

Whanau Ora Approach To Addressing Family and Domestic Violence

Torres Strait Islanders and Aboriginal viewers are warned that this presentation may contain footage of deceased people.

Relationships Australia



- We acknowledge and respect the traditional custodians whose ancestral land we are meeting upon today.
- We acknowledge the deep feelings of attachment and relationship of the Aboriginal people to country.
- We also acknowledge that cultural and heritage beliefs are still important to the traditional owners and custodians of this land today.



Indigenous Spirituality

Indigenous spirituality is a feeling, it's base in connectedness to the past, ancestors and the values that they represent, for example, respect for Elders whose behaviours have integrity morals, and is ethical. It is about being in an Indigenous cultural space, experiencing community and connectedness with land and nature including proper nutrition and shelter. Feeling good about oneself, proud of being an Indigenous person. (Grieves)



‘Evil thrive when good people do nothing’

- A number of Indigenous peoples have identified that there are people in communities who use cultural relationships and protocols to justify, hide and maintain their abusive practices e.g. (Example, Heta’s Uncle beating his wife, everyone in his family knew but no one said anything, sometimes we need to put ourselves in the firing line).
- What can we do to about this?

Some of you may have your own answer. This presentation will give an alternative or a pathway to an answer.



Continue.....

- What do we do as clinicians when we see such behaviours occurring in our workplaces and in our communities?
- Until everyone stands up and challenges these practices no amount of programs or resources will create significant change.



What has RAQ been doing

➤ Initiated Aboriginal and Torres Strait Islander FDV pilot program called Stopping Family Violence which is an initiative developed by Ken McMaster of Hall, McMaster & Associates (HMA) New Zealand based.

RAQ have taken on this program in expanding its ideas to reach Aboriginal and Torres Strait Islander communities. We deliver information sessions for men on healthy relationships and continue to provide mediation, counselling and other support programs to areas such as Normanton, Innisfail, Kuranda, Mareeba and Cairns Torres Strait and Cape York and other venues throughout Qld..



Why do we do it

- Communities will benefit from men's programs which provide men with the knowledge and skills to address their own violent behaviours.
- Its not us that change these men, it is for them to change themselves
- We create a safe space where we help facilitate their change.
- We challenge their illogical thinking....(McMaster)



How successful are these programs?

- We have seen some men change their violent and abusive behaviours
- Some of these changed men are now contributing positively to their families and communities.
- Unfortunately, we still see indigenous men coming to the attention of the justice system involving FDV on a weekly basis.

