have provided, just awhi'd me and my children and made us feel part of the whānau, it really touches my heart you know. Yep, I could sit here and cry about it because it's so lovely.*

The Kaupapa Māori providers had established a phone helpline (0800 Hey Bro) to support tāne in the community to access help when they felt under pressure or at risk of becoming involved in family violence. The providers saw their role as not only responding to incidents from the ISR table, but also preventing future family violence. Kaimahi ran voluntary support groups and connected tāne to other services in order to stay connected and ensure ongoing support. There is evidence that many whānau who engaged with these services go on into other programmes. This included cultural programmes and was an important aspect of the support that was provided.

> *It has been helpful. I've done the first Ngā Ara Tika programme which ended a few weeks ago and it really empowered me to find my mana, you know, to heal myself and not to do it just for me but to do it for my kids, to do it for my boys.*

Culturally mediated support

Receiving a Kaupapa Māori service is not always possible in the South Island and for many whānau it was significant that they were able access a service that is Māori. When whānau engage with services in Christchurch their contact is predominantly with the dominant New Zealand European culture, until they encounter a Kaupapa Māori provider. Whānau know and feel the difference between mainstream and Kaupapa Māori services. They draw

strength and confidence from the tikanga embedded in Kaupapa Māori approaches and the culturally safe environment created.

> I have been in mainstream before and it feels really intense […] and when I was there, I just closed up shop, [I] didn't want to talk or anything. But being here because they get to know you and eventually you start pulling yourself out of that shell […] and every time I leave here it's like I've just put on another korowai. Like I can do this let's go.

> I think it was because we didn't have many (providers) down in Invercargill. There was only like a couple but even that wasn't Māori. So, when I first entered here, I just felt that wairuatanga that whole Māoritanga.

Whānau describe the services as being delivered with respect and according to tikanga. For example, the use of karakia and the presence of wairua. Whānau felt connected to te ao Māori through the support and encouragement they received from kaimahi. Matatau is the Māori word for proficient, expert and competent, and whānau valued the knowledge of tikanga and kaupapa tuku iho (i.e. cultural capability) that kaimahi brought to their engagement and practice. As a consequence, whānau could express themselves, affirm their identity and be connected or reconnected to cultural practices and principles. The means of enacting the response was as important as the response itself.

> Karakia. You know how there's certain karakia for that [and] she knows all those. And I really admired her the way she stood up and spoke about it and I'm like oh yeah, yeah that's me too because I could understand most things, but I still have to learn it. (Support worker) got us involved in the taiaha group. Me and my kids go every Saturday and it's so awesome. We are just like in the zone.

Whānau contended that being engaged in the Family Court system impacted on the foundational values of collective Māori life and notions of whānau whānui and whakapapa. As this wāhine explained, the system is isolating for whānau, it is not based on collective engagement, and does not acknowledge the importance of whakapapa.

> I believe that my kōrero here today with you wāhine is important, I think that sometimes we're not heard from a Māori worldview perspective. I think that the more study I do the more I'm reminded of that our cultural identity is actually quite precious as a taonga, but it hasn't been treated as such. I believe myself personally as a mama, a sister, an aunty and you know even classed as a nana to my sister's tamariki and mokopuna. I'm privileged, but it just seems at the moment you know the system I deal with is all legal, family and criminal. I think that's where I'm sitting here to initiate how I feel about a lot of whānau whakapapa issues that haven't been really highlighted you know respected at all.

The importance of kaimahi

Kaimahi working within the Tū Pono coalition are key drivers in the Kaupapa Māori ISR response system. Being part of the ISR has meant that the providers have been able to build capability and capacity in family violence responses and grow the kaimahi workforce. Whānau saw kaimahi as motivating and inspiring. Several of the kaimahi had experienced family harm in their life and drew on their personal experiences. For whānau going through a difficult time, seeing kaimahi in their job, providing support to other wāhine was empowering.

> I'm just like really embracing everything. I think ever since the programme that I went through with (Kaupapa Māori provider). I've been buzzing, just embracing everything and I've changed my whole perspective since being involved around those strong Māori women.

Kaimahi support whānau to be self-determining; set their own goals; make their own decisions; and take back control of their lives. All whānau interviewed talked about their aspirations as whānau. For some, this involved creating a better living situation for their children or getting their children back into their care. Listening was an important part of kaimahi support identified by whānau. Whānau, both victims and perpetrators, talked about the impact of having kaimahi listen without judgement, not trying to deliver a speech or programme, but just listening to whānau experiences and needs.

> *What (Kaupapa Māori provider/kaimahi) really offer is what's hard to get, and that's someone to listen. Someone to hear, someone you could talk to, someone that listens to you, you're not listening to them, you're not listening to their system.*

Kaimahi relationships were key for both victims and perpetrators during the ISR intervention period, and a key connector to continued support post the ISR 12-week intervention period.

Barriers to wellbeing

'Fighting the system' and feeling as though the system was working against them was most commonly identified by whānau as a barrier to success and accessing support. While many of the government agencies did not fare well, Oranga Tamariki was mentioned most often, particularly by whānau who did not have their tamariki living with them.

As a result of the violence or the presence of alcohol and drug issues, for safety reasons tamariki can be removed from the care of the whānau. For victims of family violence, the removal of their tamariki is a significant emotional stressor. They already feel responsible for exposing their tamariki to violence and their feelings of guilt are compounded by the removal of their tamariki. An important part of their healing is having their tamariki back in their care. Trying to regain custody or access was a top priority for these wāhine. This requires that they take on the system, and specifically Oranga Tamariki, and they find this extremely challenging and frustrating.

> *They've got a totally different department that I was trying to link with today […] but I want someone independent with a Māori perspective. I cannot deal with this tauiwi (non-Māori) naïve young wāhine. They have no idea or experience about the detrimental effects of parting my child from, you know, a very strong advocate: me. They have no responsibility, they take no responsibility, they're box tickers that's what I call them.*

Several whānau commented that they felt judged by others in the support system and this was a barrier to them moving on.

> *They're judging by the name of a person or if they're gang affiliated or all this and that but it's not solving the problem that's what I believe.*

The challenges for whānau not only occurred when they interacted with a government agency, but also the communication between agencies. The ISR response was created to provide more coordinated and connected services. It is apparent that for some whānau there is still some way to go before the agencies achieve the level of communication that will result in key changes for whānau.

> *There are a lot of communication between how agencies are supposed to work, because I almost feel like if there was then we probably wouldn't have been in some of the situations that we were.*

Whānau wellbeing

Whānau who access the support of Kaupapa Māori partners typically have complex presenting and underlying issues that need to be addressed. Despite these realities whānau are making significant changes in their lives. All of the whānau had goals and were progressively achieving their short-term goals. Not only are some wāhine moving on from abusive relationships but they are changing how they parent, speak to their children, and support their friends.

> I've already completed one of my goals which was to finish my parenting course and to up my women's wellbeing a bit which I did have CYFS involved. But they closed my case because of my change in life and coming to the groups and doing the parenting courses.

A significant outcome was that whānau were choosing to receive ongoing support and engage with other te ao Māori services and programmes offered. Some whānau had sufficient confidence that they were volunteering and supporting their Kaupapa Māori partners.

> Yep especially my Nan when she comes down from up home, she's always proud of me. She's like oh girl there you go again that's what I wanted you to do when you were up home. …And every time she comes down, she's like I'm always getting her involved in here. I always bring my Nan in like come on Nan let's go here. Come on Nan, she's like what we are doing but she's a real 'shyish' lady you know those old kuia. But my Nan she started coming she's, "oh wow, big change alright my girl".

There were a variety of views regarding how empowering the model was. ISR Kaupapa Māori partners acknowledge that some of the whānau they work with are not electing to be part of the service, but have been directed as part of their probation conditions, or Court ordered as part of a pre-hearing or pre-sentence plan. While they need to attend a stopping violence course as part of their sentence conditions, this is not particularly empowering for whānau.

They also expressed concern that while they were funded for response, it was also about preventing future family violence episodes. The POS services were seen as particularly important here, as well as working with whānau as a whole – wāhine, tāne and tamariki or victims and perpetrators – to holistically address wellbeing within the context of whānau.

Whānau commented that their young people wanted to have a greater say, be heard, about what was going to happen to them and be able to attend courses or programmes that focused on the needs of youth.

