Te Hau Tangata

The sacred breath of humanity

The National Strategy for Eliminating Violence.

Te Hau Tangata

Te Hau Tangata[1]: The sacred breath of humanity. Refers to the unique human spirit within each of us. It speaks of both the individual and the collective wellbeing of humanity.

Just as Hau Whenua and Hau Moana are about people and their relationship to the land and ocean environments, respectively,

Te Hau Tangata is about people and their relationships to and with each other.

Creating a nation intolerant of violence and a society prepared to enact collective action to address violence.

[2]

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Foreword

In 1988 the Ministerial Advisory Committee on a Maori perspective for the Department for Social Welfare published its report "Puao Te Ata Tu". It was significant in its recognition of structural discrimination as the most insidious and destructive form of racism. Some of the recommendations aimed at breaking down structural discrimination found their way into the 1989 Children, Young Persons and their Families Act but lack of resourcing and implementation precluded any change.

While the Committee on the Elimination of Discrimination against Women in its Concluding Observations on New Zealand's 8th Periodic Report to the United Nations in July 2018 applauded the appointment of a Parliamentary Undersecretary to the Minister of Justice (Domestic and Sexual Violence Issues) it expressed concern at the absence of a national action plan or comprehensive strategy for the prevention and elimination of gender-based violence. The Family Violence Act 2018 defined violence within the context of the Act as physical abuse, sexual abuse and psychological abuse.

The Government committed to provide an integrated response to prevent, detect and address violence first with the appointment of the Parliamentary Undersecretary and secondly with the establishment of a Joint Venture Agency tasked with cross Government agency oversight. This followed examples in Victoria, Australia, Canada and the United Kingdom. In September 2018, the Government agreed to the establishment of a distinct Maori body, Interim Te Rōpu, to work alongside the Joint Venture Agency.

One of the first tasks for the Joint Venture and Interim Te Rōpu was to work in partnership on the national strategy.

The Joint Venture Board is chaired by the State Services Commissioner and comprises the Chief Executives or equivalent of Accident Compensation Corporation, Corrections, Education, Health, Justice, Oranga Tamariki, Police, Social Development and Te Puni Kokiri. A Ministerial Group of the Parliamentary Undersecretary (Lead Minister), Minister of Justice, Minister for Children and Seniors, Minister for Maori Development and Minister for Social Development was also established to determine institutional arrangements and governance matters.

Te Hau Tangata is a strategy document that draws for its content on the experience, expertise and input from Interim Te Rōpu.

The Government recognised that transformational change would require a significant increase in primary prevention. To date the emphasis has been on early intervention or secondary prevention and crisis response or tertiary prevention. Te Hau Tangata

is underpinned by this change in emphasis. It is a long-term approach focussed on preventing violence from happening in the first place. Primary prevention requires identification of the underlying causes or drivers of violence. However, the focus with primary prevention is not solely on individual behaviour but on the whole community and the systemic, structural, and social drivers that enables violence to occur. To reduce the prevalence of family violence and the resultant demand for services that are created, significant long-term investment in primary prevention is required.

The purpose of Te Hau Tangata is to provide a guide to eliminate violence in Aotearoa New Zealand and for its vision, principles, outcomes and actions to form the basis of specific action plans.

Vision 2040:

Communities[3] are safe and free from all forms of violence.

A nation intolerant of violence and a society prepared to enact collective action to address violence.

Vision 2040 recognises 200 years since the signing of Te Tiriti o Waitangi, and as such symbolises a platform for an honourable partnership that provides equity for all New Zealanders.

Our vision is that by 2040 Aotearoa New Zealand can thrive and live free of all forms of violence irrespective of gender, race, ethnicity, age, ability and identity.

The vision requires a fundamental change in the awareness, response and delivery by Government, communities, and individuals. It requires courage to involve those most impacted by violence to be a part of the solution. It requires Government to collaborate with and support communities to actively participate in addressing and eliminating all forms of violence.

The focus of this strategy is to eliminate violence.

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[3] Communities includes, but is not limited to any self-defined grouping of shared interests, place, identity, and or activity including online and cultural communities. Examples include children, Māori, Pacifica peoples, LGBTTIQ+, people with disabilities, seniors, refugees and migrants, as well as groups defined by geographical location and/or shared interests.

What is meant by violence?

The term violence refers to an experience of being harmfully affected.

