



*kaupapa whānau – thriving children, flourishing families*

# Jigsaw Whanganui

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## 30 Years

# Jigsaw Whanganui

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## 30 Years

Kay Benseman



# Foreword

## He Kupu Mihi

*Karanga karanga ki a Rangi e tū nei  
Karanga karanga ki a Papa e takoto nei  
Ki ngā hautapu i kawe ai ngā kupu o te wairuatanga ki ngā tōpito  
e whā o te motu  
Kumea mai kia piri kumea kia tata kia eke ki runga te paepae tapu  
o rātau mā.  
Kia tau mai te marino ki runga i te whenua.  
Tihei Mauri Ora*

E ai te kōrero ko te whāriki te tino koha hoatu ki te whare. Mō te aha i rarangahia ngā whenu o te muka tangata i tuia te kaupapa o te whare i tuia tōnamauri i tuia te kupu o te aroha mō ngā tāngata katoa i urunga tomo mai. Nau mai haere mai kia tau mai te rangimārie . Pēnei hoki te mauri me te aroha o Jigsaw kei te tū tonu kei te mau tonu.

As we call upon the heavens and earth, the intent of our spirit carried by the sacred four winds that allow us to enter the higher realm of the elders and keepers of knowledge to bring tranquillity and calm to the land.

A highly revered gift given to when a house is opened is a whāriki (woven mat) as it is a reminder of connections that are woven into the fabric, specific for the purpose of what the house represents, connection to people and the practice of aroha for all that enter where peace is able to settle. This captures the essence of what Jigsaw Whanganui represents and nurtures.

*Geoff Hipango  
Jigsaw Whanganui Board Trustee  
Te Ātihaunui-a-Pāpārangī*

## **Te reo Māori**

The Māori language is both an official and indigenous language of Aotearoa New Zealand. As this research discusses topics related to Māori people and culture, te reo Māori words are used to describe Māori ideas and values. The research is written in English, with the inclusion of te reo Māori as “a way of positioning Māori experience as ordinary” (Came, 2012, p.27). A glossary of these words is included.

## **Sources**

To ensure readability, primary sources of information through personal communication (interviews, emails, focus groups, workshops and survey responses) will be cited in full only for their initial reference in each chapter. After that, the source name only will be included.

## **Te Tiriti o Waitangi**

This translates as ‘The Treaty of Waitangi’, and most rangatira signed the te reo Māori version in 1840, known as ‘Te Tiriti o Waitangi’. Therefore, that term is used here, or shortened to Te Tiriti. Otherwise, ‘Treaty’ may be used when discussing topics such as Treaty justice, Treaty education.

*“The Treaty of Waitangi / Te Tiriti o Waitangi has two texts: one in te reo Māori and one in English. However, the Māori text is not an exact translation of the English text. For this reason, the Treaty of Waitangi Act 1975 requires the Tribunal to ‘decide issues raised by the differences between them’ (Waitangi Tribunal, 2016).*

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# Introduction

Jigsaw Whanganui is a vibrant, non-government organisation providing social services to whānau in the Whanganui District. It began as Homebuilders in 1990 and in November 2020 celebrated its 30th anniversary – a milestone worth commemorating. Despite many challenges and throughout seasons of immense social and political change, Jigsaw Whanganui has grown and thrived.

Homebuilders had humble beginnings with an office in the small room of an old villa, with one broken telephone and two part-time staff. This organisation has evolved over the years into Jigsaw Whanganui, which now has offices filling an entire floor, employing 31 staff and connecting with over 850 families every year.

Jigsaw Whanganui has responded to the needs of the community it is grounded in. By choosing to be reflective and critically-aware, Jigsaw Whanganui has kept its core values at the centre of what it does, even through seasons of significant change. Remaining both agile and uncompromising as an organisation is a complex balance, but Jigsaw has managed to do this with integrity and innovation while maintaining its focus on whānau wellbeing. This is a significant achievement.

Social Work in Aotearoa New Zealand can be heartbreaking. Social workers operate within—and sometimes, against—a system that can oppress those who are most vulnerable in our communities. They connect with people in their struggles and walk alongside them in their pain. It is not mahi for the faint of heart. However, the low staff turnover at Jigsaw Whanganui indicates that they care for each other as much as they care for those in the community. The staff discuss their workplace as one where they can operate as a whānau, and this is evident in how they interact, resolve difficulties and show resilience in the face of complex challenges. In conversation, kaimahi emphasise that, *“how we are together as a team, is how we would hope our families would be, at their best”*. Which describes the values of ‘kaupapa whānau’ – the ethos of Jigsaw Whanganui. This framework consists of five pou<sup>1</sup>; Sustainability, Professional Excellence, Wellbeing, Relationships and Non-Violence. This history is told through the kaupapa whānau framework.

The work of Jigsaw Whanganui extends beyond supporting parents and whānau. They have always collaborated with other agencies, prioritising professional qualifications for their staff, and advocated for social change. Jigsaw Whanganui is known for its generosity among other social service agencies; they are willing to

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<sup>1</sup> Pou translates to *pole, support, post*. All te reo Māori words are included in the Glossary.

share resources, co-host training opportunities and contribute to the wider well-being of the community. In this way, Jigsaw Whanganui's professional excellence has influenced the professional experience of others outside the agency, too.

Jigsaw's biculturalism goes deeper than tokenism. Since its beginning as Homebuilders, Jigsaw Whanganui has centred indigenous voices and rights in its decision-making processes and actions. Engaging with decolonisation and embedding bicultural values is essential to Jigsaw Whanganui's work and the staff are committed to this ongoing mahi to honour *ōritetanga*<sup>2</sup>.

Over the last year, people connected to Homebuilders, Family Support Services and Jigsaw Whanganui, have contributed to this project. These include past and present employees, Board members, donors, volunteers, colleagues, supervisors and *kaumātua*. Their stories have been shared in interviews, online surveys, focus groups, workshops and *hui*. Archival documents and literature have been examined, and data analysed. Some strong themes emerged from the *kōrero*. Themes of commitment and loyalty, trustworthiness and professionalism, generosity and curiosity, innovation and courage. Taking risks and holding hope, valuing diversity and integrity. While there have been frustrations, challenges and disappointments along the way, it is clear that Jigsaw Whanganui has been doing something very special for the Whanganui rohe and its communities for decades.



The author presenting at the 30th Anniversary celebrations, November 2020. Photograph by Mel Dowdell.

<sup>2</sup> See the *Relationships* chapter for more on this.

In conversation with Jigsaw Whanganui's kaumātua, Matua Olly Taukamo<sup>3</sup>, he discussed the oft-quoted Māori proverb 'he tangata, he tangata, he tangata'<sup>4</sup>, proclaiming people and relationships as the most important thing in the world. However, he believes that it is worth considering the full meaning of the whakatauākī; protecting *te rito*, keeping the heart of the harakeke a safe environment for the plant's newest shoots to grow and flowers to bloom. Providing sustenance for wildlife and ensuring seeds are spread for the next generation. This metaphor captures the essence of Jigsaw Whanganui's vision; that the rito in our community will thrive, by ensuring that their surrounding leaves are flourishing.

*Unuhia<sup>5</sup> te rito o te harakeke, kei hea te kōmako, e kō? Whakatairangitia,  
rere ki uta, rere ki tai; ui mai koe ki a au, he aha te mea nui o tēnei ao?  
Māku e kī atu: he tangata, he tangata, he tangata!*

*Remove the centre shoot of the flax, and where will the bellbird be, where?  
It will mill around, fly inland, fly seawards; and then you will ask me, what  
is the greatest thing in the world? I will respond by saying: it is people, it is  
people, it is people!*

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3 T. Taukamo, personal communication, October 8, 2020

4 Attributed to Meri Ngāroto, Te Aupōuri, as explained by Henare, 2016.

5 Sometimes recited as 'Hūtia te rito o te harakeke, kei whea te kōmako e kō? Ki mai ki ahau, 'he aha te mea nui o te ao?' Māku e kī atu, 'He tangata, he tangata, he tangata!' If you remove the heart of the flax bush, from where will the bellbird sing? If you say to me 'what is the most important thing in this world?' I will reply to you 'it is people, it is people, it is people!'

# Background

## Context – Te Horopaki

Whanganui is the tūrangawaewae of Te Ātihaunui-a-Pāpārangī where the river meets the sea, Ngā Rauru Kītahi up the coast towards Taranaki, Ngāti Apa in Rangitikei and Ngāti Rangi towards Ohakune<sup>6</sup>. The Whanganui rohe encompasses an extensive land area, as the region follows Te Awa Tupua, all the way from its source on Tongariro Maunga to the ocean, Te Moana o Rehua, the Tasman Sea. This is Te Tai Hauāuru, the west coast of Te Ika-a-Māui, of the North Island of Aotearoa New Zealand. Whanganui is named for the awa that runs through this small city.

Te Tiriti o Waitangi was signed by ten Te Ātihaunui-a-Pāpārangī rangatira at Pākaitore in Whanganui on 23 May 1840 and then by another four rangatira on the 31st May 1840. Henry Williams and Octavius Hadfield, of the Anglican Church Missionary Society were the Crown representatives. Before this, there had been minimal contact between Whanganui Māori and Pākehā. Then, five days after the Treaty signing, “thirty-two rangatira signed the land purchase deed by which the New Zealand company purported to buy a vast tract that included all the land around Whanganui” (Waitangi Tribunal, 2015, p128). The Whanganui ‘purchase’<sup>7</sup> by Edward Jerningham Wakefield, was to establish the New Zealand Company’s second such settlement after Wellington. The descendants of iwi and immigrants have since coexisted in Whanganui for 180 years, through periods of missionisation, settlement, war, invasion, diversion and expansion.

The Whanganui River is significant for many reasons – particularly so to Māori. As the longest navigable river in Aotearoa, reaching from Maunga Tongariro to the sea (290km), the awa provided access to the land north of the rohe. Whanganui iwi describe it as “a living being, Te Awa Tupua; an indivisible whole incorporating its tributaries and all its physical and metaphysical elements from the mountains to the sea” (Ngā Tāngata Tiaki, 2020). This relationship underpins the wellbeing of all who whakapapa to the awa. The “health and wellbeing of one element of the river is intrinsically connected to the health and wellbeing of the whole river, its mouri and its mana” (ibid). In 2017, Te Awa Tupua became the first waterway in the world to receive legal recognition of its personhood<sup>8</sup>.

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6 Other iwi connected to the Whanganui River and its tributaries include; Ngāti Tūwharetoa, Ngāti Maniapoto, Ngāti Rereahu, Ngāti Maru, Ngāti Ruanui, and certain of their hapū. (Ngā Tāngata Tiaki, 2020)

7 “He bought 40,000 acres of land on the lower reaches of the Whanganui River from 27 local Māori chiefs (without shared values about land ‘ownership’). He named the site after Lord Petre (pronounced Peter), one of the directors of the New Zealand Company (who never visited the area). The purchase of the land was disorganised, unethical, and haphazard. Māori were paid in goods...the purchase price of the land for Petre, reached a value of £700, the equivalent of less than \$100,000 today.” (Whanganui Regional Museum, 2019).

8 “Whanganui Maori fought the taking of the riverbed in one of the longest spanning legal actions in the country’s history. Parliament passed legislation declaring that Te Awa Tupua—the river and all its physical and metaphysical elements—is an indivisible, living whole, and henceforth possesses “all the rights, powers, duties, and liabilities” of a legal person.” (Warne, 2019) Some of the history of this is referred to in the *Relationships* chapter.



Pre-1769, Whanganui was home to approximately 3% of all tangata whenua in Aotearoa<sup>9</sup>. The iwi then lived in more than 140 settlements along the banks and clifftops of the awa (Warne, 2019). Over time, the population grew and in 1986, Whanganui District numbered 44,019 people. This figure dropped somewhat after that and has increased again in recent years. In 2018, the local population had reached 47,300.

In the 2018 Census, 26.3% of the Whanganui population was Māori compared to a national Māori population of 16.5% (Stats NZ, 2018). Tim Metcalfe reflects that Whanganui is very different now from the city he moved to in 1992, and the “visibility and profile of Whanganui iwi has changed in that time” (T. Metcalfe, personal communication, August 8, 2020). These changes can be seen in the recent Waitangi Tribunal processes, in August 2019, an Agreement in Principle was signed between Whanganui iwi and the Crown, an important step towards negotiating a Deed of Settlement for the Whanganui iwi Treaty claim.



Image courtesy Lamp Studios.

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9 Official New Zealand 1990 Yearbook

# Government – Te Kāwanatanga

## Pūao-te-Ata-tū

In 1986, the Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare released their groundbreaking report, *Pūao-te-Ata-tū* (*Daybreak*). It outlined the extent of the changes needed throughout social service provision to better meet the needs of Māori whānau.

*It was based on extensive consultation with Social Welfare Māori staff, Māori clients, and with Māori society more generally. Pūao-te-Āta-tū<sup>10</sup> explored the interconnected issues of historical and current injustice for Māori and personal, cultural and institutional racism in the social services. The report recommended: addressing racism; policy, staffing and training changes; protection for te reo Māori and Māori values; proper consultation processes; and appropriate power and resource sharing. The report also emphasised the importance of understanding Māoritanga, and of working appropriately with whānau, hapū and iwi (Ministerial Advisory Committee, 1988).*

Following the release of Pūao-te-Ata-tū, there was a greater focus in social services on developing bicultural practice; honouring Te Tiriti o Waitangi, avoiding mono-cultural bias, and becoming culturally responsive (Hollis-English, 2012). This document marked a significant moment in the development of social work practice and advocacy for whānau Māori. Unfortunately, these recommendations to the government are still not heeded decades later.<sup>11</sup>

## Children, Young Persons, and Their Families Act 1989

The Children and Young Persons and Their Families Act 1989<sup>12</sup> (the CYPF Act) introduced a new era in the social services sector, and correspondingly in the lives of many vulnerable children and whānau. There were a lot of “big changes happening at that time, getting rid of the family homes. Then, contracting services

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10 “This report was an in-depth critique on the then Department of Social Welfare and the Children and Young Persons Act 1974. Both were found to reinforce institutional racism, which resulted in high numbers of both iwi Māori and Pasifika children entering foster care (Connolly, in Cheyne et al. 1997). Iwi Māori wanted greater input into the new legislation to ensure they were granted more influence in the care and protection process” (Keddell, 2007)

11 “Sadly, the numbers that were presented in the Pūao-te-Ata-tū book way back in the 1980s are still very similar to the numbers we have today. I think that does not speak to the failure of Pūao-te-Ata-tū but of successive Governments to fully consider the recommendations of Pūao-te-Ata-tū and, more importantly, to resource them to make sure they are implemented” (Henare, 2016).

12 Renamed Oranga Tamariki Act 1989, by significant amending legislation passed in July 2017



to work closely with families to prevent their children from going back into care. Or to help families get their children back once they had gone into care” (M. Beaumont, personal communication, February 13, 2020).

