Te Aorerekura

The Enduring Spirit of Affection

Te Tokotoru Reference Kit

to support Te Aorerekura: the National Strategy to Eliminate Family Violence and Sexual Violence

Contents

This reference kit was developed for people in Te Puna Aonui agencies. The purpose is to help people understand The (Te) Tokotoru model, which is part of Te Aorerekura - the National Strategy to Eliminate Family Violence and Sexual Violence.
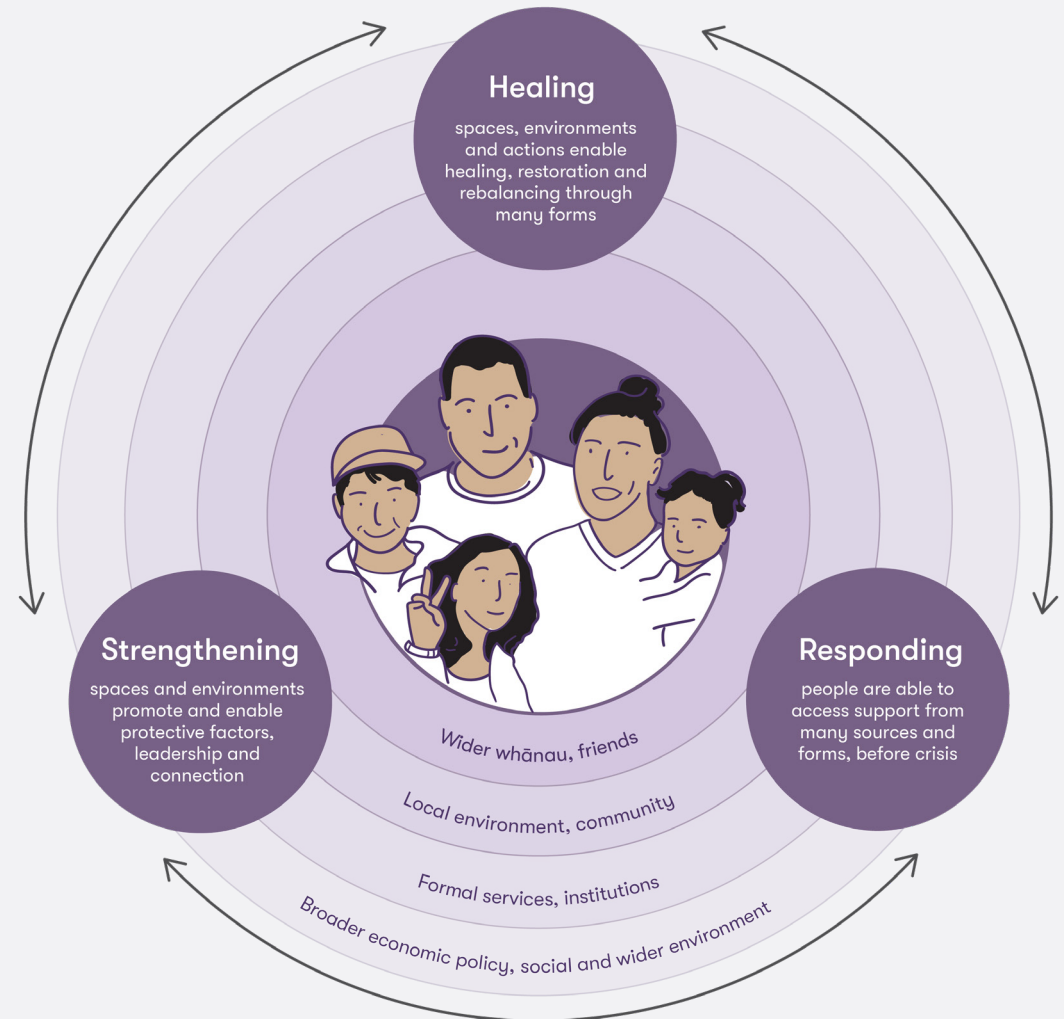
This reference kit:
· Provides an overview of Te Tokotoru, why it's important, and how it was developed
· Explains the three dimensions of healing, strengthening and responding
· Explains how Te Tokotoru helps to implement the shifts of Te Aorerekura
· Includes examples of how Te Tokotoru is being used
· Provides useful tools to help people apply Te Tokotoru in different contexts.