Understanding the source and impact of violence is vital to how we appropriately respond to, and prevent violence.

The definitions of the different forms of violence are important in each of their given contexts. Legal definitions are important for decision-makers in the criminal and civil justice system but can be less effective in describing the complexity of factors that affects an individual, whānau, family and community that are subject to violence.

Violence covered in this strategy includes:

- Family violence,
- Violence towards whānau,
- Sexual violence,
- Violence resulting from institutional and systemic discrimination.

A call to action

Violence has many forms. Data alone does not tell the complete story.

A system that responds appropriately must draw upon the insights and lived experience of whānau, families, and communities affected by violence.

Research tells us that sustained solutions are hindered by complexities within the current system[4]. Collaborative efforts by the New Zealand government alongside whānau, families, and communities requires meaningful resource and appropriate solutions for the system to work effectively.

We know that violence is preventable.

The absence of thinking about colonisation, racism and discrimination as contributing factors has inhibited the effectiveness of the system. System changes are required to successfully address violence such as:

- Government, whānau, families and communities partnering with an emphasis on primary prevention.

- Appropriate resourcing including capacity building of whānau, families and communities.

- Autonomous decision-making made by whānau, families and communities most affected.

- Solutions reflect the aspirations of whānau, families and communities.

- Parallel responses are needed to simultaneously address context and specific forms of violence[5].

The strategy calls for interdependent and interlinked actions, with prevention being part of every solution.

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[4] Link to bibliography/literature review

[5] Indigenous scholars have noted the need to understand historical trauma, noting that for Māori this is deeply embedded in colonisation, and for political, cultural and spiritual understandings and explanations of violence. Violence in ethnic communities can take particular cultural forms, have distinct profiles of presentation, and arise from a specific constellation of risk factors. See Brave Heart (2000); Kruger et al. (2004); Simon-Kumar, R (2019)

THE CONTINUUM OF PREVENTION	Primary prevention	Secondary prevention/early intervention	Tertiary prevention (response)
What it is	Preventing the violence before it occurs.	Intervening early to prevent recurring violence.	Preventing long term harm from violence.
What we need to focus on	The factors that allow inequalities to thrive. The structures and systems that enable violence.	Whānau, families, and communities at risk of violence, and the factors contributing to that risk.	Those affected by violence, building systemic, organisational and community capacity to respond appropriately.
What we need to do	Resource whānau, families, communities, and structures to address the inequalities that will prevent violence from occurring.	Respond to the impact that violence has on whānau, families, and communities.	Ensure there are appropriately skilled services easily available and accessible for support and recovery.

Primary prevention is designed to stop violence from occurring whilst shifting attitudes and practices that tolerate, justify or excuse violence.

Secondary/early intervention and tertiary responses are important elements of prevention as they are aimed at responding to early signs of violence to stop escalation, and preventing a recurrence of violence which can reduce longer-term harm.

About the Strategy

This strategy reflects the Government's commitment to transformational change.

It sets out long term sustainable solutions for the elimination of violence.

The focus is whānau, families and communities.

The strategy seeks to build on the strengths of whānau, families and communities with a view to creating an holistic and equitable system. This strategy will inform all policy, investment, and implementation decisions.

The strategy is underpinned by key understandings:

- Culture and identity matters.
- Gender based violence is acknowledged.
- Primary prevention is critical.
- Colonisation is a determining factor.
- Te Tiriti o Waitangi.
- An equity lens is applied across all parts of the system.
- The Government is accountable for the safety, protection, development, and wellbeing of all New Zealanders.
- Respectful collaboration between government, whānau, families and communities is required for success.
- Unresolved trauma impacts on successive generations.

Culture and identity matters.

Whānau, families, and communities are diverse. Race, gender, age, class and sexual identity influence our experiences in different ways. Diversity exists within and between cultural and social groups, and people identify with more than one social group. Our experiences, needs and aspirations are shaped within this intersectionality. Solutions to eliminating violence need to be designed in response.

Gender based violence is acknowledged.

Gender based violence results in physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life.[6]

Primary prevention is critical.

Prevention of violence is a focus of this strategy and adequate resources are required to address the factors that result in violence occurring. Evidence-informed primary prevention is fundamental to this strategy and requires a specialist workforce. The primary prevention sector spans various workforces within the community.

Colonisation is a determining factor.

