

# Pacific Women's Watch (NZ) Inc.



**Report  
and Proceedings  
of  
6<sup>th</sup> Annual Conference**

## **Women Agents of Change**

**Somervell Church and Community Centre  
497 Remuera Road  
Remuera  
AUCKLAND**

**Saturday, 29 October 2011**

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# PROGRAMME

<b>8.20 am</b>	<b>Registration Opens</b>
<b>9.00 am</b>	<b>Greetings and Introduction:</b> Jane Prichard, <i>President, PWW(NZ)</i>
<b>9.05 am</b>	<b>Christine Rankin</b> – <i>Commissioner, Families Commission</i>
	<b>Sally Dalhousie</b> – <i>West Auckland Health Fono, President,</i> <i>P.A.C.I.F.I.C.A.</i>
	<b>Jane Hall</b> – <i>National Director, Home Interaction Programme for</i> <i>Parents</i> <i>and Youngsters (HIPPY)</i>
	<b>Seilosa Patterson</b> – <i>Mapu Maia, Pacific Division, Problem Gambling</i> <i>Foundation</i>
	<b>Mary Thorne</b> – <i>Women’s Prison Chaplain, Manurewa</i>
	<b>Thanks to speakers</b> – Jaclyn Bonnici, <i>Secretary, PWW(NZ)</i>
<b>10.45 am</b>	<b>YWCA request:</b> Marnie Wolfe, <i>YWCA Future Leaders’ mentor drive</i>
<b>10.50 am</b>	<b>Morning Tea</b>
<b>11.10 am</b>	<b>Workshops begin</b>
<b>12.30 pm</b>	<b>Report Back from Workshops</b>
<b>1.00 pm</b>	<b>Close of Conference</b>

## FOREWORD

As Pacific Women's Watch (New Zealand) enters a second decade of action to promote human rights for all, to work for gender justice and engage with the United Nations Economic and Social Council (ECOSOC) to make the voices of women suffering discrimination heard more loudly at the global level, it seemed timely to focus on the impact locally of women striving for change.

In 2011 it is almost universally acknowledged that women's full energy and enterprise will be required to drive forward a better future for all people. Women as "change-makers" will hold the key to increasing the food supply to support the world's seven billion people. Women will also be critical in mitigating the effects of climate change as they manage their households and families. Local initiatives to effect changes driven by women will build stronger communities which in turn will build stronger nations.



This year our annual conference features speakers who are local women involved in programmes to benefit the future well-being of many women and families. While recognizing their effort and commitment we also aim to encourage all of our conference participants to find new ways of being "change-makers" themselves. The objective of the Conference is that through sharing ideas and experiences in interactive workshops facilitated by women who are making a difference planning for future action will bring fresh energy for all those present. We urge support for early childhood education, help with the rehabilitation of women leaving prison, women recovering from addictions and the integration into our society of "new" New Zealanders as well as new approaches to enhance the lives of New Zealanders for a better society.

New Zealand women acting locally have certainly taken up the challenge to make a difference as "change-makers". We celebrate their success and stand with them in solidarity.

A handwritten signature in black ink, which appears to read "Jane Prichard". The signature is written in a cursive style.

Jane Prichard QSO

President

Pacific Women's Watch (New Zealand)

President, International Council of Women's Asia-Pacific Regional Council

## Christine Rankin, Families Commissioner - Keynote Speaker

**Introduction:** *Christine is a Families Commissioner and former Chief Executive Officer of one of the largest government departments in NZ – the Department of Work and Income or WINZ. Her background was very different to the traditional CEO appointments as she came up from the other side of the counter as a DPB recipient and she did not hold a University Degree.*

*Christine joined the Department of Social Welfare in 1978 as a temporary clerk. After a series of positions within the Department she was appointed District Manager of Grey Lynn in 1987 and two years later took over the position of Director for the Auckland Central/Grey Lynn district – the youngest director in the country at 34 years of age.*

*More recently Christine's passion for improving leadership and her belief in the power of individual potential continues through her own consultancy business which focuses on developing leadership at the individual, corporate and government levels. Christine has been a columnist for the NZ Herald and has conducted PR and marketing campaigns. She is a valued radio commentator, a thought provoking keynote speaker at many national conferences and consults internationally on management and leadership.*

*Christine is committed to the well-being of children and to furthering this work as a Families Commissioner and as a Trustee and current CEO of the "For the Sake of Our Children Trust".*

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*Good morning -*

It's fantastic to be here with you today.

I am representing the Families Commission and I will tell you about their work with women shortly but first I would like to tell you about my personal feelings about the place of women. The influence - the power of women as I see it. And talk with you about some of my personal experiences.

I always say when I am talking to women's groups - and I want you to really think about this... *If - in our quest to be equal - we do to men what they have done to us for thousands of years then we have gained nothing...*

There is no doubt in my mind that men and women have an equal place in our world. Our roles are different- but they have in many instances become blurred.—and there is a price to be paid for that.

I have a lot of sympathy – particularly for young men in our society today because not only are they often confused about their role but so much is expected from them. I think at times they feel that they don't know who they are-- or what role they should be playing and a significant number feel they can't cope. Just as we for so long now have been expected to juggle so many roles and responsibilities - the expectations (often from ourselves) to be fantastic at everything) - men now find themselves in the same boat.

"Good job!" you might say.

Well my belief is that as women one of our roles is to balance and influence this.

So despite the fact that I have been a feminist for much of my life - fighting for the place of women –fighting for their equal place in the workplace and in life, I am concerned at what we have created. Because we have taken it much further than that and rather than 'equal' -- we seem to have interpreted that as—being the 'same'. We are not the same!

And that is an issue we need to give some thought to.....

But what I really want to talk with you about is the strength and the courage of women –the influence we have in others lives even when we don't realise it.

I believe women have the courage to change the world-- and to ensure that it is the best place it can be for all of us. In my experience far more often than not women are the ones who really talk things through—who really face the issues—and push the change.

In my usual speeches I talk about leadership and courage and the lack of it in NZ.

Our “tall poppy” syndrome--- and how destructive that is for this nation.

We never acknowledge the power of leadership in this country--- and the potential it creates.

I also talk about the lack of courage of NZ ---to have high expectations of itself and its people.

To demand-- and then create prosperity for all of us to share.

Because true leadership lifts people up...

When you lift people up –great things happen...

When you demand big things from people--- and you encourage them and support them and love them-- great things happen...

We as a country must start to value leadership more - celebrate it - honour it - and in my experience, it is women who want to do that most.

Pacific Island women are strong. You are the backbone of your communities and your families. You are ambitious for your children to a point where you will sacrifice much more than many others. I know it because for many years I worked alongside so many fantastic Pacifica women --whose ambition for their families was huge--- and they were willing to work really hard to make that happen. And I continue to hear more and more of those stories. You have a huge impact on your family and on your community—you as one of their leaders-- shapes their future development. You as a woman have so much impact.

We need to give our children boundaries and set high standards for their behaviour. We need to shape their ambition.

We need to help make them the most developed—decent- kind individual- and collective New Zealanders they can be.

We must teach them to treasure their culture- while embracing all that is good from others

And all that--- requires leadership from X and of course in family terms we don't do that alone.

The mighty kauri was once a little seed that stood its ground. Kauri is often assigned the male gender when it is spoken about but I think the Kauri is actually—women !!!!!

Do you know that what we allow to happen in our homes is what will happen—we as wives and mothers set the scene?

You will know I am sure that I am absolutely passionate about changing the violence towards children that is epidemic in New Zealand and is a National shame. Most of the children who are murdered in this country are murdered by their mother's boyfriends –not their biological father—and I so often wonder as mothers and the primary protector of our babies-- how we let these low lives into- our lives- to treat our precious babies in this way.

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Sometimes women don't understand their power-and it takes certain experiences to come to terms with it. —and sometimes it also takes the power of our sisters to help us discover it— but we can -be --and do anything we set our minds to do-- or be. Of course there are obstacles but nothing I have yet found impossible. And I have experienced things that most New Zealanders never have and never will - and nor would I wish it on any one else... But the great gifts I have been given because of what I have experienced-- are irreplaceable.

I started this life in a place- a family situation that caused mayhem in the lives of everyone in that family - there was poverty- extreme violence of every kind and I grew up believing I was useless - fat, ugly, dumb and that I would never become anything that mattered. I however was extremely optimistic—and each day bought the promise of better things. That has been an abiding gift of my personality that has endured for the last 57 years

One thing I was determined to do was to become a great mother. I adored my children and I was determined I would not repeat the kind of childhood I had experienced. In some ways I was successful. From the point of view of love and attention and positive reinforcement I was a great mother. People ask me did I have problems with my children - did they give me grief... No they did not - I gave them grief!



It isn't easy to have your mother over every newspaper and television bulletin day after day night after night for years as a hated figure.

It isn't easy when your mother sues the government in the most high profile case in this country and loses- - and is in every newspaper across the world...

It isn't easy when your mother marries four times—most recently amid huge public debate... But I adore those boys and despite all I have put them through they are at 37 and 39 responsible decent, honest, gorgeous human beings (quite conservative) with whom I have an outstanding relationship. They are two men who adore their wives and children. They protect those relationships enormously because they don't want to go through what I put them through all over again and they love me. I know they are enormously proud of me and we are very close—but I have no doubt that there are times they have been ashamed.

So even when we live big lives as courageous women we can give and teach so much..

I have been in business with my eldest son for 6 years—I wouldn't have missed a day of that. We have so much fun together.