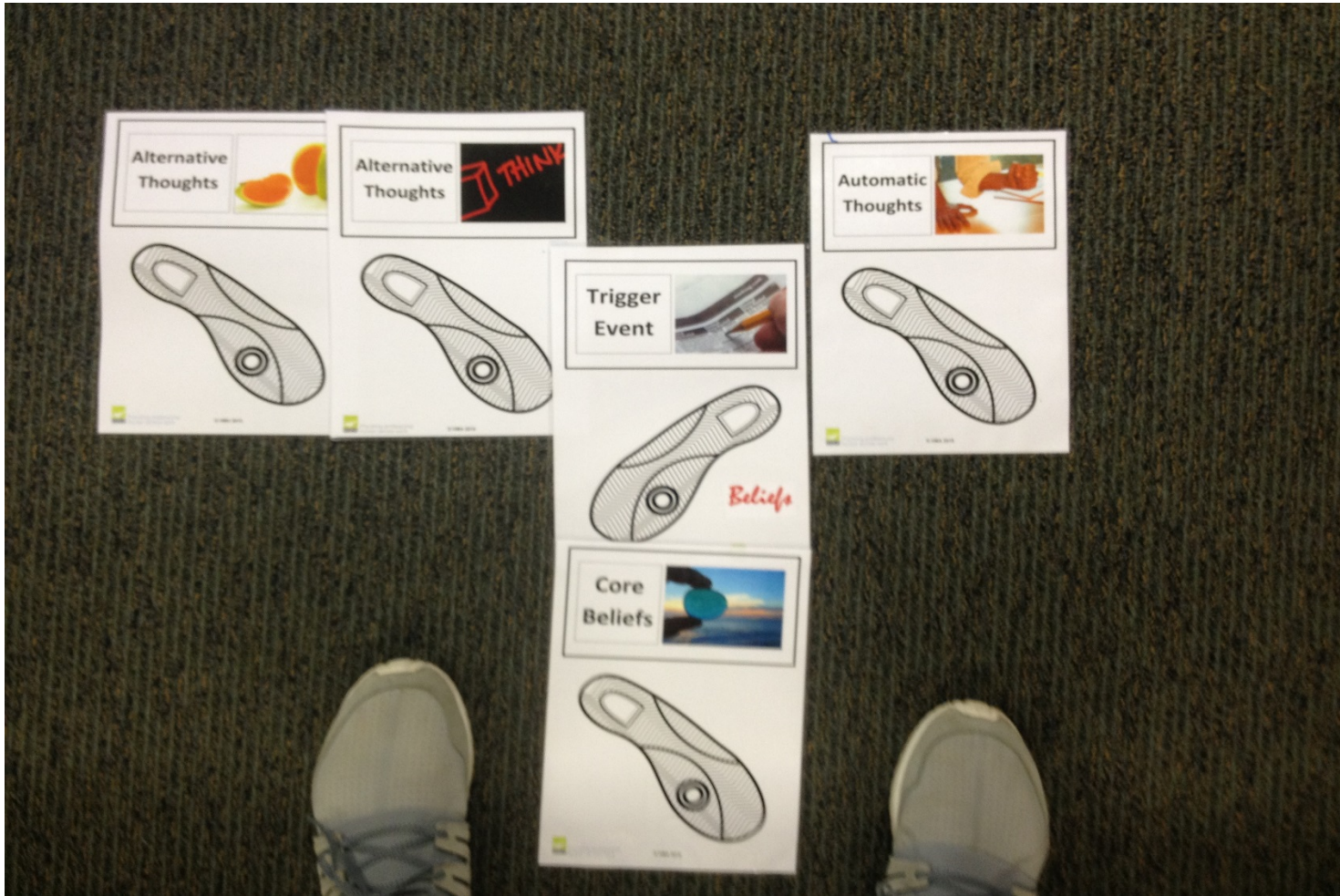


Stopping Family Violence Model

- Underpinning knowledge is CBT
- Core Values & Beliefs (formed by early experiences).
- Core & specific beliefs are triggered by an incident causing conflict.
- Thoughts are misinterpreted and influences men's behaviour (Ken McMaster)



CBT



CBT

Alternative Thoughts



A box with the text "Alternative Thoughts" on the left and a photograph of sliced oranges and a whole green apple on the right.

Alternative Thoughts



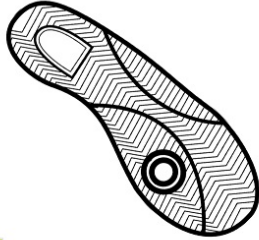
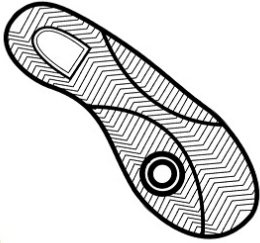
A box with the text "Alternative Thoughts" on the left and a graphic of the word "THINK" in red, slanted letters, with a red arrow pointing to the right.

Automatic Thoughts



A box with the text "Automatic Thoughts" on the left and a photograph of hands holding a pen over a document.

CONFUSION
PANIC



Trigger Event



A box with the text "Trigger Event" on the left and a photograph of a hand holding a yellow pen pointing at a newspaper.



Core Beliefs



A box with the text "Core Beliefs" on the left and a photograph of a hand holding a blue pill against a sunset background.



CBT

Consequence



Consequence



Behaviour
Action




Behaviour
Action




Feelings



Feelings



Alternative
Thoughts



Alternative
Thoughts



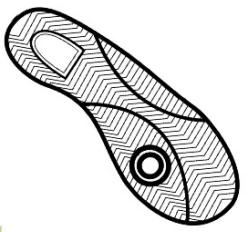
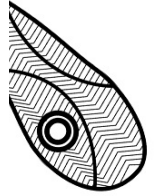
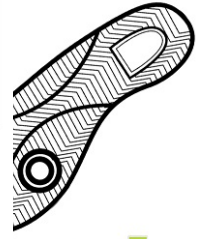
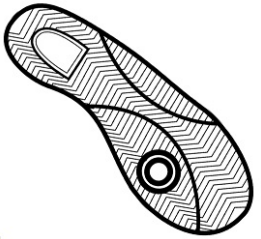
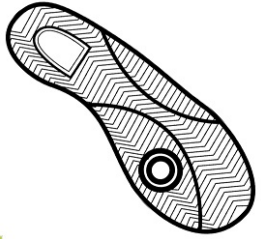
Trigger
Event



Automatic
Thoughts



Core
Beliefs



- Anger is not the issue It is the assumptions and attitudes that are entrenched/taken for granted/culturally acceptable that fuel the anger into abuse



