



# WHANGANUI FAMILY VIOLENCE INTERVENTION NETWORK

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## OCTOBER 2021 • ISSUE 2

### VIN MEETING THURSDAY 14TH OCTOBER

David Rees from Jigsaw spoke to the VIN network about the Safe and Together training model and its usefulness and alliance with Responsive based practice when working with clients (which scaffolds the social work practice at Jigsaw).

The model is useful when working with clients who have experienced family violence, especially in terms of locating the perpetrator and making their behaviours, coercion and control visible in the situation (rather than solely focusing on the actions of the victim). This helps practitioners (through partnering with the survivor) to focus on the strengths of the survivor and their resistance to the violence especially in protecting their children (which often may not be obvious on the surface).

The Safe and Together Institute offers training for practitioners ranging from free introductory resources and webinars right through to paid certifications in core training modules and professional development (which are offered through e-courses and zoom).

#### The principles of the Safe and Together model:

1. Keeping children safe and together with the non-offending parent.
2. A successful partnership with the non-offending parent is one of the best ways to keep the children safe.
3. How we define how domestic violence survivors are "active" in protecting their children is directly related to child welfare's willingness and ability to develop meaningful partnerships with survivors. A broader definition of "active" promotes collaborative safety planning that is based on the specific experience of the survivor.

5. The incomplete and unrealistic yardstick of leave/separate, call the police, get a restraining order, needs to be replaced with a more realistic assessment of survivors' efforts to promote safety and wellbeing of children.

6. Good decisions related to domestic violence must be made based on the five critical components identified in the Safe and Together model.

7. Making the domestic violence perpetrator consistently "visible" in case documentation and planning leads to improved risk and safety assessments and better partnerships with survivors.

8. It's important to separate out the differing roles of mother and fathers in our conceptualisation of the case and our case plan.

9. Unexamined double standards about mothering and fathering typically benefit domestic violence perpetrators and hurt survivors. These double standards need to be identified and addressed.

10. A focus on behaviours helps avoid stereotyping perpetrators by race, class, education, sex, and improves safety and risk assessment, identifying survivors strengths, and developing plans that set up measurable goals that perpetrators are less likely to manipulate.

To view more and see founder David Mandell's statement on the model go to:

<https://safeandtogetherinstitute.com/about-us/founders-statement/>

To check out the Domestic Violence-Informed Continuum of Practice Examples that David spoke about see:

<https://safeandtogetherinstitute.com/wp-content/uploads/2015/07/DOMESTIC-VIOLENCE-INFORMED-CONTINUUM-ONEPAGER.pdf>

Whanganui VIN is committed to growing the capability of the VIN Network and part of this work is to promote the mahi of our VIN members, creating opportunities for visibility and connection of and between agencies. If you would like to update the network on any changes to your agencies programmes/hours of service, would like to make a shout out to an organisation or individual that deserves a thank you, have spotted a training programme or workshop that you think could benefit our wider community, please send these through to [VIN@jigsawwhanganui.org.nz](mailto:VIN@jigsawwhanganui.org.nz) by the first Friday of the month.



# SOMETHING TO CHECK OUT: INSPIRING COMMUNITIES WEBINAR ON RANGATAHI. COMMUNITY. LEADERSHIP.

## BRIDGE THE POWER GAP

We are only able to meet places, projects and people at the depths of where we have met ourselves, this means doing the inner work to show up in a way that doesn't cause more harm (especially for our indigenous and diverse rangatahi).

This means:

- Letting go of our agenda when engaging, letting go of our questions and letting them ask the questions of us instead.
- We need to be up for changing our motivations and intentions (if we have entered a space and relationship with an agenda and strategy that doesn't fit their worldviews, needs, realities and priorities, we must re-orientate)
- We need to become students of their lived experiences, and become servant leaders for their aspirations- back filling the gaps.
- Give rangatahi the chance to share HOW they would feel more safe and welcome in our spaces, then make it happen.

## LED BY LOCAL PEOPLE

Rangatahi are best supported by mentors in their own community- people who have mana, connections, lived experience, who are passionate about their local youth and issues, and can be role models.

- For Rangatahi to learn there needs to be structure/coaching and mentorship that has a balance between fixed and flexible.

## CREATE A COMMUNITY OF LEARNERS

Create a community of learners using the four fold practice. Be present with yourself (show up well), participate in conversation, host others well and listen to their contributions, Co-create together as a community.

