



Te Pūkotahitanga

BRIEFING TO INCOMING MINISTER


He mea nui te whakawhanaungatanga ki te Māori, a ki te hanga i te waa i runga i te whakawhirinaki, mai i te whakawhirinaki ka mau te mana. Mai i te mana ka nui ake te whakapau kaha.

Relationships are important to Māori and when built over time on trust and from trust endures mana. From mana there is effort over and above what is required.

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**He Pu Harakeke
He Pa Harakeke
He Pūkotahitanga**

**From the depths of my homelands.
We join in collaboration.
Creating unity, honouring diversity.**

MIHI

Whakaaro from the Chair/Roopuu

He mea nui te whakawhanaungatanga ki te Māori, a ki te hanga i te waa i runga ite whakawhirinaki, mai i te whakawhirinaki ka mau te mana. Mai i te mana ka nui ake te whakapau kaha.

Relationships are important to Māori and when built over time on trust and from trust endures mana. From mana there is effort over and above what is required.

On behalf of Te Pūkotahitanga, this briefing shows:

- What has contributed to the current turning point that we are at,
- Where actions must match the intent of Te Aorerekura,
- How a collective approach and partnership will transform outcomes,
- Why we collectively must choose to take the opportunity to do what must be done to improve the inequities amongst Māori.

Out of all six Actions in Te Aorerekura, the twenty-five-year strategy, it is Action Two, towards mobilising communities, which will be the most powerful going forward given the scale of what must be achieved for our whānau, hapū, iwi and Māori organisations and how it will benefit the country as a whole through rightful enduring relationships.

To achieve this requires an evolved and functioning approach, trusted working partnerships between government and Māori and transparency in information sharing. It requires a Māori outcomes framework determined by Māori for Māori. Also needed is prioritised investment for toiora Māori that builds capacity and capability within the Māori social services sector and kaimahi Māori workforce, given the disproportionate evidence and detrimental collective impact of violence on Māori.

Our shared mission within Te Pūkotahitanga is focussed on creating safe space for family violence and sexual violence systems and supports that are governed and led by, and for, tangata whenua in the best interests of their whānau, hapū, iwi and all communities.

Dr Maria Baker

Chair



INTRODUCTION

Role

- a.** The purpose of this paper is to give a briefing from the perspective of Te Pūkotahitanga, the ministerially appointed tangata whenua advisory group that provides independent advice to the Minister for the Prevention of Family Violence and Sexual Violence on:
 - Monitoring the implementation of Te Aorerekura
 - Effective approaches to toiora for whānau Māori
 - Removal of barriers and identification of ways to transform the family violence and sexual violence systems to improve outcomes for whānau Māori
- b.** Te Pūkotahitanga recognises that as part of the Crown's kāwanatanga role created under Te Tiriti o Waitangi, the government has responsibilities that it owes equally towards all Aotearoa New Zealand citizens, including to whānau Māori.
- c.** The Minister, in turn, recognises that Te Pūkotahitanga has responsibilities to ensure the voices of whānau, hapū, iwi and hāpori Māori are represented and are heard by government.

Meaning of Te Pūkotahitanga

- a.** Through the process of wānanga involving the Tangata Whenua Rōpū (TWR) which is comprised of kaimahi Māori from the family violence and sexual violence sectors; the name, Te Pūkotahitanga has whakapapa and pūrākau behind it.
- b.** It highlights knowledge as a driving force for change and actions that will enhance the toiora (wellbeing) of whānau, hapū and hāpori Māori.

Terms of reference

- a.** In November 2021, Cabinet approved the establishment of Te Pūkotahitanga to give effect to the Māori-Crown partnership.¹
- b.** The Terms of Reference are stated in the cabinet paper 2021/0337 dated 21 October 2021.²

¹ Shift 2: Towards mobilising communities, Action 8: Establish a tangata whenua ministerial advisory group.

² Appendix 2 page 25 of 'Sustaining a collaborative approach to support the whole-of-government response to eliminate family violence and sexual violence' by the former Minister for Public Service, Hon. Chris Hipkins.

- c. Te Pūkotahitanga upholds a relationship of real reciprocity through the exemplification of the principles of Te Tiriti o Waitangi (including tino rangatiratanga, mana motuhake, kaitiakitanga), underpinned by the following core values:
- **Mana Tangata** – Is the integration and co-existence of law and customary lore that informs all equity decision making that achieves equitable outcomes for Māori and all peoples of New Zealand. Lore, is the knowledge that our actions reflect integrity and are both moral and ethical.
 - **Kaitiaki** - Nothing in this agreement shall diminish the rights of Te Pūkotahitanga to exercise their rangatiratanga over those matters that are agreed to give effect to this principle. These values underpin all the matters outlined in these terms of reference to enable a partnership between tangata whenua and Crown based on good faith, trust and confidence.
 - **Manaaki** - When giving effect to the values within these Terms of Reference, accept that each must work within statutory frameworks and tikanga Māori.
 - **Toiora** - Te Pūkotahitanga will guide decision making for the development of crisis, wellbeing, healing and early intervention and prevention opportunities that provide certainty of outcomes for whānau.
- d. It also ensured that tangata whenua leadership guides the development of family violence and sexual violence (i.e. interventions are developed and designed in a way to incorporate whānau-centred approaches and holistic frameworks) for government interventions that work for Māori.
- e. The Terms of Reference were consulted and prepared by the wider kaimahi Māori family violence and sexual violence sector as a document for the incoming advisory rōpū.
- f. This included whānau and kaimahi Māori, and the Tangata Whenua Rōpū (TWR). Their collective whakaaro culminated in Te Aorerekura actions intended to improve Māori health and wellbeing by addressing the impact of violence on Māori.³

First principles

- a. The creation of the First Principles arose in October 2022 when members of Te Pūkotahitanga met with the Minister for the Prevention of Family Violence and Sexual Violence to discuss the lack of visibility of, and concern for, the implementation of mātauranga and tikanga Māori in Te Aorerekura National Strategy and Action Plan.