The principles:

- A belief that men can change
- A belief that men who use violence and abuse also retain some ethics and morality.
- Using the ethical side of a man to get men to challenge the non-ethical behaviours/attitudes.
- (McMaster)



Change by Habit formation

- Routine rituals.
- Creatures of habit.
- Going to gym, what will I wear, how will I get changed without waking my partner.
- Decisions need to be prepared a day before to make a thoughtful decision.
- Rather than make decisions in the moment.(McMaster)
- How do our behaviours impact on the other person



Group Facilitation

- Important to have a good female co-facilitator.
- Create balance in the room.
- Represent the female presence and children.
- Model good behaviour between male and female in general



Moving On Strong

- How can the men reconnect with their family and reduce DFV.
- What can they do to reinforce Positive relationships and parenting.
- How can men Remaining Strong with pride and resilience.



Mana Tane Research Project (2009)

Objective of the research was to explore how Maori men who had experienced, and in some cases perpetrated domestic violence earlier in their lives, become and remain violence free at home and in their communities

Healthy & Well Functioning
Families



Relationships Australia

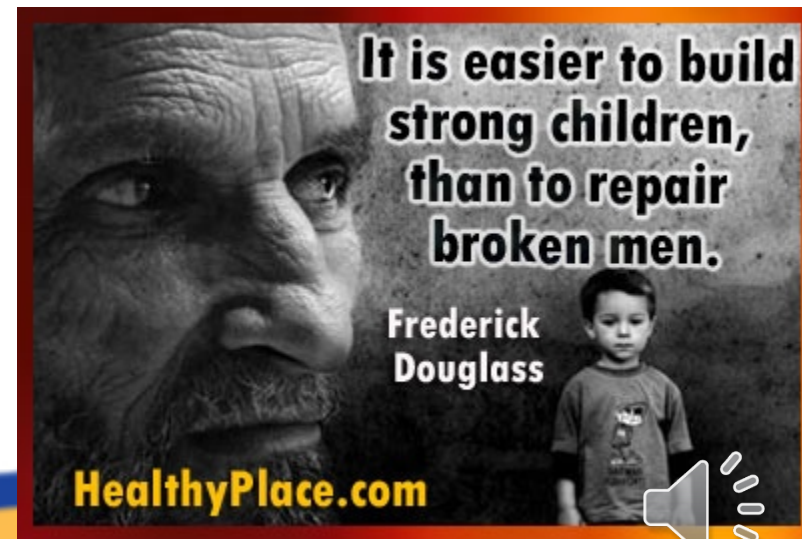
“The pain and burden of indigenous domestic and family violence is primarily carried by indigenous women and children. Currently indigenous women also carry the burden of addressing domestic and family violence within families and communities”. (Ruwhiu, 2009)



**NO
WE'RE
THE WARRIORS**



“Too often we as indigenous men say all the right things about reducing domestic and family violence, too often we as indigenous men rely on band-aid lip service strategies to deal with preventing domestic and family violence, too often we as indigenous men just don’t do enough to make real positive healthy changes for our families”. (Ruwhiu, 2009).



“We as indigenous men must realise that we are a necessary participant in this journey of liberation from all forms of domestic and family violence”. (Ruwhiu, 2009)

Pa Hoani



Whaea Nicky & Pa Leland

Pa Henry



“Although we acknowledge that there are major social and emotional contributors to DV and family violence we also believe that all peoples need to be accountable for their own behaviours. “When the shit hits the fan and our lives are falling apart we have no right or excuse to resort to DV or family violence”. (Galo, 2017).



Overall conclusion of the research;

- Significant impact that male parents, caregivers & other adults had in modelling, legitimating, validating & normalising whanau violence
- Survivors of whanau violence internalised behavioural messages & saw the advantages of violent behaviours as a means to an end
- Victims of whanau violence did contemplate (utu) towards their abuser or those in a weaker status position



Continue.....

- whanau violence included all types of abuse (physical, sexual, emotional)
- Stimulants such as (drugs, alcohol) increased the likelihood of whanau violence occurring.
- Violence unless addressed and cleared appropriately becomes resistance to change and leaves a long tail
- The natural world where the violence occurred gives off negative vibrations that needs to be addressed.



Continue.....

- Colonisation & racist policies legitimised violence on indigenous peoples and often found their way into whanau traditions as a form of counter transference (lateral violence)
- Negative human emotions (lack of trust, jealousy, hate, low self-esteem) were often the baseline from which violence was chosen as a response.
- Cult status given to Maori men who personify practices of masculinity, physical aggression and sexual prowess.



