

The logo for Te Aorere Kura is a stylized, colorful emblem. It features a central white shape resembling a '9' or a similar symbol, set against a background of orange, purple, and pink. The emblem is framed by a white border and is positioned above the text.

Te Aorere Kura

The Enduring Spirit of Affection

**The National Strategy to Eliminate
Family Violence and Sexual Violence**

Te Aorerekura: the enduring spirit of affection

*“E hoki ki uta ka tae atu koe,
huri matawaho–kei reira te
mātauranga a te Māori.*

*Return within, and when you
arrive, gaze outwards–there
you will find the true essence
of Māori.”*

nā Pāpā Hohepa Delamere

We pay homage to the late Pāpā Hohepa Delamere, a renowned tohunga with iwi affiliations to Te Whānau-ā-Apanui. The National Strategy embraces Pāpā Hohepa’s legacy of healing and transmission of higher knowledge. Its name, Te Aorerekura, relates to the wānanga of the human cognitive system which Pāpā Hohepa taught and called Matariki.



The story of Te Aorerekura

Te Aorerekura has two specific parts – **Aorere** and **kura**.

According to Māori lore, Aorere comes from a cluster of stars that navigates humankind to gain knowledge and comprehension. Aorere is responsible for ensuring the safe journey of her whānau as they travel across the celestial skies. Aorere is intrinsically connected to whatumanawa (supreme subconscious) pūmanawa (intuition) and manawa (heart). Aorere transmits healing energy through the whatumanawa to restore balance and harmony to all aspects of a person’s toiora.

In a modern context, kura is commonly translated to mean ‘school’. However, traditionally it encompassed wider ideas of knowledge, including consideration of:

- experiences, observations, and philosophies of life and toiora
- metaphysical awareness – striving to understand the natural and spiritual worlds.

Kura refers to the transfer of knowledge – from person to person through language, intent, thought, action and feelings. Kura also refers to interactions (such as intergenerational trauma and healing) that cross between different spaces and time.

Te Aorerekura is the fusion of everything that aorere and kura represent. Te Aorerekura places the voice and needs of whānau, hapū, iwi, and communities at its centre and provides the tools and enablers necessary to meet their needs. Te Aorerekura does this by reinforcing the importance of people, whānau, identity, knowledge and learning, and environmental connections with the impacts these have on people’s physical, mental, emotional, spiritual and social toiora.

The meaning of Te Aorerekura: the enduring spirit of affection

Te Aorerekura is more than the name of the national strategy for the elimination of family violence and sexual violence. Te Aorerekura is the vessel that gives expression and physical manifestation to the enduring spirit of affection, based on the interactions between:

- **toiora (enduring)** is about protecting and nurturing the potential inside every person by developing and growing the knowledge required to successfully navigate the pathways to sustained and enduring toiora

- **wairua (spirit)** is about the essence and connections between people and the world around them. It is linked to resilience and toiora and must be protected and nurtured for enduring toiora to occur
- **aroha (affection)** is about the giving and receiving of expressions of love – such as affection, compassion, care, healing, kindness, empathy, and respect. Aroha is a building block for healthy and positive relationships; for communication and support between people and for people; and to ensure the safety and enduring toiora of every person.

Te Aorerekura provides the guiding light

Te Aorerekura weaves wairua into the fabric and foundations of the Strategy. To be successful, the implementation of the Strategy and actions must align with the tikanga of Te Aorerekura. Te Aorerekura:

- affirms that people impacted by family violence and/or sexual violence are not alone. People are connected to and sustained by the aroha of their ancestors, whānau and communities
- provides a beacon of hope to the people and communities who want and need it most. It is an enduring call to protect the inner spirit and to nurture and grow the potential inside every person
- provides the guiding light, energy and knowledge every person impacted by violence will need on their personal journey towards toiora.

Minister's Foreword

As the first Minister for the Prevention of Family Violence and Sexual Violence, I am honoured to introduce Te Aorerekura, our first national strategy to eliminate family violence and sexual violence.

Te Aorerekura sets a collective ambition to create peaceful homes where children, families and whānau thrive; to enable safe communities where all people are respected; and to support the wellbeing of our nation. It represents an evolution in our journey to address violence in our homes and communities.

Family violence and sexual violence are two of our nation's greatest shames. The statistics alone create a frightening picture, made only worse when we consider the significant underreporting. Violence and its harm transcend all communities, ethnicities and social classes. That is why Te Aorerekura recognises that it will take a generation to enable the social changes required to achieve our vision.

Te Aorerekura reflects the kōrero we have had with communities up and down the motu. It builds on the mahi of the countless people who have dedicated their lives to supporting those in crisis or improving the system, such as Interim Te Rōpū and their report Te Hau Tangata. This drive for insights and the passion of the sectors helped inspire Brad Totorewa (Ngāti Naho) from Tuu Oho Mai Services to reach Te Aorerekura as the ingoa for this Strategy.

Within the Strategy we have identified the actions required for us to make changes and it is clear that whole-of-government action is required. We know that central to our success is our ability to work together and our willingness to work differently.

The Action Plan has been developed to reflect this need. We will work with our community partners to refresh and update these actions.

Te Aorerekura has been developed with Te Tiriti o Waitangi and Māori leadership at its heart. This will enable new ways of thinking, drawing on indigenous knowledge and improving the capability of government agencies to work in partnership with tangata whenua. This approach will help us to improve outcomes across the motu for everyone.

I remain grateful for the guidance and leadership of the advocates and experts who work tirelessly for, and with, people impacted by family violence and sexual violence. Most importantly, I want to acknowledge each person who has lived – or is living – with these forms of violence. Not everyone is able to speak up but everyone is deserving of healing and support.

Thank you to every person who is raising their voice for change and sharing their experiences to shape the future. I know we have much to do and aspirations to achieve. Te Aorerekura will guide and motivate us collectively as we move forward together.

I orea te tuatara ka puta ki waho
A problem is solved by continuing to
find solutions

Hon Marama Davidson
Minister for the Prevention of Family Violence
and Sexual Violence



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December 2021

Executive Summary

The purpose of Te Aorerekura is to set out a framework to eliminate family violence and sexual violence, to drive government action in a unified way and harness public support and community action. It will also increase political and public sector accountability by setting out what the government is committing to do and how it will measure and report on progress.

Te Aorerekura is different from what has come before. It sets a wellbeing and strength-based vision for eliminating family violence and sexual violence. There is a stronger focus on primary prevention, healing, and the critical role of tangata whenua and community leadership for achieving intergenerational change. Te Aorerekura identifies and responds to the drivers of violence, requiring accountability from people using violence and supporting them to change. Accountability is also required from those responding to violence, including government. Government has responsibility for keeping people safe and using institutional practices, policies and legislation to promote safety, equity and inclusion. There is greater acknowledgement of the complexity and diversity of the experiences of people, families and whānau and the different, timely responses and workforce capability required to meet their needs. Te Aorerekura brings tangata whenua, communities, the specialist sectors and government together to regularly share knowledge and align actions.

Aotearoa New Zealand's high rates of family violence and sexual violence severely undermine the wellbeing of people impacted by violence and their families and whānau. People experiencing compounding forms of disadvantage and discrimination are disproportionately affected. Family violence and sexual violence need to be understood in the context of widespread social beliefs and practices. Pervasive harmful beliefs about power, gendered roles, and identities shape expectations of how people behave.

Te Aorerekura is the strategy setting out a new collective path for government, tangata whenua, specialist sectors, and communities.

The moemoeā (dream and vision) for change is that:

All people in Aotearoa New Zealand are thriving; their wellbeing is enhanced and sustained because they are safe and supported to live their lives free from family violence and sexual violence.

The Strategy is guided by five principles – the whanonga pono: equity and inclusion, aroha, tika and pono, kotahitanga and kaitiakitanga.

Te Aorerekura is underpinned by and gives effect to The Treaty of Waitangi | Te Tiriti o Waitangi. The government's legislation, policies and practices to eliminate sexual violence and family violence will align with the intent and articles of Te Tiriti.

Evidence and community feedback indicate that achieving the moemoeā and tukunga iho (outcomes) will require six shifts in how tangata whenua, specialist sectors, communities and government work together.

Shift One: Towards strength-based wellbeing

Adopt a strength-based wellbeing approach that will integrate all aspects by adopting the Tokotoru model with a focus on changing the social conditions, structures and norms that perpetuate harm.

Shift Two: Towards mobilising communities

Mobilise communities through sustainable, trust-based relationships and commissioning decisions that are grounded in Te Tiriti, and sharing evidence on what works.

Shift Three: Towards skilled, culturally competent and sustainable workforces

Ensure the specialist, general and informal workforces are resourced and equipped to safely respond, heal and prevent and enable wellbeing.

Shift Four: Towards investment in primary prevention

Invest in a Te Tiriti-based primary prevention model that strengthens the protective factors so that family violence and sexual violence do not occur.

Shift Five: Towards safe, accessible and integrated responses

Ensure accessible, safe and integrated responses meet specific needs, do not perpetuate trauma, and achieve safety and accountability.

Shift Six: Towards increased capacity for healing

Increase capacity for healing to acknowledge and address trauma for people and whānau.

These shifts will be delivered through actions that are specific, time-bound, and resourced to strengthen how the government works and learns together with tangata whenua, communities and the specialist sectors to achieve the tukunga iho.

Te Aorerekura is a 25-year strategy because it will take a generation of sustained investment and focus to strengthen the protective factors and enable the social changes required in Aotearoa New Zealand. However, we will look for tangible improvements as the Strategy is implemented.

We expect Te Aorerekura to have the following impacts on the family violence and sexual violence system:

- Government commitment to addressing the underlying social conditions and norms that lead to family violence and sexual violence
- Communities design, lead and deliver solutions to affect change
- Government and communities work better together
- Workforces are skilled, culturally competent, and sustainable workforces
- Primary prevention is aligned
- Services are joined up and easy to navigate.

These will have a direct impact on all people:

- Children and young people understand healthy relationships, how to seek help, and can access tailored services
- Participants in the justice system are protected, safe and supported
- Individuals and whānau are supported to heal and overcome the trauma of violence
- Tangata whenua, Pacific peoples, ethnic communities, LGBTQIA+ communities, older people, children and youth, and disabled communities can access tailored services and supports
- Women, wāhine Māori and others impacted by violence can access integrated and inclusive responses to enable safety
- People who use violence are accountable and supported to change
- Reduced tolerance for violence and inequity across Aotearoa New Zealand
- Families, whānau and communities take action to prevent family violence and sexual violence.

Te Aorerekura signals an intergenerational journey towards wellbeing. We do not set off with all the answers. Alongside the six shifts, we need to develop a system that learns so that new data, research and evidence can be shared and built on to improve practice. This learning will be supported by strengthened relationships, including regular opportunities to come together to discuss and learn.



Family violence and sexual violence in Aotearoa New Zealand

Aotearoa New Zealand has high rates of family violence and sexual violence

Family violence and sexual violence cause immense harm through pain, suffering and ongoing trauma. This harm damages the wellbeing of people, families, whānau and communities. Family violence and sexual violence impact on all sections of society and disproportionately on women, children and young people, tangata whenua, Pacific peoples, disabled people, older people, LGBTQIA+ communities, ethnic communities, and people experiencing compounding forms of disadvantage and discrimination (DPMC 2019; Ministry of Justice 2021; Fanslow et al 2021).

The intersectionality of people belonging to one or more of the groups experiencing discrimination and disadvantage can also lead to different experiences of violence and risk. By understanding intersectionality, we get a fuller picture of the diverse experiences people have and the impact of violence on these. It means we have a better understanding of barriers for seeking help, and can design and deliver solutions to meet complex needs and to avoid perpetuating societal inequalities.

Te Aorerekura seeks to eliminate family violence

Family violence is a pattern of behaviour that coerces, controls or harms within the context of a close personal relationship (FVDR 2016). Family violence includes intimate partner violence, elder abuse, child abuse, dating violence, stalking, and violence towards another family or whānau member including child-to-parent violence. It can be physical, sexual, psychological, emotional, spiritual, or involve economic abuse or exploitation. Family violence often involves fear, intimidation, isolation and loss of freedoms for people impacted by family violence. It includes children being exposed to violence between adults or subject to abuse or neglect themselves. For older people, disabled people, children, or people dependent on others, family violence can also include not providing care, or preventing access to medicines or other care required. There are also distinctive cultural forms of abuse directed at women, such as dowry-related violence, forced and under-age marriage, and female genital mutilation.