I have been fortunate enough to lead thousands of people and to give opportunities to other people who without that support would never have reached the career heights that they have. I always believed that if I could do it—make it, that is, against huge odds-- so could anyone else--and if I had been given those opportunities-- I must give back—and I did.

My leadership style was different from what is known and accepted in NZ. It got fantastic results - I drove my people hard - I supported them - I knew them well - I praised them - I told them when what they did wasn't good enough. And I told them I loved them. I treated them as part of my family and I was told I had a cult leadership style and that it was dangerous and not wanted or needed in New Zealand. Well, I now teach transformational leadership to companies in New Zealand who want to do it this way and strangely enough most of our clients are women of all ages and young men.

I discovered that my brand of leadership is called Transformational Leadership and I have come to understand that most women practise it in many of their capacities. It's all the things I have talked about - and we as wives, mothers, supervisors, general managers, chief executives - friends: many of us naturally use these methods and skills. But no one has encouraged us to use it in a business sense - no one has told us it's OK.

WELL I AM TELLING YOU NOW - it is OK

As women we often intuitively have and use those skills.

### **Women ARE agents of change**

We are strong intelligent capable loving beings and as I start to tell you a little about the Families Commission I commend you to request from the commission our report which is part of the Commission's Whanau strategy on Whanau success.. In that report is a fascinating chapter about the observations of eleven incredible Maori women who have been powerful advocates for Whanau throughout their lives. The material gathered for this chapter was so valuable we decided we have to publish the full transcripts of the interviews. It's due for publication in December and is a stunning illustration of women as agents of change.

The Families Commission's unique position is that it supports a family or Whanau lens—the whole picture matters when you are looking at getting foundations right for a happy and healthy future for children. A women's role in her family is central—families benefit from having a mother who is empowered to play a full and active role in her family's development.

The Families Commission has undertaken research on: paid parental leave, flexible working arrangements, quality early childhood care and education --out of school care and the impact of long working hours on family life. We have done research and contributed to advice on these areas.

Another area the commission takes very seriously is the issue of violence towards women. One in three women are victims of violence from a partner where on average 14 women are killed each year by a member of their own family.

We manage the White Ribbon Campaign and the 'It's Not Ok' Campaign 'that I am sure you have seen on television. We also produced the first and most comprehensive statistics report on family violence which has become a much in demand document.

I am proud to work with the Families Commission and proud of the work they do. Families are the centre of most of our lives and as women for many of us our family is the anchor from which all else derives, so anything and everything that allows families to thrive is very important to us.

Can I just finally say to you that I believe totally in the power of the human spirit.

I believe our souls are on a journey.

We are given skills and opportunities which we have to often have the courage to use to their fullest extent.

We have to encourage each other to be the best influences for good we can be.

To fight for what we know is right.

Your action matters.

Don't waste it.

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## **Sally Dalhousie - National President of P.A.C.I.F.I.C.A (Inc).**

**Introduction:** *Sally Dalhousie has come from pioneering women - she is the daughter of Sesilia Dalhousie one of P.A.C.I.F.I.C.A's founding members, and is their current National President. In 1976 the very first national Pacific women's organisation, P.A.C.I.F.I.C.A was established in New Zealand. With sixteen branches from Whangarei to Invercargill, P.A.C.I.F.I.C.A provides an important vehicle for government and NGOs to make in-roads into Pacific communities throughout New Zealand.*

*With a passion for development at many levels, and a deep connection to her family, Sally has contributed purposefully to Pacific development in many ways. In her paid work, Sally is the community Services Manager at West Fono Health Trust where she promotes and supports workforce development and developing a quality system to improve service delivery to Pacific patients in West Auckland. It is from these two roles, that Sally will share her views on supporting Pacific women to be change agents.*

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### **P.A.C.I.F.I.C.A provides:**

#### **A Sense of Belonging:**

As a daughter of one of P.A.C.I.F.I.C.A's founding members of the Invercargill Branch, I witnessed how P.A.C.I.F.I.C.A<sup>1</sup> provided my mother with a sense of belonging. This was something which my mother had not been able to secure in the 10 years she had lived in Invercargill, and her involvement with the group enabled her to connect with other Pacific women at local, regional and national levels. The contribution of the women who laid the foundation for P.A.C.I.F.I.C.A in the present is to be valued and celebrated. The deep sense of belonging that comes from my background gives me a deep connection to my family. In the Pacific culture women and girls are part of the family and not viewed individually.

#### **A Political Voice:**

P.A.C.I.F.I.C.A also provides a national vehicle for the Pacific voice to be heard so that change can be effected from the grassroots. As the premier national Pacific organization in New Zealand P.A.C.I.F.I.C.A has stood the test of time earning its credibility as an advisory body to different ministries throughout the years. P.A.C.I.F.I.C.A provides a platform to profile the work and success of contemporary women. The organisation includes Pacific women who are leading and creating change across a multitude of fields in Aotearoa. P.A.C.I.F.I.C.A provides an important vehicle for government and NGOs to make in-roads into Pacific communities throughout New Zealand. Encouragement for Pacific women in developing business is offered. An emphasis on youth supports the enterprise of young women.

P.A.C.I.F.I.C.A is currently the Pacific Advisory Group to the National Screening Unit<sup>2</sup> and is pleased to have contributed to the dramatic improvements in the screening rates for Pacific women.

#### **Leadership Development:**

With executive roles at Branch and National levels P.A.C.I.F.I.C.A provides numerous opportunities for Pacific girls and women to step up and practise a variety of leadership roles within an environment which supports development at many levels. P.A.C.I.F.I.C.A creates ways and means for Pacific Island women to overcome barriers that may hinder their ability to reach their full potential.

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<sup>1</sup> <http://www.pacifica.org.nz/>

<sup>2</sup> <http://www.nsu.govt.nz/>

At West Fono Health Trust which focuses on families as the foundation for positive change and wellbeing, my workplace role as Community Services Manager provides opportunities to promote and support workplace development. Recognising our diversity allows us to learn from one another. Developing leadership supports Pacific women to be change makers.

As P.A.C.I.F.I.C.A is a voluntary organisation there are challenges in maintaining the enthusiasm of members and establishing firm partnerships into homes. The challenge for the future is to continue developing partnerships with other like minded organizations. It is therefore a privilege to attend Pacific Women's Watch Conference so that we can learn more about each other and support each other's efforts to improve the social, economic and health outcomes for Pacific women and their families. ***United we stand***

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## Jane Hall - National Director of HIPPY

*After 14 years teaching, mostly in special education (she holds Dip.Tchg. and Dip.Spec.Ed.), Jane joined HIPPY [Home Interaction Programme for Parents and Youngsters] in 1994 and was one of the first six coordinators employed to run the early HIPPY programmes in New Zealand. A central premise of HIPPY is that the Programme Coordinator is the only professional in any given programme.*

*After establishing two school-based HIPPY programmes, Otara and Glen Innes, Jane took on the role of National Coordinator of HIPPY in 1999. From there she moved to National Director where she is responsible for the ongoing development of the HIPPY materials and supporting training, the expansion of HIPPY (now in 27 centres) and quality maintenance and monitoring of HIPPY throughout New Zealand.*

*Jane represents HIPPY New Zealand at the annual HIPPY International meetings, and is a trainer for HIPPY International.*

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*I'd like to introduce you to **HIPPY** –*

### **Home Interaction Programme for Parents and Youngsters.**

I work for Great Potentials Foundation, which was established in 1990 by Dame Lesley Max. It is an NGO which helps children and young people to flourish. Its vision is for well-nurtured children and young people within well functioning families, contributing to safe communities and a prosperous nation. One of its key mechanisms to do this is HIPPY - the Home Interaction Programme for Parents and Youngsters. HIPPY is a school readiness programme, a parent involvement programme and a community development programme

HIPPY is built on the core belief that all parents and children have strengths that can be built on. HIPPY assumes that:

- All parents want the best for their children, all children can learn
- That school readiness and basic skills can be taught and that people learn by doing....
- Parents can and do teach their children; parents can teach and support other parents.

HIPPY aims to: Empower parents to be their child's first teacher, foster cognitive and non-cognitive development, prepare children for school success and foster parent/child bonds.

HIPPY gives parents the confidence, and strengthens their skills to become their child's teacher. It is a pre-school programme that parents begin doing at home with their 3 ½ to 4 yr old children. It is based in low income areas where children are at risk of being educationally disadvantaged. HIPPY is a change agent, and the amazing people who participate in HIPPY are change agents - they make life long changes for themselves and their families, and many go on to support other families in making changes

The founder of HIPPY - Professor Avima Lombard is an ultimate agent of change. Avima believed that parents and positive parent-child interactions play a key role in children's learning and ability to realise their potential – she believed whole heartedly that SUCCESS BEGINS AT HOME. She devised HIPPY so that parents – usually mothers – could, with role modelling and support, teach their children both cognitive and non-cognitive skills that would prepare them for school.

The HIPPY programme began in Israel in 1969 and currently serves over 22,000 families in 14 countries: Australia, Austria, Canada, Germany, Israel, Italy, South Africa, United States, Argentina, Switzerland and New Zealand. Programmes based on HIPPY are operating in:

Turkey, The Netherlands, Denmark... HIPPY is available in several different languages including Arabic, Chinese, Creole, English, French, German, Hebrew, Spanish.

Dame Lesley Max has dedicated the past 30 years to her vision of a safe, positive and prosperous future for children and families in New Zealand – she is another great ‘agent of change’. The first HIPPY programme began in Papakura in 1992. Lesley had heard about HIPPY and sent an early childhood educationalist to Israel to see if it would be appropriate for New Zealand families. Since then Lesley has tirelessly advocated for all children at risk of educational disadvantage to have the opportunity to participate on HIPPY.