Critical thoughts and informed activity must join before transformative behaviour can take root.....

- Any change was motivated by loss/bereavement of significant people/s (partner, children, whanau members)
- Engaging and challenging illogical thinking patterns which maintain violence in the home



Continue.....

- Evaluating their spirituality and elevating that to a more prominent position in their lives (Christianity, engaging in whakapapa, whenua, identity, culture)
- Influence of significant positive role models in assisting them to become violent free (heart to heart, wairua to wairua, kanohi ki te kanohi)



Continue.....

- Change is supported by working through it with others (family, friends, men's groups, transformative workshops,/seminars)
 - power of group synergy 'de-cloaks' whanau violence by making it a 'known phenomenon'
 - For indigenous people/s healing need not occur in isolation but through active sharing.



Continue.....

- Strengthening connection to 'Te Ao Turoa' (Maori World) accelerated transformation from violent to non-violent.
- Eg: 'Hohourongo' creates a cultural space where conflict resolution can take place. Where whanau can address the violation of tapu (sacred state)
- Some men visited the place where the abuse occurred. Speaking with their abuser (sitting in the mouth of the tiger) they initiated the healing process for both themselves and their abuser.



Continue.....

➤ Change from abusive to non-abusive included an element of service to others. Acts of selfless service to those they had abused – making right the wrong – actions speak louder than words.

NOTE: All participant involved in the research project currently work in a capacity that involves giving back to their whanau an wider community



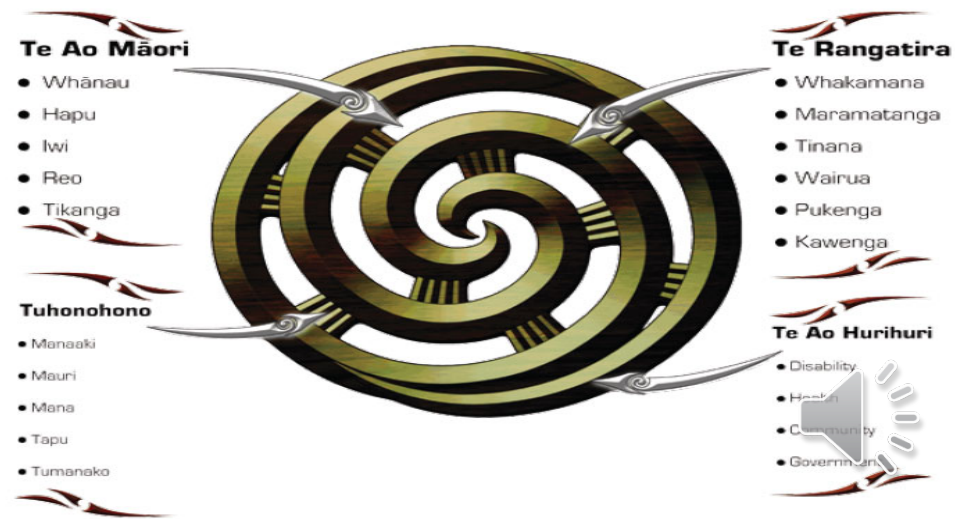
Te Whare Whakau – Whanau Violence Prevention Wananga/Program

- Marae setting - culturally empowering space where tikanga and Maori culture governs all aspects of the hui (gathering)
- All whanau members are invited to participate in the wananga (mum, dad, tamariki, mokopuna)



Continue.....

- Whanau members are caucused into groups (fathers, mothers, tamariki) which created safe spaces for whanau groups to explore and discuss sensitive topics (tapu), such as abuse & violence etc.
- Up to 8 – 10 facilitators with a variety of skills (social work, psychology, Maori mental health, community work, Iwi Whanau Ora practitioners)



Continue.....

➤ 4 x 3day wananga –

- first three wananga, whanau are invited to participate in activities such as;
- movie reflection, visit scene of the abuse and scenes of inspiration, create life cycle & genograms, case studies, develop safe whanau plan, hot-seat, homework, korero from local services providers, violence wheel,



Continue.....

- A number of topics are explored and discussed in caucus groups and then fed back to the roopu (main group) via participants or facilitators
 - Topics include; Oppression, domestic violence, Four pou – violence free – safe whanau maori – whanau ora – whanau aspirations,
- Final wananga - whanau develop a whanau well-being plan



Thank you for coming today.....

Presentation by Nick Kautai & Heta Erueti

Question Time?



Relationships Australia

What is your legacy.....