Te Aorerekura seeks to eliminate sexual violence

Sexual violence (also known as mahi tūkino, sexual abuse, sexual assault, or sexual harm) is any sexual behaviour towards another person without that person's freely given consent. Child sexual abuse includes any exposure of a child under 16 to sexual acts or sexual material. Child sexual abuse and harmful sexual behaviour can also occur within families, at school, and online. Sexual violence includes sexual violation, incest, rape, assault, exploitation, trafficking, grooming, sexual harassment, and any unwanted kissing or touching. Sexual violence also includes behaviour such as forcing someone to watch pornography or taking or sharing images of children for sexual purposes, non-consensual sharing of sexual images, and other forms of digital and online sexual harm through social media. It can involve force, coercion and power used by one person (or people) over another (TOAHNNEST Taiwi caucus 2021).

Almost half (47%) of the victims of sexual assault are between 15 and 29 years old.

Family violence and sexual violence are about power

Certain attitudes and norms (such as those relating to rigid gender roles) contribute to family violence and sexual violence in Aotearoa New Zealand. People who use violence are often misusing power to coerce, control, punish or get what they want at someone else's expense.

One in ten older people will experience some kind of elder abuse.

This personal use of power, dominance and entitlement is enabled by socially accepted hierarchies of power that include sexism, racism, colonisation, ableism, ageism, homophobia, biphobia, and transphobia, transmisogyny, and classism. Violence is consequently more likely to occur in some situations than in others. As a result, some people are targeted by abusers more

Young people who are exposed to violence in their home are **twice as likely to attempt suicide** as those who are not exposed to violence.

than others, and can experience silencing, stigma, barriers to seeking help, and more frequent and more severe violence.

Violence against women and children are the most common forms of family violence and sexual violence.

Children and young people of all genders can be impacted by family and sexual violence. Adults, young people and other children may target children to abuse and violate them. This targeting of children is a misuse of power, reinforced by the fact that often children are not listened to and their views are not valued.

In some circumstances violent behaviour can be related to a learning disability, neuro-disability or cognitive impairment;

Rates of violence against disabled people in Aotearoa New Zealand are much higher than those experienced by the rest of the population. **Disabled adults are 52% more likely than non-disabled adults** to be sexually assaulted in their lifetime.

for example, as a result of dementia or a young person's developmental disabilities.

Preventing family violence and sexual violence requires a response not only to stop people using violence, but to change the power structures and systems that drive violence. Government has a responsibility to keep people safe and an important role to play through using institutional practices, policies and legislation to promote safety, equity and inclusion.

7% of all children had a family violence notification to government.

Gender inequities shape family violence and sexual violence

Te Aorerekura acknowledges the gendered nature of family violence and sexual violence and includes a broad understanding of who is impacted by, and who uses, these forms of violence.

Women are three times as likely as men to experience intimate partner violence and wāhine Māori are more likely to be impacted by violence than any other ethnicity.

Violence against women and children is widespread in Aotearoa New Zealand. The impacts of violence are serious, long-lasting, and too often fatal. Gender inequities in our society, such as the social acceptance of men's dominance, entitlement, and physical and sexual aggression, mean that men are more likely to use violence. Women, particularly wāhine Māori, disabled women and transgender women, experience higher levels of sexual violence and intimate partner violence (including repeat victimisation) than other genders (FVDRC 2016, 2020; WHO 2004).

Different genders, including transgender and non-binary people, are impacted by family violence and/or sexual violence differently. Understanding these differences is critical to developing effective responses, healing and prevention. It is important to have a wider focus than cisgender heterosexual men's use of violence against cisgender heterosexual women. This increases the visibility of family violence and/or sexual violence towards boys and men, LGBTQIA+ communities, disabled people, young and older people and people in care relationships.

Over 12 months almost **168,000 sexual assault incidents** happened in Aotearoa New Zealand.

People of all genders and from all backgrounds can be subjected to family violence or sexual violence and need to have their experiences validated and have access to the support they want and need.

More Aotearoa New Zealand-based research is needed to understand the experiences of family violence and sexual

violence in our communities and gain insights to strengthen efforts to prevent, respond and heal.

Trans and non-binary people experience higher rates of sexual violence than women or men in the general population.

Ethnicity, age, impairments, class, gender and LGBTQIA+ identity influence the way that power is used, and the way that someone uses power, violence and abuse. Preventing family violence and sexual violence requires promoting gender equity for all people and enabling respectful relationships and healthy masculinities (WHO 2004; FVDRC 2016, 2020).

Gay, lesbian or bisexual adults are more than twice as likely than heterosexual adults to be victimised through intimate partner violence and sexual violence.

The experience of wāhine Māori

Wāhine Māori are more likely to be subjected to family violence or sexual violence than any other ethnicity or gender (FVDRC 2016; Wilson 2016; Ministry of Justice 2021). Family violence and sexual violence are leading causes of harm for wāhine Māori, nearly 50% of whom experience partner abuse in their lifetime. The combination of colonisation, racism and sexism in Aotearoa New Zealand increases impacts associated with intergenerational trauma for wāhine Māori (Pihama, Cameron, and Te Nana 2019).

Consistently over the years tangata whenua have been clear that family violence and sexual violence are not traditional. Strengthening wāhine-led, whānau-centred actions are the solution. Safe, healthy and strong wāhine are change agents for their whānau, hāpori, hapū and iwi.

The Mana Wāhine Kaupapa Inquiry

The Waitangi Tribunal has begun the Mana Wāhine Kaupapa Inquiry. The inquiry is hearing claims that allege prejudice to wāhine Māori as a result of Te Tiriti breaches by the Crown. One key issue in the inquiry is the alleged denial of the inherent mana and iho of wāhine Māori and the systemic discrimination and inequities experienced as a result.

Over 30% of claims in the inquiry relate to family violence and sexual violence. Claimants allege that the undermining of the rangatiratanga of wāhine in the context of whānau, hāpori, hapū and iwi has had devastating impacts on whakapapa and whānau ora. Shifts in power within the whānau structure and wāhine leadership have left them vulnerable to sexual abuse and violence.

As it progresses, the inquiry will provide an important source of information to better understand the drivers of family violence and sexual violence within a whānau context, and to enrich and strengthen Te Aorerekura in the prevention of violence for wāhine Māori.



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

Interim Te Rōpū (2021:12)



Tikanga and cultural identities of family violence and sexual violence

Violence that impacts whānau is rooted in the marginalisation of tangata whenua and societal changes enforced during the colonisation of Aotearoa. Colonisation resulted in multiple losses: the disconnection from ancestral lands, the erosion of te reo, and the fragmentation of Māori social structures, including the inherent balance and complementarity of tāne and wāhine.

Preventing family violence and sexual violence requires an understanding that family violence and sexual violence are transgressions of mana and whakapapa. There are solutions within the promotion and strengthening of whānau ora that require a focus on healing, restoration, redress and a return to a state of noa.

There are many cultural perspectives that include a holistic view of family violence and sexual violence. For example, in different Pacific cultures, violence is understood as a fundamental disruption of the va (sacred space) or violation of tapū (forbidden and divine sacredness) of people that require actions to protect, heal and restore them. It is essential that responses to family violence and sexual violence are grounded in the culture and experience of the people, family or whānau who need support.



“ Privilege the importance of whakapapa (an important source of identity that includes wāhine, tāne, tamariki and whānau together), whanaungatanga (connections), aroha (compassion and empathy, love), and whānau (extended family networks).

Wilson et al (2019: 77)

The factors that drive and protect against family violence and sexual violence

The factors that drive violence and those that make it worse are common across family violence and sexual violence, but all these factors impact on people differently. There are also known factors that can prevent both family violence and sexual violence. The things that make violence worse and the things that protect against it are shown in the diagrams below and discussed throughout this Strategy.



Building a National Strategy

The need for a National Strategy

Years of significant work and investment have gone into addressing family violence and sexual violence in Aotearoa New Zealand – and this work continues. Te Aorerekura builds on this work and recognises the necessity of a collaborative approach to the elimination of family violence and sexual violence. It acknowledges the necessity of rebalancing efforts towards prevention if we are to foster intergenerational change.

Te Aorerekura enables an environment where communities, specialist sectors and government work together to:

- address the structural drivers of family violence and sexual violence and prevent harm from occurring
- respond to violence in a timely, trauma-informed and culturally competent way
- support long-term healing.

Government spends \$1.5 billion to \$2 billion annually on the consequences of family violence and sexual violence (Auditor General 2021). Recent investment of more than \$200 million each year over the last four years has stabilised the family violence and sexual violence sectors with more funding for services, and a joint approach to investment and planning. This also builds on recent legislative changes about both family violence and sexual violence.

A national strategy is necessary to establish a shared view of where we have got to, what needs to be done differently, what more is required to eliminate family violence and sexual violence, and how tangata whenua, government, communities and sectors can work together to make all these things happen.

There is a separate Action Plan that outlines the activities that will take place over the coming two years to work towards the outcomes in Te Aorerekura. It is a rolling Action Plan that will be updated annually following a national hui.

A generation of research and reports

Te Aorerekura builds on a comprehensive review of previous reports and research from the past 20 years to develop insights on the changes required to prevent and eliminate family violence and sexual violence.

A selected bibliography of key reports and research is provided in the Annex on page 72. This material provides a strong and consistent evidence base for the six shifts that Te Aorerekura seeks to achieve.

The National Strategy has been developed with communities

To inform the development of the National Strategy, 120 hui (variously led by tangata whenua, communities and the specialist sectors), involving more than 2,000 people, were held between May and July 2021. Around 1000 submissions (online, email, written and survey-based) were also received. In addition, an independent survey was undertaken by The Backbone Collective to reach the voices of women impacted by violence.

Development of the National Strategy was supported by tangata whenua family violence and sexual violence leaders from across Aotearoa New Zealand as well as a team of independent experts drawn from and working with tangata whenua and focus communities. These focus communities included people impacted by violence, disabled people, Pacific peoples, LGBTQIA+ communities, specialists from the family violence and sexual violence sectors and women's organisations, older people, children and young people, people who use violence, and ethnic communities.

“Victim-survivors want a system that prioritises and protects them, and they want to see action because they need help immediately.

Backbone Collective, National Strategy engagement

For more information about the engagement undertaken and what was heard refer to:

- the National Strategy Engagement Summary Report
- the four What We Understood summaries that set out the views expressed at hui and in submissions
- the ten Analysis Papers setting out the engagement feedback and research insights specific to tangata whenua and each of the nine focus communities
- www.violencefree.govt.nz

“

Leadership must come from communities and from whānau – Government, NGOs, specialist agencies – they are enablers of change, but if communities and whānau don't lead this, then we won't be able to see change.

Participant, National Strategy engagement

Communities' needs and aspirations

Women impacted by violence

“We want to be believed, safe and protected when we reach out for help.”

We are disproportionately impacted and wāhine Māori are impacted the most. Responses (including by the courts, Police, and Oranga Tamariki) need to provide better help and protection and ensure accountability for people who use violence. We need easy access to specialist, safe, appropriate support for ourselves, our families, whānau, children and young people. Government and community services need to be accountable to us, and we must be involved in decision-making and monitoring. We need all people to understand family violence and sexual violence, how violence impacts on us and how to safely help. We want a change in the attitudes and beliefs that normalise violence, and for the impacts of colonisation and societal inequities to be addressed, to create a future where violence is not tolerated.

Children and young people

“We need love and support to feel safe at home and in our communities.”

We want to grow up to be healthy and happy adults, so people need to focus on what will help us to thrive now and in the future. This includes support for our parents, families, whānau and communities. We need you to know we experience sexual abuse, regardless of things like our gender, identity, ethnicity or social background. We need people to recognise the links between family violence and sexual violence and the bullying, harassment and violence we can experience at school or tertiary education, online, at sports and social events, or on the street. If we get hurt and difficult things happen to us, we need services designed especially for us. We want to be listened to and believed. We need to be at the centre of systems and responses to address family violence and sexual violence so we can also be safe adults in future.

Men impacted by violence

“We need services that are designed for us.”

Many of us are impacted by family violence and/or sexual violence as children or young people, but there are few support services with a focus on boys and young men. We, as adult male survivors, feel invisible in conversations on violence that often focus on women and children and this can stop us seeking help. Training for workforces needs to include responding to and working with male survivors. We have found peer support to be a positive recovery practice for us, but there are limited services available. There is a lack of available research on the incidence and perpetration of violence against boys and men, and on the effectiveness of recovery services.

People who use or have used violence

“We want help early from people we can relate to and trust.”