This year, 2011 HIPPY has received government funds to open 19 new sites over the next 4 years bringing the total to 45 by 2015. 85% of funds will come from MSD and 15% locally.

So how does HIPPY work? There are 4 essential features of a HIPPY programme.

- It is a two year programme which follows the school year - It is 30 weeks a year for two years – 60 weeks in total
- Each site has a qualified coordinator who trains the tutors who are parents on the programme
- Roleplaying is used to teach the programme – this enables parents with low literacy or English as a 2nd language to participate
- The parents are visited in their own home one week and then on the following week attend a Group Meeting with other parents

HIPPY is a safe way for parents to teach their children. It takes 15 minutes a day, five days a week to work together.

HIPPY Materials: There are 30 activity booklets a year/one activity booklet a week for 30 weeks. [photo] The programme is primarily cognitively based, focussing on language development, problem solving skills, logical thinking and perceptual skills. HIPPY also fosters non-cognitive development – the social and emotional attributes that build resilience, perseverance etc.

Each week tutors are trained by the coordinator. [photo] This gives the tutors the skills to deliver the programme to parents through the method of role-play, which is a very safe way of learning. They learn how to relate the skills to school and life and how to tailor the information to suit the needs of each parent and child

The Tutors meet with the parents every second week in the parent’s home to deliver the workbook. [photo] Peers work together - Role-modelling flourishes

The home is a safe place to learn – a chance to ask questions and check for understanding  
Parents meet together every other week and role-play the next workbook together. [photo]

Enrichment:- Activities are tailored to individual interests and needs of group – anything that will increase the parents’ knowledge and skills.

Speakers and activities include: child development, women’s and children’s health issues, cooking on a budget, banking, gardening.

Community building – parents come together and support each other.

They learn they are not alone and that they have strengths as parents and potential to do other things beyond parenting. For many this is the first step to getting out of the house

Children love having their special ‘HIPPY’ time with their mum, they work together 15 minutes/day at home [photo]. Learning is fun – the activities make sense using materials around the home, and parents know why they are important and how they form the foundations for school success. Through this process parents learn about how their children learn and how they can support this learning. Parents are often amazed at how their child

thinks, what they are capable of. At the end of the two years there is always a huge celebration. [photo]

Outcomes for HIPPY children include: school readiness skills; out-performing classmates in literacy and numeracy measures and maintaining these gains.....

There is both quantitative and qualitative evidence that shows HIPPY children, when compared with children who have not done HIPPY, do better at school in all areas, both in the classroom and socially.

“Our teachers are absolutely delighted at the marked difference seen in the readiness to learn of HIPPY children when they enter school at five. HIPPY children have all the readiness skills in place and also have a real love of learning.” - Principal – Onehunga Primary School

It is not just the children who benefit - something happens to the parents too – the ‘*HIPPY Magic*’

They have the confidence to make changes in their lives. They become involved in the school – stand for Board of Trustees, talk to teachers with ease; they go on to study or other employment....

Some mothers were practically captives in their own homes until a HIPPY coordinator got inside the house. Now these families have totally changed. Outcomes for HIPPY parents:

*Positively involved in their children’s education*

*Positively involved in the school*

*Positively involved in their own education and career options*

Really big changes happen for the tutors too eg. after 2 years as tutors, some then go on to further study for instance very successfully eg. completing NZQA qualification Level 4 Certificate in Adult Education and Training; or moving into employment.

The changes undergone by tutors in turn have a huge influence on the parents they work with. Marietta’s story is typical: HIPPY Tutor 1997-99, B Ed 2006, HIPPY Coordinator, Otara 2008-2010 – with kids going on to tertiary education.

“It’s so fulfilling to help other parents and share with them the importance of education.

For some of them HIPPY is what gets them talking to their children for the first time.”

Parents have raised aspirations for, and education expectations of, their children;

The biggest change that happens is that parents have higher ambitions for their children.

They see their children learning well on HIPPY and then at school. And this brings them to the realisation that their children are capable of achieving better at school than they achieved themselves – they are capable of gaining a good secondary and tertiary education and getting good jobs.

Parents want their children to aim higher and break the pattern of early school-leaving with which they have grown up. “*My hopes and dreams for my kids used to be that they were going to go to school and they were always going to have their lunch and they were always going to have shoes. But now I want them to do tertiary education if they can.*”

**Achieving success at school is the surest way to move families out of poverty.**

References:

[http://www.greatpotentials.org.nz/?page\\_id=168](http://www.greatpotentials.org.nz/?page_id=168)

<http://www.hippy.org.il/html/map.html>

[http://www.greatpotentials.org.nz/?page\\_id=30](http://www.greatpotentials.org.nz/?page_id=30)

## Seilosa Patterson - Mapu Maia, Problem Gambling Foundation

*Seilosa is the only Samoan university graduate with a Master of Health Science in Psychotherapy and she remains the only Samoan Registered Psychotherapist. Losa has worked in the associated fields of mental health, addictions and social services for over 20 years - from primary care to research and from frontline to management. Committed to family and community initiatives Losa is currently a clinician for Mapu Maia – the Pacific Division of Problem Gambling Foundation and is the Addiction Specialist for 'Off the Couch' Charitable Trust's 'Big Boys' and 'Big Girls' Programmes.*

*More importantly Losa is a wife to Graham, a mother to four daughters and a grandmother to beautiful grand-daughters. Motherhood has been Losa's 'real' foundation of her approach and way of working.*

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## Addictions and the Tangata Model

Losa Patterson, registered psychotherapist from Mapu Maia (Pacific Unit of the Problem Gambling Foundation) raised the following issues at Pacific Women's Watch (NZ)'s 2011 Conference:

- How can we be 'wise' in our communities that we live in?
- How can we make a difference in well being?
- How can we be an agent of change?

Losa shared with the audience her involvement as the addiction specialist for the 'Off the Couch' (OTC) initiative known as the Big Boys and Big Girls Program. This is an Obesity Program that is treated from an addiction model and Losa works with many Pacific people with their food addiction to empower them to fight for their life. Obesity is a worldwide epidemic that continues to impact on Pacific communities in New Zealand—in particular in South Auckland where the 'Off the Couch' initiative is delivered at Genetics Gym.

You can view the program on the following links:

<http://www.youtube.com/watch?v=ntn3zBP2vdY&sns=fb> and

<http://tvnz.co.nz/20-20/2020-s2011-e9-video-4137111?ref=facebook>

Mapu Maia has developed a TAGATA MODEL that is focused on indigenous relationships and community engagement. Using this model they privilege relationships with the family and the community and address addictions, eg. gambling at the community level, from a potential model where whanau are focused on well-being with a supportive group environment that is whanau ora centered with morals and values that enrich the mana of the family.

Mapu Maia's involvement with OTC Big Boys and Big Girls program shows how forming relationships with the community and with an innovative and creative initiative can be a winning formula in reaching the heart of the people; of families and the community.

MAPU MAIA – "Mapu Maia" is like an informal karanga in the every day Samoan language that invites a visitor to come in and rest. Imagine yourself in the tropical heat of Samoa passing through a village. You are dripping with sweat, shoulders drooping, rather fatigued. A local villager is standing at the entrance of their fale (Samoan house), beckoning to you to come in to rest. This humble invitation of "Mapu Maia" is offered with kindness and charitable love that invites you to come; rest; take shelter; and let me (or us/family) serve you. The rest may simply be to quench your thirst or it may be more critical to be there to aid in an emergency or accident even a place of refuge. Understanding that Samoa has two types of language—one that is chiefly language and the other suited to an untitled or common

person. “Mapu Maia” is appropriate for both the chiefly and everyday language recognized and acceptable for all status for Samoan people. Most important is the ‘heart’ of the invitation from the host. The ‘host’ is ‘privileged’ to invite you into their ‘va’ (their space) which is often deemed ‘sacred’. Therefore culturally it is an honour to receive a “Mapu Maia” invitation from another. The metaphoric symbolism of “Mapu Maia” is the philosophy of our Mapu Maia service delivery. Meaning making; narrative (story telling/ talatalanoa); object relations /attachment; strength-based and value centred interventions are primary theories integrated into our model.

**THE TAGATA MODEL:**

- Privileges the importance of developing and maintaining **relationships** in the Pacific context
- Focuses on the engagement process in the context of Pacific culture
- Incorporates both Pacific public health and clinical practice in all aspects of service delivery.