*The Children, Young Persons and Their Families Act 1989 operated on the principle that, where possible, the primary role in caring for and protecting a child or young person lies with the “child’s or young person’s family, whānau, hapū, iwi and family group”. However, when a child is not safe within their family, then the Act says they should be placed in “an appropriate family-like setting, in which he or she can develop a sense of belonging, and in which his or her sense of continuity and his or her personal and cultural identity are maintained”. Further, it states that when placing children in care, “priority should, where practicable, be given to a person who is a member of the child’s hapū or iwi or if that is not possible, who has the same tribal, racial, ethnic or cultural background as the child. (Keddell, 2007, p50)*

Through the 1970s and 1980s, there had been a growing awareness in the social work sector of the value of whānau, kinship, *aiga*<sup>13</sup> and family relationships, especially for Māori and Pasifika communities. The CYPF Act put this into law, making a significant deviation from the government’s approach of previous decades.

Orphanages, both church and state-run residential institutions and reform homes had been the only ‘home’ thousands<sup>14</sup> of young children in Aotearoa New Zealand ever knew. They were not only for children whose parents had died, but children were also sent to these homes when their parents were deemed unable to care for them. Children who were victims of abuse or neglect by their families were also residents of these institutions. If a child had complex behavioural needs or was involved in criminal activity, they may have been removed from their families and put into state care (Pollock, 2018).

*Most residents were male, and a disproportionately high number were Māori. Awareness that institutions were inappropriate homes for most children and young people grew.<sup>15</sup> Keeping children in their own homes or with extended family, aided by social welfare support, became of even greater importance” (ibid).*

However, many of these children suffered abusive, traumatic and chronic mistreatment in residential homes established to protect them from the very damage that it then inflicted. The intergenerational impact of this abuse is staggering; these tamariki were betrayed when they were at their most vulnerable.

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13 Sāmoan word for ‘family’.

14 There were 20 residential institutions (government-run) in 1972. More short-term facilities were opened and by the early 1980s there were 26 institutions. (Pollock, 2018)

15 A study of 136 young women in residential care undertaken for the Department of Social Welfare and published in 1987 found that 71% had been sexually abused, half of them while in institutional or foster care (Pollock, 2018).



Five children in foster care, Porirua, New Zealand. Dominion Post (Newspaper): Photographic negatives and prints of the Evening Post and Dominion newspapers. Ref: EP/1977/1867/3-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23124714

At the time of writing, many of these courageous survivors are giving evidence in the current *Royal Commission Inquiry into Abuse in Care*<sup>16</sup>. While the government disestablished several children's homes in the late 1980s,<sup>17</sup> the necessary support structures were not in place for these vulnerable tamariki or the families who were now suddenly caring for them. So began a greater focus on foster care and supporting parents to keep their children with whānau – seen in Whanganui with the establishment of organisations like Parentline and Homebuilders.

Those working with these whānau could see the chasm between the closing of the children's homes and the assistance provided to families to ensure they could raise their tamariki in safety and security. There wasn't the necessary funding, resources and community support available to enable these desperate families to succeed. Mary Beaumont observed that the government who had removed children from "desperate situations...then removed them from care, to be reunited with their family. We were working alongside those families to prevent their children from being in danger of being taken back into care". The CYPF Act also ushered in the 'family group conference' (FGC) method of involving parents more in the decision-making processes related to their children (Pollock, 2018). Homebuilders were often involved in FGC with the whānau they were supporting.

16 "The Royal Commission is essentially looking at what happened to children, young people, and vulnerable adults who lived in state and faith-based care between 1950 and 1999. It's investigating why people were taken into care, what abuse happened and why, and the long-term effects of that abuse. During this period, more than 100,000 children spent time in state care, with the majority—estimated to be 70,000-80,000—Māori." (RNZ, October 21, 2020)

17 By 1988, of the children in care, 67.3% were living in foster homes, departmental family homes, boarding schools, or with relatives; 14.2% were with their own parents; 6.8% were in employment. Only 7.1% were in institutional care, either in the Department of Social Welfare or Department of Justice institutions. (The New Zealand Official 1990 Yearbook 1990).

In an unprecedented but overdue move, the CYPF Act outlined that Māori values would be included in its approach. After two decades of Māori protests across the motu on kaupapa from whenua and Treaty rights to te reo Māori, the Crown had been reminded that “the Treaty of Waitangi provided a constitutional imperative for including Māori values and concepts within legislative frameworks” (Spoonley cited in Keddell, 2007, p 50). This was first seen in the CYPF Act, where Māori concepts, such as whānau, hapū and iwi, were not only included, but these “groups had preference over others as those primarily responsible for their children” (Connolly 2005). It is devastating to reflect on how many opportunities to enact this have been suppressed since then. In 2001, Dame Tariana Turia told a CYFS Māori staff hui at Tūrangawaewae Marae in Ngāruawahia that “Pūao-te-ata-tū is probably the only government policy document, which has been ‘owned’ by Māori people and that is probably why Māori have continued to make reference to it over the last 15 years” (Turia, 2001).

## Social Welfare Reform

October 1990 brought the establishment of Homebuilders in Whanganui, as well as the election of a National government, led by Prime Minister Jim Bolger. This government continued the harsh reforms that had been introduced under the previous Labour government but took them even further (Silloway Smith, 2010). Ruth Richardson<sup>18</sup>, the new Minister of Finance, presented a crushing budget in 1991 that included severe social welfare cuts. Michael King (2003) asserts that she convinced her colleagues, and they dramatically reduced spending on welfare, charged market rentals to Housing New Zealand tenants, cut the Family Benefit and tightened conditionality for means-tested benefits (Silloway Smith, 2010). Richardson wanted to “encourage self-reliance, so she slashed welfare benefits<sup>19</sup>” (James, 2012)

*The historian Michael Belgrave (2004) contends that in this era of reform the Government began to see the people of New Zealand primarily as consumers—individuals with varied and particular needs that could best be met by allowing them to exercise freedom of choice in an open market. In terms of welfare provision, this meant that the Government felt compelled to de-institutionalise welfare services, handing over responsibility for these services to the community to make a more diverse marketplace for welfare provision. (cited in Silloway Smith, 2010, p. 36).*

Launching a social service provider in a season of far-reaching social welfare reforms can only be described as courageous. The impact on whānau who may have already been struggling with unemployment due to the recession, ran deep.

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18 “It must be galling to Jim Bolger today that his tenure is remembered mostly for Ruth Richardson’s ‘Mother of all Budgets’ – a shock-and-awe attack on the welfare state, named after Iraqi President Saddam Hussein’s ‘Mother of all Battles’ boast before the Gulf War in 1991, which was only marginally more destructive and cruel.” (Scott, 2017, p.272)

19 “The unemployment benefit was cut by \$14 a week, the families benefit by \$25 and the sickness benefit by \$27 (about \$60 in today’s currency). Benefits basically stayed at those rates until 2016, when they were marginally increased by then finance minister Bill English” (O’Connell Rapira, 2019).



National Government Ministers at a press conference - Photograph taken by Phil Reid. Dominion Post (Newspaper): Photographic negatives and prints of the Evening Post and Dominion newspapers. Ref: EP/1990/4372/21-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23250187

## Recession

*There was little to like in the politics of the day. Labour eroded the public confidence in the institutions of government, and National came close to destroying it. The many difficulties which faced people...in the early 1990s. The perennial issues of...unemployment were made more demanding by the National government's benefit cuts (Lange<sup>20</sup>, 2005, p. 281).*

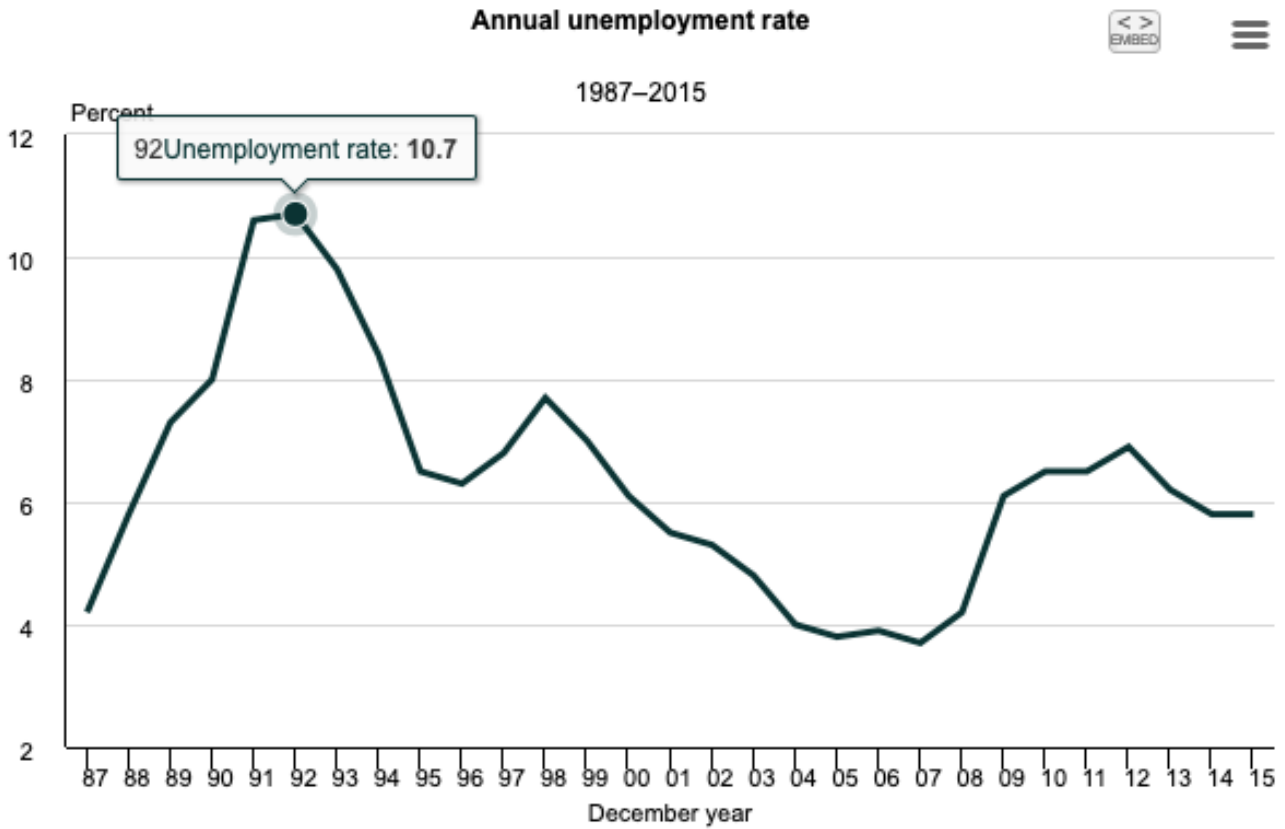
Following the overhaul of the welfare system in the early 1990s, Aotearoa New Zealand's economy was impacted by the international recession. Levels of unemployment continued to rise until nationally, registered unemployment increased 146% between 1984 and 1990. By 1992, 26% of the Māori labour force was unemployed, compared to 11% of all workers (Locke, 2010)<sup>21</sup>.

Many local government operations were restructured, which brought significant downsizing and closures across a range of industries, with the loss of 1,000 jobs in Whanganui (Black, 2019). In a town the size of Whanganui, new employment opportunities were limited, and it wasn't brief periods of unemployment that caused harm, it was long-term unemployment. Of those out of work in 1991, 44% were classified as "long-term unemployed" (Nolan, 2013). Several businesses "closed down, there was huge poverty; people were

20 "Despite the controversies generated by Labour's 1984-90 reforms, few of them were reversed by subsequent administrations." (King, 2003, p.495)

21 The unemployment rate was 7.7 percent in 1998, and fell to a low of 3.7 percent in 2007. (Stats NZ)

struggling” (K. Stewart, personal communication, February 7, 2020). The need for support services that stemmed from these struggles prompted Kate Stewart (nee Beatson) to establish Parentline as “there was a very obvious gap”. Newly-established support agencies, such as Parentline and Homebuilders, had their hands full. Parentline put out calls for more volunteers, to keep up with the demand for their 24-hour helpline. There was certainly no shortage of demand for their services.



Source: Stats NZ

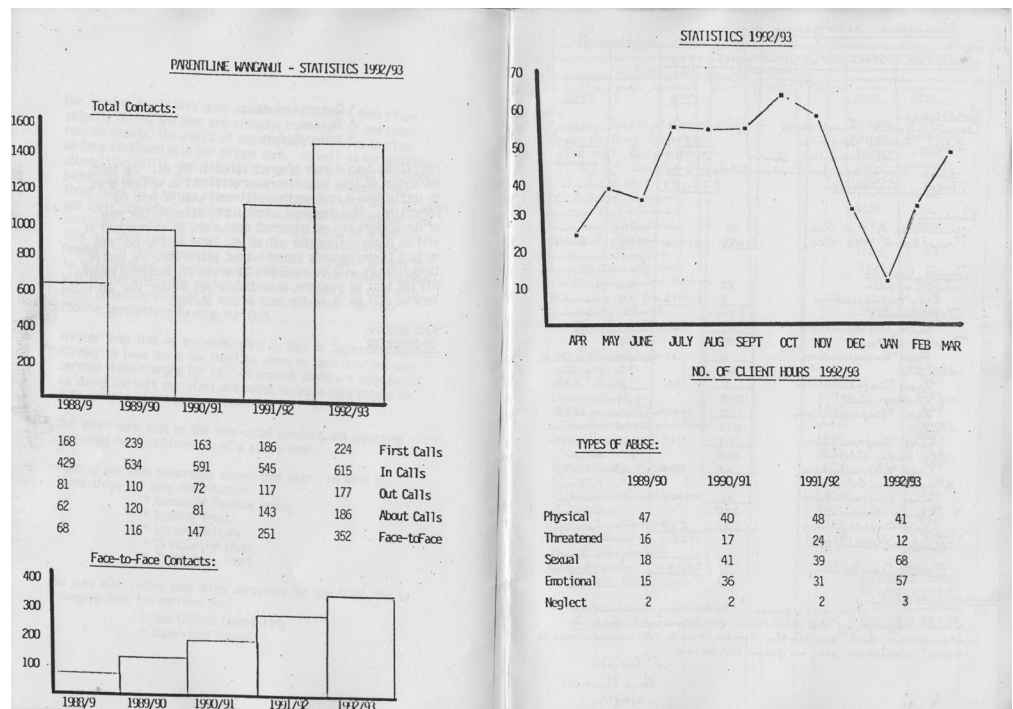
# Sustainability



# Origins – Te Orokohanga

## Parentline

The impact of 'Rogernomics' lingered past the 1980s and the new decade saw increased economic strain on families in Aotearoa New Zealand with a recession, unemployment, and social welfare reforms hitting hard. Parents were struggling, and there were considerable gaps in the support available to them. It was a season of massive social change and, as the dynamics of family life shifted, so did the needs that whānau were facing. There was a rise in the number of single-parent families, who facing increased pressures balancing work and parenting, negotiating shared custody arrangements, and the judgement of others. There was also a growing awareness of the impact of sexual abuse and its resultant trauma on children with more and more adults speaking out about historic abuse they had survived. The number of calls that Parentline received about sexual abuse more than tripled in three years from 18 in 1990, to 68 in 1993 (Parentline W[h]anganui Incorporated Annual Report 1992-1993).