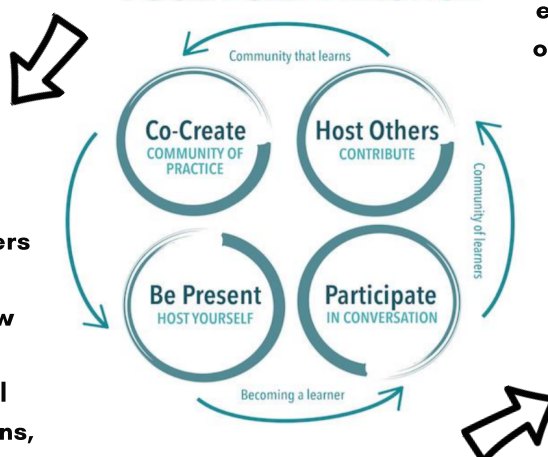
## HOW DO WE INSPIRE RANGATAHI LEADERSHIP IN OUR COMMUNITIES?

## INTERGENERATIONAL CONNECTIVITY

Mentorship and collaboration with rangitahi is super important for their long-term success and wellbeing. This means:

- taking the time to engage with youth
- being present WHERE YOUNG PEOPLE ARE (don't make them come to you)
- kanohi to kanohi is vital to relationship building.

## FOUR FOLD PRACTICE



## INCLUSION

If rangatahi can't see themselves represented anywhere (in leadership, in governance, in youth orgs) they have trouble believing that the space is "for them." DIVERSITY in ORGANISATIONS is VITAL for this. It's often not that we don't want to include diversity it's that we don't know how to, This means we need to start having conversations in our organisations asking: Who are we including? Who are we excluding? Who's voice is here? Be curious and ask the people you want to include: How can I make this space safe and welcoming for you?

## CAPACITY TO GROW

All communities have the ability to thrive especially when the conditions are there to create trust and build relationships. Rangatahi need to feel there is HOPE for CHANGE.

### THEORY OF CHANGE:

People harness their loose connections, and the loose connection of their loose connections WHEN they see possibilities of how things can be different.

This allows them the CAPACITY TO ACT & the CAPACITY TO COLLABORATE which supports their CAPACITY TO GROW- this is especially true of young people who often need time and encouragement to build their levels of engagement and confidence in their participation and leadership.

To see more and sign up for [Inspiring Communities](https://inspiringcommunities.org.nz/) (Ka tautoko, ka whakatipu te whakawhanake ā-hapori o Aotearoa. Supporting and growing Community-Led Development practices and outcomes across Aotearoa New Zealand) go to: <https://inspiringcommunities.org.nz/>

SPEAKERS WERE: MADIHA ALI CHANGEZI, GEMMA SLACK AND GUY RYAN

CO-HOSTED BY INSPIRING COMMUNITIES' DENISE BIJOUX, AND TALEI BRYANT FROM INSPIRING STORIES

**THE WHANGANUI FAMILY VIOLENCE INTERVENTION NETWORK IS GOING THROUGH A RE-DESIGN (AFTER TALKING AT LENGTH WITH MANY OF YOU). FEEDBACK ON THE CONCEPTS BEING WORKED THROUGH AT THIS DEVELOPMENT STAGE WOULD BE GREATLY APPRECIATED, PLEASE EMAIL [VIN@JIGSAWWHANGANUI.ORG.NZ](mailto:VIN@JIGSAWWHANGANUI.ORG.NZ) OR CALL ON 022 541 8747**



# Whanganui Family Violence Intervention Network

**Whiria te Tāngata**  
**Weaving together actions to support**  
**healthy & safe whānau & family**  
**relationships**



## **WHY DO WHANGANUI FAMILY VIOLENCE INTERVENTION NETWORK NEED TO PRIORITISE MĀORI WAYS OF KNOWING IN DOING IN OUR WORK COLLECTIVELY?**

The statistics on family violence in Whanganui (and New Zealand) feature high rates of both Māori perpetration and victimisation.

### **ACCORDING TO THE STATS PROVIDED BY WHANGANUI FLOW**

- 1 of 10 calls for help to Police in Whanganui are for family violence.
- On average 68 minutes is spent at each family violence episode
- 69% of people under 20 recorded in an attempted suicide had previously been recorded as being present at a family violence episode, 53% at two or more (2017 stat).
- 44% of serious injury is family violence related.
- 87% of recidivist offenders aged under 20 first came to police notice by being present at a family violence event, 74% at two or more (2017 stat).
- Māori are identified as 19% of the population but are recorded in 49.5% of family violence episodes recorded by the police.
- Māori are 5 times more likely to be involved in family violence.