As soon as we display troubling behaviours, when we're young, or as soon as we're ready to get help, we need access to people who can support us to understand and change our behaviour. We know we need to take responsibility. We need support to change our behaviours to lead to better wellbeing for ourselves and others because the dynamics of violence and power are complex and the risks are not always recognised or acknowledged. Existing specialist programmes are short term, only funded once violence occurs, and don't provide the wraparound, holistic support we need.

Tangata whenua

“Our toiora is intrinsically linked to whānau ora.”

We want to focus on whānau ora. We want our tikanga, reo, kawa and mātauranga Māori to be the pou for realising whānau ora. We want to receive the resources and decision-making power promised us under Te Tiriti o Waitangi. We need legislation and policies to address the intergenerational impacts of colonisation and institutional racism. We need to be the leaders in the design, development and delivery of the services that our whānau need to heal from all the forms of violence they experience. Only then can we give ourselves and future generations of our mokopuna the legacy of healthy, safe and loving whānau – as envisioned by our tīpuna.

Pacific peoples

“Our communities are built on family, faith and culture.”

Faith, family and cultural values create resilience for Pacific communities. Pacific populations encompass island-born people to third or more generation New Zealand-born. We want family-centred and holistic approaches utilising our ethnic and Pan Pacific cultural frameworks. We need to be involved in developing and delivering services for our communities – trusted and enduring relationships at every level are key. Sustainable investment in a more responsive workforce, including community and faith sectors is needed. We quickly mobilise to respond to critical social issues. Addressing poverty is essential – our people disproportionately experience material hardship, which can exacerbate violence.

Communities' needs and aspirations *continued*

Older people

“We need family and carers to be safe and treat us with respect”

The violence we experience is often not visible because of our poor health or disability, or being dependent on others for our care or our social isolation. Sometimes society doesn't respect us. We need people to acknowledge and understand the specific violence that happens to us. We need services we can navigate, with all healthcare workers and other frontline services able to notice signs of our abuse or neglect, and able to respond safely. Promoting our wellbeing includes addressing ageism, involvement in family and community, access to transport, and fostering intergenerational relationships. We want to build understanding of legal protections including Enduring Power of Attorney, advanced directives and capacity assessments, so they're not misused.

Ethnic communities

“We want safe responses that understand our cultural diversity and experiences”

Ethnic communities are a diverse group representing over 200 ethnicities, including new and temporary migrants, former refugees, asylum-seekers, long-term settlers and people who were born in Aotearoa New Zealand. We want better data on the distinctive forms of violence we experience, such as dowry-related violence, combined with an abuser's control of visa/immigration status and finances. The context of racism and cultural beliefs, especially around gender norms, leads to underreporting and services that are not as helpful and useful as they should be. We want a commitment to safer services that understand cultural diversity and experiences. We don't want to be shamed; we want more education and better government-led and community-led supports that also recognise how, in some communities, violence can be sanctioned by community leaders.

Disabled people

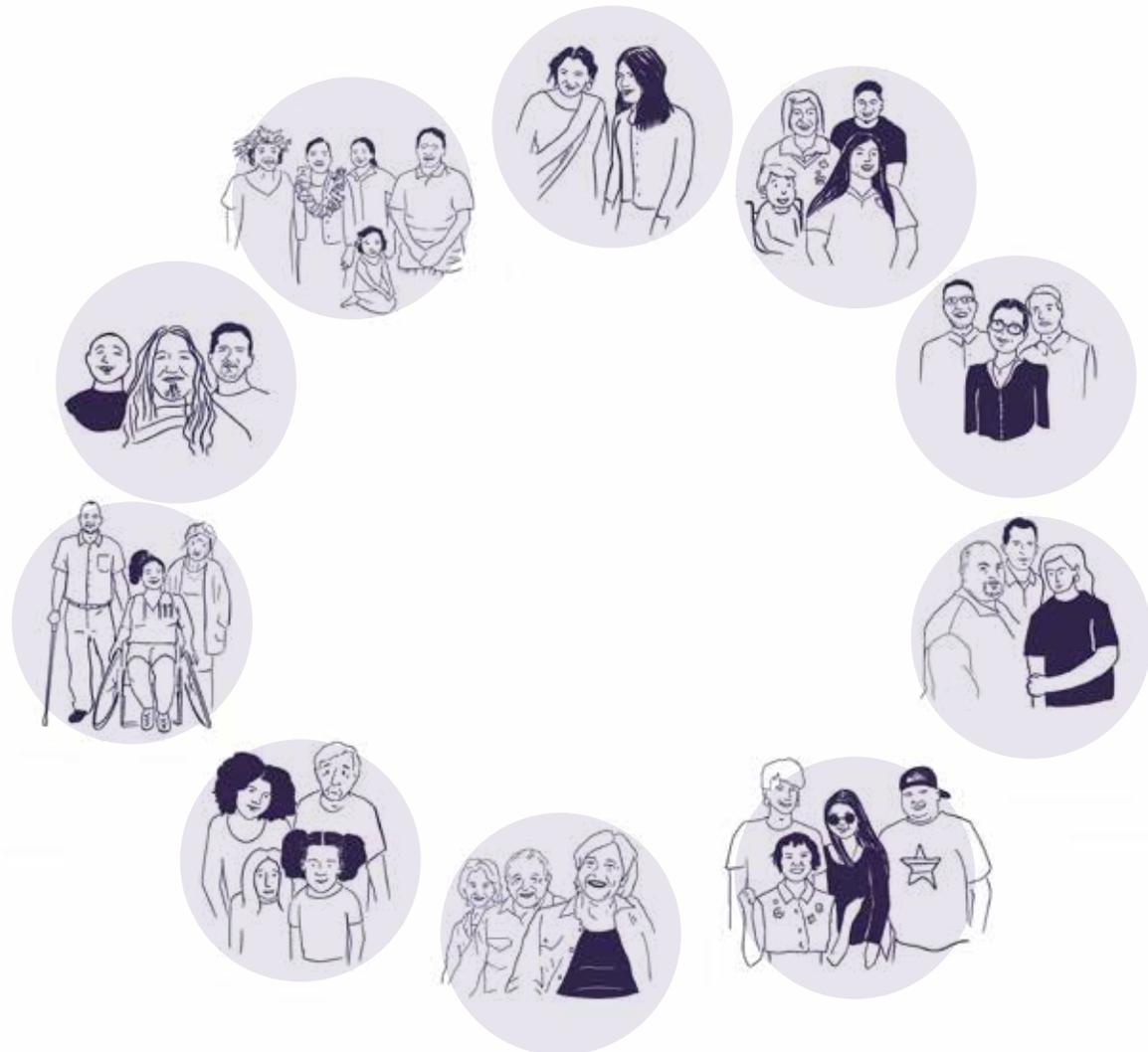
“We want choices in quality services and supports that meet our needs”

We are diverse people. Even if we have the same impairment, we can have very different support needs. We experience violence in different ways and at higher rates than other groups. For example, disabled men experience higher levels of violence than non-disabled men. Systemic discrimination, large gaps in services, and a lack of data contribute to increased risk for us. If support or care is inadequate, there are usually no alternatives for us. We're the experts in what's needed to achieve our wellbeing and safety so we're keen to collaborate with government and others in our communities to build on what's working, such as the Safeguarding Adults Framework.

LGBTQIA+ communities

“We want an end to discrimination, stigma and exclusion.”

Discrimination and stigma are drivers of violence towards LGBTQIA+ people – at home, at school and in the community. Discrimination causes us psychological distress and stops us reaching out for help. When we do seek support, responses often take a binary-gendered and heteronormative view, meaning the violence can go unaddressed and harmful norms are further entrenched. Workforces need to be more competent when working with us and we need resourced, targeted specialist LGBTQIA+ services as well as family violence and sexual violence services that respond appropriately. Inclusive healthy relationship education is needed for all ages. We want to participate in every stage of service and policy development and decision-making.



Te Aorerekura must give effect to Te Tiriti o Waitangi and te ao Māori values

The Treaty of Waitangi |Te Tiriti o Waitangi, te ao Māori, and whānau-centred approaches are central to Te Aorerekura. They provide a unique perspective for Aotearoa New Zealand about how family violence and sexual violence can be eliminated and how safety and wellbeing can be realised for all people. Te Aorerekura gives practical and demonstrable effect to Te Tiriti o Waitangi through:

- **Article one – Kawanatanga** – continuing to build relationships and partnering with iwi and Māori organisations in the delivery and governance of Te Aorerekura
- **Article two – Tino Rangatiratanga** – enabling iwi, hapū, whānau, and Māori communities to have full authority (mana motuhake) over their own wellbeing
- **Article three – Oritetanga** – working with tangata whenua to strengthen protective factors and achieve equitable outcomes that allow iwi, hapū, whānau and Māori communities to realise their potential, free from family violence and sexual violence.

Wairuatanga is emerging as something to be considered alongside Te Tiriti o Waitangi. Wairuatanga enables iwi, hapū, whānau and Māori communities to practice ritenga (customs) framed by te ao Māori, enacted through tikanga Māori and encapsulated within mātauranga Māori.

An ao Māori focus seeks to be inclusive of all perspectives. Tangata whenua and Pacific peoples share a special relationship or va. They are connected by whakapapa with kinship through commonalities of history, culture, and oral traditions of origins.

The Treaty of Waitangi affords Tāngata Tiriti the same rights to access equitable options. Te Aorerekura draws on Te Tiriti o Waitangi, mātauranga Māori and te ao Māori values to envision a different expectation of how to achieve safety and wellbeing for all people in Aotearoa New Zealand.

“ [Mitigating the impact of collective trauma] means a commitment by the government to meaningful Treaty relationships that work to create transformative change at societal and community levels where the needs of Māori are at the centre of future policy and strategic developments such as the national strategy of family and sexual violence. It also requires an approach that locates whānau, hapū, iwi, Māori organisations, te reo, tikanga and mātauranga Māori as critical to developing long term solutions that support collective healing and wellbeing. Pihama, Cameron, and Te Nana (2019: 20)

Te Aorerekura upholds human rights

Aotearoa New Zealand is signatory to a number of international human rights agreements that set common standards for all peoples and nations. These agreements set government accountability for achieving wellbeing and safety and address matters of concern to indigenous people, women, disabled people, ethnic minorities and children. Te Aorerekura will be applied alongside Aotearoa New Zealand's international obligations and with other national strategies that address human rights issues and inequalities.

Te Aorerekura uses inclusive language

Te Aorerekura acknowledges the gendered nature of family violence and sexual violence. Te Aorerekura recognises that people of any gender can be impacted by or use family violence or sexual violence, and therefore uses gender-inclusive language. In Te Aorerekura, 'women' includes all who identify as women, including trans women. The terms 'people', 'people impacted by violence', 'people who experience violence' and 'people who use violence' are intended to be inclusive. No phrase in this Strategy should be interpreted to mean that people impacted by violence are responsible for the violence.

“ Accessibility is at the heart of equity.
Participant, National Strategy engagement



Te Aorerekura on a page

We will change the way we work...

...by creating a system that enables...



Learning and Monitoring Progress

Principles

Equity and Inclusion

Aroha

Te Tiriti o Waitangi

Kawanatanga

...change for all people.

Children and young people understand healthy relationships, how to seek help, and can access tailored services.

Participants in the justice system are protected, safe, and supported.

Individuals and whānau are supported to heal and overcome the trauma of violence.

Tangata whenua, Pacific peoples, ethnic communities, LGBTQIA+ communities, older people, children and youth, and disabled communities can access tailored services and supports.

Women, wāhine Māori and others impacted by violence access integrated and inclusive responses to enable safety.

People who use violence are accountable and supported to change.

Reduced tolerance for violence and inequity across Aotearoa New Zealand.

Families, whānau and communities take action to prevent family violence and sexual violence.



A learning system that collects evidence, tangata whenua advice and the voices of communities, to continually improve and change.

Tika and Pono

Kotahitanga

Kaitiakitanga

Tino Rangatiratanga

Oritetanga

The vision

Moemoeā – Dream and vision

Tukunga iho – Outcomes

Whanonga pono – Guiding principles



Moemoeā – Dream and Vision

The moemoeā of Te Aorerekura recognises that living a life free from family violence and sexual violence is only one aspect of wellbeing, but it is foundational.

At the heart of the moemoeā is ora. Ora is to be well and thriving, to have mana enhanced and restored, to experience safety in all parts of life. The moemoeā of this Strategy is rooted in the dreams of people who have gone before – in people’s hope for a better future for their children, grandchildren and those who follow. This moemoeā connects people today with a wider set of values, beliefs and relationships unique to Aotearoa New Zealand, particularly an ao Māori view of wellbeing for all. Mana, within a Māori worldview, is recognised as being inherent in all people from the moment of conception. Mana is intrinsically linked to ora as it relates directly to the wellbeing of a person, their relationships and connections, and the environment. A variety of pathways and strategies may need to be in place to achieve ora for people, whānau and communities.