³ It should be noted that tangata whenua deem violence a violation of whakapapa. This perspective acknowledges not only the violation to the individual, but also other whānau members, whether they were present when the act(s) occurred. In this context, the violation is intergenerational, encompassing past, present and future whānau members. This recognition of violence as a violation of whakapapa underpins the moemoeā in Te Aorerekura (hence its focus on wellbeing). The moemoeā (vision) speaks to the need to shift the narrative and government actions, especially for whānau Māori, away from intervention and towards positive healing, prevention and toiora.

- b.** Te Pūkotahitanga identified a set of First Principles to advocate the rights of tangata whenua and as a result, monitor the direction and decisions of Te Aorerekura, concerning whānau, iwi, hapū and hapori Māori.
- c.** These First Principles would enable Te Pūkotahitanga to meet cabinet expectations as an advising body to the Minister for the Prevention of Family Violence and Sexual Violence under the Terms of Reference.
- d.** The five principles were:
 - **Principle 1:** Te Tiriti o Waitangi
 - **Principle 2:** Whānau Māori
 - **Principle 3:** Mātauranga Māori
 - **Principle 4:** Tino Rangatiratanga & Mana Motuhake
 - **Principle 5:** Whakatika

PRINCIPLE 1: TE TIRITI O WAITANGI

- Include and actively demonstrate commitment to Te Tiriti o Waitangi.
- Partnership, recognition, and constitutional change: Te Tiriti o Waitangi (Te Tiriti) recognises the partnership between Māori and the Crown, expecting both parties to participate in making joint decisions and accountability that achieves Te Tiriti obligations by prioritising the provision of equitable and effective outcomes for Māori.
- Tangata whenua constitutional status: Te Tiriti acknowledges Māori as the indigenous people of Aotearoa and upholds their right of tino rangatiratanga and mana motuhake to make decisions for Māori and steward the land and its resources as custodians. Te Tiriti (and other indigenous-centred instruments like the United Nations Declaration on the Rights of Indigenous Peoples) protects and promotes te reo Māori, culture, identity, and the right of Māori to exercise tino rangatiratanga over all aspects for their lives.
- Transforming government system processes: Actively include and demonstrate commitment to Te Tiriti by empowering and enabling Māori in discussions on setting goals and operational policy design, improving partnership mechanisms, increasing Māori control over information, decision-making, and transferring responsibility to whānau, hapū, and hapori Māori to determine their own approach to preventing family violence and sexual violence and healing.

PRINCIPLE 2: WHĀNAU MĀORI

- Privilege and prioritise the needs of whānau Māori impacted by violence to ensure measurable equitable outcomes arising from the implementation and governance of Te Aorerekura.

- Prioritise access to resources, supports and participation in decision-making processes that empower and give whānau Māori autonomy over their own toiora.
- Shift from deficit to strengths-based approaches and ensure whānau Māori are prioritised in the initial and ongoing thinking and framing of kōrero about their toiora.
- Prioritise engagement and commissioning of Māori organisations who provide services and supports from a Māori worldview.

PRINCIPLE 3: MĀTAURANGA MĀORI

- Decisions and actions are informed by te ao Māori worldviews, mātauranga Māori and kaupapa Māori approaches to toiora for whānau Māori.
- Embed te ao Māori, mātauranga Māori and kaupapa Māori approaches within existing systems and processes.
- Reshape, create, and apply Māori-informed paradigms within decision-making processes and implementation of actions going forward.
- Involve Māori from the outset in partnership when developing systems, mechanisms, models, and programmes for whānau.
- Value indigenous knowledge and the need to make room for Māori to use their mātauranga Māori independently from mainstream organisations and institutional approaches.

PRINCIPLE 4: TINO RANGATIRATANGA & MANA MOTUHAKE

- Support whānau Māori impacted by violence through equitable redistribution of resources, control of decision-making and devolution of decision-making responsibilities from Crown entities and government agencies to Māori so tangata whenua determine the design and delivery of actions that serve their own people.
- Māori require control of decisions and resources (traditionally retained by government) to address the evidenced impacts of poor outcomes affecting successive generations of whānau Māori.
- Māori become the primary voice when decisions and solutions about whānau are designed and implemented, especially by government and non-Māori organisations and institutions.
- Acknowledge that Māori are a diverse people and it is the Crown's duty to use intersectional approaches to support their aspirations and needs.

PRINCIPLE 5: WHAKATIKA

- Address barriers experienced by whānau Māori – including historical, contemporary, and systemic biases and racism resulting from the ongoing process of colonisation and prejudice.