Introduction

Te Tokotoru

Te Tokotoru is a whānau-centred model that provides an alternative starting point and approach to public sector investment in communities.

Te Tokotoru was developed through work alongside whānau, families and young people and helps to move the public sector system from deficit service-driven models and crisis response, to focusing on what matters to communities in place.

Healing
spaces, environments and actions enable healing, restoration and rebalancing through many forms

Strengthening
spaces and environments promote and enable protective factors, leadership and connection

Responding
people are able to access support from many sources and forms, before crisis

Wider whānau, friends

Local environment, community

Formal services, institutions

Broader economic policy, social and wider environment

An approach to support the elimination of family violence and sexual violence

Te Aorerekura sets out an approach for all people to work together to enhance safety and wellbeing. Te Aorerekura is about embeding an interconnected, strength-based approach, grounded in Te Tiriti, that focuses on preventing, responding and healing, to eliminate family violence and sexual violence in Aotearoa New Zealand.

Te Tokotoru – meaning the 'unbreakable three' – is a whānau-centred model that outlines the three dimensions that enable and enhance wellbeing for families and communities. In the context of eliminating family violence and sexual violence, Te Tokotoru highlights three interconnected dimensions:

Strengthening – a strength-based approach to enhancing the protective factors that support wellbeing and prevent harm (Shift Four of Te Aorerekura) led by what matters and makes the difference to families and whānau.

Responding – holistic, safe, culturally grounded, accessible and integrated responses tailored to individuals, families, whānau and communities (Shift Five).

Healing – a focus on supporting recovery, redress and restoration in ways that work for families and whānau (Shift Six).

Shift 1 introduces the Te Tokotoru model to emphasise the need to adopt a holistic approach. To eliminate violence, we need an 'ecology of support' for people, families and whānau that is both universal and targeted to the needs of different communities.

Te Tokotoru: *the unbreakable three*

"
Te Tokotoru encourages us to think beyond the limits of formal health and social services and programmes, and include in our focus activating or enhancing the existing ecology of wellbeing in the places where we live, learn, work and play. Te Tokotoru recognises that our communities often already have within them many of the things that we need to be well. The opportunity for government as we shift towards more centrally enabled and locally led approaches is how we can better organise ourselves (resources, policy, power, structures, funding) around enacting, enhancing, and enabling those ecologies of wellbeing."

Hagen, Tangaere, Beaton, Hadrup, Taniwha-Paoo and Te Whiu (2021, 6)

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

people, families and whānau at the centre

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

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

neighbourhoods, communities, institutions

systems & policies

Adapted from The Auckland Co-Design Lab and the Southern Initiative, 2021.

How Te Tokotoru was developed with families, whānau and community

Te Tokotoru is built from a rich whāriki

The Southern and Western Initiative (TSI, TWI) is an innovation unit within Auckland Council, embedded in south and west Auckland communities. The Auckland Co-design Lab (The Lab) is a local and central government innovation and learning lab nested inside TSI. They collaborate and work in partnership with local communities, whānau, rangatahi, families, change-makers, institutions, iwi, and marae, as well as central government, business, and philanthropic funders for systems change.

The three interconnected dimensions of Te Tokotoru emerged through their work alongside families, whānau, rangatahi and young people in south and west Auckland about what matters and makes the difference for whānau to enable wellbeing in place. It is grounded in practice-based evidence from several years of innovation and mahi with families, whānau, rangatahi and young people about how to invest in the conditions that enable wellbeing, including addressing the compounding impacts of colonisation. It was informed by evidence and stories from families and whānau across Aotearoa, including from those who have experienced family and sexual violence and have expressed their vision for how systems can be different.

From this work with whānau, the three interconnected dimensions of healing, strengthening and responding emerged. These represent what needs to be actively invested in across different levels of people's lives and wider systems to support intergenerational wellbeing.

Te Tokotoru reflects that with whānau and rangatahi leading the way, we can enable intergenerational wellbeing and equity. This is because whānau start from different places and have a different lens than government.

Te Tokotoru was specifically explored as a lens to understand and enable a different approach by government to eliminating family violence and sexual violence, and strengthening protective factors as part of a Futures Visualisation Project with Te Puna Aonui. It was informed by existing evidence and stories from families and whānau, and tested with groups with direct experience of responding to violence and creating strengthening and healing opportunities.