These statistics are not reflective of Maori society pre-colonisation, where Māori valued all members of the group as equal to each other, with special roles, responsibilities and obligations to each other.

**Ngā hiahia kia tīro ki te tīmatanga,  
a, ka kite ai tātou te mutunga.  
"You must understand the beginning if you wish to see the end"**

## **FAMILY VIOLENCE IS AT ODDS WITH MĀORI TIKANGA AND KAWA:**

Māori knowledge is closely related to Māori wellbeing & contains information on how and why actions should be taken, for example:

Pa Harakeke, the material of raranga, is a referred to in whakataukī as an embodiment of Māori whanau and this informs the relationship between generations. For example, harakeke roots grow intertwined, with the whole plant affected by actions taken, rendering the plant (or whānau) weak and vulnerable or strong and resilient (Metge & Jones, 1995). Elders, positioned on the outside of the flax bush are to be the sword-like blades and protectors of their young and most vulnerable (Watson, 2017), and are respected as valuable wisdom-keepers because of their whakapapa, age and knowledge (Families Commission, 2008). Raranga informs Māori of the relationship of whānau to the continuance of whakapapa and mātauranga Māori which is dependent on the next generation- the rito or mokopuna, who will grow up to inherit and progress Māori knowledge.

Colonisation has resulted in loss of cultural identity, isolated and fragmented family systems, weakened traditional mechanisms for support, loss of land, language and self-determination. Māori currently occupy a vulnerable position in Aotearoa/New Zealand society which is reflected in the high rates of family violence within the Maori population.

The impact of colonisation, and the prioritisation of Māori ways of seeing and doing (te ao Māori/ matauranga Māori) needed to be considered in order to respond effectively to whānau violence.

**ENGAGING WITH MĀORI WAYS OF KNOWING AND DOING IS VITAL FOR DECOLONISING THE FAMILY VIOLENCE INTERVENTIONS THAT HAVE PRIORITISED INDIVIDUALISED WESTERN FRAMEWORKS AND HARMED MĀORI IN THE PROCESS (WHĀNAU VIOLENCE PREVENTION HAS BEEN VIEWED FOR MANY YEARS USING A DEFICIT MODEL, AN APPROACH THAT FOCUSES ON THE VIOLENCE AND THAT CRIMINALISES AND PATHOLOGISES MĀORI INDIVIDUALS).**



## WHIRIA TE TANGATA

WEAVING TOGETHER PEOPLE AND ACTIONS TO SUPPORT HEALTHY AND SAFE WHĀNAU & FAMILY RELATIONSHIPS - BASED AROUND FOUR AREAS OF MAURI ORA: WAIRUA (SPIRITUAL (& SOCIAL) WELLBEING), HINENGARO, (INTELLECTUAL WELLBEING), NGĀKAU (EMOTIONAL WELLBEING) AND TINANA (PHYSICAL WELLBEING).

## NGĀ WHAKAWHANAUNGATANGA

RECIPROCAL & RESPONSIVE RELATIONSHIPS THAT PRIORITISE NOTICING, RECOGNISING AND TAKING SMALL ACTIONS TO DISRUPT VIOLENCE AND/OR SUPPORT HEALTHY & SAFE RELATIONSHIPS

## WHAT will GUIDE US as a "COLLECTIVE" TO DO THIS? THE WHANGANUI FAMILY VIOLENCE NETWORK VALUES:

**MANAAKITANGA:**  
THE MANA-ENHANCING PRACTICE OF CARING FOR PEOPLE IN OUR COMMUNITY.  
OFFERING KINDNESS, EMPATHY, COMPASSION & ACTION TO THOSE EXPERIENCING VIOLENCE