**The Relationships of the Tagata Model**

(aligned to a psychotherapy/counselling model):

The TAGATA Model	Clarkson’s Psychotherapeutic Model
<p><i>The relationships of both models overlap and often more than one relationship will be present simultaneously. Privileging all aspects of the therapeutic relationship is a key ingredient for worker and client to engage—in a ‘real’ organic and authentic relationship for healing to take place.</i></p>	
<p><b>Relationship # 1: TALATALANOA</b></p> <ul style="list-style-type: none"> <li>▪ <i>This is the overarching element of the engagement process with the individual; family or community</i></li> <li>▪ <i>Talatalanoa exists in every stage of the process. All other relationships are strands of talatalanoa</i></li> <li>▪ <i>Talatalanoa is much deeper than just talking or having a conversation</i></li> <li>▪ <i>It is vital to build trust, rapport and respect for the relationship</i></li> </ul>	<p><b>1. The Working Alliance Relationship</b></p> <p><i>Belonging and identity are key issues. As McGoldrick (1998) highlights “the goal is to create a world we can each call home—a place where we will each have a voice, where our flowing sense of group identities gives more sense of boundaries that include than of divisions that exclude. The notion of culture is almost a mystical sense of connection with all the threads of which our human community is woven. (McGoldrick p8).</i></p>
<p><b>Relationship # 2: VA FEALOI</b></p> <ul style="list-style-type: none"> <li>▪ <i>Privileges the space between you and the other person; group; family; community; village; church</i></li> <li>▪ <i>Understanding the space and acknowledging the process is crucial</i></li> <li>▪ <i>Acknowledge and respect the language, protocols and boundaries of the relationship</i></li> <li>▪ <i>Develop meaningful relationship with the person; group; family; community; village, church, district</i></li> </ul>	<p><b>2. The Transference/Counter-transference Relationship</b></p> <p><i>Meaning-making with metaphoric symbolisms will be Mapu Mai Tiga’s approach. Clarkson (1993) reminds us the “the transference relationship is an essential part of the analytical procedure as the analysis consists of inviting the transference and gradually dissolving it by means of interpretation”. Kitayama and Markus (1995) illustrate the difference between an independent construal of self (more individualized self) as opposed to an inter-dependent construal of self (those who are socialized to adjust themselves to an</i></p>

	<p><i>attendant relationship). Many non-Western cultures neither assume, nor value the overt separateness of the independent construal of self. The primary cultural task is, rather, to adjust oneself to fit in and maintain interdependence among the group to ask yourself “How does transference and counter-transference work culturally, especially when the construal of self changes in the relation-ship?”</i></p>
<p><b>Relationship #3: VA NOFO</b></p> <ul style="list-style-type: none"> <li>▪ <i>Knowing where to sit e.g.</i> <ul style="list-style-type: none"> <li>▪ <i>Knowing your seating status</i></li> <li>▪ <i>Knowing your gender status</i></li> <li>▪ <i>Knowing your title status</i></li> <li>▪ <i>Knowing your age status</i></li> </ul> </li> <li>▪ <i>Knowing where to enter the house</i></li> <li>▪ <i>Knowing when to visit; knowing when to speak</i></li> <li>▪ <i>Knowing your boundaries</i></li> <li>▪ <i>Knowing the protocols of the family or community setting</i></li> <li>▪ <i>This relationship is important because speaking out of turn or sitting in the wrong place can create embarrassment or create barriers in the relationship</i></li> <li>▪ <i>Va Fealoa’l and Va Nofo can overlap or happen simultaneously.</i></li> </ul>	<p><b>3. The Reparative/Developmentally Needed Relationship</b></p> <p><i>Clarkson (1992) describes “the intentional provision by the psychotherapist of a corrective/reparative replenishing parental relationship (or action) where the original parenting was deficient, abusive or over-protective”. Mapu Mai Tiga use of Pasifika protocol and their understanding of cultural norms for Pasifika people will be met in this relationship.</i></p>
<p><b>Relationship #4: VA TUAOI</b></p> <ul style="list-style-type: none"> <li>▪ <i>Relationship is established and action phase begins with:</i> <ul style="list-style-type: none"> <li>○ <i>Understanding the cultural speaking protocols which means you know the tuaoi who speaks first, second – acknowledging the district, village, family, titles and chiefs</i></li> </ul> </li> <li>▪ <i>An extension of Talatalnoa—privileging the relationship between you and the other person; family; community</i></li> <li>▪ <i>The door has been open and permission to enter has been granted</i></li> <li>▪ <i>Va Feloai; Va Nofo and Va Tuaoi overlap and may be used simultaneously because of their closeness of relationship but also differences.</i></li> </ul>	<p><b>4. The ‘I-You’ Relationship</b></p> <p><i>“the ‘I-You’ relationship is characterized by the here-and-now existential encounter between two people” (Clarkson, 1993). The quality of here-and-now, profoundly meaningful connection will evidence itself within the group when participants invite Mapu Mai Tiga into their inner world—it will be evidenced by the feeling as facilitators and group engage in the ‘real’ relationship (talatalanoa – deeper than a conversation) within the group setting</i></p>
<p><b>Relationship #5: VA TAPUIA</b></p> <ul style="list-style-type: none"> <li>▪ <i>The belief that a person is not alone as Figiel (1996) aptly states, “I does not exist, ‘I’ is always ‘we’, because ‘I’ is</i></li> </ul>	<p><b>5. The Transpersonal Relationship</b></p> <p><i>Grof (1985) defines transpersonal experiences as involving an extension of consciousness beyond usual ego</i></p>

*always part of the aiga (family), part of the nu'u (village), part of Samoa". Figiel's profound statement is symbolic for all Pasifika people acknowledging that they are never alone, because they are part of their family, their ancestors, their land, their heritage and culture that is sacred and imbedded within their soul*

- *Acknowledges the connections between people, ancestors; spirits, the land, the sea; all living things; the environment; the ecosystem etc*
- *Acknowledges the sacredness of family; the home; places of worship; gender roles*
- *Acknowledges the structure of the matai system; family titles; village titles*
- *A key component that is sacred and spiritual within the realms of talatalanoa.*

*boundaries and beyond limitations of space or time.*

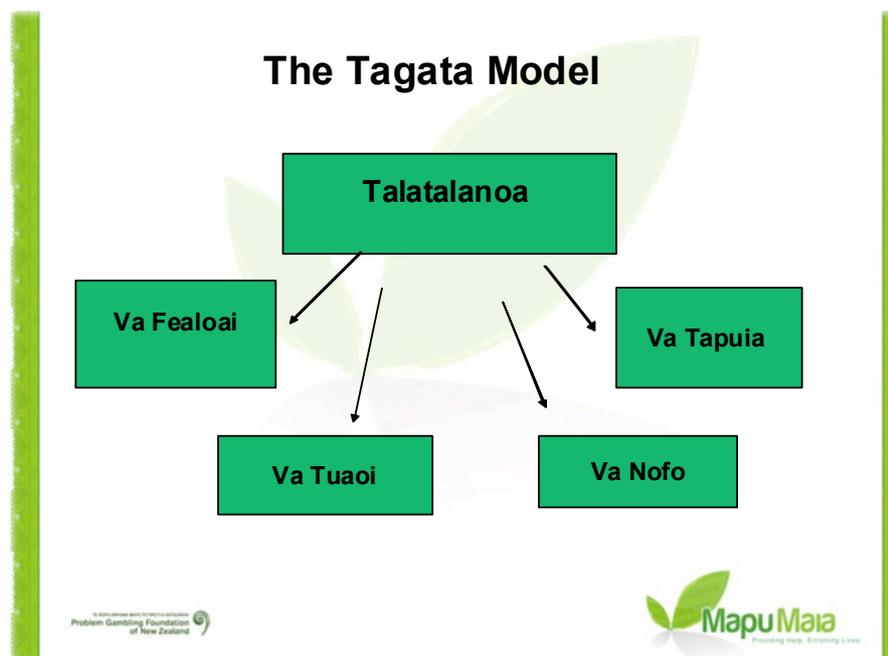
*Clarkson (1995) argues for an appreciation of all things spiritual, acknowledging a deeper level of interconnected-ness, between us all as human beings.*

*Interconnected-ness implies a letting go of skills, of knowledge, of experience, of pre-conceptions, even of the desire to heal, to be present. For Pasifika people, the trans-personal is their openness and experiences of having the presence of their deceased loved ones in the space, in their lives literally.*

With the use of an imagery presentation Losa presented how Mapu Maia addresses all addictions, not just the gambling issues that some Pacific families face.

Another initiative that has been successful for Mapu Maia has been their integrated public health and clinical poetry competition with Radio Samoa. In 2010 an adult poetry competition was held and then in 2011 a children's poetry competition where Radio Samoa was the medium for poems to be shared and read over the air. So powerful was/is this communication that gamblers have become 'gamble free' by writing their own poem or being touched by the poems written and read, especially by the children.

For further information please contact Mapu Maia at Problem Gambling Foundation, 128 Kyhber Pass Road, Grafton or e-mail: [seilosa.patterson@pgfnz.org.nz](mailto:seilosa.patterson@pgfnz.org.nz)



## Mary Thorne – Women’s Prison chaplain

*As a mature student Mary completed a Bachelor of Theology at University of Auckland and then became very involved in pastoral work in the Papakura district. For the last two years Mary has been involved in chaplaincy work at the Women’s Prison, Wiri where she has designed a practical course that is most appropriate for the New Zealand context and for the profile of women inmates. Mary leads a group who were inspired by Celia Lashley to think about prisons in their areas and prisoners as neighbours; the women they visit are within six months of being released.*

*Mary’s core business for many years was being a parent to her four children, three of whom live overseas.*

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*It’s good to be here –*

to meet the Pacific Women’s Watch organisation and to participate in this conference. ‘Women as Agents of Change’ is a great theme and I am certainly convinced that women are particularly effective agents of societal change.

I work in a women’s prison, on a team of chaplains and assistant chaplains who are women and our prison manager is a woman, so women’s lives, women’s contribution and policies affecting women are very often to the forefront of my thinking. I want to look at each of these three components of the change we seek to accomplish day by day; the Prison and its management, the work of chaplains and the women themselves.

When Judi asked me to talk this morning she suggested I might speak about instances of women who had achieved great change during their time in prison. We do see a few of these quite radical transformations, but every day in many women we see tiny signs, small miracles, as women move towards fulfilling their own potential and getting their lives together.

Our facility is in Wiri, South Auckland, overlooked by Maunga Matukutureia, known to some as MacLauchlan’s Mountain and it is an old quarry site. ARWCF, Auckland Region Women’s Correction Facility, is a purpose built women’s prison which was opened in 2006. Women come to us from all over the northern part of the North Island - from Taupo northwards and the prison has a capacity of 480. We presently have a muster of about 300 women, with security classifications from low to maximum security.