> We need him to stay with us, when he's like that you know and like the first time it happened she'd only just turned 15 he was only 13 you know and the Police were in the house for like four hours trying to take him and they were begging them to not take him and that's not the first time that's happened. And the kids like when he's 13 and begging not to go and they say well he's old enough to say what he wants but then you're going to make him go.

> I'd like to see more youth courses for like say young teens of sexual abuse and that sort of stuff and more domestic violence courses, yep.

Whānau engagement with ISR Waikato

Whānau interviewed in the Waikato greatly appreciated the support they received from Kaupapa Māori partners, especially kaimahi, and the changes they were able to make as a result of the support received. Whānau work closely with Kaupapa Māori partners and kaimahi but are largely unaware of the ISR context.

There are many factors that contribute to family violence. Family harm incidents are rarely new, recurring over time, sometimes months and even years, and often related to intergenerational whānau contexts – parents, grandparents, and wider whānau members. Whānau needs are therefore complex and multi-layered, requiring the prioritising of immediate needs, with safety paramount, and a plan to progressively address other needs concurrently and/or over time.

> … while we are going in there for the family violence, there are always these other things that are coming up (kaimahi).

A whānau-centred practice approach is focused on whānau-identified needs and aims to facilitate work with whānau at all stages of the ISR process. In the first instance kaimahi work with whānau to support them to identify immediate needs, including safety. Once these have been achieved, kaimahi work with whānau to address more long-term goals identified by whānau.

> (It's) the whānau telling us what they need, what support they need, what help they need, what their wishes are. The whānau are driving it. We are just there to support and facilitate that process and make sure we support it properly. So rather than telling whānau what to do, we listen to whānau and they tell us what to do. (Waikato ISR team member)

Similar to Christchurch, the immediate needs identified by whānau tend to fall into five main areas: safety; housing; finances; health; and education. Each of these is briefly discussed in turn to provide a snapshot of whānau needs and aspirations and insights into kaimahi ways of working.

Safety

Table 6 Safety needs

Area of need	Indicative factors considered	Examples of support provided
Safety	What do whānau need to be safe? Are safety plans current, being implemented, or need to be reviewed? Do whānau feel safer? What helps to maintain a feeling of safety for whānau, and to keep whānau safe?	Kaimahi follow up to ensure that safety plans are implemented, panic alarms installed, provide assistance with protection and parenting orders, and plans are reviewed in response to a change in whānau context or circumstances

Even when safety plans have been put in place, things can change for reasons outside the control of the wāhine and whānau. The sense of safety was challenged for one wāhine after she had returned her safety necklace when she felt she no longer needed it. She then discovered that her former partner had discovered her 'secret' location and she hadn't had time to complete her Protection Orders after she had relocated.

> "… I got all this feedback that he was coming for me. …that week was horrific I was so scared. I just stayed at home. I spoke to the Police and they said they can't do anything

unless I have some sort of safety order. They couldn't arrest him. Their hands were tied, they couldn't do anything until I had a Protection Order."

Housing

Table 7 Housing needs

Area of need	Indicative factors to be considered	Examples of support provided
Housing	Is it safe for whānau to stay in their current home?	Kaimahi carry out property safety checks and arrange for locks on doors and windows to be upgraded if needed and panic alarms to be installed. They also discuss safety practices around the home.
	If not safe, what safe and affordable accommodation options are there? What do whānau say they need? Does the property accommodate the number of whānau members?	Seek affordable property of a suitable size (number of bedrooms, living areas); negotiate with HNZ and private landlords.
	Do whānau have the furniture, bedding and household possessions they need?	Kaimahi and whānau arrange for furniture and family possessions to be transported, loaned or replaced.

Poor housing was seen as a key contributor to family harm. One extreme over-crowding example with up to nine people living in a small two-bedroomed unit was given as the context for one family harm case. This example was not uncommon as the following quote illustrates.

Living with my parents, but it is only a two-bedroom house and all up there are nine of us.

Wāhine who are Housing New Zealand (HNZ) tenants are sometimes reluctant to move out of their homes following a family harm incident and go into a refuge or alternate accommodation - even when safety is an issue. This is because if they move out of the property, they will go to the bottom of the HNZ waiting list; and given the current housing shortages they run the risk of being homeless or having to live in overcrowded conditions. They also tend to have more support in their current location. At the same time, moving can also be disruptive for their children, adding to an already stressful situation, further increasing their reluctance to leave.

Some women stay in violent relationships because housing becomes more important than their safety, with this choice significantly influenced by the housing shortage. Stable housing becomes a significant barrier to whānau safety and wellbeing. Being able to facilitate housing transfers within Housing New Zealand units would help to ease this situation.

Finances

Table 8 Financial needs

Area of need	Indicative factors considered	Examples of support provided
Finances	Financial position: How much money do they have? How much money do they owe? Do whānau suggest they need help with managing their	Help with budgeting, talk to creditors, put in place a debt repayment plan. Put in place regular payments for monthly bills (power,

money, budgeting or a debt repayment plan?	phone) or take advantage of usage tracking systems.
Income: What financial assistance is available and are all entitlements being received (if applicable)?	Help with WINZ to receive a benefit and/or check entitlements.
	Create menu plans and grocery lists to make money go further; to ensure there is food in the house and for good nutrition.

Family harm incidents strain whānau finances, particularly when those costs are not part of their normal household budget. This includes costs related to:

- moving or relocating even temporarily;
- loss of income from being off work;
- additional costs to repair or replace furniture, clothing or items damaged or left behind if they have to urgently leave their home; and
- health related costs –medication, pain relief, first aid, and visits to the doctor/practice nurse.

Some of these costs are covered or subsidised directly by ISR through Kaupapa Māori partners and or the networks they have in place e.g. with PHOs, community foodbanks or government agency partners. However, when there are repeat family harm incidents or a change in circumstances that incur a financial cost, then the financial stressors compound, and whānau have less money and financial resources are further depleted.

Many of the whānau struggled financially, and had difficulty meeting day-to-day living costs and ensuring they had food. Food is one of the few 'flexible' budget areas that whānau can reduce to cover living expenses and pay bills, and food stocks often run low. Any additional cost e.g. new shoes for their children or the cost of a school trip, can further stress the budget and the whānau.

In some cases financial decisions, such as what and how much money could be spent, was controlled by their partners. As a consequence, wāhine sometimes did not know their true financial position, nor were they necessarily skilled at managing their money.

Health

Table 9 Health needs

Area of need	Indicative factors considered	Examples of support provided
Health	Counselling: Do whānau identify a need for counselling? What counselling is available and how can this be funded?	Kaimahi and whānau identify counselling options available within the partner network; and then look externally, contacting ISR partner agencies to facilitate access and to identify funding opportunities. The information and options are shared with whānau who decide what they want to do.
	Drug and alcohol services: Do whānau identify a need/desire to attend drug and alcohol services; what services are there, what is the referral process, do they have a place available? Is there a cost and how can this be funded?	Kaimahi and whānau identify alcohol and drug services available within the partner network; and then look externally, contacting ISR partner agencies to facilitate access and to identify funding opportunities. The information and options are shared with whānau who decide what they want to do.
	Isolation and loneliness:	Kaimahi develop respectful and trusting relationships, a sounding board for whānau; connect them to new people and introduce them to new social settings; and look to reconnect them to their whānau if appropriate.
	Access to services	Kaimahi help whānau to attend specialist or hospital appointments, they provide transport or petrol vouchers. Sometimes kaimahi go as 'whānau' support to the appointment.
	Food	Kaimahi take food to share with whānau (address need). They may suggest budgeting support to help whānau make their money go further, and to have more money for food. If whānau think it is a good idea, kaimahi work with them to develop menu plans and grocery lists to 'stretch' the food budget and to ensure there is food in the house

Loneliness was a factor for some women who can find it difficult to build new connections, especially for women who need to remain hidden for their safety or had just moved. Some women also have been isolated from others by their partners as a form of control or abuse. This sense of loneliness or isolation is compounded if relationships with their own whānau are not strong, or strained due to distance, the presence of violence, or whānau difficulties.

Kaupapa Māori partners and kaimahi respond to this need through whanaungatanga. Kaimahi work in ways that create whānau-like connections and go on to support whānau to build social connections with new people in safe and supportive environments. At the same time, they maintain a focus on whakapapa, exploring the possibility of reconnecting

whānau to their whānau, if this is what whānau want to do. Excellent whanaungatanga provides whānau with a sense of belonging – and the seeds for transformative change.