Parentline was launched in Whanganui in March 1988, offering a 24-hour phone support service for parents and becoming a valuable contact for many people. Their motto was 'To Support The Parents – To Protect The Child'. The service was led by Coordinator, Kate Stewart alongside Denice Brown and a team of volunteers. Their focus was on the prevention of child abuse, which they did by "supporting and encouraging parents to seek help before harm is done" (Parentline Annual Report 1988-1989).

As well as the helpline service, Parentline provided ongoing follow-up support, counselling and referrals to other agencies. Kate explains that "we'd call them back with their permission, and if they wanted we would go and visit them. Their first port of call was the phone line, but then we could do ongoing face-to-face social work as well" (K. Stewart, personal communication, February 7, 2020). She remembers having "some really meaningful relationships with people over the phone, it can take a bit longer to develop those relationships because you can't see them or what's happening in their home, but you can still do it". Parentline's focus on supporting caregivers in their parenting roles helped many families in Whanganui "by working with them to improve their situation so [the Department of] Social Welfare didn't have to get involved. Sometimes they just needed some information or support. They'd ring back and tell us how they were doing" Kate recalls. Parentline ran well-attended courses educating parents about how to respond to challenging behaviour without smacking children. Parents would ask Kate "'how are we gonna discipline our children if we don't hit them?' So we ran these workshops, and I think they were really good because they gave them other alternatives. It doesn't mean you don't discipline your children; you just have to do it differently."

One of their hallmark programmes was 'Anger Change for Women'<sup>22</sup> and Kate recalls that "when we trained, we all had to go through the programme ourselves, too". They also facilitated parenting education sessions for prisoners who were close to their release dates.

In 1989, as a result of the Children, Young Persons and Their Family Act 1989, the (then) Department of Social Welfare invited tenders from community groups across the motu to provide social services. In formulating this, the New Zealand government partially copied a Canadian model called 'Homebuilders'.

While Parentline's phone service was their core mahi, Kate Stewart saw that this opportunity for a funded social services contract "fit really well with what we did and it seemed a shame to let it go by". In April 1989, they were ready to submit a tender and began meeting regularly. By June 1990, they had their first contract to sign.

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22 In 1992, Pye Bowden, then Manager of Parentline Manawatū, developed this programme based on bioenergetics. Several agencies associated with Parentline and CAPS delivered the programme. Jigsaw Whanganui has developed this work into its current highly regarded Mothers Addressing Past Pain (MAPPS)

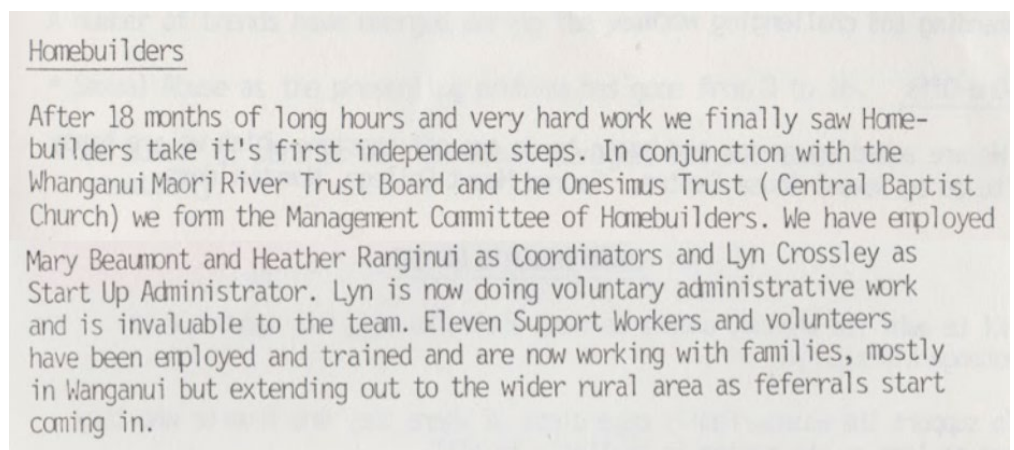


## Collaboration

The funding from the then Department of Social Welfare was targeted as follows:

*Homebuilders family support programme. This provides funding for voluntary organisations and community groups who enter into contracts with the department to provide intensive home-based support for families under stress. The object is to promote the ability of family groups to provide for the care, protection and belonging of their children and young people. (Social Welfare Department, cited in The New Zealand Official Yearbook 1990)*

In an unprecedented move, the government chose to award the funding to three Whanganui organisations that had submitted tenders. The intention was for the trio to work collaboratively; the Whanganui Māori River Trust Board, Onesimus Trust (Central Baptist Church) and Parentline. Mary thought “it was a really unusual kind of move. I think there was a vision for an agency to deliver services biculturally” (M. Beaumont, personal communication, February 13, 2020).



Parentline Annual Report 1990-1991.

Much negotiation and compromise were needed to create a structure that met their needs, fulfilled the funding requirements and also served the community. Mary explained that the funding wasn't sufficient if they “divided it three ways, but by putting the money together, that changed everything, that's why we did it that way.” Experienced Treaty educators, Jillian Wychel and David James—both Whanganui-based—facilitated hui during this process.

The six representatives from the three organisations; Kate Stewart and Denise Brown (Parentline), John Maihi and Jim Te Huna (Whanganui Māori River Trust Board), and Warwyck Dewe and Lynn Bevan (Onesimus Trust) met to negotiate the contract and agree on how they would work together. At that point, Onesimus

Trust withdrew from signing the formal contract but remained involved on the management committee. After forming the first management committee, the organisations worked together until 1996 (Committee Report Homebuilders Family Support Service Annual Report, 1996-1997).

Kate Stewart remembers that they “had all sorts of meetings trying to set it up, to do the relationship stuff to start with”. In July, they all attended a national Homebuilders conference in Rotorua, but over the next few months, there were further questions about how the collaborative contract was going to work. Iwi leaders felt that the government’s funding allocation didn’t honour the CYPF Act 1989, which outlined that iwi authorities would be funded to deliver services to meet Māori needs<sup>23</sup>. Further hui at Pūtiki Marae, mediated by David and Jillian, saw the partnership continue and Homebuilders officially opened in Whanganui on 23rd October 1990.

*After 18 months of long hours and very hard work, we finally saw Homebuilders take its first independent steps. In conjunction with the Whanganui Māori River Trust Board and the Onesimus Trust (Central Baptist Church), we form the Management Committee of Homebuilders...<sup>11</sup> Support Workers and volunteers have been employed and trained and are now working with families, mostly in Wanganui [sic] but extending out to the wider (rural) area as referrals start coming in. (Parentline W[h]anganui Incorporated Annual Report 1990-1991).*



Louisa Douche, Margot London and son Peter, Mary Beaumont, Janice and Kay Moffatt. Homebuilders hui, Rānana Marae, 1991.

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23 “Initially it appeared that the state was giving more power to iwi, in line with Māori demands for control over resources. Many Māori perceived these moves as providing them with greater opportunities for the development of ‘Māori solutions to Māori problems’, thus enhancing tino rangatiratanga at the local level” (Bargh, 2007, p. 39).

## Homebuilders

To reflect the bicultural structure of the organisation, it was decided that two part-time employees would collectively hold responsibility; a Māori Coordinator and a Pākehā Coordinator. By early October, they were ready to appoint the Pākehā Coordinator, and Kate recalls that they “got lots of applicants, and we actually interviewed quite a lot”. Mary Beaumont almost didn’t get to her interview, “I remember ringing Denice up saying, ‘I don’t think I’m going to do it.’” Denice convinced her to go, “but I went for the interview, never expecting ever to get the job.” Kate Stewart remembers Mary’s suitability, “She got the job, because she obviously had potential”. The Whanganui Māori River Trust Board negotiated how to progress the appointment of a Māori Coordinator and in November, they interviewed Heather Ranginui (nee McGregor) who was employed.

Mary Beaumont came to her role with a background in voluntary leadership roles at Plunket, Kindergarten, school Parent Teacher Association and Board of Trustees committees. She says she brought experience in governance “processes and systems, working with people and how you run something”.

Homebuilders started small, Mary remembers she and Heather “going to lots of meetings to talk about the service, referrals. We had to promote ourselves and build the service.” Funding was an ongoing issue, and in the Annual Report for 1996-1997, Mary declared that “it is a constant battle and a major achievement to survive each year. Homebuilders Family Support Service has survived and thrived over the last seven years of uncertainty in this area. We have constantly faced reductions in funding. It is a credit to all involved that we continue to provide a quality, professional service” (Coordinators Report Homebuilders Family Support Service Annual Report, 1996-1997, p11).

While Mary and Heather made connections in the community, they were also busy recruiting and training volunteers as Family Support Workers, too. They began with an initial assessment, then assigned a Family Support Worker who Mary said “weren’t called social workers in those days”. She explains that they “tried to match the person with the family and try to get a good fit. And so if it was a Māori family, that was Heather’s job, and if it was a Pākehā family, it was my job.”

Mary remembers when they got their first referral, “We went together – cute! We were bright-eyed, bushy-tailed going out to visit the family.” Reflecting on these early days, Mary believes that she was “very green, very immature in terms of practice, the reality of the actual work.” As community social work evolved, there were “a lot of people in those days with an idealistic view of helping people without a real sense of what that actually looked like.” As the confidence and experience of the Coordinators and the volunteer Family Support Workers increased, and Gael Clark saw that “certainly the complexities increased, initially it was quite preventative, from the lower end of the continuum” (G. Clark, personal communication, February 24, 2020). Gael Clark was initially employed in 1993 as a Family Support Worker, and at time of writing holds the organisation’s title as longest-serving employee at 27 years. She sees that the work Jigsaw Whanganui does now is “at the other end of that continuum”.

## Identity – Te Tuakiritanga

Although now well-known as Jigsaw Whanganui, over its 30-year history the organisation has been renamed several times. In Whanganui, Homebuilders became Homebuilders Family Support Service Inc. when they became an incorporated society in June 1996. This move followed the dissolution of the original Homebuilders partnership, with a new management committee formed. The name Homebuilders was retained “to help provide some continuity for our clients in a period of upheaval and change.” (Homebuilders Family Support Service Inc. Annual Report 1996-1997, p8).

### Brand

Homebuilders received feedback from the community that there was confusion about the work that they did, Gael remembers that “people would ring up and say ‘do you people build houses?’. We’d reply, ‘No, we build families!’”. Kate Stewart recalls “we’d have people ringing up wanting their homes built!”. So in 2002, the decision was made to change the name officially to Family Support Services Whanganui Trust. It is noteworthy that the organisation chose to include the correct Māori spelling of Whanganui in its renaming at a time when there was widespread Pākehā disregard for this. The Whanganui District itself was not formally gazetted with an ‘h’ in the name until 2017.

Meanwhile, Child Abuse Prevention Services (CAPS) was a network that had grown out of the Parentline agencies, bringing together ten community organisations from around the country. Tim Metcalfe was appointed as Deputy Chair, then Chair of CAPS in 2004, and when he “first came onto the national committee it was very inward-focused” (T. Metcalfe, personal communication, March 4, 2020). He was pivotal in the appointment of Tau Huirama and Liz Kinley as co-CEO of CAPS. Tau and Liz, together, soon turned the organisation around and Tim recalls that they “shaped quite a different model of thinking about how we could build a strong network of agencies working in the child and family space”.

### Te Hunga Tautoko I Te Whanau



Family Support Services Whanganui Trust logo.

During the campaign against Section 59 of the Crimes Act<sup>24</sup>, the CAPS network was approached by The Body Shop who wanted to partner with them. However, Tim explains that they weren't keen on being associated "with a name like Child Abuse Prevention; it just wouldn't go". In 2006, The Body Shop engaged a PR company, Clemengers, to rebrand CAPS and after a lengthy process of consultation, 'Jigsaw' was chosen. Tim explains that CAPS "became 'Jigsaw Family Services' and then within a year that really built a profile, and we got more members joining nationally, about 45 in total". Liz Kinley says they wanted to rename the Child Abuse Prevention Services to something that "changed the language and moved away from a family violence focus to whānau" (L. Kinley, personal communication, August 12, 2020).

As a national network, Jigsaw Family Services aimed to support social service agencies to "build influence in their communities, to connect to local businesses in their area and create a community response, with everyone participating" (Tau Huirama, personal communication, August 12, 2020). Tau Huirama recalls that as Board Chair, Tim Metcalfe made a significant contribution to that work; he "brought a lot of ideas, was very visionary in what a national office could look like".

Several years after Tim Metcalfe had taken on the leadership role, it became apparent that there wasn't a lot of brand recognition in the Whanganui community for the Family Support Services Whanganui Trust. Tim explained that "one of our Trustees couldn't find our number in the phonebook! People would say we were 'Family...something'." He felt that it was important that the organisation had a clear identity, "because it's about how people hear about us, know about us and what we do". The brand recognition of a non-government organisation in a provincial town is surprisingly critical, there must be as few barriers as possible for whānau needing support. Any confusion about who to contact for help may be one impediment too many for someone in crisis. Gael recognises that "you'd look in the phone book, and there'd be 'family...' this, 'family...' that, so many agencies with 'family' in their name, so we thought about changing it. It's a big deal to change your name".

As Tim Metcalfe had already led a similar process with CAPS in 2006, he knew the importance of rebranding. The idea came quickly. He thought, "why don't we call ourselves 'Jigsaw Whanganui'?" There was support for this from the Jigsaw national board, too. Liz Kinley remembers when Tim took the proposal to them, he "raised it carefully, talking about becoming *Jigsaw Whanganui* as a trading name. We decided it was a fabulous idea. The Jigsaw brand was very strong at that time. We were pretty chuffed that an agency wanted to take on the brand". Gael sees that the name fitted the values of the Family Support Services Whanganui Trust, who "walks alongside families, as they put the pieces together." With the Board's consent, a formal agreement was signed.

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24 The Crimes (Substituted Section 59) Amendment Act 2007 (formerly the Crimes (Abolition of Force as a Justification for Child Discipline) Amendment Bill) is an amendment to New Zealand's Crimes Act 1961 which removed the legal defence of "reasonable force" for parents prosecuted for assault on their children. Colloquially referred to as the 'anti-smacking bill'.