This moemoeā was created together with tangata whenua, specialist sectors and communities throughout 2021. It is central to Te Aorerekura. It frames Te Aorerekura's principles, outcomes, shifts, and actions.



Tukunga iho – Outcomes

Six outcomes are critical to achieving the moemoeā. These outcomes, the tukunga iho, describe changes in Aotearoa New Zealand that will be the result of the actions under Te Aorerekura. Progress towards the tukunga iho will help us understand what to do more of and what to do less of, on the journey to the moemoeā.



Haumarū – People are safe and protected

All people feel safe and protected, in their homes, neighbourhoods and communities; in the places where they learn, work, pray, and socialise; and in their interactions with government agencies. People can be who they are without fear. They are heard, valued, and know that their experiences are taken seriously. They can access the right kind of strengthening, healing or response services or supports when and where they need them. People know that if they are harmed, the person who harmed them will be held accountable. People choose not to harm others.



Whakawhirinaki – People with a network of trusting relationships

Every person can trust those working with them to have their safety, wellbeing and best interests at heart. Trusted people can safely hold accountable people who use violence, and people can depend on the services and supports available to them because they have been designed to meet their diverse needs and are staffed by people who are skilled, open-minded, caring and responsive. Trauma is recognised whenever it occurs, there is accountability for acts of violence and responses focus on rebuilding trust. Communities and organisations also focus on actions to prevent and protect against violence.



Mana motuhake – People have autonomy and freedom of choice

Every person is exercising authority and autonomy over their lives – adults can live according to their own philosophies, values and practices, and access to empowering support is provided to children and adults who need it. In this context, mana motuhake means that people have real choices. They choose not to use violence or do harm. People have access to strengthening, healing and responses that meet their needs. They can take the lead on decisions and actions that will help them achieve physical, mental, spiritual and familial wellbeing, and to realise their potential.



Ngākau whakautu – People are respected for who they are

Every person is respected for who they are and how they choose to define themselves (as an individual, member of a kinship and/or chosen family, group or community). The diversity of ethnicities, age, genders, sexualities and disabilities is recognised, reflected and valued. Actions to strengthen and protect against violence, along with services for healing and responses, meet people's diverse needs.



Tūhono – People are connected with others who support their wellbeing

Every person has positive connections to their family and whānau – whether through whakapapa, kinship or self-defined ties to people in their networks, neighbourhoods and communities – that enable wellbeing and protect against family violence and sexual violence. People have pathways to (re)connect to others if they are isolated.

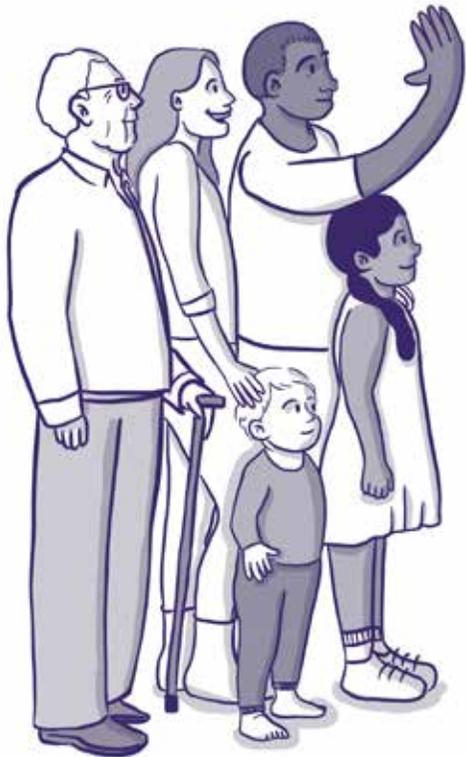
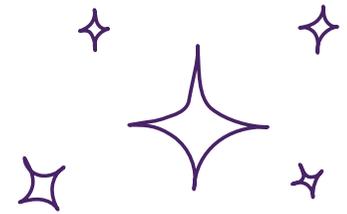


Poipoi wairua – People are nurtured and cared for

Every person who needs to can access timely trauma-informed responses to violence, which use mana-enhancing and strength-based approaches. People can access holistic supports that focus on what matters to them, acknowledging the trauma caused by family violence and sexual violence, and the harms caused by systemic discrimination.

Whanonga pono – Guiding principles

The whanonga pono – or guiding principles – help shape the way every person and organisation works as part of Te Aorerekura. These whanonga pono informed the development of Te Aorerekura and will guide its implementation.



- ✧ Prioritising **equity** and **inclusion** in all spaces, ensuring equity of resourcing and outcomes; that all voices are heard and represented at all levels of decision-making; and that all people have options about the supports they receive.
- ✧ Acting with **aroha**, recognising that treating people with kindness and care enables healing and demonstrates what respectful relationships look like.
- ✧ All actions are **tika and pono**, where people act with fairness and integrity, and are accountable for their actions.
- ✧ People work together in an integrated way, reflecting **kotahitanga** to provide support to others, and receive support in return.
- ✧ **Kaitiakitanga** is practised – all people understand their roles and responsibilities to ensure the safety and wellbeing of people and their families and whānau.

The changes

Each of the shifts in this Strategy are interconnected, and they are also dependent on wider changes across Aotearoa New Zealand that will help address the drivers of violence.

- **Shift One:** Towards strength-based wellbeing
- **Shift Two:** Towards mobilising communities
- **Shift Three:** Towards skilled, culturally competent and sustainable workforces
- **Shift Four:** Towards investment in primary prevention
- **Shift Five:** Towards safe, accessible and integrated responses
- **Shift Six:** Towards increased capacity for healing
- **Learning and monitoring progress**

Shift One:

Towards strength-based wellbeing

Adopt a strength-based wellbeing approach that will integrate all aspects by adopting the Tokotoru model with a focus on changing the social conditions, structures and norms that perpetuate harm.

What is this shift about?

At the heart of the moemoeā is ora. Ora is to be well and thriving, to have mana restored and enhanced, and to experience safety in all parts of life. There is no narrow pathway to eliminating family violence and sexual violence. It will require government, tangata whenua, communities and the specialist sectors to take a wellbeing and safety approach across all actions. This means considering all the determinants of wellbeing that contribute to safety such as housing, health, income and food security as well as addressing the disparities between people.

The government recognises its accountability for achieving ora and safety and Te Aorerekura sets out an approach for all people to work together to enhance wellbeing through the elimination of family violence and sexual violence.

All actions to deliver on Te Aorerekura are part of an interconnected ecosystem. Actions to prevent, respond and heal are required at all levels (individual, family, community, organisational and societal). Sustainable workforces and mobilised communities are key enablers of change. Actions will be designed and implemented with attention to the social conditions, structures and norms that perpetuate harm, and with an intent to build the protective factors for safety, accountability, wellbeing and resilience.

What is already under way?

A range of government programmes aim to support wellbeing and will help address the drivers of family violence and sexual violence. Te Aorerekura will work with other national strategies including the Child and Youth Wellbeing Strategy, the Disability Strategy and Action Plan, the Pacific Aotearoa Lalanga Fou Strategy, Better Later Life – He Oranga Kaumātua, Carers’ Strategy, Aotearoa Homelessness Action Plan, The Māori Language Strategy, and He Korowai Oranga – New Zealand’s Māori Health Strategy.

The government is overhauling the welfare system with a strong focus on improving the overall wellbeing of children and vulnerable families. The welfare overhaul work will continue to focus on increasing support available through re-establishment grants, particularly for sole parents who experience family violence, and removing barriers associated with accessing financial support.

Ngā Tini Whetū is a new, whānau-centred, early intervention prototype designed to strengthen families and improve the safety and wellbeing of children. This service is a collaboration between Oranga Tamariki | Ministry for Children, Te Puni Kōkiri, Te Kaporeihana Āwhina Hunga Whare | Accident Compensation Corporation and the Whānau Ora Commissioning Agency.

Work undertaken by Te Manatū Whakahiato Ora | Ministry of Social Development and communities on the Nga Vaka o Kaiga Tapu cultural frameworks is building the capability of Pacific peoples and mainstream workforce working with Pacific peoples, families and their communities.

The New Zealand health and disability system is undergoing reforms that aim to make healthcare in Aotearoa New Zealand more equitable, and better suited to meet the needs of all people wherever they are. The government is also progressing its response to He Ara Oranga: Report of the Government Inquiry into Mental Health and Addiction, which includes work led across the country. There is a complex and often multi-directional relationship between poor mental health, drug and alcohol issues, and family violence and sexual violence.

“ At a national level there seems to be a growing awareness of the power of genuine collaborative endeavour – not so much at the service delivery level. This is where things really need to change if the lives of whānau are to improve. Participant, National Strategy engagement

Tokotoru: the unbreakable three

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



The Tokotoru model

Te Aorerekura sets out an approach for all people to work together to enhance safety and wellbeing. This shift will embed an interconnected, strength-based approach, using the Tokotoru prevention and wellbeing model (developed by The Auckland Co-Design Lab and The Southern Initiative) to support the elimination of family violence and sexual violence.

What is the Tokotoru model?

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

- **Strengthening** – a strength-based approach to enhancing the factors that support wellbeing and prevent harm (Shift Four)
- **Responding** – holistic, safe, accessible and integrated responses tailored to individuals, families, whānau and communities (Shift Five)
- **Healing** – a focus on supporting recovery, redress and restoration (Shift Six).

The interconnectedness of these three dimensions emphasises the need to adopt a holistic approach. Tokotoru is used in Te Aorerekura to show the importance of providing an ecology of support and responses, both universal and targeted to the needs of different communities, across the family violence and sexual violence system – from government to community, family and whānau and individual levels.

Importantly, this includes responses developed and led by tangata whenua and communities that enhance the capacities already present in communities.

The Tokotoru model brings to life the components of the public health prevention continuum (for example, the primary, secondary and tertiary prevention of violence) from the perspective of people, families and whānau. It emphasises the dynamic and interrelated nature of what enables safety and wellbeing within communities.

“ 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-Pao and Te Whiu (2021, 6)

What will change?

At its heart, the shift to the Tokotoru model indicates the government's ongoing commitment to changing the social conditions, structures and norms that perpetuate harm. As a result, government will need to continually review the intersections of strategies and identify opportunities to collaborate to enhance wellbeing. For example, the government is committed to reflecting the strength-based wellbeing approach when coordinating a response to the Mana Wāhine Kaupapa Inquiry.

It is acknowledged that the government can also cause harm, either through action or inaction. Understanding and learning from our history will help us move forward towards this strength-based approach.

Putting people and whānau at the centre means government agencies, tangata whenua, specialist sectors and communities can collaborate to design and invest in the services and supports that make the difference. There will be increased accountability of government and non-government organisations to support wellbeing. People who are impacted by family violence and sexual violence will experience safe, integrated, coordinated actions which are easier to access, understand and navigate and have the opportunity to lead their own healing pathway.

This approach is not only about organisations; it is also about people and behaviour. Individuals working within government, the community or specialist sectors can all help to ensure that people and whānau impacted by violence experience a strength-based and safe path to recovery. And all people are responsible for removing our tolerance to violence.

Adopting the Tokotoru model as the framework for family violence and sexual violence supports and services will guide the government's investment in healing, prevention and response now and into the future. Shifts Four, Five and Six in this Strategy set out more detail about how the elements of the Tokotoru model will be implemented. Alignment around the Tokotoru model will also support the consistent gathering of evidence on what does and does not work, at the local, regional and national levels.

“ Support needs to be personalised, genuine, and localised from within the community – community-based support sends out the message that society cares.

Participant, National Strategy engagement



Actions

Shift One: Towards strength-based wellbeing

- Action 1:** Te Aorerekura is supported by a clear investment plan
- Action 2:** Agencies integrate community-led responses
- Action 3:** Strengthen wāhine Māori leadership
- Action 4:** Wāhine Māori leadership succession

Further detail about these actions can be found on page 10 of the Action Plan

Shift Two:

Towards mobilising communities

Mobilise communities through sustainable, trust-based relationships and commissioning decisions that are grounded in Te Tiriti, and share evidence on what works.

What is this shift about?

High-trust, collaborative and respectful relationships between tangata whenua, central and local government, the specialist sectors, communities and businesses are foundational to achieving the moemoeā. Te Aorerekura aims to build collective ownership for solutions, and support and resource integrated, community-led responses.