Providing kai is a tangible sign of manaakitanga, an ethic of care – and an integral part of the whānau-centred practice of kaimahi. Kaimahi provide kai:to address immediate need as a koha (gift/acknowledgment) and as part of their ongoing engagement; and because kai supports engagement with conversations easier around the sharing of food.

Access to services and programmes can be challenging. There can be long waiting lists to get on a programme or see specialists. Mental health, counselling and alcohol and drug programmes and services were most frequently mentioned. There is often a financial cost that needs to be met and this can be a barrier to access for whānau.

Education

Table 10 Education as an area of need and factors to consider

Area of need	Indicative factors considered	Examples of support provided
Education	What are the educational needs of tamariki? How best can wāhine-led personal development and aspirational goals be encouraged and supported? How best can wāhine be supported to take the next step/s towards wāhine and whānau identified wellbeing goals?	Kaimahi support whānau to apply for assistance from WINZ, for example when tamariki need school uniforms etc as a result of changing schools or clothes being lost in the move/s. Kaimahi support whānau to explore personal development and educational goals and help them to progress these goals e.g. help them to work through eligibility requirements and to enrol.

Kaimahi are providing education in an informal way for many wāhine, as this is an integral part of their role. The topics of this education are often related to aspects of daily living, with women and whānau able to implement their new learnings day-by-day with the guidance and support of kaimahi to reinforce their learning. Kaimahi also encourage and support whānau to explore other educational, training, and personal development opportunities.

Kaimahi are skilful, adept and resourceful

Kaupapa Māori partners and their kaimahi are highly skilled and knowledgeable. They demonstrate an understanding of complex disadvantage and the broader historical context of disadvantage and trauma which sit within Māori communities and whānau. Having this knowledge and understanding then guides how they work with whānau without judgement or criticism.

Similarly, when working with whānau to develop plans, kaimahi take into account the inter-dependencies and cumulative effect of needs, and the timing and sequencing of actions. Importantly, needs are considered holistically and not in isolation – and a sophisticated sequencing and timing of responses or supports, open to adaption should whānau circumstances or context change. Their practice demonstrates an understanding of complexity, non-linear patterns of change, emergence and adaption.

Kaimahi draw on and utilise kaupapa tuku iho in their practice; manaakitanga, whanaungatanga, rangatiratanga and whakapapa are clearly evident.

Kaimahi are highly skilled at whanaungatanga. Kaimahi know how to work with whānau; when to press on and when to step back; and when to address more deep-seated issues. They know that if whānau engagement is to be sustained and successful it needs to happen on whānau terms (rangatiratanga).

Kaimahi are highly adept at manaakitanga. We see this in the things they do (provide kai, take whānau to appointments) and in the trusted and respectful relationships they develop, and empathetic, flexible and gentle ways of working.

Kaimahi are expert at whanaungatanga. Kaimahi work in ways that create whānau-like connections and go on to support whānau to build social connections with new people in safe and supportive environments. At the same time, they maintain a focus on whakapapa, exploring the possibility of reconnecting whānau to their whakapapa whānau, if this is what whānau want to do.

Whānau fear of government agencies is a barrier to engaging with ISR

Whānau who are part of the ISR generally come to the space with a history of engagement with government agencies. This includes (but is not limited to) the Ministry for Social Development, more particularly Work and Income NZ, Oranga Tamariki, Police, Housing New Zealand, Department of Corrections, and Probation Service. These core agencies can be seen as representing 'the system', and whānau talk about the challenge of battling the system.

Fear of the power of Oranga Tamariki and the Police is pervasive.

> *It is just like a big fear… His whole family is in CYFS. So, all they know is that CYFS takes babies away.*

> *The kid's lawyer said we have to take her to court because she wants to hold on to them for another six months because she thinks we have done nothing. She still thinks we are the same as our past. She will never see the change in us, and she will never see the positive.*

Whānau experiences of the system range from: poor customer service; rude staff; confusing or incorrect explanations; staff not following up; judgemental attitudes; long delays; staff not doing what they say they will do; and outright racism. Whānau experience high levels of anger, frustration and trepidation when engaging with the system. Such feelings were most frequently mentioned when having to engage with Oranga Tamariki. The willingness of whānau to approach, accept or engage with government and non-government services is influenced by these past negative experiences. They expect more of the same, and not surprisingly are often highly sceptical or resistant to engaging with services.

> *Statutory agencies are so indoctrinated in their policies and procedures, the interpretation of the legislation that guides them, their practice, their services, that they don't have the whānau at the centre.* (ISR team member Waikato)

> *Agencies focus on process and what they can't do. We need them to have a different mindset, a focus on what they can do and how to address the barriers within their systems.* (ISR team member Waikato)

ISR has successfully engaged whānau through the skills, knowledge and experience of their Kaupapa Māori partners. Whānau are engaging with kaimahi and they value the support they have received from Kaupapa Māori partners and their kaimahi.

'Listening well' was a key skill identified by whānau. This was about kaimahi listening to wāhine and whānau talking about their situation and needs, while not judging or imposing their own thoughts and views. This was critical for whānau, many of whom have found the attitudes of staff and government agency processes shambolic, judgemental and racist.

Whānau wellbeing

Whānau who are part of the Waikato ISR pilot are engaging with Kaupapa Māori partners and kaimahi. They value and appreciate the support they have received, and their safety and wellbeing has improved. They are making positive life changes, are exploring personal development and employment options; and are able to take more control of their lives.

> *…I have got off the benefit and I am working, and I am continuously looking for other jobs that may help, that may be paying more. I have dramatically slowed down on the drinking. I don't do the drugs. Well the smoking is just a hard one.*

Summing up:

Key evaluation question 1: How responsive is ISR to whānau?

ISR is highly responsive to whānau.

Whānau interviewed in both Christchurch and Waikato deeply appreciated the support they received from ISR Kaupapa Māori partners. Whānau describe the services as being delivered with respect and in a tikanga way, such as through the use of karakia and the presence of wairua for example. Whānau also felt connected to te ao Māori; they could express themselves and their identity and they felt safe. Whānau draw strength and confidence from the tikanga embedded in Kaupapa Māori approaches and the culturally safe environments created.

While most whānau had little or no awareness of ISR, they had been connected to Kaupapa Māori partners through ISR. Kaupapa Māori providers partner with ISR to provide effective support to whānau.

The emerging whānau-centred practice approach

Across the Christchurch and Waikato sites whānau-centred practice is emerging. The Waikato Kaupapa Māori partners have been instrumental in developing a whānau-centred practice approach that *specifically relates to the family harm sector*[56]. Specialist Practice Leads have provided significant input and are encouraging whānau-centred practice in both sites.

Figure 8 What is a whānau-centred practice approach?[57]

What is a whānau-centred practice approach?

There are five critical elements to a whānau-centred model of delivery and practice.

- Effective relationships – establishing relationships that benefit whānau
- Whānau rangatiratanga – building whānau capability to support whānau self-management, independence and autonomy
- Capable workforce – growing a culturally competent and technically skilled workforce able to adopt a holistic approach to supporting whānau aspirations
- Whānau-centred services and programmes – whānau needs and aspirations at the centre with services that are integrated and accessible; and
- Supportive environments – funding, contracting and policy arrangements, as well as effective leadership from government and iwi to support whānau aspirations.

Whānau-centred practice does not only refer to the composition of the whānau, i.e., mum, dad and tamariki. Whānau can be mum and the children. A whānau-centred practice will ensure that mum and the children's safety and voice is at the centre of everything that is done to secure their safety. Importantly, what this looks like within the context of family harm needs special consideration.

In practice, this will look like and sound like, 'how can I help support you and your whānau'? 'What do we need to do to help keep you safe'?

This initial kōrero will be the basis of the whānau plan and engagement. Establishing relationships that benefit whānau is one of the critical elements of a whānau-centred model of practice. She (mum) may add people into the whānau plan as she feels safer and affairs are more stable. Additional people could be her partner (offender or perpetrator) – this is likely to happen if they share children and/or they both still want the relationship – or it could be her or his wider whānau members.

Having a capable workforce to deliver whānau-centred practice will ensure that risk is reduced, whānau safety is increased while supporting whānau to achieve their goals, dreams and aspirations (moemoeā).

Kaupapa Māori partners report that one challenge to implementing whānau-centred practice is the ISR database. The ISR database records information based on who was involved in the episode. It does not record whānau, hapū or iwi details.

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[56] The model builds on the whānau-centred practice approaches, Whānau Ora research and monitoring results (Te Puni Kōkiri, 2015).