When there is an understanding of the mutually reinforcing relationships between colonisation past and present, institutional, and interpersonal violence, the impact of colonisation becomes clear[7]. Solutions tailored to addressing colonisation for Māori can inform the basis of addressing racism for all ethnic groups in Aotearoa New Zealand.

An equity lens is applied across all parts of the system.

An equity lens recognises that people's rights to safety, dignity and self-determination might mean different things for different people and rejects the idea that the norms of one group of people should be the standard for all others to achieve. This means there is not one solution for everyone. Systemic and structural issues make accessing essential and appropriate quality services for some groups challenging and problematic. An equity lens recognises that structural inequity is a systemic problem that requires a systemic response.

Te Tīriti ō Waitangi:

Māori-Crown partnerships are guided by Te Tiriti o Waitangi. International evidence demonstrates that self-determination is the only policy approach that has produced effective and sustainable outcomes for indigenous peoples[8].

The Government is accountable for the safety, protection, development, and wellbeing of all New Zealanders.

The Government has a key role in determining how the system for safety, protection, development, and wellbeing operates effectively. The Government must be accountable to all New Zealanders for its political directions, actions, and resourcing.

Government programmes do not hold the key to addressing violence. It is incumbent on Government to serve the people by collaborating and partnering with those best placed

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[6] 1993 United Nations Declaration on the Elimination of Violence against women.

[7] From the Health Quality and Safety Commission 'Window on Quality of Aotearoa NZ's Health Care 2019'

[8] Self-Determination: Background Concepts, Behrendt, Jorgensen & Vivian (2016).

to address whānau, families and communities impacted by violence. Transferring decision making and resources to the whānau, families and communities is required to achieve transformative change.

Respectful collaboration is required.

For genuine collaboration and partnership Government, whānau, families, and communities must treat each other with respect, acknowledging the rights and responsibilities that each has.

Unresolved trauma impacts on successive generations.

Exposure to, and experience of violence has long-term and complex effects. This compounds with all other forms of trauma which, if left unaddressed, can have far reaching impacts on people's wellbeing.

Principles

Whānau, families and communities' knowledge and authority lead the transformational change that is required at all levels of the system.

Whānau, families and communities play a central role. To meet the vision of this strategy the actions of agencies and services must implement the following principles:

Principles

Manaaki	Mana	Whakatika	Whānaungatanga	Rangatiratanga	Tautoko
Facilitate opportunities for whānau, families and communities to develop and apply appropriate models for effective intervention and support.	Mana is recognised, acknowledged, and enhanced through power-sharing and appropriate resourcing.	Opportunities are created for whānau, families and communities to craft and contribute to planning and decision making.	Whānau, families, communities and Government maintain respectful relationships and connections.	Support self-determination, respect people's rights to make choices, empower and enable people to develop and fulfil their potential.	Whānau, families and communities experience a sense of safety and support through the removal of social, economic, cultural, and environmental barriers to growth and belonging.

High Level Outcomes

A nation intolerant of violence and a society prepared to enact collective action to address violence.

High-Level Outcomes					
_Mauri Ora___	**Equity**	**_Stewardship_**	**Whānau Ora_**	**_Nationhood_**	**Kāinga Ora__**
Interventions support the establishment of honouring, respectful relationships	Resourcing models that achieve equitable outcomes	Whānau, families and communities are supported to make decisions	Whānau, families and communities are strong nurturing and cohesive units	Acknowledge our past as a basis for action in the present and building the wellbeing of the nation for the future	Homes are warm, caring, safe places to be

Taking Action

The table below outlines specific action areas:

Action Areas					
Responsive	**Resolution**	**Resourcing**	**Reconnection**	**Repair**	**Recovery**
Informed Practice	Whānau, family and community led resolutions	Primary Prevention	Collective Action	Commitment	Wellbeing Approach
Agencies and organisations put whānau, family and community safety at the centre of everything	Responses are designed and inclusive of whānau, families and communities	Resources are invested in primary prevention	Government agencies and organisations clearly understand their role and work collectively to prevent and respond to violence	Agreed and sustained leadership, which implements the vision, direction and accountability for the system	Poverty and socio-economic disadvantage are recognised as significant barriers to recovery and development
Solutions to violence are informed by the voices and aspirations of whānau with lived experiences	Responsive services are available to meet people's needs	Resources to manage behaviour change are available, accessible and mana enhancing	Funding arrangements are equitable, flexible and sustainable for the long term	Agencies take action to address institutional racism, systemic violence and gender based violence	Service investment is integrated to promote wellbeing
Responses understand violence as patterns of behaviour involving different forms of abuse and control	Government agencies, NGOs and communities partner in the co-development and continuous improvement of the system	Whānau, families and communities are equipped to assist people in need and are safe in doing so	The workforce is appropriately skilled and resourced to recognise and respond safely and respectfully to violence	Monitoring and feedback to enable continuous system improvement	Interventions to violence respond in an holistic, systemic way to improve overall wellbeing