This shift is about stronger relationships that enable better design, delivery and learning. This requires government to devolve some decisions and funding to communities while retaining clear responsibility for improving what government is accountable for delivering. It will require new ways of working together to identify problems, develop solutions and commission services.

“ My community especially has a history of coming up with good initiatives uniquely suited to our region, and finds it hard to work with government when they try to take what locals have started.

Participant, National Strategy engagement

There has been significant investment in recent budgets for cost pressures and new initiatives, and changes in processes by individual agencies. However, more can be done to build stronger relationships between government and service providers. Funding and decision-making have not always taken sufficient account of the critical role of the specialist sectors, tangata whenua and communities in keeping people safe and well. Currently, service providers can have multiple contracts with one or more agencies, who do not talk to each other, coordinate or join up where appropriate.

Low-trust, transactional commissioning services can limit the flexibility and responsiveness of services. Te Aorerekura will support more respectful, high-trust funding and decision-making. The effort to eliminate violence will shape how the design and commissioning of services will adapt to changing circumstances and improve the way that services are accountable to the people who use them.

“ Rigid funding and commissioning approaches can create barriers to access for whānau seeking help and promote competition or disjointed working between organisations supporting the same whānau. We need government to work directly with the sector when designing service contracts.

Participant, National Strategy engagement



What is already under way?

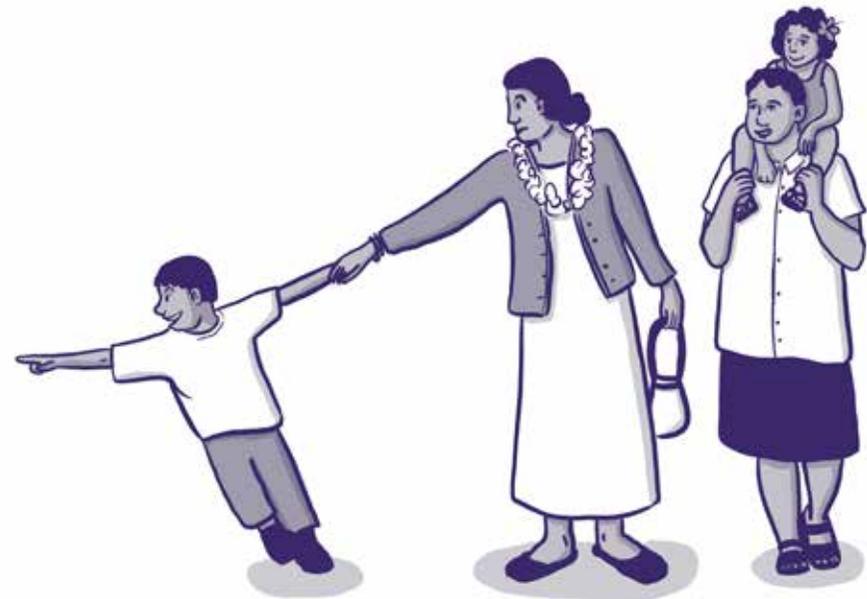
Public sector reforms and the Public Service Act 2020 aim to have the public service operate as one joined-up system to address the complex challenges facing Aotearoa New Zealand. To support this change, Regional Public Service Commissioners were established to bring together public service leaders in the regions. Their role is to better align and coordinate public service priorities and improve investment in, and delivery of, community services. A key part of their work is to engage with iwi, local government, partners and communities to understand their hopes and priorities.

Government adopted the Social Sector Commissioning approach, which places trusted, meaningful relationships at the centre of traditional commissioning activities and shifts the emphasis to working more closely together from the start in pursuit of shared priorities and shared accountabilities.

The Social Sector Commissioning work programme is focused on how government can improve the way it works with social sector providers to ensure they are supported to be effective and responsive to the needs of communities. The next steps will be to include government agencies working to streamline processes and practices and removing system barriers to support a flexible, responsive and sustainable sector.

Examples of innovative funding models include Whānau Ora, which is delivered through a devolved model with three commissioning agencies contracted by Te Puni Kōkiri to invest in community initiatives across Aotearoa New Zealand. A devolved model means funding decisions are made closer to communities. The model also allows for flexible and innovative approaches to meet the needs and aspirations of whānau and is an enabling platform to learn and collaborate on what matters to whānau. These all ensure better outcomes are achieved.

Te Ao Auahatanga Hauora Māori supports a new approach to service delivery by funding Māori health providers for up to four years to scope, design, develop, implement and evaluate innovative initiatives to meet the health needs of whānau, hapū, iwi and their wider communities.



What will change?

These new ways of working are key enablers for Te Aorerekura by bringing together public services and communities to plan the responses and actions needed to eliminate violence in their rohe and community. Many communities have identified eliminating family violence and sexual violence as a regional priority. This shift will ensure that government, tangata whenua, communities and specialist sectors come together to problem solve, share ideas and remove barriers. Regional Public Service Commissioners will use their mandate to convene and facilitate this approach.

Government agencies will also work to streamline processes and practices, removing system barriers to support flexible, responsive and sustainable family violence and sexual violence sectors. Agencies will develop a shared infrastructure that supports continuous learning, coordinating a research and evaluation plan for family violence and sexual violence, and a process for continuous

improvement through the analysis and sharing of data and insights to inform service development.

There will be an annual hui for government, tangata whenua, communities and the specialist sectors to come together to share and learn what has been done; what is working, for whom and in what contexts; and where changes need to be made.

Government agencies will increasingly adopt a relational approach to commissioning that emphasises trusted, meaningful relationships with partners that can be shown to work in ways that are safe and valued by the communities they serve. In the short term we expect to see more central support for regionally designed services and priorities. In the medium term, we expect fewer gaps in service delivery; more effective and sustained relationships with regional partners such as iwi Māori, local government and stakeholders; and greater alignment between national and regional planning and investment.

How will this change impact...DISABLED PEOPLE?

Disabled people are a diverse group and responses to and for them need to be different for each person. Families, whānau, friends, carers and supporters are an important part of the disability community. There is clear evidence that disabled people experience higher rates of family violence and sexual violence than non-disabled people. Disabled people know best what is needed for their wellbeing and safety. Community mobilisation requires disabled communities to be funded to

inform and lead the development and scaling of actions already working for them, such as the Enabling Good Lives approach or the Safeguarding Adults Framework. Community mobilisation also means working alongside disabled people to ensure that they are treated with dignity and that mainstream services and supports are inclusive and accessible so they can meet the needs of disabled people.

“ We urge the government and all stakeholders to collaborate towards developing a system that meets the needs of all New Zealanders... We reiterate that an integrated whole-of-system approach [to sexual violence], including a purpose-built funding and service delivery model, would work best.

Social Services Committee of Parliament (2015: 29)

How will this change impact...PACIFIC PEOPLES?

Pacific peoples say – our families, our people, our responsibility. This means culturally appropriate and inclusive support, developing and delivering family-centred and holistic approaches utilising ethnic and Pan-Pacific frameworks.

This recognises that from a Pacific worldview, family violence is essentially a fundamental disruption of the va (sacred space) that binds families and, on a larger scale, communities. Investing in primary prevention means embedding Pacific cultural frameworks, strengthening prevention workforces with more representatives of diverse Pacific communities, the provision of parent education about healthy relationships and sexuality, and enabling children and young people to learn about this in their home or community spaces. Pacific communities need to be empowered and resourced to lead their own solutions.

How will this change impact...TANGATA WHENUA?

For tangata whenua, mobilising communities means the Crown fulfilling its obligations under Te Tiriti o Waitangi to enable tangata whenua to have mana motuhake over their wellbeing. Establishing a Ministerial Tangata Whenua Advisory Group will ensure iwi Māori have an enduring, authentic and direct relationship with the Minister for the Prevention of Family and Sexual Violence and can offer clear and unfiltered advice.



Actions

Shift Two: Towards mobilising communities

- Action 5:** Engage and value communities in collective monitoring, sharing and learning
- Action 6:** Relational approach to commissioning to better support community decision-making and needs
- Action 7:** Enable Te Aorerekura implementation in the regions
- Action 8:** Establish a Ministerial Tangata Whenua Advisory Group
- Action 9:** Establish an annual Te Aorerekura Hui

Further detail about these actions can be found on page 16 of the Action Plan

Shift Three:

Towards skilled, culturally competent and sustainable workforces

Ensure the specialist, general and informal workforces are resourced and equipped to safely respond, heal and prevent, and enable wellbeing.

What is this shift about?

The needs of different communities to respond to, and prevent, family violence and sexual violence vary greatly. To ensure protection, accountability, healing and restoration, we need teams of specialist and general workforces and informal networks that can provide safe, appropriate and effective responses across a range of diverse communities.

Currently, there are not enough people able to provide the right help. Different groups of people are needed to prevent violence, heal and respond, including:

- Skilled family violence or sexual violence specialists who have the skills and cultural competence in providing responses that meet the diverse range of people's needs, in healing or in preventing violence
- Workers in government and community generalist services who know how to identify if someone needs help, how to take action safely, and how to connect to specialist services if needed
- People in informal networks including workplaces, marae, faith organisations, sports groups, friends, family and whānau who can respond, heal and prevent.

Specialists, generalist, and informal networks all require different resources, tools and opportunities for upskilling. The organisations they work in need to have policies and practices in place to support effective, consistent responses. A long-term approach to building and retaining diverse, sustainable and competent workforces is needed.



“

Develop training and resources for people who work outside of the formal sexual violence and family violence sectors, but who are likely to have to deal with disclosures, recognising concerning and harmful sexual behaviours and ideation, e.g. teachers, nurses, GPs, corrections staff.

Participant, National Strategy engagement

“

Religion plays a big part in the violence and decision to report it. We need safe environments where women can seek direct support, both culturally appropriate community support and better help from government.

Participant, National Strategy engagement

What is already under way?

Manatū Hauora | Ministry of Health has developed and implemented the Violence Intervention Programme (VIP) across all 20 district health boards. VIP involves training staff in hospital settings to routinely inquire about family violence, undertake early intervention and refer people to appropriate services. The Ministry of Health is in the process of scoping a training programme for primary care settings such as Māori and Pasefika health providers and general practices.

The government has begun work to strengthen the specialist response to family violence through the development of tools to support family violence workforces. It has also begun developing a specialist family violence workforce capability framework, and organisational standards.

Medical Sexual Assault Clinicians Aotearoa (MEDSAC) are supported by government to train, accredit and support medical clinicians who provide care for people impacted by sexual assault and/or non-fatal strangulation/suffocation.

Te Tāhu o te Ture | Ministry of Justice has developed and implemented training to equip frontline staff to recognise, respond to and refer people affected by family violence and sexual violence. The next phase is to establish champions in all District Courts, to embed and sustain this approach. The Ministry of Justice has also worked with Te Kupenga Whakaoti Mahi Patunga | National Network of Family Violence Services to support online communities of practice with speakers and forums to build practice with specialist family violence programme providers.

Te Puni Kōkiri leads the Whānau-Centred Facilitation Initiative. It was funded to establish and restore healthy, safe and functional whānau relationships. The initiative places whānau at the centre by enabling providers to design services with and for whānau with low to medium risk of harm.

Ara Poutama | Department of Corrections has developed a family violence practice tool that identifies indicators of risk and equips probation staff with knowledge about the dynamic nature of family violence in the community space. A family violence awareness module has been developed to be delivered to all frontline staff.

Ngā Pirihimana o Aotearoa | New Zealand Police is delivering Family Harm integrated practice training, which includes guidance and training packages on specialised information sharing, partnership agreements and process mapping of systems.

Te Manatū Whakahiato Ora | Ministry of Social Development is implementing National and Regional Practice/System leaders who will support government agencies, non-government organisations and other non-specialist organisations to improve responses to any person experiencing violence.

What will change?

This shift includes the informal networks that support people impacted by violence and recognises that they are part of the team who can be upskilled to improve support and services.

This shift will ensure that more people in the specialist and general workforces and informal networks have the skills, knowledge and competencies to safely, effectively and consistently respond to the different needs of those impacted by family violence and sexual violence, and to respond to people who use violence.

Through training, tools and resources, including trauma-informed capability frameworks, people will improve the way they work together, and understand their role in preventing, healing and responding.

More people will be able to work in a safe, whānau-centred, strength-based and integrated way, and know when and how to connect with specialist services so the right help is available early to people who need it. More people will be competent and confident in providing support that is safe, inclusive, culturally responsive and mana-enhancing.

“ It’s the broad-based knowledge [of the drivers and dynamics of family and sexual violence and how to safely help] everyone should have. But there also needs to be capacity for specialist training for those who have a specific role within the system.

Participant, National Strategy engagement

How will this change impact...OLDER PEOPLE?