[57] Integrated Safety Response: Review of Distinct Features and Local Considerations for Implementation, p. 13.

The following table sets out the five critical elements of a whānau-centred practice and provides evidence of this as part of Kaupapa Māori partners and kaimahi practice.

Table 11 Evidence of whānau-centred practice

Whānau-centred critical element	There is evidence of…
Effective relationships: establishing relationships that benefit whānau	Kaimahi who are adept at whanaungatanga; developing and maintaining responsive, respectful and trusting relationships with whānau. Excellent whanaungatanga, supports whānau to stay engaged and access additional support and services.
Whānau rangatiratanga: building whānau capability to support whānau self-management, independence and autonomy	Kaimahi supporting whānau-led and whānau autonomy processes. Examples of being whānau-led include whānau defining who whānau is and where whānau needs are identified by whānau. Examples of whānau autonomy is where decisions are made by whānau, including decisions about what to do, timing and who to involve.
Capable workforce: growing culturally competent and technically skilled workforce to adopt a holistic approach to support whānau aspirations	Kaimahi as highly skilled and knowledgeable practitioners. They demonstrate an understanding of complex disadvantage and historical context and this guides how they work with whānau without judgement or criticism. They consider whānau needs holistically and develop plans that respond to the complexity of circumstances, open to adaption and change.
Whānau-centred services and programmes: whānau needs and aspirations at the centre with services that are integrated and accessible	Kaimahi take a holistic focus with respect to what whānau need to achieve safety and wellbeing; starting with immediate needs, with safety paramount, and then addressing longer-term goals and needs

ISR is a crisis response service with a focus on securing immediate safety, and preventing further harm episodes by connecting whānau to the right services based on risk. It does not fund long-term recovery or rehabilitation services but helps whānau to access longer-term services to address wider and complex needs. Examples include support to access counselling, alcohol and drug and mental health services. |
| Supportive environments: funding, contracting and policy arrangements, as well as effective leadership from government and iwi to support whānau aspirations | Increased funding for the ISR pilots resulted in: the establishment of community partner agency coalitions (Tū Pono in Christchurch and Whakaruruhau in Waikato) and the coalitions have been able to decide where to place the additional resources; greater representation of Māori on the core ISR team through the Specialist Practice Lead and NGO coordinator positions; and increased Kaupapa Māori service provision. |

Summing up:

Key evaluation question 2: How well and in what ways are whānau-centred approaches integrated within ISR?

Whānau-centred practice has increasingly become a core feature of the ISR pilots. Whānau-centred practice provides for victim safety in the context of family and whānau, as defined by the victim. It starts with whānau identifying who for them is whānau, and then being supported to identify their goals and make their own decisions. Whānau-centred practitioners work in ways that are responsive to whānau-identified preferences, aspirations and needs.

ISR, through its Kaupapa Māori partners and whānau-centred practice approach, including manaakitanga, whanaungatanga, rangatiratanga and whakapapa, is supporting whānau on their pathway to wellbeing. It is clear that this approach has been able to overcome barriers to whānau engagement.

Manaakitanga (an ethic of care), whanaungatanga (relationships and connections) and whānau rangatiratanga (leadership, autonomy) are at the heart of Kaupapa Māori partners' whānau-centred approaches. Kaupapa Māori partners are adept at whanaungatanga; developing and maintaining responsive and trusting relationships with whānau. They give expression to manaakitanga through mana-enhancing ways of working, caring and respectful relationships; and they promote whānau rangatiratanga by encouraging and supporting whānau to be self-determining -- to set their own goals and make their own decisions. Culturally competent kaimahi reconnect whānau to tikanga, affirm their cultural identify as Māori, and create a safe, familiar and welcoming environment.

Kaupapa Māori partners suggest revisions to the ISR database are needed to support whānau-centred practice. Specifically recording whānau, hapū or iwi details.

5 Kaupapa Māori partners' experiences and perspectives of ISR

Summary of responsiveness of ISR to Kaupapa Māori partners

ISR is now more responsive to its Kaupapa Māori partners.

Compared to the first year of implementation, there has been a significant shift in the ISR leadership, culture and ways of working. ISR Kaupapa Māori partners now report feeling more valued, their whānau and family violence and harm expertise acknowledged and supported to work in whānau-centred ways. The main leadership and operating changes that have contributed to a more inclusive and supportive ISR environment have included:

- Proactive and supportive local ISR leadership. The appointment of new Operation Managers, one in each site, has led to a change in the ISR operational culture. They have contributed to improved communication and relationships in each of the pilot sites and have facilitated and supported inclusive and respectful ways of working, and acknowledge the extensive family/whānau expertise of Kaupapa Māori partners.

- Greater representation of Māori on the core ISR team. Waikato went from having no Māori representation to now having two of the four positions (Specialist Practice Lead and NGO coordinator). Christchurch also went from having no Māori representation to having one of the four positions. Iwi are now actively involved in ISR. Three of the four Waikato iwi, Tainui, Maniapoto and Ngāti Haua are involved in ISR and the Waikato ISR management team is working with Hauraki, the fourth iwi, on their involvement; and in Christchurch, Ngāi Tahu is on the Governance Group.

- New Specialist Practice Leads. These positions have been pivotal in creating shared values and whānau-centred practice approaches by building the capability of community partner agencies.

- The establishment of Māori coalitions. Tū Pono in Christchurch and The Collective in Waikato were established as part of the ISR community partner agency coalitions in late 2017, early 2018. The Māori coalitions employ a tuakana/teina approach with more experienced Kaupapa Māori partners supporting smaller or less experienced partners. They also provide administrative and coordination support within their coalitions.

- More equitable resourcing. There was increased funding for Kaupapa Māori service provision to match demand, and Māori coalitions were each allocated staffing resources to apportion across coalition members as they deemed appropriate.

This contrasts markedly with ISR Kaupapa Māori partners and Māori stakeholders' experiences in the initial establishment and implementation phase in 2015 and 2016 where they describe the processes as government agency controlled and 'heavy-handed'; and where they felt they were dictated to by the government agencies. There was a lack of representation of ISR Kaupapa Māori partners and Māori stakeholders across all levels

of ISR, and Māori participation was as providers of services as opposed to a valued partner. ISR Kaupapa Māori partners were not funded to attend the SAM and ICM meetings and attended in a voluntary capacity. This felt disingenuous.

Introduction

This section presents a summary of Kaupapa Māori partners' experiences and perspectives on ISR, as reported in each of the Kaupapa Māori independent evaluations for the Christchurch and Waikato ISR sites. It also draws on the 2017 ISR evaluation report.

Overall ISR Kaupapa Māori partners report that there has been a significant shift in the ISR leadership, operational structures, and resourcing. Kaupapa Māori partners now have greater representation on the core ISR teams. They are now more equitably resourced, with additional FTE positions, and are able to support less experienced Māori partners and play a coordination role as result of the community partner agency coalitions (Tū Pono and Whakaruruhau). Leadership changes have resulted in improved communication and ways of working, and Kaupapa Māori partners now feel more valued and supported to work in whānau-centred ways because of increased funding, additional capacity and structural changes.

To demonstrate this shift, it is necessary to describe how things were in the first year of the pilot and what needed to change. Providers gave good detail on this before explaining how things had improved.

Initial implementation issues

In both Christchurch and Waikato, Kaupapa Māori partners and Māori stakeholders identified a number of historical tensions. These included issues in relation to consultation, governance, management, and resourcing. In Waikato, relational trust issues were evident, and in Christchurch there was and still is confusion about 'Tū Pono' the Whānau Ora approach to family violence for Te Waipounamu, and its relationship to the Tū Pono (ISR) Coalition.

Consultation

The issues here were about different understandings around the design of the ISR model, and a lack of consultation.

In Christchurch, Police and ISR leaders consulted with iwi and Māori stakeholders. As a result of this consultation, what was envisaged by Māori was the collaborative development of a new approach to whānau violence. From their perspective the ISR approach would be grounded in the experiences and expectations of whānau, it would have a strong prevention focus, bring iwi, community and Kaupapa Māori-provider expertise into the mix, along with access to government agency resources, networks and services. This did not eventuate.

What was implemented was seen by some as an agency-controlled, process-driven, time-limited response to supporting whānau experiencing violence.

Doing to. Yes, it's about the administration and management of family violence referrals, it's not about working with communities or those with specialist expertise to look at symptoms, causes, responses, it's the administration. (Māori stakeholder Christchurch)

In Waikato, ISR leadership did not consult with iwi, Māori communities or Kaupapa Maori providers. As a consequence, there was minimal involvement of Māori in the establishment of ISR, except as a provider of services.