Summary

The implementation of the strategy will result in:

- Leadership, which provides vision, direction, and accountability for the system.

- A capable, empathetic, and well-equipped workforce which provides direction and accountability for the system.

- A workforce that is appropriately skilled and resourced to recognise and respond safely and respectfully to violence.

- Collaboration between government agencies and whānau, families and communities in designing and resourcing appropriate solutions.

- Equitable policy formulation.

- Resources and funding that is equitable, flexible and sustained with an emphasis on primary prevention.

- Transparency across all parts of the system.

- Improvements that are identified and addressed in a timely manner.

- The intended high-level outcomes – Mauri ora, equity, stewardship, whānau ora, nationhood and kāinga ora - being achieved.

- Successes and learnings being acknowledged and shared.

Mechanisms that will be evident:

- Services and assistance are available and easily accessible to people wherever they live.

- Culturally connected responsive services are available to meet people's needs.

- Responses demonstrate understanding of violence as patterns of behaviour involving different forms of abuse and control.

- Interventions to violence respond in an holistic, systemic way to improve overall wellbeing.

- Whānau, families and communities are restored and equipped to help people in need and are safe doing so.

- Regular reporting of progress on all aspects of the strategy.

Terminology

Definitions

There are multiple approaches to defining the various forms of violence that this strategy seeks to address. Set out here are some references to differing approaches to definition.

Māori scholars assert that a lack of understanding of Māori definitions and methodologies alongside interchangeable or different use of social policy terms informs the formulation of policies and interventions with **substantial detrimental impact on whānau.** This assertion is a common theme emphasised throughout the literature reviewed and is consistent with concerns and advice from national and international public policy and academic professional bodies.

Family violence

There are multiple approaches to defining family violence, such as in the following references:

The Family Violence Act 2018
http://www.legislation.govt.nz/act/public/2018/0046/latest/LMS112966.html

UN Women: https://www.endvawnow.org/en/articles/398-definition-of-domestic-violence.html

Sexual violence

Similarly, there are multiple approaches to defining sexual violence, for example:

World Health Organisation definition
https://www.who.int/violence_injury_prevention/violence/global_campaign/en/chap6.pdf p 149

Pihama, L; Te Nana, R; Cameron, N; Smith, C; Reid, J; Southey, K (2016), "M āori Cultural Definitions of Sexual Violence: in Sexual Abuse In Australia and New Zealand, June 2016, Vol 7(1): 43-51

Violence towards whānau

We understand violence towards whānau as being all forms of abuse that occur against Māori whānau, including the violence of colonisation, institutional racism and interpersonal violence, giving rise to intergenerational trauma. The causes of violence towards individual or collective whānau members are acknowledged as a complex mix of both historical and contemporary factors. Because violence is the product of a complex set of factors, the solution does not lie in treating violence as a single issue or incident, in isolation from inter-related issues.

Institutional or systemic discrimination

"One of the more complex forms of discrimination is systemic or institutional discrimination. Systemic discrimination refers to policies or practices that appear to be neutral on their surface but that may have discriminatory effects on individuals based on one or more Code grounds.

Systemic discrimination can overlap with other kinds of discrimination, such as harassment, and may arise from stereotypes and biases. …Systemic discrimination …includes the following three elements:

- patterns of behaviour, policies or practices
- part of the social or administrative structures of an organisation
- position of relative disadvantage created for persons...

People can experience systemic discrimination differently based on the intersection of various grounds of discrimination, such as gender, disability, place of origin, and so on. In the example above, a racialised or single woman with a disability would be at a triple disadvantage.

The following three considerations can be used to identify and address systemic discrimination:

- numerical data
- policies, practices and decision-making processes
- organisational culture."[9]

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[9] http://www.ohrc.on.ca/en/iii-principles-and-concepts/2-what-discrimination