A feature of our prison is the Mothers and Babies Unit<sup>3</sup> in which eight mothers who have given birth during their sentences and who meet certain requirements keep their children with them until the age of two years in order to limit the trauma to babe and mother due to separation. A lot of education and support and enabling of extended family bonding make this a valuable resource for enduring change in the lives of the families concerned.

We are fortunate to have Agnes Robertson as our prison manager. Agnes comes to us from Scotland with strong views about what imprisoned women need in terms of rehabilitation and reintegration to improve their lives after release and to almost eliminate the likelihood of re-offending.

Agnes encourages links with the local community and, within the last six months, you may have seen print and television media coverage of programmes such as training mobility dogs and the involvement of our women with local knitting groups who donate wool which the women knit up into blankets and booties and beanies for babies in neo-natal units at Kidzfirst

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<sup>3</sup> [http://www.corrections.govt.nz/\\_data/assets/pdf\\_file/0009/563904/Factsheet - Mothers with Babies units.pdf](http://www.corrections.govt.nz/_data/assets/pdf_file/0009/563904/Factsheet_-_Mothers_with_Babies_units.pdf)  
<http://auckland.scoop.co.nz/2011/09/new-prison-units-for-mothers-and-babies-opened/>

at Middlemore and Starship hospitals. Greatly appreciated also is the work done by volunteers, both faith-based and hobby or craft focused, who come in regularly to work with our women. The sense of connection to the community is vital to counter feelings of being ostracised and forgotten by the world as life goes on outside.

Agnes is also passionate about participation in work. A high percentage of the women have the opportunity to do some form of work depending on their security classification. There is internal work – cleaning, laundry, kitchen, grounds, the garbage run, the library; business ventures like the contract the prison has with Canon to dismantle and recondition photocopying equipment; and there is also release to work ‘outside the wire.’ These are all possibilities that play an important part in the women’s rehabilitation and reintegration.

While there is a wide range of programmes available to meet the particular needs of women, some programmes are mandatory as part of a sentence; foundation skills in literacy and numeracy, life skills, parenting, budgeting, cooking, Tikanga, Kowhiritanga and Fautua Pasefika, horticulture, engineering, art, screen printing – it is a long and ever changing list and yet we are probably not yet meeting all the need. Some women undertake distance tertiary education and achieve qualifications.

Auckland Women’s Prison does not have its own Drug Treatment Unit (DTU) so women from Auckland area are sent to Arohata Prison, the women’s prison in Wellington for intensive programmes in the DTU there. As you might imagine there is great need for this help for many prisoners - largely I think it is true that the women are imprisoned AS punishment, not FOR punishment. Arohata was established in 1944 and can take up to 154 minimum to high security women offenders – who, while they are doing their sentence, are offered opportunities to get their lives together for ‘moving-on’ post release

As Chaplains, we are contracted by the Department of Corrections to attend to the spiritual needs of all the women on site. Because we are a Christian chaplaincy team we also maintain a resource of appropriate religious leaders in the community to help us meet the needs of women of other faiths.

Chaplaincy offers a complementary perspective to that of the Department of Corrections Prison Services. The Department’s aim is to keep society safe by incarcerating law-breakers, and once they are inside to keep the staff, volunteers and other prisoners safe, and to return imprisoned people to society less likely to be a threat in the future. This presupposes that people in prison are problematic and dangerous. There is some truth in this but it is a philosophy derived largely out of men’s prisons and is an example of how ‘maleness’ can be considered normative and can be an uneasy fit for women in similar situations. I hasten to add that all custodial staff in the prison treat the women in a humane and respectful way.

The fundamental starting point of Chaplaincy is to see human persons made by God in God’s own image, full of dignity, beauty and great potential for good. We are able to have encounters of respect, compassion and tenderness. We are ‘safe’ people within the prison in whom pain, grief and fear can be confided; we can weep with our people and embrace them. We help women to get a sense of their own dignity, their own power and to begin to have hope in a future; they are then much more able to address and come to terms with their offending. This perspective is also true.

A fundamental premise of Christianity is that from what looks like unmitigated disaster, transformation/ new life can come if we choose to perceive and accept the invitation. This is what we try to convey to the women; that, with support, they can journey through this traumatic and difficult time, take advantage of what it offers in terms of learning, and arrive at release better able to lead an ordered, fulfilling, contributing life. Many of them understand this and work hard to ‘get on’ with their lives.

I love the women I work with in the Wiri prison. Very many of them come from lives of chaos and disorder, very many have suffered sexual, physical and psychological abuse, very many have alcohol and drug addictions, many have mental health problems, many have dropped out of the education system. The poor decisions they have made which have resulted in their imprisonment have not been made from the vantage point of “a level playing field”.

In her book “The Power of Mothers: Releasing our Children”, Celia Lashlie<sup>4</sup> writes that the children or the grandchildren of women in prison are often the most powerful motivation for them to do the work on themselves so that they can ‘parent’ properly and influence their families and prevent next generations from enduring imprisonment. We have seen this most vividly in our mother and baby unit. In a supported parenting environment these women become tigresses determined to go home and get the family ‘sorted’. Celia Lashlie discusses the potential for societal change that sits within the women’s prisons in New Zealand.

I guess the shame is that they have to come into prison at all perhaps we could support and empower them to make these changes in the community. Perhaps this would be a better use of taxpayers’ money?

One of the most heartbreaking difficulties I face is the abysmal lack of safe supportive situations into which people can be ‘bailed to’ upon release. Even my tigresses cannot sustain their resolve to be different if there is no support and on-going encouragement. Perhaps we can talk more about this in the workshop. It is a difficult problem that must be faced.

Let me finish by reading you this prayer written by a woman I came to know well. It expresses the longing of many:

*Please, Lord, bless my family  
and bring my daughter home.  
Watch over my kids until I get out.  
Help me to find the right path  
and come into my life.*

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<sup>4</sup> Celia Lashlie has written 3 books: ‘The Journey to Prison: Who goes and why’; ‘He’ll Be Ok: Growing Gorgeous Boys into Good Men’; and ‘The Power of Mothers: Releasing our Children.’

# WORKSHOP REPORTS

The four interactive workshops were given the following three questions to be used as guides for discussion:

- (1) Where do you see a need for women to be change-makers locally/ nationwide?
- (2) Please share with the group where you put your energies as a current change-maker and what you hope to achieve in the future.
- (3) How can you put your new ideas into practice and can you network together to make it all happen?

## Workshop 1 – WOMEN AS CHANGE AGENTS

This particular workshop brought together a diverse group of women who used the above questions to talk about the ways in which we can all be effective agents of change (the theme of the half day conference). Through initial introductions it became clear that between the workshop attendees there was an impressive breadth and diversity of experience, knowledge, skills and networks we are engaged in. And while we come from many different organisations and networks we recognized shared motivations and shared challenges influencing our continuing work which deals with human rights for all women.

From this initial discussion we acknowledged the need to ask how multiple forms of abusive and discriminatory behaviours are happening and how are they being addressed ie 'How well do our government mechanisms and systems understand complexities such as those relating to gender, race, age, religion?' Furthermore, 'how well do 'we', as a combined group committed to the human rights of all people, understand these complex issues ourselves?'

Questions rose from this discussion regarding what are the priority laws and guidelines that should be put in place to ensure that women, men and children are kept safe in New Zealand. In regards to question (1) there was agreement throughout the group that one way which we, women, need to be change-makers is by continuing to push for laws/amendments that do safeguard people's rights to healthy and safe lives free from discrimination.

A large part of the workshop focused on going forward and the need to consider who is already participating and who is being encouraged to participate in change-making actions, where is the movement 'happening' and how sustainable is the movement.

An important point raised was that we need to move away from working in isolation from each other. It was recognized that in order to build stronger networks we need to work harder at identifying and strengthening relationships between different groups and organisations. It was acknowledged that while there are numerous existing relationships, these relationships are not necessarily active or as effective as they could be. We all agreed that working better together is a simple and effective way to be stronger and more sustainable change-makers (whether individually or in groups).

One example that came from these discussions was the establishment of a distribution list that included conference attendees so that we could stay informed about each other's groups. It was believed that this would also enable us to build strategic partnerships to extend on the outcomes of the conference.

There was also agreement throughout the group that women and men need to work together - something that workshop participants admitted to currently not doing so well. Some participants in the workshop put forward that women collectively are often in a position to collectively see things in a way that men cannot. This enables women to be the drivers of 'change-making' especially in regards to work towards achieving gender equality. It was suggested by some participants that men need support to participate in such work and this support needs to come from women.

Sally, our workshop facilitator and current P.A.C.I.F.I.C.A. National President added to this that having an ideological stance which positions women against men goes against Pacific culture as it puts people against members of their families. In Pacific culture, families are who people are, and members of a family stand side by side supporting each other. In addition, many participants expressed that we have brothers, fathers, sons whom we value highly - who have skills and talents that we appreciate and who could be encouraged and supported to become stronger change-makers themselves.

Another point we discussed in regards to moving forward from the conference was a need to start identifying a clear focus for what we are working to achieve. We acknowledged that there is a diversity of groups keen to move forward and that diversity in itself is very powerful and transformative. Therefore the solution is not to have ONE group but to somehow collaborate on agreed focal points. The group agreed that there is also a need to talk about wider social issues and their root causes. This will involve increasing awareness about linkages between issues and this is an area where we would benefit significantly from learning from each other which in turn could be achieved through better links to the grassroots communities and organisations.