Governance

The issues here were about the lack of Māori representation to contribute to governance and the disconnection of ISR to the wider Whānau Ora context.

In Christchurch, there was iwi representation on the ISR Governance Group and for a time Whānau Ora representation. At some point there was a decision to take Whānau Ora off the ISR Governance Group. This appears to have resulted in a disconnect between Whānau Ora and the ISR service delivery. Māori providers comment that Navigators, who are funded by Whānau Ora, are a crucial part of the service delivery and support for whānau, particularly post the 12-week ISR intervention.

I don't believe Whānau Ora and ISR sit on two different spheres. I think they thread through. I just (think) people choose not to see it. (ISR Kaupapa Māori partner Christchurch)

In Waikato, there was no iwi or Māori representation or involvement in the governance and operations of ISR.

Management

The issues here were about government agency control and the lack of recognition of the family violence expertise of Kaupapa Māori providers.

The initial implementation in both Christchurch and Waikato was reported as controlled by government agencies, and the ISR operations and infrastructure personnel. They were described as setting the rules and determining how ISR would be implemented.

… ISR was something that was done to the community rather than with the community. (ISR team member Waikato)

Māori providers reported feeling dictated to, in terms of timeframes and tasks, irrespective of whānau needs and good practice.

… we were told that you either get on the bus with us or the bus will run you over. (ISR Kaupapa Māori partner Waikato)

As a consequence, ISR missed the opportunity to tap into the deep knowledge and extensive experience that Kaupapa Māori providers have about what works, and ways of working, with whānau experiencing family violence. Māori providers felt undervalued and not respected.

Resourcing

The issue here was a lack of equitable resourcing for Kaupapa Māori providers.

In Christchurch Waikato Māori providers were contributing to the SAM table, taking tasks and accepting referrals without being properly resourced for this work. While Kaupapa

Māori providers were invited to sit at the table, their presence was not funded.[58] They did this work because of a commitment to whānau and whānau wellbeing. This 'invitation' drew heavily on a limited resource, taking staff from the frontline working with whānau, and became even more challenging when the SAM table went to seven days a week. Government agencies were funded through their baseline funding to be present, but Māori providers were not.

> *What really, really got in my throat was (…) was no longer funded to sit at the SAM table, five Whānau Ora facilitators were no longer funded to do that work and ISR set up a new flash office… I looked at it and I thought there's something missing in this. That we've got the office infrastructure in place, but we actually completely stripped the Māori capacity.* (ISR Kaupapa Māori partner Christchurch)

Similarly, in Waikato Kaupapa Māori provider staff attended the SAM and ICM meetings out of concern for whānau. They were not funded for this work and attended in a voluntary capacity. This was felt to be unfair.

Relational Trust

In Waikato, the initial heavy-handed implementation and directive approach by ISR damaged relationships with Māori. The narrow directive focus of ISR, was seen to generate a conveyor-belt mindset where there was no discussion about ways of working, team building or relationships' management. This contributed to a lack of trust in ISR people, systems and processes and damaged relationships. As a consequence, some providers were reluctant to be involved with ISR.

The 'Tū Pono' Whānau Ora approach to family violence for Te Waipounamu and the Tū Pono (ISR) Coalition

There was and still is some confusion in Christchurch regarding 'Tū Pono' the Whānau Ora approach to family violence developed across Te Waipounamu, and the Tū Pono (ISR) Coalition and how they relate.

The Tū Pono Whānau Ora approach is a collective of Māori organisations who came together "to enable a stronger Māori response to family violence by asserting whānau voice as a fundamental key to reduce and eliminate harm."[59] In 2016 and 2017 they undertook extensive consultation with over 600 whānau throughout Te Waipounamu.

Key concepts that emerged and underpin the Tū Pono Whānau Ora approach include whole of whānau, strength-based, utilising tikanga, and Kaupapa Māori principles of self-determination. Other principles include whānau as the starting point, whānau potential, enabling whānau action, whānau belief and whānau results. The Tū Pono Whānau Ora approach was the mechanism by which Māori NGOs and providers sought to give effect to whānau-centred-services within ISR.

The Tū Pono Whānau Ora approach was developed by Māori and has a strong, whānau-led, prevention focus. In contrast, ISR funds an immediate safety response that initially focuses

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[58] Initially there was funding for an IVS position through a partnership arrangement between AVIVA and He Waka Tapu in Christchurch.

[59] Ending Domestic and Family Violence Summit http://www.teputahitanga.org/tpnews/2016/10/29

on making safe the victims and children but includes work with the perpetrators of the harm.

There were also philosophical differences evident between the whānau-led, long-term perspective and the ISR crisis intervention, make safe, 12-week approach.

> *You won't make a community safe by just fixing the one problem, because he or she is probably not the sole architect of the problem, it's probably happened in the whānau.* (ISR Kaupapa Māori partner Christchurch)

> *We all know you can't bring somebody who's got difficulties and just fix it overnight. We take the model on board to fix the immediate problem, the presenting one. The biggest problem is bringing in the whole whānau. Because it's not just that one person that has a problem, the whole whānau has the problem and that's how we deal with it. (*ISR Kaupapa Māori partner Christchurch)

The Tū Pono (ISR) Coalition was given the same name, and it appears that intention was to achieve the outcomes of the Tū Pono Whānau Ora approach as part of ISR. However, this has been difficult for the coalition to realise. ISR is a short-term, crisis intervention and ISR does not fund the depth and breadth of the philosophical approach envisaged as part of the Tū Pono Whānau Ora approach.

> *I think there was hope that the ISR response would be more than a response - more of an approach - but the providers are funded for response.* (ISR Kaupapa Māori partner Christchurch)

As a result, mixed views remain in Christchurch about the responsiveness of ISR to whānau. Those inside ISR tend to be very positive about the impact of ISR. Stakeholders on the periphery are less positive and have expectations that are more focused on prevention and supporting broader whānau aspirations (the Tū Pono Whānau Ora approach) rather than the crisis response, service approach of ISR.

Some of the polarising viewpoints are driven by the omission of the Whānau Ora commissioning agency in the structure of the ISR. A strong connection between Whānau Ora and the ISR service delivery is felt to be particularly important, given that the crucial role of Navigator support for whānau is funded by Whānau Ora, especially post the 12-week ISR intervention and the benefits for whānau of ISR being better connected to Whānau Ora more generally.

What changed?

Against this backdrop of implementation concerns and confusion, ISR is now seen as more responsive by its Kaupapa Māori partners. A raft of changes has resulted in a significant shift in the ISR leadership, culture and ways of working.

"In early 2017, the Government agreed to fund the pilot in Christchurch and Waikato for an additional two years through to the end of June 2019. $22.39m was provided to extend the pilot and to ensure it was more fully resourced for it to function as intended. This was complemented by reprioritised agency spend of $12.45 million. A procurement round utilising this new budget funding was largely completed in November 2017. Around two-

thirds of the funding was allocated to community service provision to meet demand, including Kaupapa Māori services".[60] The funding resulted in the creation of:

- 60-70 additional NGO fulltime equivalent practitioners, specialists in victim, perpetrator and whānau work, and increased Kaupapa Māori service provision to match demand (approximately 33% in Christchurch and 73% in Waikato);
- additional non-mandated group-based perpetrator programmes for clients referred from ISR as part of a Family Safety Plan;
- phone contact with low-risk clients to engage, screen, safety plan, provide prevention advice and information, refer further if required, and a follow-up phone call if necessary; and
- testing of proximity alarms, to prevent bailed perpetrators making contact by 'geo ring-fencing' the victim, their home address, workplace and other areas. The alarm activates when a perpetrator comes within a specified distance. The use of these alarms would be part of a wider plan safety strategy for the victim and whānau.

The remaining funding was utilized for national support, local ISR 'core' teams, maintaining the case management system, research and evaluation.

For Kaupapa Māori partners this has resulted in a number of beneficial changes;

- proactive and supportive local ISR leadership;
- greater representation of Māori on the 'core' ISR team;
- the establishment of Māori coalitions;
- a focus on improving workforce capability; and
- more equitable resourcing.

Proactive and supportive local ISR leadership

New Directors were appointed in both sites after the first year. These Directors along with two new Operation Managers, one in each site, have led to a highly positive change in the ISR operational culture.