One in ten older people experience some kind of elder abuse.

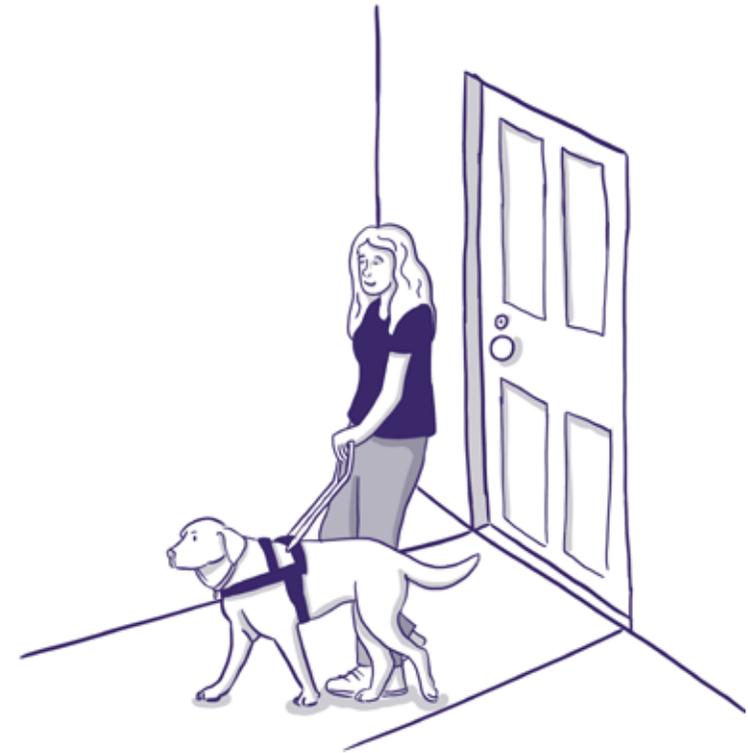
Older people can experience violence that is not visible because of social isolation, lack of understanding about elder abuse and a lack of care/respect of older people that means their concerns are minimised or ignored. Elder abuse happens across all genders, religions, ethnicities and income groups. It may happen at home, in residential care, or in hospitals. Abuse is usually at the hands of a family member or a person of trust. The impact on the older person

can be significant. Government actions to increase training about family violence and sexual violence will mean healthcare workers and other frontline services are able to notice signs of abuse or neglect of older people and respond safely. Publicly available resources that increase awareness and education of the specific violence that happens to older people (for example, financial and psychological abuse) will help make elder abuse more visible and help to prevent it.

There will be specific plans for upskilling and growing the:

- specialist workforce to work with children and young people traumatised by violence
- specialist workforces that serve different communities
- workforces that support disabled people
- kaupapa Māori workforce serving whānau, hapū and iwi.

Through organisational standards and frameworks, there will be clear pathways for government agencies and organisations to support workers' wellbeing and professional development and be accountable for their safety and protection. When workforces know how to identify and take safe action to prevent, heal and respond, including how to promote equity and inclusion, the impact of violence on people, whānau and communities is reduced.



How will this change impact...CHILDREN AND YOUNG PEOPLE?

Children and young people need to be at the centre of systems and responses to address family violence and sexual violence. This means ensuring services are accessible to all children and young people, regardless of where they live, their developmental needs, and their socioeconomic and familial circumstances. Achieving equitable services for children and young people

requires that the practitioners, providers and others working alongside, or on behalf of, children and young people understand and receive training about what abuse looks like for them. Building the specialist workforce for children from a range of communities is a key action for the government.

How will this change impact...DISABLED PEOPLE?

Disabled people are particularly harmed when the services and supports required to enable them to do everyday activities are not safe, and this is often compounded by having few or no options to access safe places and early intervention. Prevailing societal attitudes and behaviours that prejudice against disabled people, sometimes referred to as ableism, increase their risk of being targeted by abusers. Employing a twin-track approach will ensure more specialist services and supports for disabled people, and ensure more mainstream services are easily accessible to disabled people.

How will this change impact...LGBTQIA+?

Increasing the capacity and capability of the LGBTQIA+ workforces to respond to and prevent violence and abuse will mean having access to earlier and better help from trusted people. One action is to upskill the specialist family violence and sexual violence workforces and generalist government and non-government workforces so that they have better knowledge and understanding of LGBTQIA+ communities and the issues they face. Possible outcomes from this action will be safer supports and services and prevention activities that target the specific drivers of violence and build protective factors for LGBTQIA+ communities.

Actions

Shift Three: Towards skilled, culturally competent and sustainable workforces

- Action 10:** Develop and implement trauma-informed family violence and sexual violence capability frameworks for specialist workforces
- Action 11:** Agencies implement capability frameworks for generalist workforces
- Action 12:** Build tools for communities and informal helpers
- Action 13:** Invest in upskilling community primary prevention
- Action 14:** Build the specialist workforces for children
- Action 15:** Build court workforce capability

Further detail about these actions can be found on page 22 of the Action Plan

Shift Four:

Towards investment in primary prevention

Invest in a Te Tiriti-based primary prevention model that strengthens the protective factors so that family violence and sexual violence do not occur.

What is this shift about?

Te Aorerekura seeks to strengthen the factors that provide protection from family violence and sexual violence occurring and which decrease the factors that drive violence. This shift focuses on collective investment in changing environments, attitudes, behaviours and norms through a range of integrated actions. These primary prevention actions operate at the individual, whānau, community and broader societal levels.

In the Tokotoru model, 'strengthening' represents what is known as primary prevention within the public health prevention continuum. Primary prevention interventions are population-based and can be either universal or targeted and include interventions that change structures and norms in a particular setting, society or culture (Ministry for Women 2013).

At the individual and whānau level, primary prevention involves strengthening individual and whānau resilience – including healthy conflict-management skills, coping strategies, self-agency, and a sense of hope for the future. It involves building strong, positive cultural and gender identities, and an associated sense of belonging.

Primary prevention also involves pro-social whānau and peer connections, or support for new parents, around child development and positive parenting, so children and young people are raised to feel loved, confident and safe.

At the community and societal levels, primary prevention involves building gender and social equity, shifting harmful stereotypes, and strengthening social capital, cohesion and inclusion – nurturing community participation and connectedness to promote healthy norms and support positive changes in behaviour. This involves strengthening community leadership, to lead and drive local initiatives and action, and at times, can involve policy and legislative reform.

Working with children and young people is a crucial aspect of creating healthy norms and positive changes in behaviour. We need to ensure children and young people are confident in creating healthy relationships for themselves and know how to seek help from trusted people (including parents and other family members, older siblings, carers, teachers, community leaders, and youth professionals).

Evidence indicates that the first 1,000 days of a child's life are critical to wellbeing outcomes (DPMC 2019). They lay the foundations for a child's future, and this is a crucial time to support parents and whānau to secure positive long-term outcomes.

Improving social and emotional capabilities in childhood, including the capability for self-regulation, provides foundational social skills for children.



“ Educate our young people about healthy relationships and how to get help. Provide them with tools to break the cycle. Have more emphasis in our curriculum, especially in primary school, start there and then again in high school. Participant, National Strategy engagement

What is already under way?

Programmes such as E Tū Whānau, It's not OK, BodySafe, Pasefika Proud, Atu-Mai, and Mates & Dates have laid the foundations for primary prevention and proven its overall effectiveness.

These programmes focus on preventing family violence and sexual violence through building societal strength, changing attitudes and behaviours, and growing sustainable community leadership. They have been in place for many years and span the prevention continuum. They are well grounded in community-led approaches developed with considerable community input about what works to create change, and with regular testing against emerging evidence.

Started in 2004, Strategies for Kids, Information for Parents (SKIP) is a network of whānau supporters, community groups, government agencies, workplaces and non-governmental organisations (NGOs). SKIP supports community-led solutions that build protective factors for whānau by focusing on the wellbeing and safety of tamariki aged under five. It works in creative ways, tries new things, builds on strengths and increases whānau and community capability.

Te Kaporeihana Āwhina Hunga Whare | Accident Compensation Corporation has invested funding of \$44.9 million to deliver a fit-for-purpose, enduring sexual violence primary prevention system over the next four years, including \$11.715 million for kaupapa Māori. This Te Tiriti-informed prevention system will provide long-term, sustained investment and include a range of initiatives to address the underlying causes of sexual violence and change individual and community attitudes and behaviours.

Te Tāhuhu o te Mātauranga | Ministry of Education has set clear expectations for education services about providing safe, inclusive and respectful environments for all learners through legislation and national policy statements. Ministry of Education recently published guidelines about 'Relationships and Sexuality Education', and The Education (Pastoral Care of Tertiary and International Learners) Code of Practice 2021.

Implementation is supported by professional development and dedicated personnel (Curriculum Leads). The New Zealand Curriculum, including Health and Physical Education is currently being refreshed, which will strengthen the focus on teaching and learning about healthy relationships.

Budget 2019 allocated \$2 million in funding over two years to enable understanding of violence prevention needs and development of future violence prevention programmes in new migrant, rainbow, disabled and older people communities. Work is under way to strengthen community-based initiatives to prevent violence in diverse communities.

“ Investing in primary prevention will have significant positive impacts in terms of reducing the incidence of sexual violence, the most costly crime per incident in New Zealand. More generally, it will enhance the wellbeing and resilience of our communities.

TOAHNNEST (2013:vi)

Ngā Pirihimana o Aotearoa | New Zealand Police continue to support the delivery and uptake of two prevention programmes delivered in schools. Keeping Ourselves Safe is a primary and intermediate school-based personal safety programme. It provides children and young people with skills to cope with situations that might involve abuse. Loves-Me-Not is a whole-school approach to prevent relationship abuse and promote healthy relationships among senior secondary students. Police recognise the need to update both programmes to be more inclusive of various communities and cultures and are considering approaches to achieve this.

“

Whānau are the important vehicles for healing and change — even among their complex lives and trauma. To be vehicles for change they need culturally informed help, support and approaches tailored to their unique histories and requirements. This involves restoring and strengthening their cultural identity and connections to help bring back the protectiveness that cultural traditions offer. Disrupting and transforming violence experienced within whānau is about building safe and supportive communities and growing safe and healthy whānau that are culturally connected.

Wilson (2016: 40)



What will change?

We need to enhance and scale what works. Prevention initiatives have often been led by a single government agency and that reduces their effectiveness. Having a unified approach will make this activity more impactful.

Te Aorerekura is signalling a deliberate investment strategy to grow the proportion of funding into prevention initiatives. A shared investment plan will identify interventions with a strong evidence base for success including Mātauranga Māori and culturally responsive initiatives, as well as removing duplication and ineffective initiatives. Identifying the resourcing required and building the necessary capability across communities and the sectors will take time, but we need to start the journey and regularly review progress.

Strengthening prevention includes building strong positive cultural identities, promoting gender equity, pro-social peer connections, support for new parents and healthy sexual development. It also includes shifting the social norms that encourage, tolerate or minimise violence. Examples are social norms that associate masculinity with aggression, dominance (including sexual dominance), the ownership of women and children, and holding in emotions. Shifting social norms contribute to fewer people using violence.

Through prevention resources, tools and increased workforce skills, tangata whenua, communities and the specialist sectors will be supported to lead, design and share the approaches that will work best for them. Building the capabilities of communities will enable them to effect change within their social networks and places of influence.

While there is an emerging evidence base about how to strengthen family, whānau and communities, and how to prevent violence, there are still gaps in knowledge about the scale of harm, the effectiveness of protections for different communities, and what works, for whom, when and in what context. We particularly need to increase understanding about violence in different ethnic communities and what interventions may be required in the future. We need to coordinate and align all this work at local, regional and national levels so that communities can learn and share what works.

A new Te Tiriti-based primary prevention model

ACC's new Te Tiriti-based primary prevention approach aims to prevent harm before it occurs by guiding prevention investment and action across eight mutually reinforcing prevention components:

Public-facing interventions

- **Wānanga:** Direct participant programmes
- **Whakaoreore hapori:** Community mobilisation
- **Ngā Mahi a te tēhia:** Behavioural change communication

People and system coordination

- **Ngā mātanga:** Workforce and organisational development
- **Ngā Rangatira:** Coordination and partnerships

System infrastructure

- **Ngā kaitiaki:** Stewardship and advocacy
- **Ngā ture:** Legislation and policy reform
- **Te mahi rangahau:** Research, monitoring and evaluation

The model advocates that these components are invested in and coordinated as a package to make the sustained, scaled change required to prevent family violence and sexual violence.

The primary prevention model draws from indigenous and international models to ensure both tangata whenua and tauwiwi perspectives are recognised and valued.