- Break down siloed approaches (across agencies and between sectors) by sharing information, working together on the design of solutions and pooling funding and resources for the implementation of more effective strategies and actions to improve the lives of whānau Māori and achieve improved outcomes.
 - Be prepared from the outset to work alongside Māori to design solutions and overcome barriers focused on the lack of equality and equity, dismantling of bias and discrimination, and fulfilment of Te Tiriti obligations.
- e.** On 4 August 2023 a First Principles Paper containing the five principles above was submitted to the Minister for the Prevention of Family Violence and Sexual Violence with the intention to:
- Be adopted and implemented by the Interdepartmental Executive Board, a collective of 10 government agencies, four Associate agencies and Te Puna Aonui Business Unit as a requirement for future design, administration, funding, implementation and monitoring of Te Aorerekura Strategy and Action Plan to ensure systemic change and compliance with the obligations of Te Tiriti o Waitangi and Public Services Act 2020 legislation.⁴
 - Provide measurable and accountable capabilities required by the collective of Te Puna Aonui agencies' kaimahi to deliver the Strategy and Action Plan of Te Aorerekura.
 - Unlock visibility over datasets and investment budgets serving Māori and reportage on those outcomes delivered by the Interdepartmental Executive Board (Collective of 10 government agencies, four associate agencies) and Te Puna Aonui Business Unit.
 - Inform and guide strategic advice in a principled way to address the impacts of violence on whānau, hapū and hapori Māori, and to facilitate kōrero on improving toiora for whānau Māori with Māori, non-Māori, community, sector, and government organisations.

Investment

- a.** In s9(2)(f)(iv) was allocated by the government to Enduring Māori-Crown Relationships (EMCR) funding.⁵
- b.** The budget was intended to:
- Resource tangata whenua to have an ongoing relationship with the Crown.
 - Directly contribute advice on barriers and opportunities to improve the toiora of whānau Māori impacted by family violence and sexual violence.
 - Support the establishment and ongoing operation of Te Pūkotahitanga.

⁴ Sections 14 and 73 d (i) https://www.legislation.govt.nz/act/public/2020/0040/latest/whole.html?search=sw_096be8ed81d84e61_Te+Tiriti+o+Waitangi_25_se&p=1#LMS359104

⁵ 4 April 2023 Memorandum: Report on Enduring Māori-Crown Relationships 2021/2022 projects.

- c. s9(2)(ba)(i) [REDACTED]
- d. Te Pūkotahitanga determined how the fund was used in the budget year 2022/23 to identify opportunities to fund:
- Initiatives that fill gaps in knowledge of what works for Māori.
 - Trials of new and innovative approaches for delivering services to and supporting Māori which were in keeping with the intention of the original Budget allocation.
 - Organisations / researchers who were in a position to deliver within a short timeframe and in the 2021/2022 financial year.
- e. Te Aorerekura actions 1, 2, 6, 7, 13, 21, 22, 24, 26, 29, 30, 35, 36, 37, 38 and 40 of support investment in a broad range of activities which will contribute to effective outcomes for whānau Māori impacted by violence.

Meetings, remuneration, duration, term of appointment

- a. Te Pūkotahitanga commits to wānanga with the Minister (at least) every two months in Wellington (or other mutual locality, including the use of online platforms if required). Further or more regular meetings may be necessitated depending on particular work priorities.
- b. Travel, accommodation, and associated expenses will be paid through the EMCR budget. Remuneration for attendance at wānanga will be paid to members in accordance with the Cabinet Fees Framework.
- c. Ko te ao Māori he waimanawa whenua tuhatuha mutunga kore.
- d. s9(2)(g)(i) [REDACTED]
- e. When appointed, members are committing to contribute to Te Pūkotahitanga for three years. The sector may recommend to the Minister that individual members be reappointed to the Tangata Whenua Rōpū when the current three year term expires. If so, the Minister commits to have regard to these recommendations.
- f. The tikanga for wānanga is determined by the the rōpū.
- g. Quorum will be attendance of more than fifty percent of the members.

Obligations under Te Tiriti o Waitangi

- a.** Te Pūkotahitanga was set up by Cabinet to give deliberate effect to an enduring partnership according to Te Tiriti o Waitangi obligations.
- b.** Under the 'Terms of Reference' the partnership is underpinned by the Treaty and the Crown's obligations to uphold mana motuhake.
- c.** Te Pūkotahitanga advises the Minister for the Prevention of Family Violence and Sexual Violence and the Government on the effectiveness of the delivery of Te Aorerekura: National Strategy to eliminate family violence and sexual violence.
- d.** Prioritising working in partnership with Māori is "central to the approach" of Te Puna Aonui, the IEB and whole-of-government response to family violence and sexual violence as recommended by the Office of the Auditor General in its 2021 findings.⁶
- e.** The aim of working in partnership (with Māori) is to help government agencies be informed by Māori views and experiences. Working in partnership together is central to transformational systemic change.
- f.** This commitment to partnering with Māori is also based on an acceptance that non-Māori approaches to responding to violence have not worked well for Māori.
- g.** The Social Wellbeing Committee advised that finding effective approaches to address violence within Māori whānau requires an understanding of the social, historical, political, and cultural experience of Māori wāhine, tāne, and tamariki.

⁶ 2021 Office of the Auditor General <https://oag.parliament.nz/2021/joint-venture/part3.htm>

CONTEXTUAL BACKGROUND/ FACTS & FIGURES

Disproportionate data

- a. Evidence shows that Māori are disproportionately affected by family violence, sexual violence, and violence within whānau.
- b. In 2020 the (BIM) Brief to Incoming Minister for the Prevention of Family Violence and Sexual Violence, the data for whānau Māori topped the tables.
 - **Wāhine Māori** were the biggest cohort impacted by intimate partner violence with 2 in 3 (64.1%) experiencing it in their lifetime according to the NZ Family Violence Survey.
 - Disproportionate harms and impacts upon **pepi and tamariki māori**.
 - **Rangatahi** make up two thirds of those sexually assaulted.
 - **Takatāpui whānau** were more than twice as likely to experience intimate partner violence and sexual violence.⁷
- c. The Social Wellbeing Committee agreed that one of the government's core functions would be to work in partnership with Māori to address this disproportionate harm.
- d. There is a paucity of quantitative data about the effectiveness of existing strategies for whānau Māori impacted by violence.
- e. However, there is anecdotal evidence that kaupapa Māori and te ao Māori approaches to tiora for whānau are more effective than current responses. Moreover, they provide a clear picture about what is needed to address violence within whānau, hapū and hāpori Māori.