The Jigsaw national organisation was disbanded in 2013. Although it “didn’t survive,” Liz thinks that “it’s lovely that the energy and wairua of it continued. It was a fabulous idea, and we needed to give it [the name] to the right people”. Liz Kinley further explains that they told Jigsaw Whanganui “we trust you that the Jigsaw name will be protected and respected”. Two other Jigsaw national member agencies followed Jigsaw Whanganui’s lead, with Jigsaw Central Lakes changing their name in 2009, followed by Jigsaw North in 2010.

Since this change in 2009, Jigsaw Whanganui has become well-known, raising its profile in the community. Tim knew it was the right choice when he was at a large hui a few months later and “a respected koroua stood up and said, ‘Oh the problem is, there are all these agencies all over the place, and nobody knows what they do...you’ve got that Jigsaw, and then there are all these other ones”. That constant–growth–continues today, most recently demonstrated in July 2020, when RISE Stopping Violence Services<sup>25</sup> (formerly Whanganui Living Without Violence), amalgamated with Jigsaw Whanganui and joined the team in its Victoria Avenue offices.

## Logo

While rebranding has been crucial in raising Jigsaw Whanganui’s visibility, any changes had to continue to communicate the ethos of the organisation. In the first few years of Homebuilders, a logo had been developed with input from the management committee. Kuia Dardi Metekingi-Mato of Pūtiki had consulted on the imagery and kōrero behind the design, which continues to be relevant,

*Our design symbolises the relationship between whānau, families and children. The band behind the symbol of the parent is the support and nurturing all families need. The circle symbolises the world we all share. (Committee Report Homebuilders Family Support Service Annual Report, 1996-1997)*



Homebuilders Family Support Service Inc. logo 1999.



Jigsaw Whanganui logo, 2010.

25 See the *Non-violence* chapter.



When the Homebuilders collaboration dissolved in 1996 and Homebuilders Family Support Services Inc. was formed, Maatua Whāngai agreed they could continue to use the original logo design.

When Jigsaw Whanganui was renamed in 2009, they had permission to use the logotype from the national Jigsaw logo, which they added to their original Homebuilders symbol. As part of the 'Inspiring Communities' campaign undertaken by the Jigsaw national body, 'thriving children, flourishing families' was also added to the Jigsaw Whanganui logo. Not long later, 'kaupapa whānau' was included. To celebrate their 30th anniversary in 2020, Jigsaw Whanganui had the branding refreshed, and the website redeveloped.

*Our logo captures the parent and child relationship. For that to thrive, you need whānau in many forms. And for whānau to thrive, you need a community that supports it. For a community to thrive, you need political and economic systems that support whānau to thrive (T. Metcalfe, personal communication, June 31, 2020).*

## Premises – Ngā Kāinga



243 Wicksteed Street, Whanganui

When Homebuilders was launched in Whanganui from an old villa (since demolished) at 85 Bell Street in October 1990, they shared these premises with Parentline staff and volunteers. The house was owned by the W[h]anganui Regional Community Polytechnic and adjoined the campus, close to the Dublin Street intersection.<sup>26</sup>

*It was a really, really old house and Parentline had the front office, and we had this little office behind them, there was literally nothing in it but an old telephone sitting on the floor. That is the truth, there was a really old telephone, and it didn't work. It was a tiny little house, and you had to go outside to the toilet. We just had a kitchen and this one really small office. (M. Beaumont, personal communication, February 13, 2020).*

The organisation grew in response to increased requests for services, more significant contracts and more staff, Homebuilders needed a new home. The W[h]anganui Regional Community Polytechnic “needed to reclaim 85 Bell Street and at the same time we were growing out of the premises anyway” (Parentline W[h]anganui Incorporated Annual Report, 1992-1993). In January 1993, they

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<sup>26</sup> Opposite where Harvey Round Motors sheds are now, see Appendix 1 for a map.



moved, along with their Parentline colleagues, from the old villa to upstairs offices in what Mary Beaumont describes as a “big, old two-storied house in Wicksteed Street, next to the church.” The Anglican Diocese owned the old house, formerly the manse of the adjacent Anglican Christ Church. While it wasn’t particularly well-suited as a workplace, they “all enjoyed the extra space” (Parentline W[h]anganui Incorporated Annual Report, 1992-1993). Gael Clark remembers that in their one room “there was Mary’s desk and the three of us working part-time, we shared one other desk”. As well as the Whanganui-based staff, those who worked rurally in Waiouru and Ohakune would visit the offices for regular meetings and training. Before the Whanganui Māori River Trust Board left the committee, there’d be hui hosted by Homebuilders in that office and Gael says “it’d be pretty full.” In the Parentline annual report mid-1993, coordinator Kate Stewart commented that “already, it seems that at times we are stretched for space and are lucky to have the use of a counselling room downstairs if the need arises” (Parentline W[h]anganui Incorporated Annual Report, 1992-1993).



68 Victoria Avenue, Whanganui

By May 1997, Homebuilders and Parentline had outgrown the 243 Wicksteed Street<sup>27</sup> premises and relocated to Whanganui's main street, at 68 Victoria Avenue. They had offices on the first floor of the old State Insurance building that now houses Te Wānanga o Aotearoa. This move marked a shift into greater professionalisation of the organisation, with more social workers engaged in tertiary study to gain formal qualifications and increased accountability with large contracts and funding.

Homebuilders had their own office space for the first time. Mary thinks that "when we moved into the State Insurance building away from those old houses, there was a sense of, 'Ooh we're finally legitimate!'" For the first time since beginning in 1990, Mary was excited that she "actually got an office of my own in that building, oh my!" With their Parent Support Services (formerly Parentline) colleagues sharing a floor, Mary recalls that "we were very close agencies, [we were still great friends, but we were entirely separate, and Kate and Denice had moved on."



236 Victoria Avenue, Whanganui

27 Near the Plymouth Street intersection, opposite Matai House, down the road from the Whanganui Learning Centres see Appendix 1 for a map.

With increased funding, more programmes and social workers, the Victoria Avenue offices were at capacity by October 2002. Both organisations moved again a few blocks further up Victoria Avenue<sup>28</sup> to their current premises at 236 and this space was blessed in early December 2002. Mary says that “we were great friends with Living Without Violence, so they moved with us, the three of us moved into this building. It was a really big deal because, for us, they were super flash offices.” So flash that, Tim Metcalfe recalls, they had “two computers, one at the front desk and one on Mary’s desk.” The computers were networked (no server yet) and were shared by all the staff, so when they needed to access a file or write a report, they would relocate desks. Tim remembers that there were “a whole lot of floppy discs around the place”. A world apart from the mobile, cloud-based computer network the Jigsaw staff now use. A system that proved its worth in 2020, with all kaimahi able to rapidly adapt to working from home during the Covid-19 lockdown.

With Parent Support Services and Living Without Violence as their neighbours, Family Support Services Whanganui Trust (previously Homebuilders) continued to share resources, debrief, offer ideas and tautoko to each other. And occasionally socialise, Tim remembers that “Mary was a very generous and warm host.”

Jigsaw Whanganui has stayed at the 236 Victoria Avenue premises for 18 years and expanded, now inhabiting almost the entire first floor. The building has accommodated them well over this time, but it does not meet the contemporary requirements of the organisation. The next season for Jigsaw will involve establishing themselves in premises that will better suit their needs. In 2020, they have two small offices, six open-plan offices, five meeting rooms, one large seminar room, a staff room and kitchen. And four toilets—none of which are outside.

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28 Near the Plymouth Street intersection, opposite Caltex Service Station, above the CLAW offices, see Appendix 1 for a map.

# Growth – Te Puāwaitanga

## Dissolution

The original tripartite Homebuilders management committee worked together from 1990 to 1996. However, by the mid-90s, it was evident that fundamental aspects of the arrangement were “not quite resolved, just churning and building, and the dissatisfaction was getting bigger” recalls Mary Beaumont. The 1990 decision to co-fund three very different organisations had not included strategic support to establish Homebuilders as a cooperative venture. Kate Stewart said “the government just said, ‘all three of you can work together to set it up, they just lumped us all together.’”

In 1990, a lot of mahi was done to establish positive collaborative relationships and negotiate the details of the contract. However, the government’s initial funding decision didn’t echo the CYPF Act 1989 objectives to “devolve from the Public Service to iwi authorities” health and welfare services that had previously been delivered by the state (King, 2003, p 500).

*The demand was for Māori to be given the resources and opportunities to provide for their own. The state had failed, it was argued and Māori involvement could only improve the quality of services and outcomes for Māori (Cheyne, O’Brien, Belgrave, 2005, p.196)*

Local iwi leaders were frustrated that they had not been allocated funding to operate independently; Mary felt that they had been “forced into this partnership model.”

*A key challenge for Māori and iwi social service providers is to work creatively within government contracts and to work toward their aspirations while being limited by government policies that do not always encompass a Māori worldview (Walsh-Tapiata, 1997 cited in Rickard, 2014, p 105).*

Issues about the bicultural structure of Homebuilders were never quite settled. Mary recalls that “it kind of rubbed along ok”, but there were sometimes difficult discussions and “it was hard for Heather” as the Māori Coordinator. John Maihi’s contribution was valuable, “he was very supportive, and Jim Te Huna was a lovely kind man, too.” Homebuilders had always referred any Māori families to Māori services if that was their preference, but Mary recognised that the relationships needed to evolve, that Maatua Whāngai needed to “to own this, the Māori agencies needed to establish themselves.”





Te Morehu wharepuni, Rānana Marae, 1991

In June 1996, the Homebuilders management committee dissolved the collaborative arrangement, and the organisations took separate paths. Mary recalls that Homebuilders had already “become a lot more independent from Parentline.” The national network of Maatua Whāngai iwi providers was established in Whanganui through Tupoho. The Whanganui Māori River Trust Board made the decision “to have their share of the funding, and do their own thing” and Homebuilders supported this. Mary acknowledges that change was needed, but she “was sorry to see Heather go, she was a work colleague and a lovely person.” The Onesimus Trust (Central Baptist Church) later withdrew their involvement, too.

This season of change brought challenges for Homebuilders, as they approached governance differently, sought new funding streams and found their place as an agency; they matured. Undoubtedly, the collective input from all three roopū had enabled the establishment of Homebuilders, but the organisation was evolving and developing. Mary felt “we’d still be friends but we don’t need to be in this [arrangement] anymore.”

## Parent Support Services

By 2003, Parent Support Services (PSS) were struggling. “They were just doing it really tough, and they came to us one day and said ‘look we don’t want to keep going like this’” remembers Mary. In early 2004, Family Support Services Whanganui Trust (FSSWT)<sup>29</sup> “had taken over their contract, and they left the

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29 Previously Homebuilders Family Support Services Inc.

offices downstairs. Some staff came upstairs with us.” As the organisation grew, with changes to staffing, and different professional expectations, they “lost a few people along the way because they liked the old way” explains Mary.

FSSWT retained the parenting programme from Parent Support Services, but not the counselling and helpline services. PSS had developed a therapeutic programme, ‘Anger Change For Women’ which had specially-trained facilitators and the parenting programme<sup>30</sup> called ‘P5’ that had been established by Kate Birch and Susan De Silva. These unique programmes remained available for Whanganui whānau for many years. Jigsaw meets these ongoing needs through its current parenting education programmes; White Water Years, Building Awesome Whānau, The Incredible Years and Mothers Addressing Past Pain.

## Transition

In March 2004, Mary Beaumont signalled that her time leading Family Support Services Whanganui Trust would end. She and her husband had moved to Ōākura in Taranaki two years earlier, but she had continued commuting each week to Whanganui. She explains that she “didn’t want to give up the job. I loved it so much, I didn’t want to leave the people...it was a hard decision.”

Mary’s decision was a shock to many of her colleagues. Tim Metcalfe recalls that “it was massive, her leaving a tight team. There was a sense of grief and loss.” A season of uncertainty followed, without an obvious replacement for Mary’s position. “Finding someone to be the new manager was hugely concerning” recalls Mary.



Tim Metcalfe, Mary Beaumont, Gael Clark

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30 ‘Participatory Programme Promoting Pleasurable Parenting’

Marianne Vine (nee Van Kerkhoff), Board Chair, convened the appointment panel, joined by Jenny Saywood and Tim Metcalfe (Board), Olly Taukamo (Cultural Advisor), Gael Clark and Ros Sutherland (Senior Staff), Chris Haddock (Manager ICAMHS). The Family Support Services Whanganui Trust Board then advertised and interviewed candidates for the Manager role before Mary left in March 2004, but Mary said they “just knew they weren’t the right people.” The Board engaged Barbara Charuk, a well-respected social worker, then in private practice, to supervise the agency’s work during the transition to a new Manager. However, they were unable to make an appointment and met to discuss what they could do. Tim remembers “people started suggesting, ‘Oh, you know, so-and-so might be very good.’” But there were concerns that “these people did not understand the role, or the complexity,” so the Board decided to re-advertise it.

Tim went home from that meeting and thought “I could do the job well,” but that would mean giving up the successful private practice he had built up. He reflects now that “a part of me thought I had done my dash, having devoted 11 years to working alongside others to grow the Whanganui Living Without Violence Trust and serving on the National Executive of the Stopping Violence services. I knew the massive challenges and commitment needed to run an NGO”.

He might not have been an obvious choice for the Manager position, because he had been a Family Support Services Board member for nine months and was part of the appointment panel for Mary’s replacement itself. But he called Marianne and told her that he was interested in applying, then stepped down from the appointment panel on the Board, and put an application together. Unsurprisingly, he got called to an interview. However, a couple of weeks later, Tim still hadn’t heard a response. It appeared that some on the Board and staff had reservations, and so after further discussions with Tim, they offered him the role.

Tim remembers saying to Alison Bourn during his time at Living Without Violence, “Do you know the job I’d most like to do in all the world? If Mary’s job came up – it never will – but if it ever came up, that would be the job I’d like to do”. He was interested in the way that FSSWT was working with the whole whānau, “in a family-focused way”. Tim was well-known to them as a recently-appointed Board member and he had been working next door at Living Without Violence for years. Mary recalls they “knew him really well because we had a very close relationship with that agency, co-working with several families, they were our neighbours and our friends.”

As it happened, Tim Metcalfe proved to be the right person for the role. Prior to social work, his background had been in education, after training as a Marist Brother he had been appointed to Fiji, working in teaching and community education roles. He went on to gain a Masters degree, studying in intensive pastoral programmes with high needs communities in Chicago and Sydney, then returned to Aotearoa New Zealand and later, left the Catholic Church. As a layperson, he moved to Whanganui in 1992 and was employed at Living Without Violence, which Tim explains was the “first time I formally identified as a social worker.” While at Living Without Violence, Tim was also working as a hospital social worker and had established a counselling practice with Fliss Newton at Wanganui [sic] Regional Community Polytechnic. When he arrived in Whanganui, he said

felt “like a fish out of water” as he’d lived overseas for many years. His earlier experiences of living and teaching in a second language—alongside other Marist brothers and nuns in isolated rural communities—provided Tim with a “unique background, as a religious order is a community. You’ve got to work out how you are going to work with each other.”