Two new Operation Managers, one in each site, has led to a highly positive change in the ISR operational culture. The Operation Managers have been at the forefront of driving a new respectful and relational-based (whanaungatanga) way of working. This has included:

- asking Kaupapa Māori partners what is needed to support their work, as opposed to telling them what they need to do;
- acknowledging their extensive whānau and family harm expertise and experience of Kaupapa Maori partners; and seeking their input and advice;
- making available professional development opportunities for Kaupapa Māori partners (as well as other community agency partners); and
- valuing Kaupapa Maori partners' whānau-centred practice knowledge and supporting the sharing of this knowledge with community agency partners – which has been greatly appreciated.

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[60] ISR National Team (In press). Review of Distinct Features and Local Considerations for Implementation. Wellington: New Zealand Police

These actions and the leadership have contributed to improved communication and relationships in each of the pilot sites and have facilitated and supported inclusive and respectful ways of working. A more collegial tone is evident and Kaupapa Māori partners feel more valued and respected.

> *When it originally started it was very hierarchical, and systems focused …(but) there has been a massive improvement … Well it will only work if we have a voice.* (ISR Kaupapa Māori partner Christchurch)

Greater representation of Māori on the core ISR team.

Consultation with Māori and Māori input into decision-making was lacking in the initial implementation phases. Changes to the ISR core team structure meant Waikato went from having no Māori representation to having two of the four positions (Specialist Practice Lead and NGO coordinator) occupied by Māori. Christchurch also went from having no Māori representation to having one of the four positions. This supports Māori input into decision-making and planning. These positions, along with essential support from Directors, have facilitated the sharing of whānau-centred practice with community partner agencies. The Specialist Practice Lead positions are new to the family violence sector. They have been pivotal in creating shared values, sharing whānau-centred practice approaches across coalitions and building the capability of community partner agencies.

On the Christchurch local Governance Group, Māori are represented by Ngāi Tahu and Te Puni Kōkiri (but there is no Kaupapa Māori provider representation). On the Waikato Governance Group Māori there is representation from Waikato Tainui iwi, Te Puni Kōkiri, Te Rūnanga o Kirikiriroa and Te Whakaruruhau Waikato Women's Refuge.

Iwi are now actively involved in ISR. Three of the four Waikato iwi, Tainui, Maniapoto and Ngāti Haua are involved in ISR and the Waikato ISR management team is working with Hauraki, the fourth iwi, on their involvement; and in Christchurch, Ngāi Tahu is on the Governance Group.

However, there is no Māori provider representation at the Christchurch SAMs or ICM meetings. While the Kaupapa Māori providers have been invited to sit on the table it is not funded, and the expectation draws heavily on the limited resources. Further, since the SAM table has gone to seven days a week it is challenging for providers to have staff at the table.

> *Well SAM they're every day and sometimes they can be twice a day and we'd need a fulltime worker just to go to those and we don't have the manpower.* (ISR Kaupapa Māori partner Christchurch)

> *We're trying to tag for ICM and that's only once a week and so if we're struggling to go once a week, going in every day it's just ridiculous.* (ISR Kaupapa Māori partner Christchurch)

The establishment of community partner agency coalitions

The Tū Pono (Christchurch) and The Collective (Waikato) coalitions were established as part of the suite of changes as a result of the additional government funding for the pilots in 2017. One of the reasons for establishing community partner agency coalitions was to support smaller providers to secure an ISR contract and thus be funded for a family harm position. While many of the organisations had previously played a role in the Waikato Family Safety Networks and FVIARS, they were not in a position to tender for a contract. For the Māori coalitions, this supports their desire to manaaki (support/umbrella) other

Māori providers and they employ a tuakana/teina approach with more experienced Kaupapa Māori partners supporting smaller or less experienced partners. They also provide administrative and coordination support within their coalitions.

Community coalitions were also seen as a mechanism to achieve greater regional coverage, particularly in rural areas; utilising local organisations, people, knowledge and networks as opposed to existing partners having to extend into these areas. Coalitions were seen as a more efficient use of resources and able to provide a more timely and more responsive service to whānau.

The Tū Pono (ISR) Coalition is made up of three Kaupapa Māori partners and one non-Māori partner, with He Waka Tapu as the lead agency for contracting purposes. The Waikato coalition (The Collective) is made up of four iwi and Māori organisations, with Waikato Women's Refuge as the lead agency.

Table 12 Māori Coalitions and their membership composition

Tū Pono Coalition members (Christchurch)	The Collective (Waikato)
He Waka Tapu (Lead)	Whakaruruhau, Waikato Women's Refuge (Lead)
Te Puna Oranga	Te Hauora o Ngāti Haua
Te Whare Hauora	Tū Tangata
West Refuge	Waahi Whānui

There are improved relationships and collaboration across the sector. Access to services has reportedly improved for some whānau as a result of the community partner agency coalitions and government agencies being more 'joined-up'. For example, previously kaimahi had experienced difficulties when trying to make contact with Probation officers. Now with the involvement of Corrections at the Waikato ISR tables, kaimahi have found it much easier to have this type of contact. Where there were difficulties with whānau cases, kaimahi know they can now contact the members of the ISR core team to obtain advice on how to proceed.

> *Yes. It's because we've got, we have much better access to mental health, we have much better help to hospitals, we have much better connections. Our connections to everything even Oranga Tamariki, MSD, Housing New Zealand, WINZ sort of… I think the best part about the ISR is having those connections and having really good connections.* (ISR Kaupapa Māori partner Christchurch)

Relationships are being strengthened between community partner agencies, for the benefit of whānau. For example, in one area, a community partner agency is developing a Memorandum of Understanding (MOU) with two other community providers. This helps to secure future referrals and referral pathways.

A focus on improving workforce capability.

There is a focus on improving the capability of the family violence workforce and recognising the skills that are required to work in the kaupapa. The ISR administration have created a learning platform and kaimahi (Māori and non-Māori) are being supported to complete the Careerforce Certificate in Health and Wellbeing and Diploma studies. The development of learning modules and the possibility of qualifications was noted as a positive by the frontline staff.

Yes, there's been a big change and they're approachable. And they understand the importance of working with the whānau; but now they also understand the importance of the workforce and the ability of that workforce to do things that government agencies can't do. (ISR Kaupapa Māori partner Christchurch)

The opportunity to supplement lived experience with professional practice that comes from a positive, strengths-based perspective was also seen as particularly valuable.

If we look at family violence it really has been people with lived experience which is really important but I also think it's really important for people to come from a healthy kaupapa, so they don't need to be in that hurt state to want to work in this field. And I think if we can recognise this through professional developments in level four, five or six diplomas even specialising in family violence then you'll get the change coming through…. (ISR Kaupapa Māori partner, Christchurch)

Further, a whānau-centred practice approach that specifically relates to the family harm sector is emerging and there is support for practice learnings to be shared across the ISR network of partners and agencies.

As noted earlier, Specialist Practice Leads were described as critical to meeting the workforce capability development needs. For some small community partner agencies, both Māori and non-Māori, they value the professional development being offered to their kaimahi through ISR, as they have not always been able to partially or fully fund this for their staff.

Increased funding for Kaupapa Māori services

There has been an increased level of investment in Kaupapa Māori service provision, and Kaupapa Māori partners in Christchurch and Waikato are now being funded for work which was previously unfunded. At the same time there has been an increase in the number of ISR Kaupapa Māori partners in Christchurch and Waikato with a corresponding resource allocation. Māori coalitions were each allocated a staffing resource and were able to apportion these across coalition members as they deemed appropriate. The additional resourcing has resulted in more Māori partners, and more Māori kaimahi who are being supported with appropriate professional development. ISR's Kaupapa Māori partners now feel like they are on a more equal footing, respected, valued and funded for their skills, knowledge and expertise.

Government agencies are more committed to supporting whānau.

ISR Kaupapa Māori partners in both Christchurch and Waikato are heartened by the evident commitment of government agencies and their support of whānau. Government agencies are reported as more responsive and working together more closely. This is resulting in more-timely and joined-up support and services, benefitting service providers and whānau.

I can tell you when you get a group of people together and like a lot of us have been working in this area. …this is the best, best, best, best thing we have ever had for family violence, the best response. I used to spend half a day trying to get hold of someone from Corrections, someone from WINZ, someone that you needed like two minutes of information and you would go round and round and round and it was so frustrating. …and now you have it at your fingertips. (ISR Kaupapa Māori partner, Christchurch)

In addition, agencies' commitment to family violence has translated into improved access of services for whānau.