⁷ Source: Page 9 BIM 2020 <https://www.beehive.govt.nz/sites/default/files/2020-12/Prevention%20of%20Family%20and%20Sexual%20Violence.pdf>

WHAKAPAPA

- a. Te Pūkotahitanga Ministerial Advisory Group (MAG) members were selected by an independent tangata whenua led process and began their three-year term from 1 July 2022.

WHO WE ARE AND WHY WE ARE



DR MARIA BAKER (CHAIR)

Dr Maria Baker is a leader and Māori health professional with over 20 years of experience and expertise in health, mental health and social care workforce development for Māori. She is a strategic and critical thinker whose work and research is grounded in te ao Māori and focused on enhancing Māori wellbeing. Dr Baker has strong relationships in Te Tai Tokerau, at national levels and internationally with indigenous communities. Dr Baker was the Chief Executive of Te Rau Ora - strengthening health and wellbeing upon appointment. Since 2023, she is the CEO for Te Hiku Hauora, where she understands the power of collaboration and the Māori collective.



DR MOANA ERUERA (DEPUTY CHAIR)

Dr Moana Eruera has more than 30-years' experience in social and community work, including in family violence prevention, statutory child protection and youth justice, social work education and iwi social services sectors. She has committed her professional career to strengthening whānau, tamariki and rangatahi Māori safety, wellbeing and development, and the application of tangata whenua frameworks and practices in social work and community work.

Dr Moana Eruera has had professional roles in government and iwi organisations that have supported her critical understanding of the tensions and barriers that impede meaningful design and implementation of policies, strategies and practices for Māori. She lives within the Ngāpuhi rohe, actively working with her own whānau, hapū and marae and has a fluency and working knowledge of te reo me ōna tikanga. Moana is the CEO for Ngāpuhi Iwi Social Services.



KIM ERIKSEN-DOWNS

Kim Eriksen-Downs is a frontline practitioner with more than 30 years' experience in the social services sector, supporting rangatahi, wāhine and tāne Māori to heal from family violence and sexual violence. She is a national trainer who teaches practitioners indigenous ways of working, a qualified social worker, a renowned Kaiako-a-Kaupapa Senior Facilitator, and the founder of Kaituruki Ora o Te Hapori Ora – the Village of Wellbeing.

Kim is a specialist who celebrates and values community mobilisation and co-design to transform all types of violation. She has transformed her Tūwharetoa community at the grassroots level. Kim Eriksen-Downs is an acknowledged leader whose influential mahi and commitment to Māori wellbeing is validated by her whānau, hapū and iwi.



LORRAINE HAWKE

Lorraine Hawke has spent more than 40-years developing grassroot strategies to eliminate sexual violence (and the underlying drivers) within her whānau, hapū and Kaikōura community. Her courageous leadership, advocacy and innovative whānau ora approach informed the development of Tū Pono: Te Mana Kaha o te Whānau, a strategy to eliminate violence across Te Wai Pounamu.

Lorraine Hawke has first-hand experience of the need for comprehensive approaches, long-term support and championing environments that are culturally conducive and systemically safe for Māori.



DENISE MESSITER

Denise Messiter is a strategic, assertive, and analytical practitioner with over 30 years' knowledge and experience in the family violence, sexual violence and social sectors. She has focused on developing and implementing indigenous solutions and worked tirelessly to support wāhine and their whānau to heal from the impacts of mahi tūkino. Her efforts to ensure whānau, hapū and iwi in Hauraki have access to enduring tangata whenua owned and led social services, has made her a valued member of her iwi Māori community of Manaia.

Denise has extensive and comprehensive networks across the health, social and tangata whenua communities. She is compassionate, understands her people and her work has made real and positive differences to the social and economic wellbeing of whānau Māori nationally, regionally and in her community.



KATIE MURRAY

Katie Murray has served her whānau, hapū, iwi and hapori Māori in Whangaroa and the wider Te Tai Tokerau rohe for 40 years. She has been the Kaiārahi (Chief Executive) of Waitomo Papakainga Development Society Inc since 1993, a social service organisation she established with her whānau for her whānau, to support and protect the institute of whānau.

Katie is an innovator, activist, collaborator and acknowledged leader in te rohe o Te Tai Tokerau. She has spent her life fighting covert and overt racism, striving to create better opportunities for communities and empowering whānau. Her work is grounded in te ao Māori, with years of experience supporting whānau through whanaungatanga, facilitating and developing practical programmes enriched in values such as aroha, tika, pono. Katie Murray is passionate, and her life's work is sustained, above all else, by her immense love for her children, mokopuna and whānau.



AMOKURA PANOHO

Amokura PanoHo is a recognised leader and change agent in the Māori economic development sector and has extensive governance experience. She has a background in community development and investing in the facilitation of community-based solutions. She also has prior experience working with young people, gangs and in the judicial system.

Amokura has been involved in the development of Māori services (including in the family violence and sexual violence sector), migrant services and has been an active leader for whānau, hapū and iwi initiatives.