The following pages summarise the key evidence and themes that underpin Te Tokotoru. This includes what matters, what helps and what is needed from systems to enhance wellbeing. Further examples of the evidence-base that informed Te Tokotoru are located in Designing for equity and intergenerational wellbeing: Te Tokotoru, pages 12 - 15.
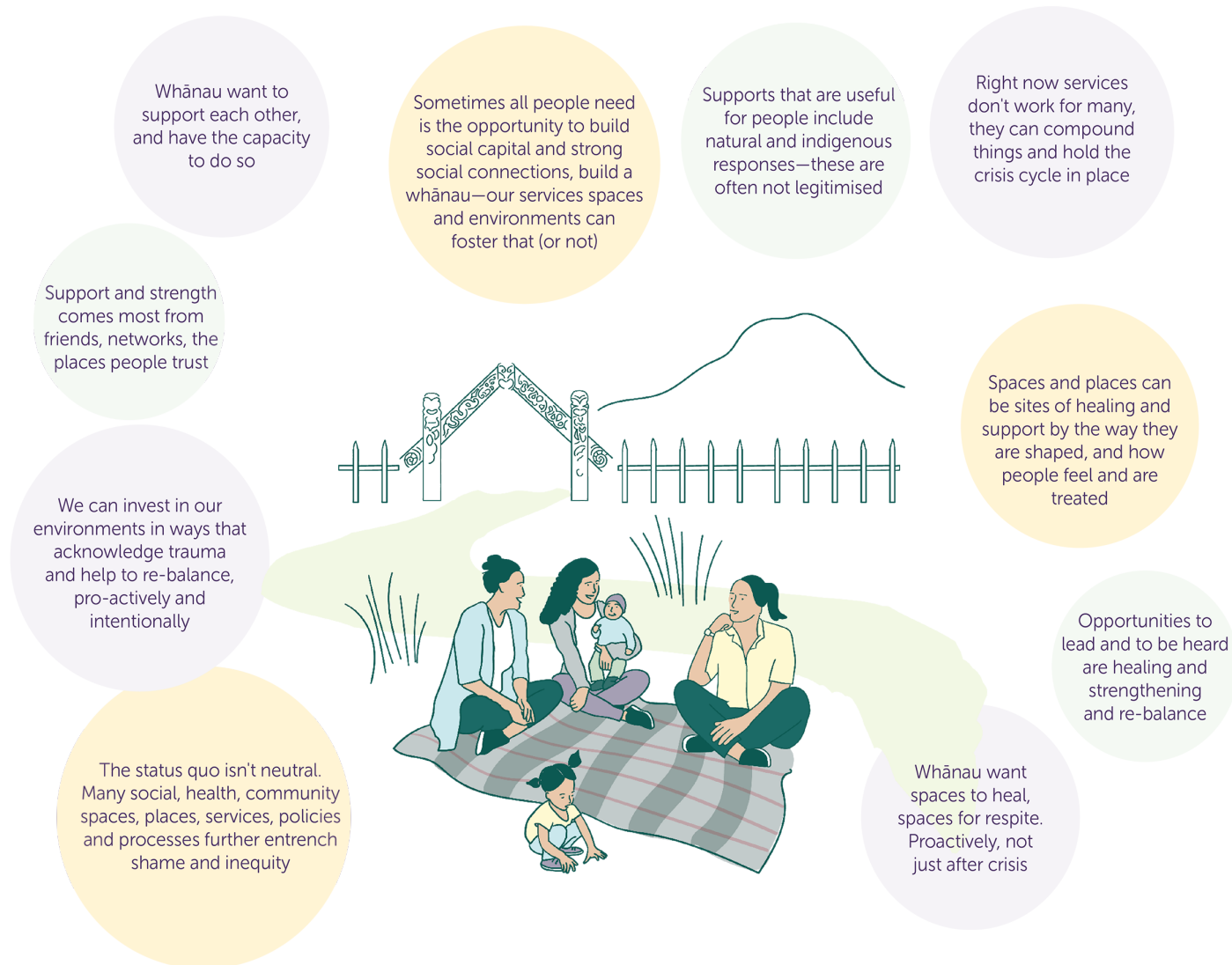
Te ingoa | The name

The name Te Tokotoru, which can be translated as the unbreakable three, offered by Roimata Taniwha-Paoo, further reinforces the interconnected nature of the three dimensions. The ingoa comes from the triangulation of rangi (sky), whenua (land), moana (sea) - te tokotoru o te Taiao. The three dimensions of the natural world. The whakataukī tuia ki te rangi, tuia ki te whenua tuia ki te moana capture this interconnectedness.