It was stressed by a number of participants in this workshop that it IS possible to make things happen. Politicians do listen to numbers and take notice of ideas put forward, suggestions as to what could be possible. Therefore demonstrations and other forms of public campaigns do have potential but they rely on numbers. The group acknowledged the need to think creatively about how to increase the numbers of people actively participating and thus making the movement more visible.

Workshop discussion also focused on where the most effective places and spaces are to focus and grow the movement. Community awareness plays a big part in who gets involved, with whom and in what ways. The group recognized that awareness raising however does take time. Raising awareness and educating our communities cannot be rushed nor should it be underestimated as a powerful tool. This includes educating men and women about each other's experiences; moreover it includes educating each other (attendees of the conference, our peers and community members) about our own diverse experiences as women of widely different ages and cultures.

One line of discussion that emerged focussed on the use of media and advocating for change through the media. We need to continually ask ourselves if we are making the most of media opportunities that we can. The example of Alasdair Thompson<sup>5</sup> was used as an 'event' which gave space to women's issues in the mainstream media. It is important to monitor these opportunities and use them effectively.

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<sup>5</sup> Employers and Manufactures Association's Chief Executive Alasdair Thompson was dismissed from his role after making controversial statements about women's productivity in the workplace. His comments and his dismissal received significant attention in both formal media and social media. As an example see [http://www.nzherald.co.nz/nz/news/article.cfm?c\\_id=1&objectid=10736703](http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10736703)

An important point raised was that it is sometimes limiting to label certain issues as 'women's issues' - sometimes, simply because they are not only women's issues and such labels limit understanding of the actual effect on the wider community, but also because such labels can shut doors to opportunities to communicate effectively to a wider audience. It was explored and agreed that it may sometimes be more effective to label issues as 'family issues', 'community issues' etc to attract more media interest or to appeal to a broader section of readers.

The potential of social media was also raised especially as a way to increase awareness across wider audiences and particularly within younger audiences. Several participants thought that younger generations tend to want to be involved in 'causes' rather than clubs. This could be because of the formality and rigidity of many clubs opposed to the fluidity and broader scope of members and their perspectives when supporting a cause.

The political arena was also identified as an important space for getting things done as Members of Parliament (MPs) are in positions to push for change. Therefore it was agreed that going forward it would be worthwhile to focus on getting MPs 'on board'.

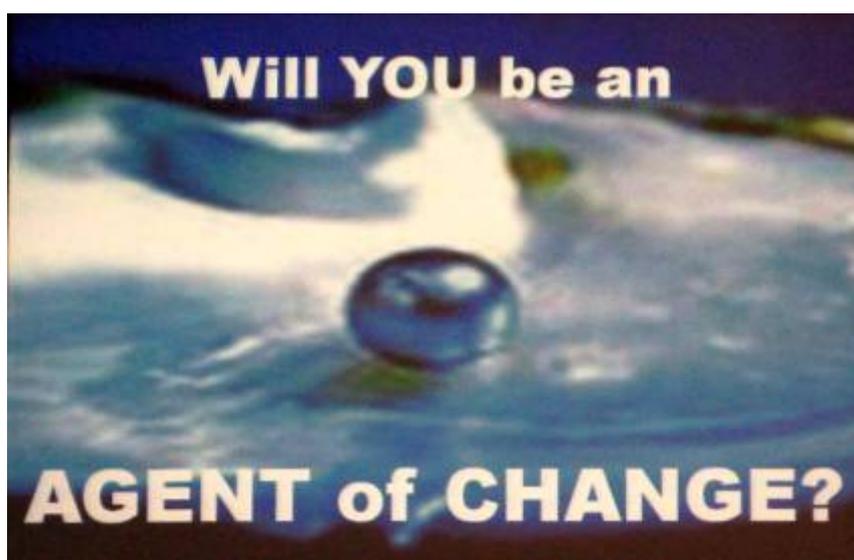
### **In summary**

These discussions led the group to recognize the need

- to think creatively, strategically,
- to and work together better,
- to recognize diversity and
- to support and learn from one another.

In regards to moving forward the group identified the following questions as points of further consideration

- What holds people back from being engaged in social action or change-making processes?
- What is causing people to stand back from one another, to not support one another's groups?



## Workshop 2 – HIPPY IN NEW ZEALAND

Workshop participants discussed how parents/friends/caregivers can best contribute to the task of raising children. One participant shared a story of children who had previously been taken out of New Zealand (in this case by their father) and are now reintegrating into NZ life. Children in such situations are coping with feelings of sadness and anger and reintegration can be very difficult.

The background of the 'Great Potentials'<sup>6</sup> and 'Incredible Years'<sup>7</sup> programmes and the key differences between them were explored.

Jane Hall, National Director of HIPPY and workshop facilitator led an animated Q&A session, adding valuable supplementary comments and observation from her long experience.

Q: How does HIPPY choose the parents to be enrolled on the course?

A: Jane explained that the families that HIPPY works with are recruited by HIPPY going out and knocking on doors and finding mums who 'aren't getting out of the house'. The majority of children in such households are not going to kindergarten or preschool. As well, agencies such as Child, Youth and Family (CYFs)<sup>8</sup>, Police and Plunket services also refer families to their local HIPPY programme.

Q: Why are parents not sending their children to kindergarten/preschool?

A: There are many reasons parents choose not to send their children to kindergarten/preschool. Some parents do not know about what is available, some parents cannot find education providers that teach in their family's first language while for some families it is more about the make-up of the family e.g. if the woman is pregnant and/or caring for older members of the family the timing of childcare services may not suit their living arrangements.

- Jane spoke of her exasperation at the fact that parents are not recognised as their child's first teacher and cannot be paid to stay in their own home and teach their children "but if you send your kids to an ECE centre or home-based care in another's home someone else is being paid to look after your children – the greatest anomaly!"
- 'Home-schooling' movement is getting stronger steadily and government is recognising it as a useful way of educating children.

Q: Should there be a legal requirement for children to go to preschool

A: It is important to recognise parents as first teachers as although children may go out to kindergarten/ ECE<sup>9</sup> school etc they always come back to the home. Kids come into HIPPY from 3.5-4 years old. It is a two year programme so covers the important period of transitioning into school.

Q: How do we get the men involved?

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<sup>6</sup> Great Potentials Foundation is a recognised social enterprise agency and Registered Charitable Trust with approved donee status: Charities Commission Registration number: CC 32333

<sup>7</sup> Incredible Years (0-12 y/o) targets violent behaviours – working with people where they've been flagged as problematic/risky by government agencies etc – if HIPPY works well enough there is hope that Incredible Years will not need to be used

<sup>8</sup> Government child and youth protection agency, <http://www.cyf.govt.nz>

<sup>9</sup> <http://www.minedu.govt.nz/NZEducation/EducationPolicies/EarlyChildhood.aspx>

A: When HIPPY recruits / gets referrals / whanau to whanau referrals and at family gatherings the men see the success, see the other men involved. The mums usually have the time to do the programme but dads will get curious once they start seeing the change.

Q: What's your experience of single-parent families in the programme?

A: Jane explained that families involved are diverse and that HIPPY works with caregivers and parents in a range of ways to suit their particular family structure: mother/father, single mother, single father, one parent + spouse/ step-parent etc.

Q: What happens with children who are only identified as poor performers/learners once they get to school or is it too late then?

A: HIPPY recognises that children learn in different ways and at different rates and does not identify any child as a 'poor learner'. It is important not to profile families/individuals as 'high risk'. It is not too late for children to become learners once they get to school.

HIPPY teaches tools to encourage positive learning, e.g.:

- If the child gives the wrong answer to a question, you provide the right answer and move on – if the child gives the right answer, you affirm the answer and move on.

Q: How is HIPPY funded?

A: The New Zealand Government provides funding. In 2011 there are 26 programmes. Programmes in six Family Service Centres receive full funding and in the past there was more diverse funding for other programmes which needed topping up from many sources including councils, trusts etc. In 2011 increased government funding means these programmes are funded at 85% with remaining 15% being sought at community level. By 2015 there will be 45 programmes throughout New Zealand. Also, families often pay \$1/week to encourage a sense of ownership.

High profile cases<sup>10</sup> like the deaths of Nia Glassie and the Kahui twins have instigated greater action and more funding from the government.

Note:

- A HIPPY programme accepts one child only per family. From this participation, parents learn the skills to work with their other children to prepare them for school and support their learning at school.
- HIPPY has stuck very close to its philosophy – it works because it sticks to its four essential features (see Jane's presentation) and has not strayed too widely from these elements.
- Triple P – Positive Parenting Programme<sup>11</sup> - is an international effective parenting programme which works towards addressing child behaviour problems, with an emphasis on developing positive attitudes, skills and behaviour. Triple P's approach aims to prevent problems arising and fosters family relationships that encourage children to realize their full potential

Q: Although it is statistically correct that the poorest health outcomes are coming from single-parent families there is a paradox. Some single women try and build the nuclear family yet a single mother may actually be putting herself and her children at risk – what are your thoughts on this?

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<sup>10</sup> <http://www.cpag.org.nz/assets/Backgrounders/Violenceagainstchildren.pdf>

<sup>11</sup> <http://www33.triplep.net/>

Also what are your thoughts on 'battered women's syndrome cases'<sup>12</sup> and women gravitating towards violence?

A: If HIPPY and other programmes can build the confidence and the competence of the mother then she will make better choices and stop letting that risk / such behaviours enter into other people's lives.

Q: You have told us that some of the parents in the programme go on and become tutors, is there any other follow-up of the parents that do not become tutors?