As a worker I feel like the ISR system has helped me achieve good outcomes for clients as well. You know if I can, may have had a client that's rung police to ask for support so she can go back to the property to pick up her belongings because it's too unsafe for her to do that on her own and you know the Police at the front counter don't want to know, we don't have time this isn't our work whereas as an ISR worker I'm able to actually get that happening or it could be you know she can't get something, the client can't get something from WINZ whereas if we go along and support her and advocate for her we can get that to happen. (ISR Kaupapa Māori partner, Christchur*ch)*

Summing up

ISR is responsive to its Kaupapa Māori partners and Māori stakeholders.

Compared to the first year of the ISR pilot ISR Kaupapa Māori partners spoke of a major turnaround. There has been a significant shift in the ISR leadership, changes in the operating structures and increased funding for Kaupapa Māori services. Leadership changes within ISR have resulted in improved communications and ways of working, and Kaupapa Māori partners now feel more valued and supported to work in whānau-centred ways. A key structural change has been the establishment of the Māori coalitions Tū Pono and The Collective.

ISR Kaupapa Māori partners and their kaimahi feel strongly that ISR enables them to better support their whānau. They now feel like valued partners, appreciate the re-balancing of funding, increased Māori representation through coalitions and new roles in the ISR core teams (e.g. Specialist Practice Lead and NGO coordinator). They appreciate the opportunities for capability development (e.g. Certificate and Diploma), support provided through ISR investment in testing initiatives (e.g. Hey Bro, navigators in cells), and improved access to information sharing that assists them to safely engage whānau.

In Christchurch, there is confusion about 'Tū Pono' the Whānau Ora approach to family violence developed across and for Te Waipounamu, and the Tū Pono (ISR) Coalition, and how they relate. The Tū Pono Whānau Ora approach was developed by Māori and has a strong, whānau-led, prevention focus. The Tū Pono (ISR) Coalition was given the same name; and it appears that intention was to achieve the outcomes of the Tū Pono Whānau Ora approach as part of ISR. However, this has been difficult for the coalition to realise because ISR does not fund the depth and breadth of the philosophical approach envisaged as part of the Tū Pono Whānau Ora approach.

In Christchurch, therefore, there are mixed views about the responsiveness of ISR to whānau. Those inside ISR tend to be very positive about the impact of ISR. Stakeholders on the periphery are less positive and have expectations that are more focused on prevention and supporting whānau-led aspirations (the 'Tū Pono' Whānau Ora approach) rather than the crisis response approach of ISR.

In addition, some of the diverging views are driven by the omission of the Whānau Ora commissioning agency, Te Pūtahitanga, in the structure of the ISR. A strong connection between Whānau Ora and the ISR service delivery is felt to be particularly important, given that Navigators, who are funded by Whānau Ora, are a crucial part of the service delivery and support for whānau, especially post the 12-week ISR intervention.

Summing up

Improving ISR

From the perspective of whānau and ISR Kaupapa Māori partners ISR is responsive to Māori. While the overall picture is positive, Kaupapa Māori partners and the Kaupapa Māori evaluators make a number of suggestions to further improve the responsiveness of ISR.

1. ***Promote and advocate for the adoption of a whānau-centred practice approach by government partner agencies***

Across the Christchurch and Waikato sites whānau-centred practice is emerging that *specifically relates to the family violence and harm sector*. ISR through its Kaupapa Māori partners and whānau-centred practice approach, is supporting whānau on their pathway to wellbeing. It is clear that this approach has been able to overcome barriers to whānau engagement.

Whānau fear of government agencies such as Police and Oranga Tamariki is real and tangible and acts as a barrier to engaging with ISR. Whānau-centred practice learnings are already being shared with non-Māori ISR coalitions and their kaimahi. It is now timely to work with government partner agencies to support them to understand and adopt a whānau-centred practice approach to improve their responsiveness to whanau, and to align with ISR for the benefit of whānau.

2. ***Review workforce capacity and coalition funding allocations to ensure support and services are adequately resourced***

Both Christchurch and Waikato ISR Kaupapa Māori partners identify capacity as an issue due to increased demand, or because of insufficient allocation from the outset. In Christchurch, this was particularly apparent in relation to perpetrator support and to the need to ensure funding to achieve equitable representation of Māori at the SAM and ICM tables.

In Waikato capacity issues relate to the regional scope of ISR and the larger geographical area. There is a higher proportion of Māori (who make up 62% of all referrals to ISR), with a greater proportion rurally based and an increased complexity of ISR referrals. Waikato also identified a need for an additional Specialist Practice Lead position to be resourced

There is a need to review workforce capacity and the funding allocated to Māori coalitions to deliver support and services to victims, tamariki, perpetrators and whānau and Māori representation at the SAM and ICM tables.

3. ***Strengthen relationships across the sector to manage service gaps, facilitate access to and advocate for more funding of non-ISR programmes and services***

Both Christchurch and Waikato ISR Kaupapa Māori partners identify a lack of services or lack of capacity in the existing services. Alcohol and drug services were most often mentioned, as well as access to mental health services. Further, more programmes and services are needed to address the complex, intergenerational challenges facing whānau. This includes more programmes of longer duration to facilitate and support sustainable changes required to reduce the levels of family harm. While ISR kaimahi can do some of this work, more programmes for men, women and young people are needed.

These types of programmes are not funded within ISR's short-term safety focus and there is a need to strengthen relationships across the sector to collaboratively manage service gaps as well as to advocate for more funding of these services. A wider investigation of available services, including the range, capacity and accessibility of these services, is also suggested.

4. *Vest decision-making about the collation and reporting of ISR whānau outcomes in Māori*

Both Christchurch and Waikato ISR Kaupapa Māori partners have a focus on the collection and reporting of whānau. For Christchurch, their emphasis was on having high quality tracking and measurement of whānau outcomes, coupled with the recording of ethnicity, to be able to bring a Kaupapa Māori lens to consider the outcomes whānau are achieving. In contrast, Waikato urges caution about the potential for misuse of data, particularly within a broad context of institutional racism and the over-representation of Māori within the criminal justice and other state systems. Both these concerns speak to, as a minimum, Māori control of Māori data and vesting decision-making about the reporting of ISR whānau outcomes in Māori.

5. *Clarify 'Tū Pono' the Whānau Ora approach to family violence developed across Te Waipounamu, the Tū Pono (ISR) Coalition and how they relate.*

There is some confusion in Christchurch regarding 'Tū Pono' the Whānau Ora approach to family violence developed across Te Waipounamu, and the Tū Pono (ISR) Coalition and how they relate. This needs to be clarified with all those involved.

6. *Explore the potential role, relationship or contribution of Te Pūtahitanga (Whānau Ora Commissioning) to ISR Christchurch*

Some of the diverging viewpoints among ISR Kaupapa Māori partners and Māori stakeholders in Christchurch are driven by the omission of the Whānau Ora commissioning agency in the structure of the ISR. A strong connection between Whānau Ora and the ISR service delivery is felt to be particularly important. Navigators, who are funded by Whānau Ora, play a crucial role in supporting whānau, especially post the 12-week ISR intervention period; and there are benefits for whānau, and ISR Kaupapa Māori partners, of ISR being better connected to Whānau Ora more generally.

There is a need for ISR and Whānau Ora to be better connected in Christchurch, more joined-up to ensure a seamless support for whānau. It would be beneficial to explore the potential contribution, relationship or role of Te Pūtahitanga to ISR Christchurch.

7. *Increase reporting on tamariki and rangatahi experiences of ISR*

In both Kaupapa Māori evaluations, there was less visibility about what is happening for tamariki and rangatahi (children and young people). The one exception being that whānau commented that young people want to be heard and have a greater say about what was going to happen to them; and for more courses or programmes that focused on the needs of children and youth.

Overall there is a lack of visibility about how well ISR is working for tamariki and rangatahi. It is suggested therefore that there is increased research, if needed, and increased reporting on tamariki and rangatahi experiences of ISR.

Summing up

ISR Kaupapa Māori partners and the Kaupapa Māori evaluators make a number of suggestions to improve the responsiveness of ISR. These include to:

1. Work with government partner agencies to support them to understand and adopt whānau-centred practice by government partner agencies to improve their responsiveness to whānau and to align with ISR.

2. Review workforce capacity and coalition funding allocations to ensure support and services are adequately resourced.

3. Strengthen relationships across the sector to manage service gaps, facilitate access and to advocate for more funding of non-ISR programmes and services.