Key themes from families and whānau

Te Tokotoru was developed based on seven years of working alongside families and whānau to understand what matters and makes the difference for families and communities to enable wellbeing. Four key themes stood out. These themes were found to be consistent regardless of whether the focus was on the early years and whānau led responses to support thriving tamariki, whānau experiences with housing and the co-design of strategies for healthy homes, young people's early experiences of employment or whānau and rangatahi experiences of the education system.

They reflect families, whānau, and young people's experiences across many different service systems (such as health, housing and social services) and settings (such as schools, libraries, public spaces and workplaces).

1. **What helps doesn't need to be a service**
2. **Whānau often want to start with healing**
3. **Many spaces and institutions are not neutral**
4. **Achieving equity and intergenerational wellbeing needs to be as much about inward change in how agency systems work as outwards change with whānau and communities**

Whānau want to support each other, and have the capacity to do so

Sometimes all people need is the opportunity to build social capital and strong social connections, build a whānau—our services spaces and environments can foster that (or not)

Supports that are useful for people include natural and indigenous responses—these are often not legitimised

Right now services don't work for many, they can compound things and hold the crisis cycle in place

Support and strength comes most from friends, networks, the places people trust

Spaces and places can be sites of healing and support by the way they are shaped, and how people feel and are treated

We can invest in our environments in ways that acknowledge trauma and help to re-balance, pro-actively and intentionally

Opportunities to lead and to be heard are healing and strengthening and re-balance

The status quo isn't neutral. Many social, health, community spaces, places, services, policies and processes further entrench shame and inequity

Whānau want spaces to heal, spaces for respite. Proactively, not just after crisis

The three interconnected dimensions

Visually, the three dimensions of Te Tokotoru are interconnected. This aspect was guided by the whakaaro of Donna Tamaariki, drawing from her existing Mana Ātea practice. Mana Ātea is an intergenerational customary practice of leadership to ensure āhurutanga or the ability to create safe spaces. In the words of Tamaariki, the connectivity between the three dimensions of Mana Atea "recognises that humans are non-linear and don't work in a vacuum".

Te Tokotoru embodies this same understanding, families and whānau move between and act across all dimensions, starting at any one point and moving between them at different times. From a systems perspective, all three dimensions need to be simultaneously active and supported in communities to support wellbeing.

Strengthening

Investing in the relationships, conditions and capital that enable whānau and communities to thrive, lead and pursue their aspirations.

This encompasses primary prevention and enhancing known protective factors for child and youth wellbeing.

It means deliberately building on and affirming natural, cultural and environmental strengths, aspirations, capacities and capabilities of people in place. It means recognising and investing in indigenous approaches and the capacities of families, whānau, communities, hapū, hapori to lead their own change.

Healing & Restoration

Intentional investment to enable healing, protection, respite, recovery, rebalancing and restoration for people and environments.

It includes personal opportunities to heal such as access to natural environments and spaces of respite, customary healing practices and rongoā as well as mental health and trauma informed support.

Importantly it includes the normalisation and recognition of cultural and indigenous healing practices. It extends to restorative actions at policy, institutional, community and environmental levels to address intergenerational trauma, adversity, power-imbalances and the harms of colonisation and discrimination.

Responding

Support that is available in many forms, not only through formal services and programmes and not only during or after crisis.

This includes indigenous customary practices and culturally grounded, peer, natural, local, community, long term and specialist services and supports.

It encompasses forms of early intervention, intervention and crisis responses. It also legitimises and recognises informal helpers and support that may come through family, friends, whānau, community, hapū and hapori. It includes resourcing and policies that recognise and build our capacity to support, respond to and help each other as communities, not just through formal government, crisis, health or social supports.

Te Tokotoru is a tool to guide an interconnected, strengths-based approach

Te Tokotoru can be used as a tool to guide how government re-orientates investment towards strengthening, healing as well as responding. This work is a journey and involves new capabilities and conditions for the public sector.