HERA PIERCE

Hera Pierce is recognised by tangata whenua and tauiwī as a subject matter expert on the impacts of family violence and sexual violence for whānau and hapori Māori. Her knowledge, expertise and practice epitomise the values and principles which are fundamental to Māori healing from the trauma of violence and achieving toiora.

Hera is passionate about working with whānau, hapū iwi and hapori Māori and strives to teach current and future generations about the importance and sacredness of te ira tangata, te ira Atua, te whare tangata and whakapapa. She uses her wealth of mātauranga Māori, fluency in te reo me ōna tikanga Māori to provide services and supports that are relevant and meet the needs of whānau, hapū and iwi.



TĀ MARK SOLOMON

Tā Mark Solomon is a respected Māori leader and agent of change for tangata whenua. He has had pivotal roles in regional (for Ngāi Tahu) and national (including through the Iwi Leaders Forum) tangata whenua-led bodies and has used his experience and knowledge of government systems, processes, and policy development to advocate for and effect change at government and community levels (including through the Interim Te Rōpū, Te Ohu Kaimoana and Oranga Tamariki).

Tā Mark Solomon's commitment to his iwi is equally matched by his commitment to and compassion for his own whānau, hapū and hāpori. He is a tireless and fearless champion of the need for real accountability by both government and Māori.



POATA WATENE

Poata Watene is a visionary leader committed to his iwi, hapū, marae, whānau and the Kingitanga. He is a recognised exponent of te reo me ōna tikanga Māori. Poata Watene is a kaitiaki specialist of te ao Māori who has transformed the culture and practices of organisations he has worked for and had leadership roles in for more than 20 years. This includes being Chief Executive of Tuu Oho Mai Services since 2019.

Poata has extensive experience in therapy, te ao Māori healing and in restorative pathways which have improved the lives of whānau and provided him with valuable insights into what works for Māori.



PROFESSOR DENISE WILSON

Professor Denise Wilson is a Māori researcher whose work aims to improve understanding of systems and policy changes required to prevent family violence and address the harm it creates for Māori. Her own lived experience informs her empathetic and insightful understanding of wāhine and mokopuna Māori living with whānau violence.

Professor Denise Wilson uses kaupapa Māori and indigenous approaches to research to provide whānau opportunities to share their stories in the hope that their voices will be heard by decision and policy makers and compel them to make the changes necessary to improve outcomes for tangata whenua. She has had leadership roles in government advisory groups (including the Family Violence Death Review Committee) and is currently the Co-Director of Taupua Waiora Centre for Māori Research and the Associate Dean for Māori Advancement at the Auckland University of Technology.

WHAT OUR WORK PROGRAMME HAS BEEN TO DATE

July 2022

Tangata Whenua Ministerial Advisory Group welcomed and launched at Parliament Buildings Wellington.

October 2022

Te Pūkotahitanga developed a First Principles paper to strengthen relationships under the Treaty partnership.

October 2022

It has also prepared a three-year work plan.

January 2023

It commissioned: Comprehensive Literature Review and Evidence Base, Theory of Change & Outcomes Framework, Enduring Form, Tangata Whenua Workforce Development.

2022

2023

September 2022

Named Te Pūkotahitanga

October 2022

Confirmed priorities and three Pou appointed. Developed Project Briefs that procured and implemented commissioned research projects that are operating in tandem currently yet with different completion dates.

November 2022

Communications Framework



June 2023
**Enduring Form
underway**

September 2023
Hauraki Wānanga

November 2023
**Te Waipounamu
Wānanga**

**An inaugural Annual
National Hui.**

2024

May 2023
Taranaki Wānanga
**Tangata Whenua
Workforce Strategy
underway**

July 2023
Tai Tokerau Wānanga

October 2023
**Final Toiora Māori
Theory of Change &
Outcomes Framework**
**Final Substantive
Evidence Based
- Litany of Sound
Revisited**

December 2023
**Publication:
Substantive Evidence
Based - Litany of
Sound Revisited**
**Report 1: Tangata
Whenua Workforce
Strategy**
**Report 1: Enduring
Form**

WHAT WE ARE WORKING ON

Outputs of commissioned work

The current mahi implementing the work programme priorities and timeframes are outlined below.

Violence within whānau and mahi tūkino – A Litany of Sound revisited

SUBSTANTIVE PUBLISHED WORK

- a. The 208-page substantial literature review by Dr Denise Wilson is published. We plan a soft launch and presentation in 2024.
- b. The work explores some areas raised in the original, 'A Litany of Sound' in greater detail and expands the context for Māori living with violence and mahi tūkino. Eliminating violence and mahi tūkino affecting whānau Māori must be a collective effort led by Māori.
- c. Addressing the contextual, historical, and social conditions must underpin such an effort that enables the persistence of intergenerational violence and trauma within whānau Māori.
- d. Attention to the array of factors that negatively impact many whānau living with violence and mahi tūkino is necessary for prevention and healing. Invariably, these factors are generally outside their sphere of control.
- e. Specifically, six questions guided this literature review:
 1. How were whānau and hapū kept violence-free in traditional Māori society pre-settlement and pre-colonisation?
 2. What is violence within whānau and mahi tūkino?
 3. What is the contemporary landscape of violence impacting whānau Māori?
 4. What is known about how to achieve well-being?
 5. What is known about kaupapa Māori and Te Ao Māori approaches?