Tim Metcalfe’s appointment was a good fit for him and the organisation. Mary felt that “prior to him stepping up and applying, it was a bit dodgy there for a while.” She was pleased that the agency “was in safe hands.” Initially Tim told Mary that he’d take on the role and look after it temporarily. Mary recalls that “he said to me, ‘maybe I’ll just give it a year or two’. Then later he said to me, ‘Oh, I might give it five years’. I told him once, ‘I think you should just give up saying that because it’s just not true.’ But that was a long time ago, and he hasn’t said that in a while.” This year, 2020 marks 16 years that Tim has led the agency.

The transition of Tim into the role was eased through the connections he already had with staff, Board and community. As the first male employee in an organisation that had a strong feminist foundation, there could have been challenges, but Tim didn’t find this problematic as “the Marist Brothers is named after Mary; they have a sense of holding the feminine within.” Also, he had spent the previous 11 years engaging with the politics of gender, race and sexuality in local and national roles within the Stopping Violence Services.



# Professional Excellence

# Staff/Volunteers – Ngā Kaimahi

## Beginnings

From two part-time employees; Heather Ranginui (Māori Coordinator) and Mary Beaumont (Pākehā Coordinator), Homebuilders had grown to five employees and many more volunteers by 1996. Lyn Crosley was employed initially as an administrator, and “what was new about Homebuilders in those days was the computer. We had to input all this data into a computer system, and that was really ‘out there!’” (M. Beaumont, personal communication, February 13, 2020).

It is noteworthy that there are staff who have worked for (what is now) Jigsaw for not merely a few years, but decades. The low staff-turnover in a profession that often sees burn-out in high numbers tells a story in and of itself. Kate Stewart, (who established Parentline and provides supervision for some Jigsaw social workers), reflects that “they’ve kept people there a long time and then developed those staff in whichever direction they’ve wanted to go” (K. Stewart, personal communication, February 7, 2020).

Gael Clark is one such employee. She came on board in August 1993, and Mary says “she’s been there through that whole journey and whole transition.” Gael has now worked for Jigsaw for 27 years and she “believes in the work, and the agency.” From her Family Support Worker role, Gael has studied and taken on leadership roles, “I’ve had great mentors in this agency, and I’ve become a mentor myself.” She has stayed at Jigsaw Whanganui as “the values of the agency have held me here. I’m a very loyal person, it’s about the people, and the work, and the families we work with.” Her initial role was 10 hours a week. It was her mother that told her about the position and encouraged her to apply, “she said ‘look at this job, Gael why don’t you apply for it? There is an opportunity to train to be a social worker.’ And she was really proud of me!” Gael had been doing support work at the Sexual Abuse Centre, where Fliss Newton was the coordinator. When the Homebuilders job came up, Fliss was one of Gael’s referees in her application. When she first started in the role, the other staff included Heather Ranginui and Gardiner Kingi. A number of Family Support Workers covered Raetihi, Ohakune, Ōtaihape and Waiouru; Angel Louise, Gail Imhoff, Jude Rivlen and Lorraine who connected at monthly staff hui in Whanganui.

In the 30 years since Homebuilders was established in Whanganui, through to the recent amalgamation with RISE (previously Whanganui Living Without Violence), there have been no more than a total of 89 staff employed (including all the current staff). This staff commitment echoes that of the Board, with some trustees having served for over ten years. As of November 2020, of the 31 staff

employed; 11 are tangata whenua, 27 are female, and four are male. Six of the team have post-graduate qualifications, and 20 are registered social workers with the Social Workers Registration Board New Zealand.

While the longevity of employment alone does not ensure the quality of practice, it can indicate a degree of job satisfaction and enjoyment. Tim Metcalfe, explains that “I’ve never had a day I didn’t want to turn up to work.”

## Leadership

Given the challenges and changes social service organisations face, it is extraordinary that Jigsaw Whanganui has only ever been led by two managers. The first manager, Mary Beaumont, was employed initially in 1990, and Tim Metcalfe has been the second manager (now Executive Officer) since May 2004. This stability in the leadership and continuity of purpose has enabled the organisation to build a secure base from which they can innovate. Tim describes the work that Mary did in establishing Jigsaw’s reputation as “utter professionalism built up quietly and humbly” (T. Metcalfe, personal communication, June 27, 2020). Whereas Mary sees that Tim has brought “innovation, he has a lot of courage; it needed someone like him to come in and be brave and creative.”

Tim has successfully led Jigsaw Whanganui with the support of two key staff, Gael Clark as Practice Manager and Gayna Ryan as Operations Manager. Tim explains that Gayna was employed in 2013 when “Board Members Dave Barton and Prue Anderson took me out for lunch one day as they were concerned about the long hours and workload I was carrying. They convinced me that we needed to shape a role that could manage the agency’s increasing complex administrative needs.” The agency now operates with Team Leaders who form the agency’s Senior Leadership Team; alongside Tim, Gael and Gayna are Nicki Rees (Parent and Learning Support Team Leader), David Rees (Social Workers in Schools Team Leader) and Scott Taylor Moore (Family Harm Prevention Programmes Team Leader). Tim prefers a shared leadership approach, and he believes that this works because they “operate with total trust and loyalty and openness to questioning and challenging how we are approaching things.” The current leadership team is focused on fostering emerging leadership throughout the agency.

Kaimahi value the lack of ‘micro-managing’ by leaders. They describe the trust that the leadership has in each of the staff to do their jobs well and ask for help when it’s needed. Approachable and trustworthy leadership has created a safe workplace. Kate Stewart says organisations like Jigsaw need to be studied, as “you can give someone five MBAs [Masters in Business Administration] and that’s not going to make them a good manager. You’ve got to have the right person doing the job.” This view is echoed by Liz Kinley and Tau Huirama, previous co-CEOs of the national body, Jigsaw Family Services. They are both very experienced in the sector and recognise how well Jigsaw Whanganui demonstrates effective leadership.

Following the 2004 change in leadership, Tim’s strategic skills were pivotal in ensuring that Mary’s years of establishment work were not lost. He values the excellent systems, policies and resources that were in place before Mary left. Tim

reflects that this transition season was made much easier by the hardworking team around him. He observed that the relationships they had were “powerful and strong, and they cared for one another.” There was a season of grief and adjustment for some of the staff who had worked with Mary for many years. Within a few years of Tim beginning, Gael Clark moved into a leadership role, supervising the social workers while Paula Brider took on the role of assessing new families. He remembers “Gael was a huge support for me when I started.” She was incredibly knowledgeable about the families and helped Tim to navigate the “client management system, which comprised of several 14 column exercise books back then.” Tim recognises that he relied on Gael’s knowledge of the agency, and her expertise has been invaluable. They have built a co-leadership approach to growing the agency’s practice, which Tim believes “brings out the best in all of us.”

## Team

Mary Beaumont describes Jigsaw Whanganui as a “solid, well-connected team that is in tune with each other”. This is critical in the social work sector, as they can’t “go out and work alongside families in crisis if there’s a crisis back in the office, if it’s a tense or unhealthy environment.”

*You can build a team where people look out for each other, where they care about each other, where they’ll encourage the best practice from each other, and where people are respected. The biggest asset of the organisation is your staff. Without them, you don’t have a service. And they are building knowledge and experience all the time, and you just can’t get that anywhere, because there’s not an endless supply of really good social workers out there (M. Beaumont, personal communication, February 13, 2020).*



Staff Christmas celebration, December 2013. Hohepa Albert, Sandy Dunlop, Karen Houia, Jonette Hiroti, Hester Vroon, Paula Brider, Victoria (Student), Liz Mahoney, Fliss Newton, Tony Brider, Hayee Ellwood, Luke Oskam (host), Professional Excellence, Sue Wells and Tim Metcalfe.



Working in this way means the Jigsaw team is not just staff; many of them have chosen to work at this organisation because they want to be part of a community of social workers who treat each other like whānau. Tim Metcalfe has “always counted it as an enormous privilege to work here and be part of this team, I see us as a family.”

While the Jigsaw kaimahi do work in teams; Home Based Social Work, Social



**2020 Jigsaw Whanganui staff**

Standing left-right: Vanya Teki, Rachel Doble, Tabitha (student), Tania Edwards, Cheryl Clarke, Bing Hernandez, Nikki Rees, David Rees, Cathy Gribble, Denise McNeill, Scott Taylor-Moore, Michelle Duncan, Louisa Shepherd, Danjelle Wilson, Eilish Graves, Tim Metcalfe, Karen Houia

Seated L-R: Mina Prip, Bethany Coleman, Atea Rongo Raea, Gayna Ryan, Jo Hodder, Gael Clark, Emily Huwyler, Catherine Tofa

Absent: Sandy Dunlop, Tessa Harrison, Hayley Herkes, Katharina Schmidt, Lisa Chaplow, Rena McLean, Wilki Kiriona

Workers in Schools, Parenting Education Programmes, Family Harm Prevention, Children’s Team and Agency Support, they don’t confine their mahi to these portfolios. When there is an urgent need, they step up and “negotiate about what needs to be done” regardless of whether it strictly falls under their kaupapa (Staff focus group, March 23, 2020). They actively support each other. Kaimahi from the Agency Support Team say it’s a “real privilege to be the first reconnection when social workers get back to the office. If they need to debrief, they can talk to us. Hearing stories of their work reinforces the ‘why’ of what we do.”

The government introduced the Social Workers in Schools (SWiS) programme in 1999 to support the social, health and educational wellbeing of children who are experiencing significant deprivation. The first SWiS contract in Whanganui was held by the Whanganui District Health Board (WDHB) Public Health Unit. They employed two social workers to cover the tamariki enrolled at six local

Decile 1<sup>31</sup> schools. The WDHB relinquished this contract in 2011 and Jigsaw successfully tendered to the Ministry of Social Development to become the local SWiS provider in Whanganui. Tim “saw it as a good fit alongside our intensive Home Based Social Work team.” In 2013, the government increased the funding for the SWiS programme to every Decile 1-3 school and kura in Aotearoa New Zealand. Jigsaw was then able to expand their SWiS team to employ a total of six social workers covering 24 local schools and Kura Kaupapa Māori.

Early on, Homebuilders found that not all schools were receptive to social workers. Mary remembers that some were “more open to working with you, other schools not so much. It always has been a difficult road.” Homebuilders kaimahi would offer to be advocates for parents in meetings with principals or teachers when difficulties for the children at school were “contributing to the problems at home.” At that time, there was little awareness of how different children’s learning needs impact on their experience of school. A ‘one size fits all’ approach didn’t support anyone who was outside the perceived norm. There were no Resource Teachers of Learning and Behaviour (RTLB) and ‘special education’ was still an emerging field. In Whanganui, there were very few people with experience available to support teachers or parents. Still, Mary says that Homebuilders would “do our best to hunt out someone who might be able to help these children who were having difficulties.” Together, they could “recognise these issues and get some kind of different response and support for them for the children to have a fair go to get an education.” Supporting whānau with diverse learning needs remains an essential part of Jigsaw Whanganui’s mahi.

## Appointment

Finding the right person for a social work position can be difficult, as work experience, appropriate qualifications and glowing references aren’t enough on their own. Mary sees that Jigsaw has also done it’s best to “employ people who have genuine compassion and understanding for people.”

Gael remembers that Mary was always very particular about who was employed, ensuring that any new staff would be a “good match for the team.” She really “wanted the best person, so interviews could go for three hours.” Perhaps this is the secret to the stable, passionate group of kaimahi that have been central to Jigsaw’s reputation for professional excellence. In recent years, in the interview and selection process for new staff, Tim Metcalfe has prioritised any candidate’s cultural competency as he is very aware that being able to work biculturally and respectfully is critical in this context. “Our staff have to be credible to the families we are privileged to work alongside” explains Tim.

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31 Deciles are ratings used by the Ministry of Education to work out some of the funding for schools. A school’s decile measures how many of its students live in low socio-economic or poorer communities. Schools are given a rating between 1 and 10. The lower a school’s decile rating, the more funding it gets. (Ministry of Education, 2020)



*We're really careful about our selection of staff. We want the best-matched people that have got these values, and they're already embedded. That's what underpins their work, and that's when you get a good match, you get a coherent team. (G. Clark, personal communication, February 21, 2020).*

New staff are not left to sink or swim but have also been mentored in their roles. Mary understood that what they do is "really hard work, it's incredibly difficult and so they need to be well supported and looked after to do that work." These values are reflected in the way that the kaimahi talk about their workplace. When they go out to work in different contexts, they see themselves as 'flying the Jigsaw flag' or that 'Jigsaw is the mothership'. They know that their employers want them to stay well, that they are in a position to prioritise their own whānau needs and self-care, too. They speak of support, a focus on quality over speed and tight protocols in their home visits which keep them safe.

## **Volunteers**

Volunteers have long filled an essential and valued role in the organisation. Mary Beaumont and Heather Ranginui spent a lot of time recruiting volunteers in the early days. Homebuilders work was built on thousands of volunteer hours given by those who wanted to help make a change in Whanganui families, Gael explains that "communities relied on the goodwill of unpaid volunteers to a huge degree." Over time, some positions became part-time jobs with wages, as Mary recalls that the pay was "dependent on the hours they did, they'd be allocated so many hours to work with a family and only paid for those."

*I was a volunteer at Homebuilders, and my kids were really little then. They couldn't pay us a lot, and they couldn't give us a lot of hours. But the trade-off was that we had access to really good training and to further our own professional development. And the people you met and were working with were obviously not in it for the money. They were committed, passionate people - they were passionate about the work (M. London, personal communication, February 21, 2020).*

In 2019, Whanganui had the highest rate of volunteerism in Aotearoa New Zealand per capita (Drake, September 24, 2019). The critical volunteers throughout these thirty years have been the Trust Board members and management committee members. They have provided a stable platform for the agency to thrive. Gael Clark recalls that "it was always difficult finding people to sit on your governance group, so some of us were volunteering, doing a bit of that for other services, too." Many of the Homebuilders / Family Support Services staff over the years also volunteered for the Sexual Abuse Centres in Whanganui and Marton. At times, volunteers have assisted the agency's administration team. Over the past ten years, a strong group of volunteers has generously contributed hours and hours to various fundraising projects. A recent example is the Gonville Knitters group who have supported the Jigsaw SWiS team. With donated materials from

the Whanganui Resource Recovery Centre, the knitters have created sensory resources to support neuro-divergent children who Jigsaw are working alongside. This may seem like a small gesture, but it is precisely such practical acts of kindness that enable Jigsaw to offer support for whānau who may be out of ideas of activities to try with their children.



Jigsaw supporter Maureen Johnson and Linda Hart. Round the Bridges Fun Run Walk, Kowhai Park, 17 May 2015

## Funding – Te Pūtea

As outlined in Jigsaw's ethos, Kaupapa Whānau,<sup>32</sup> one of the five pou / core values of the organisation is 'Sustainability'. Tim Metcalfe believes that an ethical obligation to establish ongoing relationships with whānau is essential to sustainable practice. However, for that to be sustainable "you need resources to keep it going and for the support to be sustained for the duration of the time the support is needed."