A: We often find that the participants from any particular HIPPY group stick together and keep in touch through their own desire to do so eg coffee groups

Further notes and comments shared in this workshop included:

- On the topic of language: HIPPY encourages families to use the language they are most comfortable with.... It was noted that there are NZ born Pacific children learning and communicating in their 'mother tongue' when their parents cannot.
- There are studies showing outcomes of ECE (centre or not) vs. no ECE.
- A couple of qualitative studies have been published by Great Potentials – one is a book of tutor's stories – "We talk in our family now...the stories of twelve HIPPY tutors"; the other is "Evening up the Odds", a study of the long-term effects of HIPPY on eighteen young people who completed the programme with their parents between 1992 and 1998
- Jane's question is that if centre-based programmes are said to be so successful, why do we still have so many problems?
- The new ways in which kindergartens are working eg long/compulsory hours, are economically-based; this re-structuring relies on both parents working in paid employment
- Real concern expressed re the way NZ is promoting 'Kid farms' /corporate childcare at the expense of home-based care
- ECE has become a profit-making business sector now
- It is feared that some policymakers concerned with introducing change do not have life experience – they have 'book knowledge' but not 'life knowledge'
- Problems arise when related research on ECE is not shared / compared / collated... If University of Auckland is undertaking one piece of research and Statistics NZ is doing another – they are not being put together to present a coherent picture
- There is disparaging labelling of mums for staying at home with their pre-schoolers – in NZ we undervalue the role of home-based caregivers.

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Shared  
reporting  
back



<sup>12</sup> <http://www.corrections.govt.nz/>

### Workshop 3 – PROBLEM GAMBLING AND OTHER ADDICTIONS

There was a very wide age range in this workshop which was made up of women from early twenties to late eighties with a variety of stories to share from their work and community experiences. Stories ranged from individual's efforts to be change-makers on public issues, as teachers in high schools and as diverse agency workers in widely different communities to being very involved in very specific focussed ways. The workshop participants outlined their activities as activists / 'stirrers' and as quiet steady volunteers. They have been/are 'agents of change' in schools and their communities, modelling respect for all ethnicities and their traditional cultural ways of speaking and family values.

Published in 1991, "At school I've got a chance" by Alison Jones is based on Pacific Island Education (secondary) case studies and is still highly regarded 20 years on. It looks at culture/ privilege/place as understood by Pacific Islands (Pasifika [1]) and Pakeha girls at school and has had a big influence on teachers' understanding and attitudes to this day as well as helping Pasifika students to cope better with their two worlds..... Nevertheless, "Pasifika girls may feel quite 'lost' when transferring from high school to university studies",

Describing one's own passions produced a number of issues that members were keen to share. These included: equity and equal opportunities for girls and women, facilitating families to move out of their poverty situations, "walking the talk" about human rights (especially women's and girls' rights), ending family violence..., stresses on Pacific Island youth in NZ who try to live in two worlds – eg in a matriarchal PI culture where the family / aiga / 'we' are very important as is the child-parent attachment: "Where is the 'I' in 'we'?"

All agreed on the importance of education and that too often Pacific Island girls may study subjects and follow a course selected by their parents. This occurs right through to university and too many young women still study for a degree chosen by their parents – these young women should, must be allowed to find their own way / to follow their own passions but it can be very hard for parents to accept this.

It was acknowledged that "Too much is expected of Pasifika students" which led to: "How can we change the future for them?" While not speaking their 'home' language, Pasifika youth feel they must observe and follow their 'home' culture and always behave in the best interests of the family as a whole – a form of 'risk management'. Stress ensues.

The group discussion then moved on to 'gambling problems' and other addictions. Losa noted the very good work done in accordance with '*Whakamarama te Huarahi -To Light the Pathways*', A Strategic Framework for Child and Adolescent Mental Health, Workforce Development 2006 – 2016 [2]. 'Pacific young people and their parents come from diverse backgrounds, so it is vital that cultural competencies encompass contemporary as well as traditional views of Pacific cultures' [see p.17]. From experience, community action groups drawn from the same culture can be very supportive and effective for recovering 'P' addicts.

It is very important to be open to opportunities for changing direction as one never knows where investigating these can lead – chance 'door openers' can provide new ways ahead.

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[1] In this discussion, 'Pasifika women' means women of indigenous Pacific Island ethnicity /origin who are now living in NZ – these women or their parents /forebears migrated to NZ from their Pacific Island 'home' countries, primarily Samoa, Cook Islands, Tonga, Niue, Fiji and Tokelau (in order of numbers), with smaller numbers from Tuvalu, Kiribati, Papua New Guinea, Vanuatu, the Solomon Islands and the small island states of Micronesia; 'Pasifika women' also refers to all women of non indigenous diverse migrant communities from Pacific Island countries now living in NZ eg. Fiji-Indian women; 'Pasifika' can simply mean Pacific Island (PI)

[2] See: 223247 Auckland Uniservices.indd Whakamārama te Huarahi: - refer also to additional Note

Involvement in sport is an important door opener for some Pacific Island youth and can empower them to tackle bigger challenges but sports fees are too high for many families to afford, and girls in particular can miss out.

Several participants spoke of the need to speak up, “Say what’s in your heart” and to get a debate going about health and social problems such as addictions to smoking, liquor, other drugs as well as to gambling. “We need to hold ‘courageous conversations’ and get a vigorous debate going now!”

Obesity can result from food addiction. Although obesity kills more people than alcohol; the excessive number/easy access to alcohol outlets in the community was roundly deplored as a key contributor to alcohol addiction. The inter-generational transmission of NCDs (non-communicable diseases) such as diabetes can be linked to ‘addiction’ to an unhealthy diet... Workshop members lamented that several innovative projects which promoted and provided inexpensive healthy food for students in primary schools have been axed recently. Their cancellation is due to lack of support money and was agreed to be a retrograde step.

‘Housie’ is often used as a fund raiser by churches, sports teams, and other groups, and raffles may be sold before the game. ‘Housie’ is very popular with Pacific Island Church communities and there is some real concern that it establishes a ‘Gambling is OK’ ethos that may lead to participants moving on to the ‘pokies’ and bigger and bigger stakes.

*When pokie machines were introduced in New Zealand, our Pacific people became the most at-risk ethnicity to develop problem or pathological gambling behaviours.* (Mapu Maia Manager Pesio Ah-Hone Siitia, 2010). Because of this, some Pacific Island Church ministers have decided that ‘Housie’ sessions will stop in their congregations.

#### Facts:

- Gambling addicts in New Zealand are known to run up debts of millions of dollars!
- Gambling is addictive by stealth – most addicts fall into it by default
- Gambling can wreck families and cause inestimable, irreparable damage
- Gamblers will steal housekeeping money, steal at work, pawn treasured possessions to get money to keep gambling
- Gamblers see having another gamble as ‘the’ solution to losing money by gambling – the obvious way to recoup losses
- Gamblers can persuade themselves that ‘pokies’ are quite harmless – the players are having fun and giving money to charity too (usually 50%)
- Playing the ‘pokies’ is the most addictive form of gambling – these machines look exciting and enticing – it is so simple to ‘have a go!’ and can be extraordinarily hard to stop...
- Gambling venues often use subliminal advertising / sight, sound to encourage players to continue
- Compulsive gambling is recognised as a mental disorder, and is characterised by a chronic and progressive failure to resist the impulse to gamble
- Gambling can be an invisible/ hidden disorder - there is no blood-test or scan available to identify it
- Gambling is harder to give up than ‘P’ but interventions are available specifically tailored to suit different ethnicities and are delivered by the appropriate culture eg Maori, Pasifika, Asian, Youth.

See: [http://www.gamblingproblem.co.nz/wawcs0141207/consumer\\_information.html](http://www.gamblingproblem.co.nz/wawcs0141207/consumer_information.html)

**Note:** *Whakamārama te Huarahi:* Part One - Introduction and Background notes: Competence with co-morbidity of mental health and substance problems (dual diagnosis) is a key issue for both the alcohol and other drug specialist workforce and the child and adolescent mental health workforce. 'The experience and guidance of our elders will give us a brightness of hope and direction for future developments' - The Child, Youth and Family, Education and Health Collaborative Services Workforce

A number of services and programmes are provided by the Department of Child, Youth and Family (CYF) for children and young people with high and complex needs. These programmes involve collaboration between Health, CYF and Education and involve both NGO and DHB child and adolescent mental health service providers.

For more general information related to gambling in New Zealand:

[http://www.gamblingproblem.co.nz/wawcs0141206/facts\\_about\\_gambling.html](http://www.gamblingproblem.co.nz/wawcs0141206/facts_about_gambling.html)

For information on gambling by Maori, see comprehensive information sheet 2010:

[http://www.pgfnz.org.nz/Uploads/PDFDocs/Maori\\_and\\_gambling\\_June\\_2010.pdf](http://www.pgfnz.org.nz/Uploads/PDFDocs/Maori_and_gambling_June_2010.pdf)

Research re gambling in Samoan communities by Dr Lana Perese 2010:

[http://www.moh.govt.nz/moh.nsf/Files/fono-2010/\\$file/you-bet-your-life-and-mine-dr-lana-perese.pdf](http://www.moh.govt.nz/moh.nsf/Files/fono-2010/$file/you-bet-your-life-and-mine-dr-lana-perese.pdf)

And back in 2002:

<http://www.casinocitytimes.com/news/article/nz-church-run-housie-can-lead-to-gambling-hell-128369>

2012 event: The 4th International Gambling Conference is being held in Auckland 22-24 February 2012 hosted by Hapai Te Hauora Tapui Maori Public Health, the Gambling and Addictions Research Centre at Auckland University of Technology (AUT) and the Problem Gambling Foundation of New Zealand (PGF).