6. What are the evidential gaps?
- Monitoring and Review
 - Prevention and Healing
 - Workforce Capacity and Capability
- f. The literature review is an amalgamation of findings from both mainstream methods of research and wānanga held by the rōpū.
- g. The evidence also supported the First Principles paper presented to the Minister for the Prevention of Family Violence and Sexual Violence in August 2023 as it surfaced four themes:
- **First Principles and Te Aorerekura National Strategy:** The discussed First Principles complement the implementation of Te Aorerekura, the National Strategy, to address violence and support whānau Māori.
 - **Disproportionate impacts and barriers:** Whānau Māori experience higher rates of family and sexual violence due to deep-rooted social issues which stem from colonisation, government collaboration challenges, and the misappropriation of mātauranga Māori which hinder the wellbeing of whānau Māori affected by violence.
 - **Importance of whakapapa:** Whakapapa, encompassing identity, knowledge, and intergenerational connections, is central to whānau Māori wellbeing and forms a bond among individuals, families, and to te ao Māori. Violence to an individual is a violation of whakapapa; impacting individuals, whānau, hapū, and iwi, reaching beyond contemporary definitions of family and sexual violence.
 - **Preservation and information sovereignty:** Preserving whakapapa is essential to preventing violations and supporting the protection of whānau Māori, including discussions on information and data sovereignty to ensure appropriate ownership, maintenance, and storage practices.

Pou tuatahi: Te Hā o Hineahuone | Monitoring & review

TOIORA THEORY OF CHANGE & OUTCOMES FRAMEWORK

- a. The Toiora Whānau Māori Theory of Change and Outcomes Framework ('Toiora') - completed by s9(2)(a) and their team at Wai Rangahau with input from Te Pūkotahitanga members and the tangata whenua advisory group.
- b. This highlights the importance of incorporating a holistic view that addresses both individual and collective healing, while also acknowledging the systemic issues at play.

- c. For example, the outcomes framework acknowledges the impact of colonisation and intergenerational trauma in perpetuating family violence and sexual violence within Māori communities.
- d. This approach also recognises the unique needs and experiences of Māori as tangata whenua and emphasises the importance of utilising mātauranga and tikanga Māori knowledge and practices in addressing family violence and sexual violence.
- e. Additionally, the framework emphasises the importance of engaging Māori-led initiatives and organisations in developing and implementing services and interventions for whānau affected by violence.
- f. This approach recognises the value of community-based solutions and the role of whānau, hapū, iwi, and other groups in preventing and healing from violence.
- g. Toiora Whānau Māori Theory of Change and Outcomes Framework has been shared with Te Pūkotahitanga members, the Minister for the Prevention of Family Violence and Sexual Violence, Emma Powell (Director of Te Puna Aonui) and staff at Te Puna Aonui.
- h. This theory of change and outcomes framework focuses predominantly on activities directed toward the outcome, "whānau enjoy toiora, and hapū, iwi kāinga and hāpori Māori are violence-free" (see pull out box on next page).
- i. Toiora has been discussed with the Director of Te Puna Aonui and staff to update the Independent Executive Board regarding the progress and the process of finalising the Toiora Theory of Change.
- j. The following guided the development of Toiora:
 - **Give priority to the needs of whānau Māori** affected by violence, recognising that this population is disproportionately impacted by family and sexual violence.
 - **Addressing historical, systemic, and contemporary biases and racism** resulting from the negative impacts of colonial violence are critical to achieving toiora and mauri ora for whānau impacted by mahi tūkinō in all its forms.
 - **Healing, prevention, and early intervention** and long-term whānau wellbeing require a strength-based, lifespan approach informed by a Māori worldview, and supported by equitable access to quality services and support at varying times.
 - **Tino rangatiratanga and mana motuhake** must be supported and grown by whānau Māori impacted by violence to demonstrate commitment to Te Tiriti o Waitangi and positive Māori-Crown relationships, guided by local needs and responses.
 - **Achieving toiora requires a skilled, competent, and sustainable Māori workforce** that has cultural intelligence and cultural integrity.

- **Whānau, hapū, iwi, and hapori Māori should be at the forefront** of decision-making, service design, and the development of measures to evaluate the success of Te Aorerekura.
- **That the Tangata Tātou Outcomes and Measurement Framework being developed by Te Puna Aonui is a companion framework and that both will be implemented** to support tangata whenua toiora outcomes, and to embed a culturally safe, accountable, and effective systems approach to family violence and sexual violence elimination.

If we mobilise whānau, hapū, iwi, tangata whenua providers and hapori Māori to create and resource safe spaces for whānau, strengthen positive cultural identities and to have courageous conversations; and

Ensure whānau, hapū, iwi, tangata whenua providers and hapori Māori can exercise their tino rangatiratanga and mana motuhake and are appropriately and adequately resourced to respond to whānau and community prevention and healing needs holistically and flexibly.

Then whānau can be supported to engage in iwi kāinga, tikanga and kawa that restores their mana and acquire alternative strategies to relying on violation and violent responses.

And they can better understand the violence affecting their whakapapa, so they feel empowered to assert their rangatiratanga and mana motuhake in safe and dignified ways.

So ultimately whānau enjoy toiora, and hapū, iwi kāinga and hapori Māori are violence-free.

ENDURING FORM

- a. The research project by s9(2)(a) covers a 12-month period (from July 2023 to June 2024) with four quarterly reporting periods.
- b. The work on the enduring form of Te Pūkotahitanga will examine:
 - Effective approaches to toiora for whānau Māori.
 - Removal of barriers and identification of ways to transform the family violence and sexual violence systems to improve outcomes for whānau Māori.
 - Implementation of Te Aorerekura.