Jigsaw questions the neo-liberal funding models that the government uses, where this is an "ever-present threat that the government might suddenly pull all of that money that went out to deliver community social services" Mary explains. This not only jeopardises the professionals working in these agencies but may further oppress vulnerable families and create even more uncertainty. Jigsaw Whanganui, which has shown the effectiveness and need for the work they do, still faces funding sources that can unexpectedly be lost. Gael says that beyond their control, there may be "double the funding, double the service, we take on extra staff, then they cut it down."

In the early days of Parentline, there was a lot of financial insecurity as securing funding for community work was difficult. Margot London recalls that "getting Parentline funding was a drag. We'd go to the Lotteries Commission, and they would give us x number of dollars, we'd hit up the Duddings Trust for a photocopier. We were really grateful that Telecom donated a fax machine" (M. London, personal communication, February 11, 2020). Kate remembers all the time that had to be invested in securing funds just to cover operating costs and wages, "it was done on a wing and a prayer."

Securing multi-year contracts from government departments, cross-agency agreements and support from the Whanganui Community Foundation changed everything for Jigsaw. Management staff who had spent hours preparing grant applications, funding proposals and reporting, could now focus on strategic planning and collaboration.

In more recent years, Jigsaw Whanganui has intentionally kept its funding base broad, not wanting to be entirely dependent on the competitive funding wheel-of-fortune from government contracts. Gael Clark, Practice Manager, recalls discussing this approach with Tim Metcalfe, "He said to me, 'we will not be captured, we've got to demonstrate the highest quality work, so they absolutely need us, they depend on us.' It was very deliberate, the strategies we had around that." Sourcing multiple funding streams has enabled Jigsaw to survive economic hilltops and valleys, and to thrive despite them, which Margot London believes "has allowed for more autonomy." Tim intends to avoid their mahi being restricted "by bureaucrats and contracts. I wanted us to be defined by what we believe

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32 See the *Wellbeing* chapter

is good practice, and we'll let the money sort itself out." And it is precisely that absolute focus on professional excellence that has given funders confidence in the work that Jigsaw does.

Perhaps this unconventional approach of eschewing the security of one large contract in favour of many smaller ones has enabled Jigsaw to be more responsive and sustainable. But it hasn't come without its challenges. Tim recalls that "at times, we've flown on the seat of our pants, sometimes we've taken financial risks, but we've been clear about it, not reckless." Tim Metcalfe acknowledges that getting to a more financially sustainable position has been a learning curve. "A few years ago, we had to undertake a major restructure to remain solvent, so now my Board is more cautious, and we are more disciplined in assessing risk." Tim understands that "when you're a funder, you want to put stuff into something workable."

## Competitive Funding

In 1991, the National government introduced a contracting system to fund work to be delivered by the community sector, which saw volunteers taking on responsibility for many of the services that were once provided by the state (Silloway Smith, 2010). This model created a "plethora of competing agencies" (Homebuilders Family Services, North Rodney Inc., 2015) in a sector that had always relied on collaboration, generosity and a focus on collective wellbeing. It was a move that reflected how strongly the "agencies of the state were committed to reflecting Western values, criteria, practices and priorities, rather than Māori ones" (King, 2003, p 484). This capitalist approach pitched organisations against each other, assuming that competition for funding would raise the performance and outcomes within the sector.

Conversely, more stress, financial uncertainty and vulnerability increased the pressure on non-government community organisations. Most indigenous communities understand the importance of working collectively<sup>33</sup>, yet, most Western, Pākehā systems undermine this. As Pohatu (2003, p10) reiterates, "kaupapa Māori strategies are counter-hegemonic approaches to Western forms of market-driven, competition-focused ideologies." The neo-liberalism embedded in the whole contracting structure "had a huge impact right through the country" according to Mary Beaumont.

Voluntary organisations, working at the flax roots—often without recognition or external resourcing—now competed for large amounts of government funding. In reality, Mary says these figures were "scrapings, dregs at the bottom of the barrel, they were as lean as lean as lean. And it was all year by year, with no long term contracts." This scarcity model created tension, as "our contract, where you could actually afford to pay people and buy a computer was not viewed positively by a lot of people" recalls Mary. One agency granted funding over another created some controversy as "a lot of agencies were doing things on the smell of an oily rag. People were putting in a lot of voluntary time, they had to scramble and

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33 Studies have found that Māori employees who "are more strongly oriented towards a traditional Māori belief system are less likely to be individualistic at work, more likely to prefer workplaces that respect Māori development" (Houkamau & Sibley, 2019, p118)

basically beg for money” Mary remembers. In a provincial region like Whanganui without an excess of wealth available for charitable organisations, “resentment [arose] because of the contract money.”

Often these contracts underfunded complex work and created a vulnerable, tenuous employment environment for staff.

*Funding was constantly a problem; that contract was not big, so we had to find more funding. I didn't mind making the funding applications but what was significant was the constant worry about being able to pay your staff, because our staff had families, children, hopes and dreams and ambitions for themselves and their people. The pay wasn't that great in the first place. There were some really bad times with money, worrying about if we would make the payroll? (M. Beaumont, personal communication, February 13, 2020).*

## Donors

Seeking funding from non-government sources has enabled (what is now) Jigsaw to sustain itself. Grants had an essential role in keeping Jigsaw viable by supplementing government funding. Gael Clark recalls that Mary Beaumont “was really good with the funding applications, wherever she could get it from.” As the needs within the community grew, demand increased, and they “were working way out of our capacity, funding-wise.”

Tim Metcalfe followed Mary's lead in building those relationships with donors and funders. Past board members such as Prue Anderson supported Tim and he is grateful that “she taught me the importance of quantifying exactly what we want and getting that very clear for funders.”

Through connecting to the local community, Jigsaw has also received generous donations from private benefactors and fundraising. This income now forms a healthy portion of Jigsaw's regular funding. Tim is “quite proud of the fact that this year we got just under \$100,000 donated directly from our community.” In 2016, over 25% of the agency's revenue from non-government sources, including “just under \$55,000 in funds raised directly through the hard work and generosity of our supporters. A significant contribution to this was the inaugural Jigsaw Whanganui Piece of Christmas event last November” (Family Support Services Whanganui Trust Annual Report, 2016).

In 2010 the organisation established EPIC, a personal donor programme, which has proven to be a brilliant opportunity for locals who want to support Jigsaw's work but may not have the time or expertise to be involved directly. In 2020, they have had 40 private EPIC donors who have donated regularly and numerous others have contributed with one off donations. Jigsaw Whanganui's website now features an online donation function, which enables anyone to easily give to the organisation.



EPIC logo



Over the last five years, Plumber Dan joined by Dominator Garages, Rees Engineering and Spooner, Hood and Redpath Ltd has raised tens of thousands of dollars for Jigsaw with the annual Plumber Dan Duck Race on the Whanganui River. These events have been a positive way for the community to engage with Jigsaw's mahi.



Plumber Dan Duck Race 2020.

This generosity and visionary giving of the wider Whanganui community has given the organisation greater stability and certainty in their planning and less reliance on the vagaries of funding rounds and contracts. In return, donating to Jigsaw Whanganui has become a positive way for many local benefactors to be involved in changing our community for the better. This generosity has taken many forms, from regular payments, buying raffle tickets, participating in fundraising events, knitting, hosting benefits, purchasing tickets to those events, thousands of hours of Board meetings. One donor responded to the Jigsaw Whanganui 30th Anniversary survey conducted in July 2020, explaining that they donate money to Jigsaw "because I believe in the organisation philosophy and the importance of the work within Whanganui for the future of our children and their families."



## Whanganui Community Foundation

Jigsaw sought funding beyond government contracts to enable it to focus on its core mahi. As “intensive home-based social work didn’t fit the government social work paradigm, we needed higher level philanthropic funding” explains Tim Metcalfe. As the needs within the community grew, Jigsaw board and leadership sought a commitment from (what was then) the Trustbank Wanganui [sic] Community Trust<sup>34</sup>. In 2000, the Chief Executive, Judith Timpany and the Trust Board sought a new strategic direction. They resolved to fund fewer organisations with more significant contributions, “rather than giving little bits of money all over the place” recalls Mary Beaumont. Judith had explained that they “really wanted to make a difference in people’s lives, to do something around social change.” A few local organisations, including Family Support Services, were invited to submit a funding proposal to the Trust demonstrating what they “would be able to do with our services with a significant investment from them” says Mary. They were successful in securing this higher level of investment from the Trust and Mary explains it was “a big boost, it meant that we could do more, so we could have more staff and to fund us for three years initially.” This unprecedented level of security enabled (then) Family Support Services to become “stable”, freeing them to focus on the “really good practice model we’d worked on for years in our social work with families.”

The impact of this generous support on Jigsaw’s work over the years cannot be understated. “The relationship with the Community Foundation was absolutely pivotal” according to Tim Metcalfe. Not only through the substantial funds that have been granted, but also the affirmation of Jigsaw’s role. They proclaim on their website that they are “proud to support Jigsaw” which is “very much a part of the fabric of our region’s social service network. They provide a vital role in coordinating the services available through various agencies for some of our families and whānau most in need” (Whanganui Community Foundation, 2020).



Judith Timpany, Whitebait  
Cook-off Fundraiser, 2012.

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34 Renamed Whanganui Community Foundation in 2000.

Judith Timpany had championed Jigsaw's work, "Judith 'put the boat out' for our organisation because she knew the quality of our work, the quality of the research<sup>35</sup> they had done, and she understood the complexity" says Tim. Sadly, Judith passed away in 2016, but not before creating a legacy of remarkable charitable and community work in Whanganui. Her support of Jigsaw is remembered by Tim, as "the Community Foundation enabled us to shape a field of practice that is based on what good practice is. To focus on that."

In 2002, the Whanganui Community Foundation commissioned an evaluation of (then) Family Support Services Whanganui Trust as a condition of the increased funding. Dr Sharon Milne and Jackie Sanders (Massey University) undertook this report. Their findings affirmed that Jigsaw was a worthwhile investment in the wellbeing of the Whanganui community. Gael Clark explains that this report provided "the evidence that we were effective in our work, so [the Foundation] doubled the funding, and we took on more workers." This was a game-changer for the organisation. "We were really excited about what we could do differently, or what we could learn from this."

## Sustainability

After a decade of substantial funding, in 2013 the Whanganui Community Foundation grants decreased, motivating Tim Metcalfe to lobby the Whanganui District Health Board (WDHB). At that stage, over half of the 200 families referred annually to the intensive Home Based Social Work service were coming from the health system. In 2016, Jigsaw secured funding to work with Ōtaihape Health Ltd. In 2018, the then newly-appointed WDHB Chief Executive Officer, Russell Simpson, contracted Jigsaw for our work with these whānau. The importance of these cross-agency agreements has been affirmed in recent years. Paediatricians who have worked with Jigsaw in the WDHB Child and Mental Health Services have told Tim that they advocated "for Jigsaw, they couldn't let Jigsaw fall through the gaps."

In addition to the WDHB, Jigsaw's other major funders are the Ministry of Social Development / Oranga Tamariki Partnering for Outcomes, the Ministry of Education, the Lotteries Community and Lotteries Research, Duddings Trust, TG Macarthy Trust, COGS, Margaret Watt Trust, the Lion Foundation, Four Regions Trust, and the Working Together More Fund.

Despite the complexities of the competitive funding model, Jigsaw has managed to not only stay true to its values but also remain financially viable.

*This is due to our 'culture eating strategy', as it doesn't matter what the strategy, the culture of your organisation will supersede it. I suspect the strategy [of the competitive funding model] was to undermine that sense of collectivism in our community. But our culture of collaboration was too strong— M. London, personal communication, February 11, 2020.*

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35 Dr. S. Milne & J. Sanders, (2002), *Report on the Evaluation of the Family Support Services Whanganui Trust*

As Jigsaw has not wavered from its kaupapa and has sought to be more bicultural, it has resisted that framework. With less focus on 'individual success', by centring collective and community wellbeing instead, they have stayed viable and continued to challenge the system. Jigsaw has built up collaborative relationships across the rohe and developed a good reputation. Tim is proud that "our credibility is at the heart of what we do." He acknowledges that Jigsaw's reputation with funders and government departments is built on a solid foundation of decades of quality practice that is respected.

# Professionalism – Te Ngaiotanga

## W[h]anganui Regional Community Polytechnic

The Homebuilders contract marked the emergence of professional community social services. With significant funding, organisations that had previously run on volunteer hours could afford to pay people to do this increasingly complex work. The volunteers weren't professionals and didn't hold qualifications, but they'd gained excellent skills without any professional framework. However, this also meant there were no professional standards or ethical guidelines - there was no way of monitoring the work with vulnerable families.

Government funding in the 1980s to regional community colleges shifted their focus to vocational training. The Education Act of 1989 brought further changes, creating Institutes of Technology and Polytechnics (ITP) able to award degree qualifications. W[h]anganui Regional Community Polytechnic (WRCP) was established in 1984<sup>36</sup> at the Wicksteed Street campus. At its peak, it had 1,500 students enrolled (Stowell, 2011). By 1990, there were 56,771 full-time students enrolled across the country's 25 technical institutes, polytechnics and community colleges (Tertiary Education Commission, 2018). Over the next two decades to 2011 numbers at the Whanganui UCOL campus had fallen to 800. Eight years later, in 2019, they had risen to 979 total students at the Whanganui UCOL campus (UCOL, 2019, p9).

When the Student Loan Scheme was introduced in 1992, tertiary course fees increased, but there were also higher numbers of students enrolling nationwide. However, by the late 1990s, with a rise in urbanisation, regional ITPs were struggling. This was reflected in the Whanganui situation. Government action led to the Manawatū Polytechnic in Papaiōea Palmerston North being renamed Universal College of Learning (UCOL) in 1998 and, in 2001, merging with Wairarapa Regional Polytechnic. Following this:

*The government announced that W[h]anganui Regional Community Polytechnic would be disestablished and incorporated into UCOL at the end of 2001. Despite overwhelming opposition to this from the Whanganui community, it went ahead in 2002<sup>37</sup>.*

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36 "WRCP was the only tertiary institution in Whanganui, and the only one in New Zealand established from a community process. It was genuinely community focused, growing fast" (Southcombe, 2018).

37 In April 2020, all 16 institutes of technology and polytechnics in the country were incorporated as subsidiary companies owned by Te Pūkenga New Zealand Institute of Skills and Technology.

WRCP had long been challenging traditional tertiary education practices and demonstrating innovation. From its hallmark Te Rangakura Māori language teacher training satellite programme<sup>38</sup> to building an urban marae – Rangahaua – as education space, to establishing the first NZQA accredited two-year Diploma in Social Work in 1991 (Nash, 1998, p 366).