***Te ao hurihuri me te petipeti – The world of gambling today.***

Across the world gambling industries are changing and evolving, expanding into new markets and reaching new demographics. We are all seeking positive outcomes in this environment but need to determine what they are and how we measure them. This conference will examine how positive change can be brought about through research, policy and practice.

See: Extract from the [4th International Gambling Conference website](#).

Click [here to go to the official page](#).

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More shared reporting back

## Workshop 4 – WOMEN IN PRISON

A number of issues arose in this workshop regarding the experiences of women prisoners, both while they are in prison and post release. These issues call into question the ways in which such concerns can best be addressed.

The first point raised by the group of ten participants was the issue of transgender and the importance of considering how transgender women prisoners are dealt with as they face many challenges associated with their sexuality. Although few in number, day to day living for transgender persons in prison poses particular difficulties regarding situating them appropriately to keep them safe. They are vulnerable to being preyed upon and abused by fellow inmates.

A second issue raised by the group was that same sex relationships may often form in prison and that these relationships can be difficult to manage in the prison context. It was agreed by the group that relationships that can develop in prison need to be regarded compassionately.

Another issue raised by the group was that some prisoners are very young women (e.g. 17 years old) and often have children of their own. This led to positive discussion of the merits of the Mother and Baby Unit (a newly established initiative) where all babies are cherished and where the strong emotional bonding between mother and baby beneficial to both can take place.

Completion of specific programmes can be part of a prisoner's sentence requirement and the Department of Corrections has a responsibility to provide these. Although effort is being made, more is required with respect to the provision and delivery of programmes especially 'detox' programmes that address drug and alcohol addictions and behavior modification programmes such as 'Anger Management'. At present there is little follow up after release apart from services offered by Alcoholics Anonymous (AA); more follow-up and support is both desirable and invaluable.

A problem recognized by the group is that post-release there is often "not much support or experience of stability in ex-prisoners' lives" to build on. It is hard for women to fulfill their own aspirations for a 'new life' and implement new learnings without support. The group discussed the importance of services and support for women post release from prison and agreed that an important activity is to invest energies into this area and to lobby for much more assistance to be available to women coming out of prison.

Rehabilitation and Reintegration Services (RRS) which "manages the portfolio of Corrections' interventions delivered to prisoners and community-based offenders<sup>13</sup>" are now working to shift the emphasis to lifting energy and funding to back up prisoners after their release.

The workshop group considered what support already exists for women following their release from prison and identified several agencies which provide assistance in various ways including:

PARS (Prisoners' Aid & Rehabilitation Service) offer comprehensive help but cannot meet all the need.

Salvation Army helps with housing on inmates' release from prison

Steps to Freedom is a WINZ allowance which provides a one off payment to help prisoners get started, re-established.

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<sup>13</sup> See: <http://www.corrections.govt.nz/about-us/structure/rehabilitation-and-reintegration-services.html>  
<http://www.corrections.govt.nz/about-us/fact-sheets/managing-offenders.html>

Target Community teams journey with released prisoners for 2 years after release  
Prison Fellowship New Zealand<sup>14</sup> runs the Target Community<sup>15</sup> Programme which  
was set up to address the major issue of recidivism

Workshop members identified two significant and separate needs for all women post-release from prison, namely: a safe and secure residence and sound support from their community.

A safe place to which a woman can be bailed is another urgent need for some, prior to sentencing. However, due to security issues and the necessary fulfillment of bail conditions, currently many women have to stay / be kept in prison longer than is stipulated which is most unsatisfactory.

Post release, women need support as they no longer have the same boundaries placed on them as were there within the prison establishment. On leaving prison, they need to enter into relationships with individual community people, rather than with agencies. A mentoring mode rather than a control model is needed with these relationships. In addition, in order to form natural peer relationships after release, ex-prisoner's families must be included – they may need to be rehabilitated as well.

Local women mentors prepared to work individually or in group situations to ease the transition from prison to community life are invaluable.

The group also recognized that highlighting stories of women successfully reintegrating into their communities following their release from prison can be very beneficial.

Key issues from this workshop which were summarized in the plenary reporting of the workshop were:

1. Gender issues are neither specifically nor adequately addressed in prison.
2. The Mother and Baby Unit is particularly beneficial as it allows bonds to be strengthened between mother and child.
3. There is a definite need for more practical support for women after their release from prison.
4. More women volunteers are required to support women as they shift out / move on from prison into the community.

Prison programmes offer limited support for dealing with drug addiction, support for recovery and rehabilitation of women with addictions must be strengthened



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<sup>14</sup> <http://www.pfnz.org.nz> Prison Fellowship is a national Christian community agency that is professionally led but volunteer enabled. It is committed to the spiritual, moral, social and physical wellbeing of prisoners, ex-prisoners, their families, crime victims and those who serve the criminal justice system.

<sup>15</sup> [http://www.nzccss.org.nz/site/page.php?page\\_id=288](http://www.nzccss.org.nz/site/page.php?page_id=288)

## APPENDIX:

# PACIFIC WOMEN'S WATCH (NEW ZEALAND)

Patron: Dr Marilyn Waring

## Working towards Equality, Development and Peace for the 21st century

*When a woman is empowered and able to live free of coercion, discrimination and violence – to participate on an equal footing in society – the benefits extend far beyond the woman herself -*  
Ms Thoraya Ahmed Obaid, UN Under-Secretary-General,  
United Nations Population Fund (UNFPA) Executive Director

### About Us

PWW(NZ) aims to:

- Monitor the implementation of the Beijing Platform for Action and the UN General Assembly outcomes document and other programmes for action in New Zealand
- Enhance women's leadership and promote gender equality in all decision-making processes
- Monitor, review and report on elimination of all forms of discrimination and violence against women
- Pursue and uphold gender justice
- Encourage sustainable rights-based economic development
- Share information on good practice and lessons learned in advancing the status of women through effective communication

APWW was established after the UN 4<sup>th</sup> World Conference on Women, held in Beijing 1995. It collaborates with United Nations agencies, national governments and non-government organisations (NGOs) in empowering women and advancing their human rights. APWW works to recognise the universality of human rights as women's rights, forge new thresholds of gender equality, celebrate diversity and build peace through justice.

Pacific Women's Watch (New Zealand) links with Asia Pacific Women's Watch [APWW] a regional network of women's groups which has five sub-regions (Central Asia, East Asia, South Asia, South-East Asia and the Pacific)

At global meetings, eg annual UN Commission on the Status of Women meetings in New York, APWW speaks strongly for all its member 'Watch' groups. It is also joined by representatives from three major international women's networks: Isis International, APWLD (Asia Pacific Forum on Women, Law and Development), and ARROW (Asian-Pacific Resource and Research Centre for Women).

Pacific Women's Watch (NZ) is an organisation in special consultative status with the United Nations Economic and Social Council (UN ECOSOC) since 2010.

### Within New Zealand, PWW(NZ) has organised:

Conferences which have focussed on:

- Violence against Women
- Promoting Peace and Justice in N.Z.
- Convention on the Elimination of All Forms of Discrimination against Women [CEDAW]
- Young Women of Tomorrow

- Celebrating Diversity
- Women – Agents of Change

*PWW(NZ) has facilitated:* Nationwide workshops for the Beijing + 10 Review;  
Data collection workshop, project and analysis.

*PWW(NZ) members have participated within New Zealand and overseas in*

- NZ Department of Labour consultations on trafficking; Pacific Trafficking in Persons Conferences, 2009, 2011.
- Ministry of Women's Affairs Caucus on International Issues – bi-annual meetings
- Pacific sub-regional Beijing + 10 Workshop, Sydney
- Asia-Pacific NGO Beijing+10 Forum, Bangkok; Beijing+15 Forum, Quezon City
- Global Forum for Women: Beijing+15, 2010 and Commission on Status of Women, 2010, 2011, 2012, New York.

*Pacific Women's Watch (NZ) monitors, reviews and reports on*

- Status of Women living in New Zealand for post Beijing Reviews in 2000, 2005, 2010....
- Action Plan for New Zealand Women
- Action Plan for Human Rights.

Pacific Women's Watch (NZ) has presented targeted its Alternative CEDAW Reports to the UN CEDAW Committee 2007 and 2011; and supports NZ members' work-shops on all aspects of CEDAW and the Millennium Development Goals.

Publications available on the web site [www.pacificwomenswatch.org.nz](http://www.pacificwomenswatch.org.nz) include:

*Status of Women:* PWW(NZ) NGO Alternative Reports to CEDAW, December 2006; September 2011; *Status of Women Addendum* July 2007

*Taking Action to Overcome Violence* - Conference Report 25 November 2006

*Reviewing CEDAW and Taking Further Action* - Seminar Report 24 November 2007

*Promoting Peace and Justice in New Zealand* - Conference Report 22 November 2008

*Young Women of Tomorrow* - Conference Report 21 November 2009

*Beijing Platform for Action + 15* -NZ NGO Review and Appraisal, January 2010

*Gains, Gaps, Challenges and New Issues* - Conference Report 8 May 2010

*Celebrating 10 years of Diversity, People and Action for Gender Justice* - Conference Report 20 November 2010

*Women Agents of Change* - Conference Report 29 October 2011

Pacific Women's Watch (NZ) is a member of the New Zealand Human Rights Commission's Diversity Action Programme and Ministry of Women's Affairs International Caucus.

***Pacific Women's Watch (NZ) Membership is open to all women's organisations and groups without barriers.***

***Individual women are welcome as members.***

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