**KOTAHITANGA:**  
WORKING TOGETHER AS PART OF OUR COLLECTIVE RESPONSIBILITY TO EACH OTHER

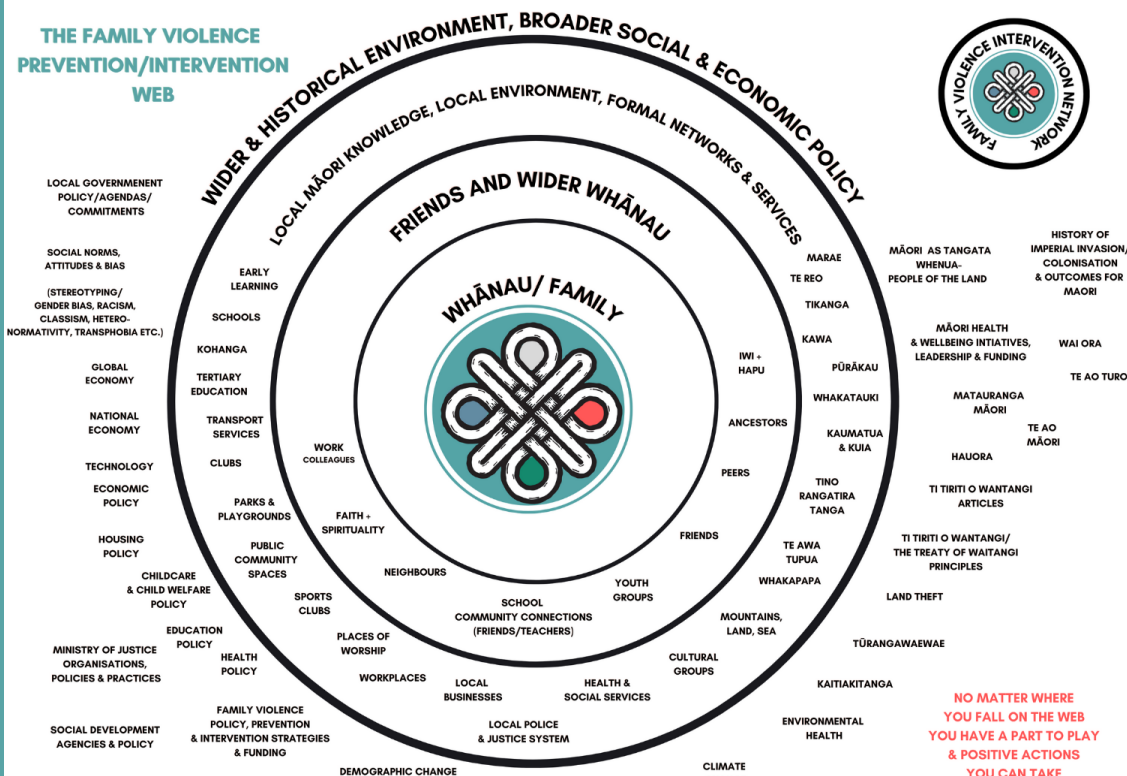
"KIA WHAKATŌMURI TE HAERE WHAKAMUA: 'I WALK BACKWARDS INTO THE FUTURE WITH MY EYES FIXED ON MY PAST'  
WE ACKNOWLEDGE AND LAYER ON WHAT HAS COME BEFORE

## WHO IS RESPONSIBLE FOR MAKING THIS HAPPEN?

HINT: WE ALL ARE!



### THE FAMILY VIOLENCE PREVENTION/INTERVENTION WEB



Family violence is not an individual problem, and for any prevention or intervention strategy to be mana-enhancing it must acknowledge the wider narrative around those experiencing whanau violence. The FAMILY VIOLENCE WEB maps the areas of potential connection, strength and resource for whanau alongside areas where harm (current, ongoing, structural, systemic, historical) are also accounted for. Within this web small positive actions (and connections) can be made to DISRUPT violence & build safe, resilient and healthy family/whanau relationships collectively.

NO MATTER WHERE YOU FALL ON THE WEB YOU HAVE A PART TO PLAY & POSITIVE ACTIONS YOU CAN TAKE



WEAVING TOGETHER ACTIONS TO SUPPORT  
& RESOURCE NGĀKAU OR EMOTIONAL  
WELLBEING & HEALING



WEAVING TOGETHER ACTIONS TO SUPPORT  
& RESOURCE HINENGARO OR MENTAL WELLBEING,  
SELF-DETERMINATION & VISION FOR THE FUTURE



WEAVING TOGETHER ACTIONS TO SUPPORT  
& RESOURCE TINANA OR PHYSICAL  
WELLBEING & BUILD SAFETY & STABILITY



WEAVING TOGETHER ACTIONS TO SUPPORT &  
RESOURCE WAIRUA OR SPIRITUAL/SOCIAL  
WELLBEING & TRANSFORMATION



# WHIRIA TE TĀNGATA WEAVING PEOPLE & ACTIONS TOGETHER TO SUPPORT HEALTHY & SAFE WHĀNAU & FAMILY RELATIONSHIPS

WHO IS RESPONSIBLE FOR MAKING THIS HAPPEN?