A prevention continuum grounded within an Aotearoa New Zealand context

Te Tokotoru is proving a valuable tool for considering how the different aspects of the prevention continuum, a model used to design and structure health and social interventions and responses, can be brought together in a united effort to support equity and intergenerational wellbeing.

The prevention continuum was developed to enable an increased focus on upstream and population level approaches. In reality, much of our investment has continued to be in issue-based interventions aimed at individual behaviour change and mainly drawing on western and clinical perspectives. Te Tokotoru builds on the intent of the prevention continuum to shift focus to earlier and structural drivers, grounded within an Aotearoa context.

Strengthening needs to be something that is invested in both prior to harm being experienced as a prevention activity, and where harm has been present, helping to break the cycle of harm in the future. In this way, Te Tokotoru has provided us with an approach that recognises that in many cases harm has already occurred, and healing and mana protecting activities first need to be present and prioritised to create the opportunity for strengthening and further prevention *(See for example E Tū Whānau Mahere Rautaki, Framework for Change 2019 2023.)*

Connection to other cultural frameworks and models

Te Tokotoru is shared with the intent to tautoko other efforts by iwi, hapū, kaupapa Māori organisations, communities and parts of government with which this mahi aligns. It is not intended to replace other frameworks and models, or to be imposed on others. Its goal is to support government teams to better recognise and create the conditions and flexibility for communities, iwi and hapū to develop and apply their own models and approaches and to centre the things that matter to whānau. It is a lens to help government think differently about investment, including how to prioritise culturally grounded approaches and how to work in more connected and collective ways. It provides a systems lens on what needs to be in place for families and whānau to be safe, well and thriving.

How Te Tokotoru helps us to implement Te Aorerekura

Strengthen indigenous and community-led approaches

There is a much wider range of supports and effective responses than are currently recognised or funded, including, cultural, indigenous, natural and local supports.

Te Tokotoru activates and recognises the potential beyond services: customary and cultural, natural and community-led practices.

Te Tokotoru helps to rebalance towards tangata whenua and indigenous-led practices (what is already working).

Centre people and recognise holistic and interconnected protective factors

Investing in and building up and on existing strengths in people, hapori, iwi in place. Prioritising protective factors and social and cultural infrastructure creates the conditions for people to innovate and lead their own change.

Te Tokotoru helps to centralise whānau perspective and experience in place and builds from there.

Support equity and intergenerational wellbeing

Currently many of our spaces and services are not neutral – they can be experienced as harmful, alienating and can compound inequity. Its important to start with healing, and ensuring our spaces and services are safe and inclusive.

By showing the interconnected nature of people's experiences and our historic context, Te Tokotoru helps make some of the complexity visible.

Invest differently in ways that matter to whānau and families - "beyond services"

Spaces, places, policies, practices, environments and behaviors can all contribute to strengthening and healing, but investment needs to be intentional and deliberate.

Te Tokotoru helps to prioritise investment across the three dimensions, starting from aspiration and strengths. Te Tokotoru acknowledges the responsibility of kāwanatanga, the role that each person, organisation or agency can play - using the levers and opportunities we have so that we are more healing, strengthening and responding in our spaces, places, policies, practices, and environments.

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

people, families and whānau at the centre

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

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

neighbourhoods, communities, institutions

systems & policies

How Te Tokotoru aligns with the shifts in Te Aorerekura

Shift 1.

Drive change from deficit models to strength-based approaches. Focus on the system, beyond services alone. Acknowledge government responsibility, power and levers for influence at different levels.

Shift 6.

Support long-term recovery, rehabilitation, restoration and healing across the life course of whānau.

Shift 5.

Acknowledge historic complexity and enable integrated safe and whānau-centred supports.

Shift 2.

Build on what is already working. Centre what matters and makes the difference for whānau and communities. Enable indigenous and locally led responses.

Shift 3.

Build the knowledge, cultural competence and new capabilities of government kaimahi. Learn with communities and build on strengths.

Shift 4.

Invest more in prevention at the same time as improving responses and healing approaches to strengthen protective factors.

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

people, families and whānau at the centre

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

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systems & policies

Learning and Monitoring

Learning together; working with tangata whenua, communities and the specialist sectors to measure progress.