Until then, the nearest available option to study social work was at Massey University in Papaiōea, Palmerston North, which in 1975<sup>39</sup>, had been the first university to offer a Bachelor of Social Work in Aotearoa New Zealand. The WRCP Diploma was the first formal qualification in social work at Level 4 to be offered in Whanganui. Kate Stewart explains that it had a “huge impact here because we built it ourselves.” Kate Stewart shifted to part-time in her role coordinating Parentline so that she could coordinate the first year of the Diploma programme and says that “it was fantastic, I loved it.” She left Parentline in 1993 to focus on her role at the Polytechnic. With study available locally, gaining qualifications was much more accessible for the Homebuilders and Parentline staff, and they were encouraged to do so.



Rangahaua Marae, W[h]anganui Regional Community Polytechnic. Image coutesey Mark Southcombe.

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38 Launched in August 1990, Te Rangakura was the first NZQA accredited te reo Māori immersion teacher training programme in the country. When UCOL took over WRCP in 2002, it did not continue offering Te Rangakura and iwi leaders approached Te Wānanga o Raukawa in Ōtaki to take it over, with a new name.

39 Dr Merv Hancock was inaugural director of the Social Work Unit at Massey University that established the first four-year Bachelor of Social Work degree in New Zealand in 1975. The social work scholarship that emerged from Massey University has built upon the foundation and standards set by Dr Hancock. (Professor Kieran O'Donoghue, 2016)

*I always thought that Kate did a really good job there because she had come from education and she was always really keen to ensure that there was a professional framework around the work. And when she then went on to set up the Diploma at the Polytech in line with the industry training requirements. So when registration came, our qualification was considered equivalent to the degree. Because they had quite carefully ensured that there was sufficient academic content, Kate could see that whatever we did needed to be congruent and linked in with those other frameworks. It future-proofed us as practitioners (M. London, personal communication, February 21, 2020).*

## Qualifications

Homebuilders was still sharing premises with Parentline at 85 Bell Street at that time, renting the space from the neighbouring Polytechnic<sup>40</sup> for a 'peppercorn rental'. Mary prioritised supporting staff and volunteers to undertake tertiary study. However Mary Beaumont recalls that "for some of them, it was too big an ask, and we would have to employ people who were already qualified." Alongside the tertiary study, other professional development opportunities were becoming available. Mary brought in experts to facilitate in-house training for her staff and volunteers, many of whom had no other formal qualifications at the time, but years of experiences in Playcentre or running parenting courses.

*When I was doing support work at the Sexual Abuse Centre, I did my Treaty training along with Raewyn Hall, Christine England and Fliss Newton. We did the Treaty training at Polytech with Heather Gifford, Awhina Rushworth and Beth Rumney. Then went on from that to do my Diploma which I did while working part-time at Homebuilders. I ended up doing some more training with David and Jillian after that, just every opportunity. (G. Clark, personal communication, February 21, 2020).*

Mary got "a lot more savvy about what we wanted to invest in; our staff became a lot more experienced." The profession was growing and developing, and a lot of that learning was informal and relational. The social workers were learning from the people they were working alongside, as Mary believes, that "what you learn in this work, you learn it from the families and the children. I know what I know today because of the people I worked with. They taught me a lot."

Mary Beaumont had "seen the writing on the wall" a few years before the government brought in standards of approval for the contracts. It had become apparent to her that they needed to have "professional trained people with a good analysis of gender, who understood the way power was used in society and systemic problems." With such foresight, she'd been able to ensure the social workers were gaining formal qualifications in tertiary study. She saw that "you then had credibility, a reputation for professional staff delivering professional services."

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40 See Appendix 2 for a plan of the campus.



Later, Mary Beaumont and Alison Bourn completed Post Graduate Diplomas in Not For Profit Management through Auckland University of Technology, further developing the professional management of the organisation. As the staff upskilled, those who “really felt that they had a heart for it would stay, and they became increasingly more experienced and skilled and knowledgeable about working with complex situations and at-risk families and children. We started to build a workforce of very competent people who we didn’t want to lose” recalls Mary. Tim Metcalfe agrees that more than valuing just the high-level qualifications, Jigsaw has “invested in growing our competency.”

The organisation’s commitment to a whole team approach was furthered in 2010, when Gael Clark, Sandy Dunlop, and Karen Houia enrolled at Te Wānanga o Aotearoa. They were granted recognition of prior learning due to previous study and experience, and all went on to complete their Te Tohu Paetahi Ngā Poutoko Whakarara Oranga, Bachelor of Social Work (Biculturalism in Practice)<sup>41</sup>. Tim encouraged them to take this on together and supported them to complete the qualification. Studying while working, they also attended regular noho in Porirua and brought their learning back to the Jigsaw team. The agency has supported other staff to complete Bachelor and postgraduate qualifications.

A shared learning approach continues in the organisation. Kaimahi talk of how they all benefit when anyone attends training, as they lead follow-up sessions with staff to share what they have learned. They are “encouraged to upskill, look at our needs and research what opportunities there are for further training” (Staff focus group, March 23, 2020).



Gael Clark, Graduation, 2010.

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41 Since retitled ‘Ngā Poutoko Whakarara Oranga – Bachelor of Bicultural Social Work’

## Supervision

Regularly debriefing with an experienced mentor, taking their advice and being held accountable is a core part of social work. To enable this, all social workers are required to have supervision monthly. Jigsaw supports its kaimahi to do this, both formally and informally. This supervision is seen as a safety net for social workers, giving them a neutral, supportive space to debrief the complexities of the work and their practice, as well as a mirror held up to them as they grow. It is a requirement of their registration.

Mary remembers that both her and Heather Ranginui supervised their staff and volunteers, and discussed any issues with Kate Stewart and Denice Brown. Sharing the Bell Street premises meant they could talk things through with their Parentline neighbours who had relevant experience. Kate is now a supervisor herself and has worked with several Jigsaw social workers over the years. In the past, Jillian Wychel has supervised the Family Support Services staff and provided invaluable support to the team. Beth Rodney and Barbara Charuk have been external supervisors for Gael Clark over the years, and Gael says they “had a big influence on my social work.”

*I thank my supervisor, Jillian Wychel, for her unending support and wisdom. Thank you for standing beside me and believing in me (M. Beaumont, 1997, Homebuilders Family Support Service Inc. Annual Report).*

Today, some of Jigsaw’s kaimahi are also supervisors for social workers from other agencies. Supervision strengthens the professional capacity of Jigsaw Whanganui and means that their kaimahi are regarded as being more experienced and objective. Tim also mentors other managers in Whanganui and describes good supervision as “inviting supervisees into a deeper discourse, which is principally done through respectful enquiry.” He continues to encourage peer supervision within the organisation. Mary had started this and Tim wanted to continue to put a good structure around that programme. It means kaimahi can “talk and offload and reassess with each other, to share ideas” (Staff focus group, March 23, 2020) as well as meet with formal supervisors regularly. All staff can also access cultural supervision when they feel a need to discuss kaupapa related to their cultural safety or learning with someone outside the agency.



Hester Vroon, (former staff), Cheryl Edwards (external supervisor). Jigsaw Whanganui 30 Years Celebration, War Memorial Centre, November 2020. Photograph by Mel Dowdell.

# Social Work – Te Tauwhiro

## Department of Social Welfare

Placing the development of Jigsaw Whanganui in the context of the development of social work in Aotearoa New Zealand in recent decades gives perspective to the challenges Jigsaw Whanganui has faced as an organisation. While there were 8,109 social workers in Aotearoa New Zealand in 2018 (Stats NZ, 2018), Tim Metcalfe explains that “100 years ago, counselling and social work didn’t exist. It wasn’t until after World War 2 and Communications Theory that ‘talking through problems’ emerged as a practice. It’s a very recent construct of human history. And now a whole industry has been built around it.”

In 1989, the Department of Social Welfare<sup>42</sup> employed 883 social workers (with a further 361 employed in residences). The workload covered:

- investigation and assessment of child abuse allegations
- investigations and reporting for the Family and Youth Courts
- activities to carry out orders and plans agreed to in family group conferences or made in court orders
- adoption work
- approval of foster parents
- reporting to courts on matrimonial proceedings affecting custody of children, and inspection of homes run by voluntary organisations.

(Department of Social Welfare, 1989, cited in New Zealand Official Yearbook 1999).

As discussed earlier, significant changes occurred following the Children, Young Persons and Their Families Act, 1989. Earlier, the Department of Social Welfare had moved towards the “community care of children...rather than relying... on institutional care” (ibid). A decision that was undoubtedly a more complicated process than the government believed it to be.

## Social Worker Role

In the second half of the 20th Century in Aotearoa New Zealand, most families who had interactions with ‘social workers’ would have been visited by a Child Welfare Officer who used a clinical approach. Fear of children being removed, the judgement of their parenting skills or poverty, and lack of empathy were common experiences. There was a perception that social workers primarily worked in child

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42 The Department of Social Welfare annual spending for the year to March 1989 was \$20,652,000. This includes both payments to individuals requiring assistance and payments to voluntary organisations providing social services. Excludes administration costs and salaries. Cited in New Zealand Official 1990 Yearbook.

protection. Observing how social welfare officers treated the children of previous generations reinforced the belief that the role of a social worker was to visit families, threaten to take their children away and put them into institutions.

*I remember the social worker from Levin coming to that house, and she'd tell this woman off, and then I remember her saying we're going to take him and we're going to put him in Kimberley cause you're not coping with him. And I thought, "Isi that what social workers do?!" (G. Clark, personal communication, March 2, 2020).*

By the 1980s perceptions were changing, with an emerging social work profession that was more likely to be perceived as 'lefties' who were 'do-gooders' (Staniforth et al., 2014). Many of the well-intentioned helpers who volunteered in those early days of community agencies didn't know social work theories and philosophies. They had excellent skills in connecting with those referred to them without a framework for the work they were doing.

Aware of past practices and approaches, some of the Jigsaw Whanganui kaimahi have become social workers explicitly to undo the harm caused by generations of unethical social work interventions. Tim Metcalfe wants Jigsaw Whanganui to show the community by example, that "this is what good social workers look like." They want to counter the negative experiences that so many whānau have endured. It helps to explain why professional excellence is so central to the Jigsaw Whanganui ethos of Kaupapa Whānau.



Tim Metcalfe, Eilish Graves, Emily Huwlyer, Tessa Edwards

## Definition

Through research in 2007, Family Support Services and Family Help Trust described their work as:

*...a human service that simultaneously focuses on people, their individual functioning, their family context, their relationships and interactions within the family and externally with local community groups and systems (such as neighbours, schools, community groups and services). It also holds in focus the wider societal context and how this impacts on families, communities and individuals (ibid).*

More recently, a definition was approved by the International Federation of Social Workers and International Associated Schools of Social Work in 2014 as:

*...a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing.*

This definition describes a much more inclusive approach than the 1960s Western model that was implemented in Aotearoa New Zealand. This model imposed, British education, policing, child welfare, criminal justice and mental health systems into the lives of Māori (Beddoe, 2018). Understanding the ongoing harm caused by these systems on tangata whenua and the wider community has brought some change. Even so, in recent years, there have been urgent calls for an overhaul of the state's role in family wellbeing. There is a growing body of evidence that outlines how much damage the Ministry of Social Development / Department of Social Welfare has caused for generations of Māori whānau, and how systemic racism and colonial attitudes are enmeshed in its policies and procedures. At the time of writing, the fifth official inquiry<sup>43</sup> into Oranga Tamariki<sup>44</sup> in the last year had been released by the Children's Commission, calling for more than a restructure. Judge Andrew Becroft, Children's Commissioner recommended that the best way forward was to devolve power from Oranga Tamariki<sup>45</sup> to hapū, iwi and Māori organisations take over the work the agency has been doing.

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43 The Children's Commissioner wants no more urgent uplifts of tamariki and pēpi Māori from hospitals, outlined in Te Kuku O Te Manawa, Judge Andrew Becroft's inquiry into the removal practices of Māori babies by Oranga Tamariki.

44 The former department of Child Youth and Family changed its name in 2017 to Oranga Tamariki - Ministry for Vulnerable Children, and was amended in 2018, to become Oranga Tamariki - Ministry for Children.

45 Who were involved with 61,300 children in Aotearoa New Zealand in 2019. (McLachlan, June 8, 2020)



*The first recommendation asked the Prime Minister and Cabinet to commit to transferring power and resources from the government to enable by Māori, for Māori approaches that keep pēpi Māori in the care of their whānau. The steps recommended making this happen: a ministerial-level partnership with iwi and Māori leadership, agreeing to establish by Māori for Māori approaches to the current statutory care and protection system. (Dunlop, November 23, 2020)*

Jigsaw Whanganui believes that having wrap-around services in place (such as Te Ringa Tahi in Whanganui), they can have support in place, lowering risks and preventing any need for pēpi to be removed from their birth parents. They have made up to 15 reports of concern to Oranga Tamariki in the last year, along with continued support for the whānau involved and none of these have led to tamariki being removed. The processes that Jigsaw employ ensure that their relationship with the family is maintained and any need for a referral to other agencies is communicated and transparent.



Former Jigsaw staff Fliss Newton, Liz Mahoney and Ann Marie Gray at the Jigsaw 30 Year celebration dinner, War Memorial Centre, November 2020. Photograph by Mel Dowdell.

## **Social Work Practice**

Therapeutic social work practice, explored in Weld's 2017 publication, reflects many of the core values embedded in Jigsaw Whanganui's Kaupapa Whānau model of practice. Weld's approach compares the descriptions of generalist social work and therapeutic social work thus:

*Generalist social work occurs in a range of diverse settings and traditionally provides assessment, problem-solving, advocacy, brokering and referral. It is often informed by systems theory and a strengths-based practice approach that seeks to understand the wider influences on a person and also their own already existing internal and external abilities and resources. Sometimes generalist social work can also be characterised by an administrative task, social action or practical assistance. This type of social work practice is active in hospitals, schools, community health services, and non-government or community-based organisations. (Weld, 2017, p1).*

This work can be combined effectively with a therapeutic approach, as long as a healthy relationship already exists between the whānau and social worker. Clear boundaries must be set, and the social worker must have an understanding of the whānau and their world. Therapeutic social work:

*...requires supporting people's holistic wellbeing in ways that are responsive and restorative; in particular, it supports the restoring and strengthening of social and emotional wellbeing so people can manage past and present experiences. Working therapeutically requires a belief that we do not 'fix' or 'heal' someone; instead, we help people connect to internal and external resources, so they essentially heal themselves (ibid).*

In conversation with Tim Metcalfe, this approach is made evident; Tim sees that "relationship is at the heart of it...we're not here to fix people, we're here to enable whānau to thrive." By understanding how the operations of power impact families, Jigsaw Whanganui can engage with institutions, advocating and ensuring that the whānau they are supporting get fair treatment from those institutions.