HINT: WE ALL ARE!



WEAVING TOGETHER ACTIONS TO SUPPORT  
& RESOURCE NGĀKAU OR EMOTIONAL  
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WEAVING TOGETHER ACTIONS TO SUPPORT &  
RESOURCE WAIRUA OR SPIRITUAL/SOCIAL  
WELLBEING & TRANSFORMATION

**TO TRANSFORM COLLECTIVE  
MĀORI WELLBEING & PRIORITISE  
HEALTHY & SAFE WHĀNAU  
RELATIONSHIPS  
WE MUST FOCUS ON MAURI  
WHĀNAU & MAURI ORA:  
the wellbeing/wholeness of both  
the collective and the  
individual- the balance  
between wairua (spiritual  
wellbeing), hinengaro,  
(intellectual wellbeing), ngākau  
(emotional wellbeing) and  
tinana (physical wellbeing).**

FOR WHANGANUI IWI, UNITY IS AN IMPORTANT CONCEPT. THE SYMBOL OF THIS IS THE PLAITED ROPE OF HINENGĀKAU' - WHICH REFERS TO THE 3 GROUPS OF THE UPPER, MIDDLE & LOWER RIVER, ALL CONNECTED VIA A COMMON ANCESTOR. This is symbolised in the WOVEN DESIGN (three ropes on each side (representing balance and (layering on top of) past-present-future) of each aspect of MAURI ORA- Ngākau, Tinana, Hinengaro and Wairua.

THE COLOURS (Blue, Green, White and Red) represent the whakapapa- the connection and relationship between te ao kikokiko, te ao wairua and mana whenua.

Tinana (connection to whenua (turangawāewāe) is part of physical wellbeing- GREEN)  
Ngākau (the heart of Whanganui iwi is Te Awa Tupua, their emotional wellbeing is deeply connected to water- BLUE )

Hinengaro (connection to air/sky/breath/vision is part of mental wellbeing- WHITE)  
Wairua (connection to rangatiratanga- fire- taonga-ancestors- which is part of spiritual wellbeing- and this is symbolised through the colour red).

14/10/21

In an emergency call 111 and ask for POLICE. Family harm is a high priority for Police. Police take every opportunity to prevent harm and reduce offending and victimisation. Police is committed to a prompt, effective and nationally consistent approach to family harm episodes in collaboration with other agencies/iwi and with community partners. When Police attend a Family Harm Investigation they do so with "eyes wide open", which means working to understand the wider dynamics of family harm, the patterns of harm and the adverse circumstances in which they occur. It is not a private matter, it is a crime. Preventing and effectively responding to family violence is one of the greatest opportunities to improve the wellbeing and safety of our communities, and we all have a collaborative approach where Police partner with Iwi, Community agencies and providers to meet the needs of our community and tailor responses based on what our community needs and wants. FLOW visits Whanau after the initial Police attendance. FLOW act as navigators, enabling Whanau to access the most relevant service that will assist them to be safe from harm.

PH: **111 24/7**

**"WORKING TOGETHER FOR A  
VIOLENCE FREE WHANGANUI"**

## AGENCIES IN WHANGANUI



14/10/21

## WOMEN'S REFUGE

PH: 06 344 2204

PH: 0800 733 843

North Island Option 4

24/7 crisis and support line

We work with women, children and families/whānau experiencing the effects of family violence by providing advice, support and advocacy, risk assessments and safety planning. We also provide safehouse accommodation for women and children at high risk of further harm and support women, children and families/whānau in the community.

Email: [advocate@refugewhanganui.org.nz](mailto:advocate@refugewhanganui.org.nz)



kaupapa whānau – thriving children, flourishing families

14/10/21

Suite 10, 236 Victoria Ave

PH: 06 345 1636

Our team journey alongside whānau and families to be safe, confident and proud in their relationships and parenting their children. We support whānau and families resisting violence, healing trauma, building safety, strengthening family relationships, enjoying parenting, and getting support you need from other services. Our services include social work support, parenting programmes, and family harm prevention programmes. We also provide information and advice to whānau and families who are not sure where or how to get help.