Examples of Te Tokotoru being used by government agencies

Using Te Tokotoru for collaborative design of locally led health solutions with iwi/Māori
ACC Māori Health Team

This case study shares how Te Tokotoru is being used by ACC's Māori Health Partnerships team to engage more holistically with iwi, hapū and whānau.

The team engages with iwi and hapū across 12 waka regions to design and deliver local health solutions across Aotearoa.

Te Tokotoru has supported the team to join up internally, connecting up those who are responsible for the three dimensions of healing, strengthening and responding, and creating an environment where iwi and hapū can engage with different services at the same time.

Instead of the linear prevention to treatment continuum, Te Tokotoru presents a more holistic way of working that works better for communities and has helped leaders to see the bigger picture, with whānau at the centre.

Translating whānau voice to government – use of Te Tokotoru in Family Court redesign in Kaitaia
Oi Collective & Ministry of Justice

This case study shares how Te Tokotoru was used as part of a process in Kaitaia to redesign the Family Court system, to better meet the needs of Te Hiku whānau, hapū, iwi and communities.

This kaupapa is part of Te Ao Marama, a judicially led initiative which aims to improve the experience of all who engage with the District Court system of Aotearoa.

Te Tokotoru acted as a bridge and translation device between the worlds of whānau in Te Hiku o Te Ika (the Far North) and government in Te Ūpoko o Te Ika (Wellington). It helped to design a process to keep whānau voice at the heart of the system, and in a way that the system could understand, digest and reflect on, in terms of its current response.

Te Tokotoru closed the distance between whānau and the crown, and reoriented the system towards greater equity and wellbeing for whānau in Te Hiku o Te Ika creating, in this case a more restorative and empowering family court system.

Reorienting towards healing and strengthening to better support tamariki, rangatahi and their whānau
South Auckland Social Wellbeing Board

This case study shares how Te Tokotoru was used as part of a tamariki and rangatahi-centred approach to supporting South Auckland tamariki, rangatahi and their whānau involved in fleeing driver incidents.

The South Auckland Social Wellbeing Board (SASWB) is a place-based initiative made up of 13 government agencies that focuses on developing cross-agency ways of working to meet complex and diverse needs of whānau.

Te Tokotoru helped to move away from a typical episodic, crisis response by unpacking what healing and strengthening looks like for tamariki, rangatahi and their whānau to identify system conditions to support.

Te Tokotoru has supported the SASWB to lift these insights in a collective effort towards meaningful, whānau-led systems change, reorientating existing resources to healing, strengthening and restorative approaches for tamariki, rangatahi and their whānau. This has impacted outcomes for tamariki, rangatahi and whānau, and shifted the practices of police and justice teams.

A full version of these case studies is available here: Te Tokotoru Case Studies

Tools to apply and support Te Tokotoru

Te Tokotoru is proving a simple but powerful lens to help teams to think differently about the conditions for safety and wellbeing.

It can be used from several different perspectives including:

- Government's role and capacity for influence using different levers. For example the role local government plays in strengthening and healing via policies, services, infrastructure, facilities and environments.

- The potential for strengthening, healing and responding via influential settings and institutions in the community such as marae, libraries, schools, workplaces, social services and health settings.

- Strengthening, healing and responding in terms of how outcomes are designed and invested in for particular wellbeing issues such as child wellbeing, sexual and family violence, mental health or employment inequity.

The following pages introduce a series of tools to help you understand and apply Te Tokotoru in your context:

1. A mapping exercise
To help organisations and leaders to locate themselves within a wider systems ecology and consider their sphere of influence and the different roles they or their institutions can play in strengthening, healing and responding.

2. An ecology of support perspective
An ecological perspective helps to build a shared 'whole of systems' view to identify and act on the biggest opportunities for improving wellbeing.

3. A settings tool
To help agencies and organisations to identify what healing, strengthening and responding looks like, or could look like for the settings and communities where they operate or partner.

4. Questions for discussion
To help Te Puna Aonui agencies and organisations to apply a Te Tokotoru lens to the Te Aorerekura shifts.

1. Mapping Exercise

This mapping exercise helps organisations and leaders to locate themselves within a wider systems ecology, consider their sphere of influence and the different roles they or their institutions can play in strengthening, healing and responding.

Where do we map ourselves now?