- c. This first quarter has focused mainly on the exploration of mechanisms in other jurisdictions. This focus provides a broader context as a foundation to analysing all potential forms (local and international) and the levers or drivers that ensure their strong establishment and endurance.
- d. Some of those mechanisms sit within a broader context of international jurisprudence, as well as within the narrative of Indigenous Peoples experiences of colonisation and recent constitutional reform.
- e. s9(2)(a) says it has been particularly important to foreground this exercise with a close examination of the United Nations' Declaration on the Rights of Indigenous Peoples and its role in supporting a mechanism for tangata whenua representation, advice and decision making here in Aotearoa.
- f. This is also a crucial undertaking in light of its recognised significance to Māori as referenced by Matike Mai Aotearoa in He Whakaaro Here Whakaumu mō Aotearoa. The Declaration is viewed by tangata whenua here and around the world as an important tool concerning government accountability to Indigenous peoples.
- g. In March 2024, the United Nations' Human Rights Council will be undertaking its five yearly Universal Periodic Review (UPR) of New Zealand's actions to implement the Declaration.
- h. The next phase of the research will focus on existing local mechanisms for tangata whenua representation, advice and decision making.

Pou tuarua: Te Hā o Hineahuone | Effective investment decisions which support whānau Māori toiora

- a. Action 1 of Te Aorerekura supports tangata whenua aspirations for equitable redistribution of resources, prioritising whānau Māori in decisions and actions and aspirations for greater mana motuhake and rangatiratanga by:
 - Establishing how government will coordinate and target a range of responses and activities which reduce harm to whānau Māori sooner and elevate safe healing pathways.
 - Developing an investment plan which includes primary prevention, responses, healing, workforces, funding for relationships and collective monitoring and learning.
- b. Therefore, the advice and information gathered for investment decisions will seek to demonstrate that the most effective mechanisms that enhance and sustain Māori-Crown relationships:
 - Are based on tangata whenua actively participating in decisions and the development of legislation, policy and practice that impacts on whānau, hapū and hāpori Māori.

- Need to be embedded into machinery of government to protect Te Pūkotahitanga from being disestablished and/or the membership being disbanded or changed to better reflect the alliances of the government of the day.
 - Include processes to enable Te Pūkotahitanga to inform or participate in Budget related discussions that privilege the needs of whānau Māori.
- c.** Improving our understanding about return on investment in whānau Māori, kaimahi and Māori service providers and organisations will enable Te Pūkotahitanga to make well informed and meaningful contributions to the development of the government's investment plan and annual budget processes.
- d.** We know that investment plans to date largely privilege western approaches. We also know that systemic racism and structural inequities have resulted in consistent and longterm under-funding of Māori approaches, including to toiora.
- e.** Most increases in investment specifically for Māori-led approaches have only occurred relatively recently. This means there is less information available about what the return on investment has and could mean for government and tangata whenua.
- f.** Existing evaluations also largely fail to capture the full extent of benefits from a te ao Māori perspective. This makes it challenging to advocate for increasing investment because government budget processes tend to favour lower-risk, universally applied initiatives that are already proven acceptable.
- g.** Ultimately, it creates a catch-22 type situation for government and Māori, often resulting in inequitable funding and resource allocations that do little to address poor outcomes for whānau Māori and the people, organisations and communities that support them.
- h.** This work will also better position Te Pūkotahitanga to advocate for, and direct investment decisions into, areas that will create the greatest benefits for tangata whenua. Meaningful transformation of the systems will require a shift in what government invests in and how it invests (and potentially reallocates) its resources over the short, medium, and long-term.
- i.** The components of this project will be phased over the 2022/23 and 2023/24 financial years. The key components are as follows:
- **2022/23 – Undertake a desk top review of existing evaluations of kaupapa Māori and/or te ao Māori-based programmes contributing to the toiora of whānau Māori impacted by violence. The desk top review is focussing on:**
 - Outcomes of the programmes
 - Characteristics/attributes that make these programmes successful
 - Costs (financial or otherwise) to government and the providers to run these programmes
 - Gaps in whānau Māori access to kaupapa Māori and/or te ao Māori programmes (e.g. the type and availability of existing programmes in hapori, rohe, regions) – to be completed by 30 June 2023.

- **2023/2024 – Undertake an evaluation of kaupapa Māori and/or Te Ao Māori programmes which have not been evaluated, with a focus on:**
 - Effectiveness of these programmes
 - What makes them successful and whether they can be replicated in other hapori and rohe
 - Costs associated with establishing and running these programmes (for the providers) and the funding streams used to run and sustain these programmes.
 - 2023/24 or 2024/2025 – Provision of advice on a cost benefit analysis of kaupapa Māori and/or te Ao Māori programmes for whānau impacted by violence, which will inform Te Pūkotahitanga participation in decisions about investment in family violence and sexual violence budget bids.

Pou tuatoru: Te Hā o Hine-nui-te-pō | Workforce: building te ao Māori approaches within the kaimahi Māori workforce

- a. This project managed by kaupapa Māori researchers, s9(2)(a) focuses on delivering a family violence and sexual violence Māori workforce plan that will provide the overarching strategic direction for workforce capability in Aotearoa.
- b. The first progress report is completed. A final written report detailing what has been achieved across the 12 months against the stated objectives, including summary of what has been spent to date will be submitted in June 2024.
- c. This plan will be kaupapa Māori focused and set out pathways to support and retain the existing kaimahi Māori workforce, while also focusing on the steps required to build for the future. This project also supports Te Aorerekura Actions 1, 3 and 4.
- d. Developing a kaimahi Māori workforce plan will:
 - Incorporate mātauranga Māori, reflect kaupapa Māori approaches and be guided by a te Ao Māori worldview,
 - Ensure the needs of kaimahi Māori (and the whānau they support) are identified, prioritised, and met,
 - Ensure kaimahi Māori can support whānau Māori needs (i.e., creating and determining their own solutions to address violation) and journeys towards toiora,
 - Ensure gaps and/or overlaps are identified and addressed,
 - Ensure cultural integrity is a key competency for kaimahi Māori.