Actions

Shift Four: Towards investment in primary prevention

Action 16: Adopt the Primary Prevention System Model

Action 17: Develop tools to support healthy, consensual relationships for young people

Action 18: Refresh the health and physical education curricula

Action 19: Develop the Oranga Whakapapa programme

Action 20: Develop community mobilisation infrastructure to lead sexual violence primary prevention

Action 21: Deliver prevention initiatives: Campaign for Action on Family Violence, E Tū Whānau and Pasefika Proud – as well as for other population groups including older people

Action 22: Develop and deliver a sexual violence primary prevention campaign for Māori and Tauwiwi

Action 23: Develop prevention programmes for ethnic communities

Action 24: Holistic support for safe early years

Action 25: Develop social and emotional learning for children

Action 26: Strengthen community-led solutions to prevent child sexual abuse

Further detail about these actions can be found on page 28 of the Action Plan

Shift Five:

Towards safe, accessible and integrated responses

Ensure accessible, safe and integrated responses meet specific needs, do not perpetuate trauma, and achieve safety and accountability.

What is this shift about?

As efforts to eliminate family violence and sexual violence increase, more people impacted by violence and people who use violence are likely to reach out for help. Te Aorerekura establishes an ongoing commitment to safe, integrated services that meet the holistic needs of people impacted by violence and supports accountability and behaviour change for people who use violence.

Response services must be safe, accessible and available early in the places where people are; and must be provided by trusted people. People impacted by violence need a range of responses including safety, health services, advocacy, strong justice responses, therapeutic services, and financial and housing support. Specific culturally safe and appropriate approaches need to be developed with and for people with different cultural backgrounds, languages, understandings and profiles of violence. This will help ensure that people have confidence and trust in responses.

“ More access is needed for rainbow communities in terms of mental health support. The waitlist is already long; this is made harder when we’re trying to also find someone who understands our identity and issues.

Participant, National Strategy engagement

Effective statutory responses, including policy and legislation, need to promote safety for every person impacted, their families and whānau. Te Aorerekura recognises that an unsafe response can result in violence inadvertently being minimised or condoned, causing further trauma and victimisation. Long, confusing and costly court processes that lack family violence specialists and sexual violence specialists can revictimise adults and children impacted by violence. Too many people affected by violence have come to regret speaking out and seeking support.

Services need to be strengthened and expanded to hold accountable and better support people who have used violence or are worried about their thoughts and actions, including people who do not meet the criteria for a service when the Police and the courts are not involved.

“

If we are to prevent family violence, we need to stop asking what victims are doing to keep themselves and their children safe, and urgently start working in a myriad of ways with the people using violence. It is these people who perpetuate patterns of harm across generations...The complexities of people's lives affected by family violence require the development of multifaceted responses.

Family Violence Death Review Committee (2016:116)



What is already under way?

Whāngaia Ngā Pā Harakeke (WNPH) and Integrated Safety Responses (ISR) are multi-agency models that respond to family violence. WNPH operates in nine localities and ISR in Waikato and Canterbury. Evaluations of WNPH and the ISR found a reduction in the number of children exposed to family violence, and a reduction in family violence revictimisation experienced by tangata whenua.

Integrated Community-Led Responses (ICR) is an approach that expands the current system to provide for holistic whānau-centred prevention, response and long-term healing, with strong community involvement and leadership from tangata whenua and specialist sectors. It includes growing and evolving site-led initiatives, building a learning system, and projects to improve systems.

Oranga Tamariki funds Family Start, a home visitation programme supporting whānau who are struggling with challenges that put the wellbeing of a child at risk. Family violence issues are the most frequent recorded reason for referral. Where families have ongoing issues or have subsequent children, the family may continue to receive the Family Start service for nine years or more.

Te Tāhū o te Ture | The Ministry of Justice has a family violence and sexual violence operational improvements work programme, which aims to improve the experience of participants in court proceedings. This includes training of the Ministry's workforce and integration with services. The Sexual Violence Legislation Bill also aims to improve the justice response to sexual violence victims, by reducing the sources of unnecessary trauma in court. The Bill includes changes to rules of evidence and court procedure, and is complemented by specialist training and guidance for lawyers.

How will this change impact...WOMEN IMPACTED BY VIOLENCE?

Women impacted by violence and their children want to feel safe and protected when they reach out for help from the Justice system (the Police, the courts and lawyers). They want to be believed and they want the professionals they encounter to take the violence and the risks they face seriously. Government will continue work to improve the Justice responses to ensure experiences for women and their children are improved. This is about processes and timeliness; learning from the specialist

courts and specialist sectors and designing guidelines so improvements are implemented systematically. Courts will be better connected with the specialist sectors to enable timely and appropriate safety and support. We will ensure the Justice sector workforces are better equipped to respond to women impacted by violence. No woman in Aotearoa New Zealand should live in fear of violence because of their gender.

The Family Justice Reforms will deliver Kaiārahi – Family Court Navigators, to support people thinking about taking proceedings in the Family Court and establish a new Family Court Associate role to improve timeliness in the Family Court. Also, work is under way to improve the information people can access about the Care of Children Act including in the context of family violence. The Innovative Courthouses programme will improve court facilities and better integrate justice within communities.

The Ministry of Justice's work programme aligns with the vision of the Chief District Court Judge, Judge Heemi Taumaunu for a new model for the District Court – Te Ao Mārama. This judicial vision reflects the needs of a multicultural Aotearoa New Zealand where everyone can seek justice and feel heard and understood.

The Ministry of Justice is supporting the judiciary to implement Te Ao Mārama in the District Court to incorporate practices from specialist courts such as the Sexual Violence Courts.

ACC, New Zealand Police and the Ministry of Health have a tripartite agreement to deliver Sexual Abuse Assessment and Treatment Service (SAATS), an acute forensic service that provides forensic and therapeutic assessment and treatment following a sexual assault. Future work will explore opportunities for aligning work on non-fatal strangulation and SAATS to streamline administration of the service, share infrastructure and better support providers.

How will this change impact...ETHNIC COMMUNITIES?

Ethnic communities represent a large range of different ethnicities, languages and religions. Racism and cultural beliefs, especially around gender norms, can lead to underreporting of family violence and sexual violence in ethnic communities. This could change with government increasing its understanding on the prevalence and different forms of violence in ethnic communities, such as distinctive cultural practices such as dowry-related violence, or an abuser's control of visa/

immigration status and finances. This understanding will be achieved through government working directly with ethnic communities on prevention programmes, and collaboratively shaping future actions required. For example, cultural safety training to improve responses to ethnic communities or initiatives to empower people to talk confidently about sexual violence within their own communities and from their own cultural contexts.

What will change?

The actions in this area will continue to integrate services to ensure people get help at the first opportunity and are connected to the supports they need. It will also enable whānau-centred ways of working that are about safety, protection and wellbeing for all family members and accountability for those who use violence.

Te Aorerekura also sets out a commitment to work towards what some communities refer to as the ‘twin-track approach’.

First, all family violence and sexual violence response services and supports must be inclusive and accessible to all. This means greater focus on ensuring the justice system, health, and social services are responsive, safe, culturally appropriate and accessible. It means training, and expectations for those delivering these services must support inclusion and accessibility. This includes training to understand the different types and dynamics of abuse including psychological abuse, grooming, stalking and coercive control. It also includes upskilling workforces to know how to work with people using violence and take action to intervene early to stop the violence and link the person to the right supports.

Second, we will work to provide a wider and more diverse range of specialist services developed by and for different communities. This will include, for example, specialist disability-focused services informed and led by disabled people themselves, and culturally and linguistically appropriate models of intervention for ethnic communities. Building these services will take time; not only does government need to identify resources, but it needs to work to build the capability within communities and sectors in partnership with communities.

We will strive to ensure people using violence take responsibility for their actions and commit to change and we will strengthen the support available to them. This may include links to specialist services and programmes as well as being able to take action to protect victims and curtail violence and abuse if it continues. Peer support groups for men by men are important for supporting change over the long term.

“ Government needs to develop a system that co-ordinates a range of proactive and comprehensive social services able to respond to the wide-ranging needs of victims of crime; review myriad of complex pathways victims must travel to access the support they need to stay safe, heal, recover and restore, and develop a response so that victims do not have to carry the burden of finding the help they need.
Chief Victims Advisor to Government (2019: 4)

How will this change impact...

PEOPLE WHO HAVE USED VIOLENCE?

Safe, accessible integrated responses for people who have used violence includes wraparound services that model respectful, consensual, healthy relationships; enable accountability; and support behaviour change. Improved responses will provide services, support and programmes that are accessible early, particularly at the critical moment when people say they want to make change and are open to it. It is also about strengthening the informal supports for people using violence, for example, enabling those who have stopped using violence to support and inspire others to choose non-violence through peer-led initiatives.

Actions

Shift Five: Towards safe, accessible and integrated responses

Action 27: Develop new practice guidelines for participants in court proceedings

Action 28: Implement safeguarding responses for disabled and vulnerable adults

Action 29: Develop a plan to fill the service gaps for family violence

Action 30: Develop a plan to fill the service gaps for sexual violence

Action 31: Develop a case management system for family violence responders

Action 32: Improve the Family Start service

Further detail about these actions can be found on page 36 of the Action Plan

Shift Six:

Towards increased capacity for healing

Increase capacity for healing and recovery to acknowledge and address trauma for people and whānau.

What is this shift about?

The trauma of people who have been impacted by violence is ongoing. Te Aorerekura sets out a need for more appropriate, tailored specialist and whānau-centred healing, recovery, and restoration services. This is essential to address the intergenerational trauma of childhood exposure to family violence and sexual violence. Many people who use violence have experienced trauma as a child. This trauma is often unaddressed and contributes to the choices they make to use violence as adults.

Until people can heal and restore, violence and trauma continue to affect them. Direct experience of violence, or exposure to it, has negative impacts on children and young people's health, education, social development and future economic wellbeing.

People impacted by sexual violence experience significant physical and mental health challenges, including impaired personal relationships and drug and alcohol misuse. These can be compounded as children and young people transition into adulthood.

“ A survivor's journey is not linear, and it doesn't look like you come in through a crisis; you see a social worker; you do three crisis counselling services; you go to ACC. That's not the experiences of our clients.

Participant, National Strategy engagement

We need to acknowledge that child sexual abuse happens to boys and more work is needed to increase the skills for people to work specifically with men.

Transgressions of mana refers to an ao Māori view of family violence and sexual violence. Violence is a violation upon the mana of a person that includes a violation of past and future generations, the dignity and future of not only the person impacted by violence but also the person who uses violence and those associated through kinship ties. Because personal and collective mana are important, tangata whenua were, and are, careful to ensure that their behaviour and actions maintain mana.

“ Today my Māori culture is my protector, my reo is my protector, our karakia, our tikanga protect me and our whānau... Indigenous cultures such as Māori have so many positive values, beliefs and tikanga that our cultures could literally heal the world, and heal family violence and sexual violence for all peoples.

Participant, National Strategy engagement

Te Aorerekura is committed to learning from, and building, the whānau-centred approach long advocated by tangata whenua as a way of working with people that is holistic and strength-based. Tikanga provides ancestral knowledge and practices, ways of engaging and behaving, and pathways to healing and restoration based on collective accountabilities, obligations and responsibilities. It is important to acknowledge that specialist knowledge and skills are required to address trauma and support healing safely.

Pacific peoples often do not access specialist services, so addressing their trauma requires thinking beyond services: it requires utilising cultural frameworks to enable healing within family and community settings.

Working together across government, tangata whenua, communities and specialist sectors will ensure all aspects of healing and recovery are being addressed while ensuring safety and accountability.

What is already under way?

Whānau Ora is an innovative whānau-centred approach to supporting whānau wellbeing and development. It puts whānau and families in control of the services they need to work together, build on their strengths and achieve their aspirations. It recognises the collective strength and capability of whānau to achieve better outcomes in areas such as health, education, housing, employment and income levels. Building on the Whānau Ora approach, Paiheretia supports whānau engaged with the Corrections system by improving whānau wellbeing, thereby reducing re-offending. This kaupapa is jointly led by Te Puni Kōkiri, Ara Poutama | Department of Corrections, and Te Manatū Whakahiato Ora | Ministry of Social Development, in partnership with tangata whenua.

In 2019, the Ministry of Social Development co-developed a new long-term healing service, Whānau Resilience, which is being implemented across Aotearoa New Zealand. New funding was also allocated in Budget 2019 to increase kaupapa Māori sexual violence services. This work is being enabled by the Ministry of Social Development in partnership with kaupapa Māori sexual violence support providers, independent tangata whenua design working groups, Ngā Kaitiaki Mauri of Te Ohaakii a Hine – National Network Ending Sexual Violence Together (TOAH-NNEST) and Māori researchers.