4. Vest decision-making about the collation and reporting of ISR whānau outcomes in Māori to support a Kaupapa Māori analytic lens to the consideration of outcomes and to minimise the misuse or misrepresentation of Māori and whānau data.

5. Clarify for the ISR governance, ISR government agencies and the ISR core team in Christchurch 'Tū Pono' the Whānau Ora approach to family violence developed across Te Waipounamu, and 'Tū Pono' (ISR) Coalition and how they relate. This needs to be clarified with all those involved.

6. Explore the potential role, relationship or contribution of Te Pūtahitanga (Whānau Ora Commissioning) to ISR Christchurch. There is a need for ISR and Whānau Ora to be better connected, more joined-up to ensure seamless support for whānau.

7. Increase reporting (and research if needed) about tamariki and rangatahi experiences of ISR to address the lack of visibility about how well ISR is working for children and young people.

Summing up

6 Conclusion

The overall aim of this evaluation was to assess the responsiveness of the ISR model to Māori and how well whānau-centred approaches are integrated within ISR.

There are five core elements that make up the Whānau-Centred Delivery Model:

1. Effective relationships – establishing relationships that benefit whānau.

2. Whānau rangatiratanga (leadership, autonomy) - building whānau capability to support whānau self-management, independence and autonomy.

3. Capable workforce - growing a culturally competent and technically skilled workforce able to adopt a holistic, whānau-centred approach to supporting whānau aspirations.

4. Whānau-centred services and programmes - putting whānau needs and aspirations at the centre of services that are integrated and accessible.

5. Supportive environments - funding, contracting and policy arrangements, as well as effective leadership from government and iwi, to support whānau aspirations.

These elements provide an appropriate framework for assessing the responsiveness of ISR to Māori and the integration of whānau-centred approaches in ISR. Each element of the model is assessed against the rubric scale which goes from poor (P), to improving (I), good (G), very good (VG) and excellent (EX).

Overall, there is 'good' evidence that ISR is responsive to Māori when assessed against the Whānau-Centred Delivery Model as illustrated in the following dashboard.

	Poor	Improving	Good	Very good	Excellent
Effective relationships					
Whānau rangatiratanga					
Capable workforce					
Whānau-centred services and programmes					
Supportive environment					

Effective relationships | Overall, there is 'good' evidence of effective relationships that benefit whānau. Kaimahi relationships with whānau are 'very good' and Kaupapa Māori partner relationships with ISR agencies and stakeholders are improving. Kaimahi are highly adept at whanaungatanga; developing and maintaining a responsive, respectful and trusting relationship with whānau. A key aspect is the non-judgemental approach and listening skills of kaimahi. At the same time, ISR processes (e.g. the safety assessment meetings) and ISR government agencies help to connect whānau more speedily to support and to access non-ISR services with limited capacity such as counselling and alcohol and drug services. They do this by facilitating kaimahi access to personnel and services within the own agencies, as well as following up and/or advocating for ISR whānau. Iwi are now actively involved in ISR. Three of the four Waikato iwi, Tainui, Maniapoto and Ngāti Haua are involved in ISR and the Waikato ISR management team is working with Hauraki, the fourth iwi, on their involvement; and in Christchurch, Ngāi Tahu is on the Governance

Group. Iwi feedback is largely positive, particularly around the Kaupapa Māori collaborations and the increased, and more equitable, resourcing.

Whānau rangatiratanga |There is 'very good' evidence of whānau rangatiratanga. Support received through ISR facilitates whānau to be self-managing and to exert more control over their lives. This is evident in the ways kaimahi and ISR Kaupapa Māori partners work with whānau to set their own goals, make their own decisions and take back control of their lives. They also work with whānau to identify strategies to progress and achieve short-, medium- and long-term goals. They know if whānau engagement is to be sustained and successful, it needs to happen on whānau terms. Whānau are achieving increased independence and autonomy. There are examples of whānau moving on from abusive relationships; choosing to access additional services; and/or staying engaged with services.

Capable workforce | There is 'very good' evidence of Kaupapa Māori partners having a culturally competent workforce. Kaimahi take a holistic approach, utilising culturally-grounded ways of working, such as whanaungatanga, manaakitanga and whakapapa, responsive to supporting whānau aspirations. There is also 'very good' evidence that ISR is supporting the workforce capability development of community partner agencies. The newly created Specialist Practice Lead positions have been particularly important in building the capability of community partner agencies. The Specialist Practice Lead positions are new to the family violence sector, and especially valuable because there has not been substantive investment in provider workforce development. NGO and agencies are also being supported to complete the Careerforce Certificate in Health and Wellbeing and Diploma studies. Further, a whānau-centred practice approach that specifically relates to the family violence sector is emerging, and there is support for practice learnings to be shared across the ISR network of partners and agencies.

Whānau-centred services and programmes | There is 'good' evidence that ISR strives to operate within a whānau-centred approach and connects whānau to whānau-centred services and Kaupapa Māori programmes. Whānau-centred practice has increasingly become a core feature of the pilot. It provides for victim safety in the context of family and whānau, as defined by the victim. Culturally grounded approaches of manaakitanga (an ethic of care), whanaungatanga (building relationships) and whānau rangatiratanga (leadership, autonomy) are at the heart of providers' responsiveness to whānau. ISR is not a Kaupapa Māori programme. However, it connects whānau to Kaupapa Māori partners who provide culturally-grounded Kaupapa Māori services, and facilitates access to support and services responsive to whānau needs.

Supportive environment |There is 'good' evidence that funding, contracting and policy arrangements are now more responsive to the needs of Kaupapa Māori partners, and in turn whānau. In 2017, there was increased funding to expand the pilot in both sites with approximately two-thirds of the funding increase directed towards NGO service delivery. Sixty to 70 additional fulltime-equivalent positions for specialist victim, perpetrator and whānau work were created and there was increased Kaupapa Māori service provision to match demand (approximately 33% in Christchurch and 73% in Waikato).

Three key structural and leadership changes that have contributed to a supportive environment:

1. The establishment of community partner agency coalitions including Māori coalitions (Tū Pono in Christchurch and The Collective in Waikato). The Māori coalitions employ a tuakana/teina[61] approach with more experienced Kaupapa Māori partners supporting smaller or less experienced partners. They also provide administrative and coordination support for the coalition.

2. Greater representation of Māori on the core ISR team. Waikato went from having no Māori representation to now having two of the four positions (Specialist Practice Lead and NGO coordinator). Christchurch also went from having no Māori representation to having one of the four positions, the Operations Manager. (The Specialist Practice Lead is Pasifika but works for a Kaupapa Māori partner.)

3. The Operations Manager positions have contributed to improved communication and relationships in each of the pilot sites, and the Specialist Practice Leads have been pivotal in creating shared values and whānau-centred practice approaches by building the capability of community partner agencies.

Kaupapa Māori partners now feel more valued and supported to work in whānau-centred ways.

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[61] Literally elder sibling, younger sibling and typically refers to mentoring of an 'elder' more experienced person or organisation of younger, less experienced person or organisation.

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Appendix 1: Detailed research questions

1. *Where and how have Māori been involved in the ISR?*

    *   What's happened? What's worked well? What's needing improvement?

    *   Evaluate degree to which ISR is Māori-centred. Is ISR appropriate for Māori? (informed by structural analysis)

    *   Investigate speed of initial response and engagement. Has this been achieved for whānau in the ISR?

    *   How does whānau engagement work and is this working within the context of ISR?

    *   How does ISR work across all levels of risk?

2. *What have the outcomes of ISR been for Māori (from the beginning of the pilot)?*

    *   Intended and non-intended

    *   Short term and immediate

3. *What changes are suggested to increase effectiveness and reach of ISR?*

    *   How could opportunities for prevention and work with low-risk whānau be built upon?
    *   What future adaptions could be undertaken to build effectiveness regarding the needs of Māori and whānau-centred responsiveness?

4. *What is the service delivery model and the values, rationale of the work underpinning it?*

    *   Where do we see the whānau-centred approach in ISR?
    *   Is there a burden on whānau imposed by the model e.g. having to negotiate getting to multiple appointments?
    *   Is it responsive to Māori?
    *   Is it a transparent model?
    *   Is ISR flexible enough to be responsive to Māori?
    *   What is the relationship between a Kaupapa Māori approach and the statutory and legislative systemic response?
    *   Is ISR a model of doing to, or empowering and doing with?