- Where might we map our current mahi across the three dimensions?

- What about across the levels? (people, families and whānau, neighbourhoods, communities and institutions, and systems and policies)

- What is our main role in the system?

- What might a more connected (joined-up) approach look like?

- Who are our key partners to enable this?

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

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

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

people, families and whānau at the centre

neighbourhoods, communities, institutions

systems & policies

2. An ecology of support perspective

Activating an ecology of support for people, families and whānau

Te Tokotoru recognises that communities often already have within them many of the things that they need to be well. The opportunity for government as we shift towards enabling more locally led approaches is how we can better organise ourselves (resources, policy, power, structures, funding) around enacting, enhancing, and enabling those ecologies of support.

Te Tokotoru draws on the Child Youth and Wellbeing Strategy ecological model to emphasise that the conditions for wellbeing (and therefore the conditions for strengthening, healing and responding) are set right across the system.

An ecological perspective helps us work together to build a shared 'whole of systems' view so we can identify and act on the biggest opportunities for improving the wellbeing of whānau and tamariki. It reminds us that action is needed at all levels to enable safety and wellbeing:

· people, families and whānau
· neighbourhoods, communities and institutions
· systems and policies.

Government agencies can work together to ensure the local and broader social and policy settings can work in mutually reinforcing ways to better activate this 'ecology of support'.

Te Tiriti o Waitangi as the basis
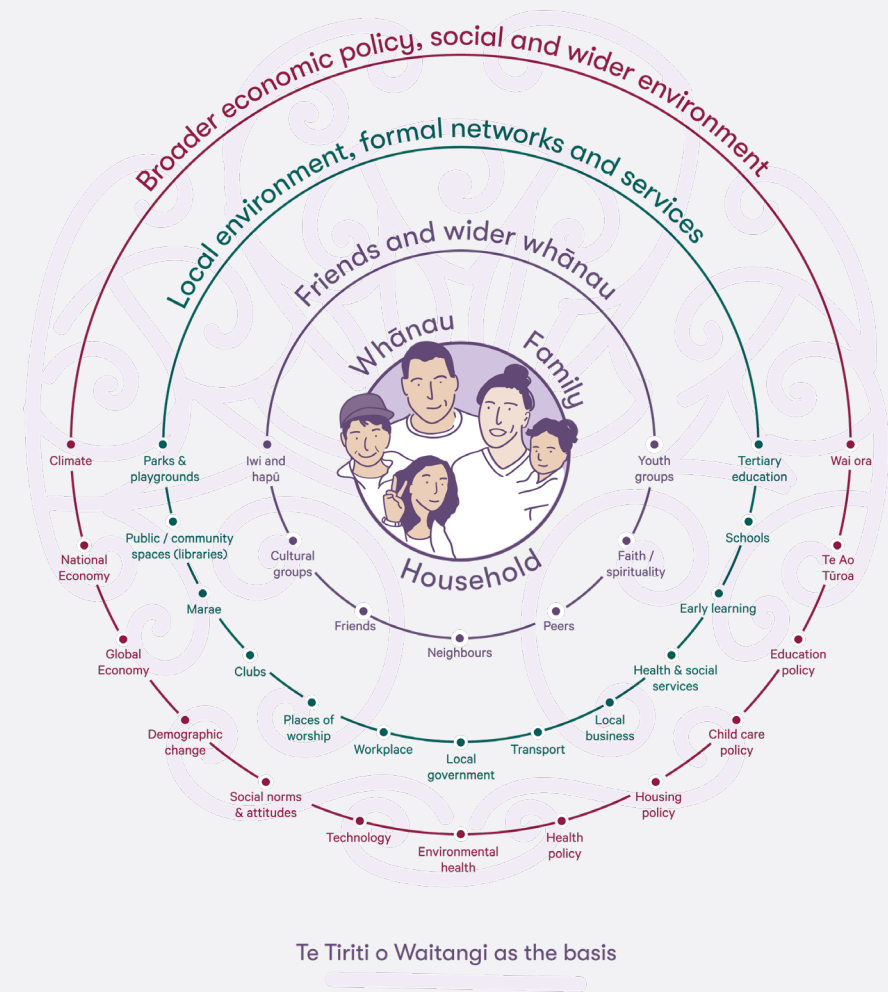
3. Settings tool

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

Thinking about the interconnected dimensions of Te Tokotoru from a settings perspective helps us to consider:

· the role different places can play in healing, strengthening and responding
· the influence different settings have on people's experience and outcomes
· what it might mean to intentionally mobilise and support different settings, and the people within them, to play a role in eliminating violence.