The Hōkai Rangi strategy from Ara Poutama | Department of Corrections, recognises the need for humanising and healing across all of its spaces and for people in its care and supports wellbeing outcomes for tangata whenua.

The Royal Commission of Inquiry into Abuse in Care responds to calls from many survivors, community leaders and iwi, Te Kāhui Tika Tangata | Human Rights Commission and the United Nations. It is looking into what happened to children, young people and vulnerable adults in care. The inquiry will make recommendations in 2023 about how Aotearoa New Zealand can better care for children, young people and vulnerable adults.

What will change?

In Aotearoa New Zealand, we have not placed sufficient focus on safe, tailored and appropriate healing and recovery services. Our services take a one-size-fits-all approach. They can be rushed, short-term and prescribed. Mātauranga Māori approaches are too often marginalised.

We need to assess the gaps in services and undertake service design for specialist healing and restoration services to meet the needs of tangata whenua and communities, including Pacific peoples, children and young people, LGBTQIA+, older people, disabled people and ethnic communities. This service design is likely to lead to increased investment in strengthening existing and new innovative services and supports that remove the stigma of violence and strengthen community responses, including kaupapa Māori healing solutions.

The whānau-centred approach values the complexity of relationships within whānau and recognises the significance of relationships to help or hinder a person's wellbeing. Delivering services in a whānau-centred way creates safety and accountability. It does not always mean reconciliation of the whānau unit where the violence has occurred. It also does not mean that people are supported only as a couple. Rather, whānau-centred refers to the idea of people being supported by their chosen networks with awareness of the safety, protection, wellbeing and accountability of all members of their whānau, hapū and iwi.



We need to expand pathways to healing we are offering survivors... actually there are multiple pathways that are going to fit better culturally and with all the other ways we turn up with our intersecting identities.

Participant, National Strategy engagement

How will this change impact... TANGATA WHENUA?

Government and community actions to improve whānau ora will be underpinned and informed by mātauranga Māori and the use of te ao Māori values and practices. This will mean tangata whenua are co-designing and co-delivering the holistic services whānau are calling for. To support this, government has committed to a specific action for local kaupapa Māori organisations to design regionally based services for people with mental injuries from sexual violence.

**How will this change impact...
CHILDREN AND YOUNG PEOPLE?**

Childhood exposure and experiences of family violence and/or sexual violence will affect attitudes and behaviours in adulthood. Children and young people living in homes and communities where there is violence are more likely to believe that violence is normal. To build capacity and capability in communities for healing and restoration, the tools and spaces need to be provided so that everyone can have open and honest conversations, together, about healthy sexual development and the importance of respectful and consenting relationships. This will mean children and young people receive the support they need to heal from past trauma. It will also mean they are better equipped to have positive and healthy relationships throughout their adult lives.

“

We need more specific education and training focused on working with male survivors...across all service professionals ...there's a lack a focus on dealing with men generally.

Participant, National Strategy engagement



**How will this change impact...
MEN IMPACTED BY VIOLENCE?**

Many men are impacted by family violence and sexual violence as children or young people. Men want to be heard and visible in conversations on violence and intergenerational harm that often focus on women and children. They want to feel supported to reach out for help to address their trauma and heal from skilled, available and accessible services and professionals. Increasing capacity for healing will include government investigating whether there are gaps in support services, including peer support, for men impacted by violence and whether more investment is needed in this area.

Actions

Shift Six: Towards increased capacity for healing

- Action 33:** Undertake an analysis of healing services and responses to determine gaps and opportunities
- Action 34:** Develop training and resources for parents, caregivers and whānau
- Action 35:** Design local Māori services for sexual violence healing and restoration
- Action 36:** Extend and expand whānau-centred initiatives
- Action 37:** Extend and expand whānau-centred early intervention

Further detail about these actions can be found on page 42 of the Action Plan

Learning and monitoring

The initial Action Plan sets out specific, short-term actions for the next two years. The Action Plan will be reviewed and refreshed annually.

To measure progress towards achieving the shifts, tukunga iho and ultimately, the moemoeā, a range of measures will be needed. Te Aorerekura identifies a number of impacts that we want to see along the path to wellbeing, also known as intermediate outcomes. Wellbeing, available prevalence measures and evidence of these impacts will be brought together in a measurement framework that will include both existing and new measures.

A draft of the framework is set out on page 70 of this Strategy. Measures will be developed collaboratively with tangata whenua, communities, and the specialist sectors so that we create a framework that measures what matters and can track progress towards eliminating family violence and sexual violence. High-trust, collaborative and respectful relationships will enable the knowledge, aspirations and needs of communities to better inform the development of measures and the analysis of information.

We know there are gaps in our data collection on family violence and sexual violence. For example, we know there is no reliable data on the violence used against disabled people, children, young people, older people, ethnic and LGBTQI+ communities amongst others. Protocols need to be developed to ensure this data is collected by multiple organisations including specialist violence services, Ngā Pirihimana o Aotearoa | New Zealand Police, health boards, and disability services.

It is also widely recognised that there is significant underreporting of all types of violence in ethnic communities, therefore it has been difficult to establish an accurate picture of the issues faced.

Further oversight and monitoring of Te Aorerekura will occur through ongoing engagement, alongside improvements in data collection and reporting. There will be an annual hui for government, tangata whenua, communities, and the specialist sectors to come together to learn what has been done; what is working, for whom, and in what contexts; and where changes need to be made. Following the annual hui, the Action Plan that accompanies Te Aorerekura will be updated.

Government will work closely with people impacted by family violence and sexual violence to understand what needs to change and where more learning is required.

Government will also work with the family violence and sexual violence research community to continue to identify opportunities to commission and fund the research needed to support delivery of Te Aorerekura.



It's about gathering evidence differently in a rapidly changing world. Continuous learning needs to be agile and flexible, with new data sources such as stakeholder voices, child and youth voices, surveys and rapid assessments... we need to understand the trends and what's happening in a much faster way to inform policy and practice.

Participant, National Strategy engagement

How will this change impact... PEOPLE IMPACTED BY VIOLENCE?

The way family violence and sexual violence information and data is currently used can highlight biases and confirm negative stereotypes against people and communities. The data that government collects and holds about communities needs to be contextualised and interpreted correctly with communities to increase collective understanding of what works to prevent, respond and heal; for whom; and in what contexts. In addition, government needs to work with communities to develop new and diverse information sources, collection systems and ways of sharing learning, and also fund more community-led research.

Impacts to be measured

Tukunga iho – Outcomes

- Haumaru – People are safe and protected
- Whakawhirinaki – People with a network of trusting relationships
- Mana motuhake – People have autonomy and freedom of choice
- Ngākau whakautu – People are respected for who they are
- Tūhono – People are connected with others who support their wellbeing
- Poipoi wairua – People are nurtured and cared for

Eliminating family violence and sexual violence across Aotearoa New Zealand

Prevalence and reporting statistics including across different communities

Impacts we will measure for the experience of the system for all people

- Children and young people understand healthy relationships, how to seek help, and can access tailored services
- Participants in the justice system are protected, safe and supported
- Individuals and whānau are supported to heal and overcome the trauma of violence
- Reduced tolerance for violence and inequity across Aotearoa New Zealand
- Women, wāhine Māori and others impacted by violence access integrated and inclusive responses to enable safety
- Tangata whenua, Pacific peoples, ethnic communities, LGBTQIA+ communities, older people, children and youth, and disabled communities can access tailored services and supports
- People who use violence are accountable and supported to change
- Families, whānau and communities take action to prevent family violence and sexual violence

Impacts we will measure for the system that we are building

- Government commitment to addressing the underlying social conditions and norms that lead to family violence and sexual violence
- Government and communities work better together
- Primary prevention is aligned
- Communities design, lead and deliver solutions to affect change
- Skilled, culturally competent, and sustainable workforces
- Services are joined up and easy to navigate

“ Moving to an integrated system means we would need to start thinking locally, acting locally and resourcing locally to build this new system. Local service providers and service users would be engaged in ensuring the system is working effectively in their area. Local communities, government and non-government agencies and researchers would work hand in hand towards common goals, harnessing the collective effort.

Herbert and MacKenzie (2014: 5)

Actions

Learning and monitoring

Action 38: Continuously develop and improve the learning system through the collection of evidence and voices

Action 39: Work together to finalise the measurement framework

Action 40: Invest in monitoring and learning to build the evidence base for primary prevention

Further detail about these actions can be found on page 48 of the Action Plan

Annex

Glossary

Bibliography

Glossary

Ableism is discrimination and prejudice against disabled people and is based on the assumption or belief that disabled people are inferior because of their impairment/s.

Child abuse is the harming (whether physically, emotionally, or sexually), ill-treatment, abuse, neglect, or deprivation of any child or young person.

Colonisation and racism have disadvantaged and disenfranchised tangata whenua for generations. Pre-colonisation, tāne and wāhine held complementary roles within whānau in which concepts of leadership, authority and ownership existed but were not gendered. Colonisation resulted in multiple losses: disconnection from ancestral lands, erosion of the reo (Māori language) and fragmentation of Māori social structures, including whānau structures. These losses undermined the ability of tangata whenua to continue transmitting their tikanga (cultural customs and practices) and mātauranga Māori to successive generations.

Communities are groups of people who live in the same place or have shared identities or shared interests. Within all communities, it is important to hear the views of those most impacted by family violence and sexual violence.

Disabled people refers to a group of people identified in the New Zealand Disability Strategy using the social model of disability, consistent with the definition in the United Nations Convention on the Rights of Persons with Disabilities (UN CRPD). Disability happens when people with impairments face barriers in society. Disabled people: "... include those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others" (CRPD, Article 1 Purpose).

Elder abuse and neglect is physical, sexual, or psychological/emotional abuse and violence towards an older person, financial abuse, and/or not meeting the older person's basic physical, emotional and medical needs.

Ethnic communities include migrants, former refugees, long-term settlers, and those born in Aotearoa who identify their ethnicity as African, Asian, Continental European, Latin American and Middle Eastern.

Families and whānau refers to all forms of kinship groups and whānau Māori including close and extended families, chosen families, and kaupapa whānau.

Family violence and sexual violence system is the law, policy, practice, processes, and people involved in preventing and responding to family violence and sexual violence.

Gender refers to a person's social and personal identity as male, female, or a non-binary identity. It may include the gender that a person internally feels ('gender identity'), and/or the gender a person publicly expresses ('gender expression') in their daily life. In Te Aorerekura, 'women' includes all who identify as women, including trans women. A person's current gender may differ from the sex recorded at their birth and may differ from what is indicated on their current legal documents. A person's gender may change over time. Some people may not identify with any gender.

Integrated responses involve government and non-government organisations, community support and services joining up to work as a single system to provide safe, appropriate, holistic help and supports that people require. Through integrated responses, people experience seamless wraparound support that is easy to access. All actions within integrated responses prioritise the safety, needs and

Glossary *continued*

wellbeing of people impacted by violence. All organisations and workforces take collective actions based on shared understandings and know their part in the family violence and sexual violence ecosystems. Integrated responses describe the next step beyond the coordination of services.

Mana is an expression of a person's spiritual power and influence. It can be inherited or ascribed. Mana cannot be taken, or affected. It simply is. Behaviours that suppress the realisation of mana are transgressions, and are behaviours born from trauma. Mana can be used to transform towards wellness by creating wellness behaviours worthy of mana.

Pacific peoples is a term used to represent a collective of populations from different countries: Cook Islands Māori, Fijian, Kiribati, Niuean, Samoan, Tokelauan, Tongan and Tuvaluan. This includes people born in Aotearoa New Zealand. Understanding this diversity is vital to any Pacific-led response.

People impacted by violence is an inclusive term used to describe people who have experienced family violence and/or sexual violence. Terms such as 'victim' and 'survivor' are only used where people are quoted.

People using violence is an inclusive term used to describe people who have used family violence and/or sexual violence against another person.

Tangata whenua refers to 'people of the land where their ancestors lived' and means people, whānau, hapū, tangata whenua, and the indigenous populations of Aotearoa New Zealand.

Twin-track is when mainstream services are designed to be competent to work with particular communities, while separate services are uniquely designed for these communities. The twin-track approach allows people who need support to have choices in services that meet their needs.

Whānau refers to extended family or family group that extends beyond the nuclear family, a person's hapū and iwi. It also includes people who do not have a kinship tie such as friends and other supports.

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