Regional Wānanga

- a.** The purpose of the Regional Wānanga is an exchange of mātauranga Māori and to build whakawhanaungatanga:
 - Mana whenua of the rohe visited, kaimahi and kaupapa Māori service providers connecting in with Te Pūkotahitanga to learn more about the kaupapa.
 - Te Pūkotahitanga learning from mana whenua of the rohe visited, kaimahi and kaupapa Māori service providers about how they heal from transgression and listen to purākau of the rohe.

Inaugural annual National Hui

- a.** The purpose of the inaugural National Hui with the theme, “He whatumanawa ki tua” is to bring together mana whenua, kaimahi, kaupapa Māori service providers, the Minister for the Prevention of Family Violence and Sexual Violence, Director of Te Puna, IEB, Māori Members of Parliament.
- b.** It is expected to be held in 2024 in the third year of Te Aorerekura in action.
- c.** The hybrid on-person/livestream online event will feature keynote speakers and wānanga centred on inspiring intergenerational solutions that move whānau beyond violation.
- d.** It will have a ‘by Māori for Māori’ focus with a vision on toiora aspirations.

WHAT WE RECOMMEND NEXT

Te Pūkotahitanga recommendations for improvement

- a.** Government to build and maintain high-trust, collaborative and respectful relationships with tangata whenua.
- b.** Effective investment for Māori (bidding process ahead of Budget 2024) with weight given to the advice arising from the work programme of Te Pūkotahitanga.
- c.** Review of the social and health sector procurement system. To ensure Crown agencies procuring contracts in FVSV seeking kaupapa Māori providers make the process equitable and adhere to the 8% government rule to enable iwi, hapū, urban Māori service providers to compete.⁸
- d.** The funding eco-system for Māori providers in FVSV sector needs to be mapped out. They're businesses and/or social enterprises who redirect returns/profit back into their communities through the provision of their services.
- e.** MSD, Oranga Tamariki, Te Whatu Ora, Te Aka Whai Ora, Whānau Ora need to establish quality assurance panels for mainstream contracts to ensure delivery of Māori outcomes.
- f.** Devolving decisions and funding to iwi, hapū, hāpori whānau to support and deliver the services and supports tangata whenua need and have requested.
- g.** Western approaches have not curbed the epidemic of whānau violence.
- h.** Whakapapa provides the basis for understanding creation and for the organisation of knowledge within Te Ao Māori.
- i.** Services need to be designed and implemented with an understanding of Māori tikanga and Māori trauma for prevention and healing to begin.
- j.** Whānau need violence prevention strategies to aim to pull together kaupapa and mātauranga Māori with pragmatic information that they can use to improve their wellbeing and to create safer communities.
- k.** Cultural intelligence involves the restoration of mātauranga Māori and tikanga for whānau underpinned by an in-depth critique and analysis of the issues in understanding violence within whānau and mahi tūkinu.

⁸ Minister Nanaia Mahuta March 2023 <https://www.procurement.govt.nz/about-us/news/government-increases-progressive-procurement-target-following-policy-success/>

- l.** Measuring the wellbeing of contemporary Māori whānau must be inclusive of Māori views and consider the interdependence, mutual inclusiveness, and inter-reliance of economic, social, cultural, and environmental factors that influence whānau realities.
- m.** Achieving wellbeing needs to be Māori-led and -driven with frameworks that draw on mātauranga Māori, and the development of measurement tools that make sense to Māori and that incorporates Māori realities.

Public Auditor & independent Crown entity recommendations for improvement

- a.** In 2023 the Office of the Auditor General found that tangata whenua do not always feel listened to or included in decision-making.⁹
- b.** It advised that there is a need for an agreement for Te Puna Aonui to work with tangata whenua to develop and implement a partnership approach and clarifying the respective roles, authority, and accountabilities.
- c.** There needs to be better connecting work taking place at the national and local levels to support the development of local initiatives and ensure that these initiatives are informing the development of responses to family violence and sexual violence.
- d.** There needs to be agreement on legally appropriate and robust protocols for sharing information about incidents of family violence and sexual violence to support responding in ways that best support the individuals, families, and whānau affected.
- e.** There needs to be better ways to work with local initiatives and community partners to identify, prioritise, and manage the capacity constraints that currently affect the ability of the family violence and sexual violence system to respond effectively.
- f.** The Productivity Commission identified the neglect of Te Tiriti o Waitangi (Te Tiriti) as a foundational constitutional document in government accountability settings.¹⁰
- g.** These recommendations have direct relevancy to the work programme of Te Pūkotahitanga in the areas of:
 - Reviewing and re-focusing public accountability settings to address critical gaps and ensure they are fit for purpose to address complex challenges.
 - Building a more responsive, relevant, and accessible public management system that learns and empowers community voice, and values evidence from iwi, hapu, hāpori and whānau.
 - Committing to long-term funding to support more locally led, whānau-centred and central government enabled and empowered ways of working with Māori.

⁹ 2023 Office of the Auditor General <https://oag.parliament.nz/2023/family-violence/overview.htm>

¹⁰ June 2023 <https://www.productivity.govt.nz/publications/final-report-a-fair-chance-for-all/read-online-html-2/too-many-new-zealanders-experience-persistent-disadvantage/#e1060>