Example settings
The following pages include some examples of settings that have significant influence on the wellbeing of people, families, whānau and communities, and that could be more intentionally activated as part of the ecology of support.

1. Government support services
2. Health
3. Marae

For each setting examples are provided showing how the three dimensions of Te Tokotoru might show up. Some of the examples given already exist, or are being developed.

For more example settings see pages 55 - 69 in Activating an ecology of support: A futures visualisation project to inform integrated community-led responses to family violence and sexual violence

Using the settings as a tool

Settings can be used as a tool by agencies and organisations to identify what healing, strengthening and responding looks like, or could look like, for the settings and communities where they operate or partner.

The way different settings activate Te Tokotoru depends on context. As a group, agency or organisation, use the template on the following page to identify and map the potential of different settings.

Use the three questions to prompt discussion in the context of your organisation or work.

Work with those in your community to understand what is needed to activate or enhance the three dimensions of support locally.

Together explore how this might apply—or not—in your context?

What is already strong? What could be amplified?

Settings template

1

Where are you located in the ecology?

- people, families and whānau
- neighbourhoods, communities and institutions
- systems and policies.

2

What is the potential through environments, behaviours, messages, services, spaces, actions, policy, and legislation to contribute to Te Tokotoru? Where are your opportunities and levers?

Healing
including restoration and addressing intergenerational trauma and adversity

Strengthening
including primary prevention and promotion of protective factors

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

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

3

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

Example:
Government support services

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

Why are government support services important

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

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

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

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

Responding

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

Strengthening

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

Healing

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

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

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

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

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

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

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

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

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

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

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

Example:
Health

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

Why are health settings important

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

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

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

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

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

Responding

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

Strengthening

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

Healing

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

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

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

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

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

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

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

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

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

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

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

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

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

Example:
Marae

Marae as an example of core cultural infrastructure and support

Why are marae important

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

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

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

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

Responding

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

Strengthening

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

Healing

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

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

As a whānau we are encouraged and welcomed into this space

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

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

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

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

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

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

Me and my guide dog are welcome here

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

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

4. Questions for discussion

The following questions can be used to prompt discussions within Te Puna Aonui agencies and organisations around how to apply Te Tokotoru as a lens to the Te Aorerekura shifts.

Shift 1: Towards strength-based wellbeing

What might it look like to start from aspiration and strength?

What harms do we know are caused by our agency or services and how might they be addressed?

Shift 2: Towards mobilising communities

What might it look like to centralise whānau perspective and experience?

What might it look like to activate the potential beyond services - cultural, natural, community-led?

What might it look like to enable local whānau-led responses?

Shift 3: Towards skilled, culturally competent and sustainable workforces

What might it look like for workplace or educational policies to support healing and strengthening around family violence and sexual violence?

What might it look like to re-orientate skills and capabilities towards strengths based wellbeing responses?

Shift 4: Towards investment in primary prevention

What might it look like to balance investment across healing, strengthening and responding?

What might it look like to better support and learn alongside community-led prevention initiatives?

Shift 5: Towards safe, accessible and integrated responses

Looking internally, how might our internal processes or structures be enhancing wellbeing or compounding trauma?

What are the opportunties for early help for family violence and sexual violence at the frontline of our services and offices?

How can we support informal helpers and the people trying to respond to family violence and sexual violence within families, whānau, community or workplace?

Shift 6: Towards increased capacity for healing

What might it look like to support diverse and cultural forms of healing?

What might it look like for our places and spaces to support healing?

Acknowledgements & References

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Specific research and reference documents are documented here: https://www.aucklandco-lab.nz/reports-summary/activating-an-ecology-of-support

For more information on Te Tokotoru see
Designing for equity and intergenerational wellbeing: Te Tokotoru — The Lab (aucklandco-lab.nz)

For Tokotoru case studies see:
Te Tokotoru Case Studies — The Lab (aucklandco-lab.nz)

To view or download Te Aorerekura see: https://tepunaaonui.govt.nz/