Website: [jigsawwhanganui.org.nz/](http://jigsawwhanganui.org.nz/) Email: [jigsawwhanganui.org.nz](mailto:jigsawwhanganui.org.nz)

## TUPOHO-IWI AND COMMUNITY SOCIAL SERVICES TRUST

14/10/21

Services include social work support and intervention to reduce whānau/family harm, advocacy and negotiation with statutory and other support agencies, and financial mentoring and education services.

Whakapūmautia te mana o nga tangata i roto i ngā tāngata.

Nurturing . Sustenance. Empowering.

Tupoho House

249 Victoria Avenue

PH: 06 345 2042

**IT IS  
OK TO ASK  
FOR  
HELP**

SHINE (Domestic Violence Helpline):

9am – 11pm

PH: 0508 744 633

SHAKTI (for Migrant Women):

24 hours a day/ 7 days a week

PH: 0800 742 584

Safe to Talk (Sexual Abuse):

24 hours a day/ 7 days a week

PH: 0800 044 334 or

TXT: 4334



Family Violence It's Not OK campaign

information line : 0800 456 450

Hey Bro – He Waka Tapu

(for men who want to stop being violent)

24 hours a day/ 7 days a week

PH: 0800 439 276



**Family  
Works**

14/10/21

179 Wicksteed Street

PH: 06 345 6681

Provides free individual or group programmes for women and children affected by family violence; an eight-week parenting programme – a Boundaries course for women and general counselling for individual adults, couples, children, adolescents and families. There is a fee for general counselling but funding is available that may assist with this.

Caring...enabling...supporting

Email: [familyworks-whanganui@pscc.org.nz](mailto:familyworks-whanganui@pscc.org.nz)



TE ORANGANUI

14/10/21

57 Campbell Street

PH: 06 349 0007

Korowaitia te puna waiora  
hei oranga motuhake mo te iwi  
Empowering whānau into their futures.

Te Oranganui's Whanau & Community Services support whānau experiencing family violence. They support whānau to build resiliency and live nurturing and cohesive lives. Te Oranganui's other services also have a zero tolerance to family violence: Mental Health & Addiction, Disability Support Services, and GPs.

**ORANGA  
TAMARIKI**

Ministry for Children

Ingestre Chambers

74 Ingestre Street Whanganui

PH: 0508 (FAMILY) 326 459

24 hours a day,

seven days a week

14/10/21

Statutory Child Protection Service. Investigates concerns about serious abuse of children (physical, sexual, emotional and neglect), and provides youth justice services.



Email: [VIN@jigsawwhanganui.org.nz](mailto:VIN@jigsawwhanganui.org.nz)

Phone: 022 541 8747

[facebook.com/VINWhanganui](https://facebook.com/VINWhanganui)

## Kaupapa:

We believe all services need to be culturally appropriate and informed by the principles of the treaty of Waitangi.

We believe we all have a right to live in homes free from violence and oppression.

We are committed to the wellbeing of whānau and families.

We believe violence in families occurs in a wider context of oppression and inequality.

We challenge the nature and quality of social response in a society that supports violence and oppression.

We believe family violence is socially learned and can be changed through effective community action that strengthens community relationships and networks.

We believe the best way to achieve our objectives are to work together to build safe, resilient, strong and connected communities which enable whānau to thrive.



14/10/21

Serving the needs of older people

164 St Hill Street

PH: 06 345 1799

PH: 0800 EA NOT OK

(0800 32 668 65)

A free and confidential Elder Abuse Response Service for people experiencing, or at risk of, elder abuse and/or neglect.

## Whanganui Safe and Free

14/10/21

Specialist therapy and counselling for children, adolescents, whanau and families, and individuals affected by the trauma of sexual abuse and rape. Whanganui Safe and Free also offer Kaiawhina/Family Support for those directly and indirectly affected, and preventative education programmes for children and their parents/caregivers, for families and for students.

Suite 4, 236 Victoria Ave

PH: 06 343 3416

Email: [administration@whanganuisafe.org.nz](mailto:administration@whanganuisafe.org.nz)



COMMUNITY LEGAL  
ADVICE WHANGANUI

Suite 2, 236 Victoria Ave

PH: 06 348 8288

Community Legal Advice Whanganui can provide those living with family violence information and advice on dealing with the police, protection orders, occupation or tenancy orders, relationship property, the process to end a marriage, civil union or de facto relationship, and seeking the services of a family lawyer.

Email: [claw@claw.co.nz](mailto:claw@claw.co.nz)

14/10/21