When talking about the mahi that Jigsaw Whanganui do, staff explain that their 'social work' is the most important tool they have to build relationships with whānau. They believe that "social workers can think outside the box" and while they work with "children as the focus, we want everyone in the family to benefit" (Staff focus group, March 17, 2020). They talk about themselves as being an "ally, a truth-teller."

## **Registration**

Since the New Zealand Association of Social Workers (NZASW) was founded in 1964, the profession has changed immensely. The NZASW competency recertification programme was rolled out in 1995, and in 1998, this organisation was renamed the Aotearoa New Zealand Association of Social Workers (ANZASW). Next came the introduction of the Social Workers Registration Act of 2003, the establishment of the Social Work Registration Board (SWRB) and qualification standards introduced to the profession. In 2016, following a Social Services Select Committee inquiry, the profession focused on increasing registration and lifting standards of practice. Three years later, in 2019, the 2003 Act was amended,

introducing mandatory social work registration with the SWRB. This legislation will take effect from February 2021, and all practising social workers must be registered and hold a Practising Certificate, to be renewed annually (Social Work Registration Board, 2020).

Currently, anyone may describe themselves as a social worker, regardless of their qualifications or experience. Without registration, social workers' competence hasn't required assessment; they haven't had to undergo professional supervision or training. The Social Work Registration Board believes that this "makes it very difficult for unregistered social workers to be held accountable for the quality of their work" (ibid). In addition to registration, to become a social worker<sup>46</sup>, one needs to have a recognised qualification<sup>47</sup>. Facing student loan debt, registration costs, practising certificate fees, and the ever-increasing complexity of the social work role itself, pay parity<sup>48</sup> is the most pressing issue for many social workers in Aotearoa New Zealand.

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46 The Vulnerable Children Act 2014 means that if you have certain serious convictions, you can't be employed in a role where you are responsible for, or work alone with, children (Careers NZ, 2020).

47 At least one of the following; Bachelor of Social Work or Applied Social Work; Ngā Poutoko Whakarara Oranga – Bachelor of Bicultural Social Work; Poutuārongo Toiora Whānau – Bachelor of Social Work; Master of Social Work

48 Pay for qualified social workers at Oranga Tamariki: between \$47,000 and \$79,000 a year. Pay for social workers at district health boards (DHBs): start on \$48,000 and progress to \$66,000 a year. (Sources: District Health Boards/Public Sector Association, 'Allied, Public Health & Technical Multi-Employer Collective Agreement, 2015 to 2017', 2015; Oranga Tamariki, 2018; and jobs.govt.nz, 2018. Cited by Careers NZ, 2020).

# Leadership – Te Mana Arataki

## Board

Jigsaw Whanganui has been served by reliable and stable governance. Homebuilders became an incorporated society in 1996, establishing a new management committee. Then in 2001, as Family Support Services Whanganui Trust, they became a Charitable Trust and appointed a Board. This was a pivotal decision for the organisation and gave them a very stable governance structure.

The Board of Trustees has changed hands over the years, and the various Trustees who have volunteered countless hours to govern Jigsaw Whanganui are the foundation of this agency. Tim Metcalfe is proud of the “the quality of the governance - our Board leaders have been exceptional.” Rosemary Petherick served as the Chair of Homebuilders then Family Support Services Whanganui Trust and Tim describes her as “stable and wise”. She then handed over the role to Marianne Vine in 2003 who made an invaluable contribution to the organisation for seven years as Chair. In 2010 Dave Barton took the role and continued on the Board as a Trustee after Brian Doughty became Chair in 2018.

Many Board members have contributed for years, holding institutional knowledge and providing Jigsaw with stability and wisdom as they have grown. Some of the long-serving Board members have been; Lorraine Taylor, Prue Anderson, Liz Polson, Olly Taukamo, Diane McClelland, Blair Anderson, Susan Osbourne and Terry Dowdeswell. More recently Beth Coleman, Geoff Hipango and Maria Potaka have become valued Trustees. Tim speaks about the Board members with warmth and respect, “Rosemary and Marianne were pivotal in the major structural transitions, and I cannot speak highly enough of Dave’s service to the organisation as Board Chair over 10 years.” They have been “very wise, prudent, relational, clear about their roles, and it’s wonderful to have the Board speak with one voice.”

Once he’d applied for the Executive Officer role, Tim stepped down from the Board, and after starting in the position, prioritised getting the staff and Board working together collaboratively. This began with the strategic planning workshop which brought about the five pou of Kaupapa Whānau. Tim recalls “getting all this butcher paper out and everyone worked on it, and I suppose that’s what leadership is, drawing out ‘this is who we are, this is what we are about’ and having a clear purpose.” Building a strong structure and collective sense of direction has given Jigsaw a strong starting point, from which they’ve been able to be agile and responsive. Tim appreciates the “courageous leadership” from Marianne Vine through this transition time in 2004. He found her “totally supportive and extremely generous.



Board members Lorraine Taylor and Marianne Vine

The strength of the relationship between Board members and the Jigsaw leadership team has created what Tim describes as a “high level of trust, we’ve got good processes and communication.” From this, the Board has let the kaimahi “just get on with it and do things, which is quite unusual.” Critically, this trust has guided them through some complex governance issues with funding cuts and “traversing a couple of challenging financial crises” Tim says. But with openness, good communication, and clarity about roles these difficulties have been negotiated and learnt from. Tim values how critical Prue Anderson was in setting up robust accounting systems to enable the Board to make well-informed decisions. Many other Board members have generously shared their time and skills to ensure that Jigsaw survived these challenges. They were thus avoiding what Tau Huirama sees as one of the “biggest issues for a lot of community agencies, with governing bodies full of good people – who are not necessarily skilled for that kaupapa” (T. Huirama, personal communication, August 12, 2020). They understand the “importance of Māori voices on the Board” which Tim knows requires a significant representation of iwi. Tim values the clear delineation they have between governance and management and there’s been insightful delegation of responsibility to ensure this.





Staff focus group, 2020

## Leaders

The leadership of Homebuilders began with a co-leadership model, and this comparatively flat structure is evident in Jigsaw Whanganui today. Tim Metcalfe doesn't see himself "as a big leader, but instead as a facilitator, here to support people to be their very best." This is echoed by Tau Huirama, who believes that Tim doesn't push his own ideas but instead "creates opportunities where ideas are shared." Sharing leadership responsibilities can provide balance, Tim thinks that he and Gael Clark work well together, as he is "highly conceptual while Gael is a consummate details person."

A strategic decision to grow their future leadership, something that Tim Metcalfe has learned from iwi Māori organisations. He sees that "they grow their leaders all the time, whereas Pākehā organisations will have someone in leadership for a few years and they burn out or get kicked out, and then there's no one there." Tau Huirama observes that it is the responsibility of leaders themselves to also be creating more leaders, to notice who has the potential and understands "*he aha te mahi o te rangatira?*"<sup>49</sup> Tau explains that the Pākehā concept of "giving someone leadership" is a different system to rangatiratanga in te ao Māori. When a person "stands in their tino rangatiratanga, their mana motuhake they already hold their own mana." It is inherent.

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49 "What is the job/work of a leader/chief?"

Before joining Family Support Services, Tim had eight years of leadership experience on national boards, in various governance positions as well as local roles. He's had to manage some complex employment issues and believes in the importance of "building good structure and clarity about roles." From early on, Tim explains that he was "acutely conscious of the need to support, have good processes, and as a leader, do what you say you're going to do." Mary Beaumont's advice to Tim when he started in the role was to ensure good communication with the staff, and this is something he sees "as absolutely vital." From his teaching background, through years in facilitation roles and community work, Tim understands what it takes to facilitate a group well. "They must know what the purpose is, what do they have to do, what are the roles and functions?" and this applies to a group of social work staff as well.

There is hope that a future shared leadership structure will "be the best protection" for the ethos of the organisation in Tim's opinion. Reflecting on how far Jigsaw has come and knowing who they are as an organisation, Tim is "quite intentional about how we can work in ways that are shared or co-led." This doesn't go unnoticed by the staff themselves. Reflected in their survey responses is this knowledge that there is "space held by senior staff as new staff come through. They are growing new and emerging leadership". Social work as a field has led the way in the field of management, as Kate Stewart explains "if you study management, a lot of the theories there are based on social theories."



Tania Edwards, Emily Huwylar, Margot London, Eilish Graves, Bing Hernandez. Margot's leaving lunch, 2020

## Kaumātua

After Tim Metcalfe took on the leadership role, he looked to Tai Te Ngahere Oriwa Taukamo (Olly), Ngāti Porou, for guidance. Tim and Matua Olly had met when Tim was working at Living Without Violence, and they were both involved in local community organisations at the time. Matua Olly has been a vital source of wisdom and support for the organisation over many years. Tim believes that Matua Olly has provided “a korowai for us, particularly for our kaimahi and Board who are Māori.” Matua Olly became the agency kaumātua after having also been a Board member, as Tim “thought it was important to have a kaumātua guiding our organisation.”

This support has ranged from introducing Jigsaw to local Kura Kaupapa Māori when the Jigsaw SWiS programme extended into Māori immersion, to supporting staff in their applications to study at Te Wānanga o Aotearoa. Matua Olly has shared waiata from his experience in establishing Kōhanga Reo across the Aotea waka, gifting ‘Tō Aroha’ to the staff. He has a passion for the wellbeing of whānau and for bringing te reo Māori alive. Matua Olly explains that this “comes from growing up in it and appreciating our upbringing with our old people” (T. Taukamo, personal communication, October 8, 2020). A native te reo Māori speaker, Matua Olly was raised by his grandfather, Sir Apirana Ngata with the guiding principle of ‘e tipu, e rea’.<sup>50</sup>

After years living in Fiji, Tim had observed village communities, and how grounded they were in their indigenous knowledge. He experienced their respect for the mana of everyone and the importance of cross-cultural engagement. Similarly, Matua Olly had decades of military service overseas where the values of his upbringing served him.

*I lived as they did; I learnt their tikanga, their reo. It was necessary - if you want to help someone, you have to understand them. (ibid)*

Matua Olly has become someone that Tim “turns to, to navigate relationships with iwi and he’s been a very wise counsel.” Jigsaw cherishes their relationship with Matua Olly and Tim knows that he is “highly respected and holds considerable mana in the community across different strata.”

Both Matua Olly and Tim have spoken of how their formative years equipped them with insight, to connect with others in need, Matua Olly explains that they’ve been “grounded in ‘he aha te mea nui? He tāngata!’<sup>51</sup> We found the best

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50 “E tipu, e rea, mō ngā rā o tōu ao; ko tō ringa ki ngā rākau a te Pākehā hei ora mō tō tinana; ko tō ngākau ki ngā taonga a ō tīpuna hei tikitiki mō tō māhunga, ā ko tō wairua ki te Atua, nāna nei ngā mea katoa. Grow and branch forth for the days of your world, your hands to the tools of the Pākehā for the welfare of your body, your heart to the treasures of your ancestors as adornments for your head, your spirit with God who made all things.” Sir Apirana Ngata, Ngāti Porou, 1949

51 As explained in the Introduction, this whakataukī is attributed to Meri Ngāroto, Te Aupōuri, as explained by Henare, 2016. Sometimes is recited beginning with ‘Hūtia te rito...: ‘Unuhia te rito o te harakeke, kei hea te kōmako, e kō? Whakatairangitia, rere ki uta, rere ki tai; ui mai koe ki a au, he aha te mea nui o tēnei ao? Māku e kī atu: he tangata, he tangata, he tangata! Remove the centre shoot of the flax and where will the bellbird be, where? It will mill around, fly inland, fly seawards; and then you will ask me, what is the greatest thing in the world? I will respond by saying: it is people, it is people, it is people!’

in people.” These two leaders have connected through their shared values and passion for Whanganui whānau. Their humility and authenticity are evident when they speak about their mahi.

*Tim and I were both scratching the ground way down there, and now we carry the kaupapa, it's very inspiring. With the privilege of growing up with those values, and by living it, you gather those who were struggling to come up with you, not by teaching them but by experiencing it. (T. Taukamo, personal communication, October 8, 2020)*

# Wellbeing



# Biculturalism – Tikanga Hourua

*Biculturalism involves understanding and sharing the values of another culture, as well as understanding and preserving another language and allowing people the choice of the language in which they communicate officially. Biculturalism also means that an institution must be accountable to clients of all races for meeting their particular needs according to their cultural background, especially...Māori. (Munford & Sanders, 2019, p 20)*

## Te Tiriti o Waitangi

Te Tiriti o Waitangi<sup>52</sup> outlines how partnerships between iwi Māori as tāngata whenua, and Pākehā and the Crown, as tauwiwi<sup>53</sup> should operate. Misinformation and ignorance about our country's founding document and its principles abound. But as Kerr (2015) asserts, all tauwiwi social workers are obligated to engage with Te Tiriti o Waitangi in their practice, overcome a monocultural bias and share power.

For Jigsaw Whanganui, biculturalism indicates the relationship between Māori and non-Māori. This term is used in recognition that “the word ‘biculturalism’ can sometimes be used in a watered-down form, which involves Pākehā retaining institutional power while being more culturally sensitive” (Came, 2012). In this publication, biculturalism indicates a commitment to Te Tiriti partnership, decolonisation, indigenisation and equity.

Homebuilders was established as a bicultural organisation, one of the only agencies setting up services with a bicultural framework, which “was really, really unusual for the day. In Whanganui it was the first of its kind.” (M. Beaumont, personal communication, February 13, 2020). In the late 1980s, bicultural organisations were relatively unknown in Aotearoa New Zealand, and Homebuilders was considered revolutionary in some circles and misunderstood in others. There were strong feelings about the bicultural structure, both from “people who were very supportive, and others that felt that the funds should have gone to Māori, without a partnership with any Pākehā organisations” Mary explains.

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52 Te Tiriti o Waitangi translates to the Treaty of Waitangi, the formal agreement signed between the British Crown and iwi Māori in Aotearoa New Zealand in 1840, initially at Waitangi and then at various other communities around the motu. The term ‘Te Tiriti’ or Te Tiriti o Waitangi are used primarily here to honour the te reo Māori version. The term ‘Treaty’ may be used where it refers to non-Māori understandings of the issues or in phrases used in contemporary discussion such as ‘Treaty justice’.

53 ‘Tauwiwi’ translates as person from afar, someone from another people group, foreigner, colonist, non-Māori.

## Unlearning

From the beginning, the management committee wanted to make sure that the agency was equitable, Kate Stewart had “an awareness that it couldn’t just be Pākehā people doing it, it would never work” (K. Stewart, personal communication, February 7, 2020). Homebuilders bicultural commitment began with the appointment of two part-time staff; a Māori Coordinator, Heather Ranginui, and a Pākehā Coordinator, Mary Beaumont. They also sought out both Māori and Pākehā volunteers to train as Family Support Workers, and always made Māori support available for Māori whānau.



Tim Metcalfe and Tai Te Ngāhere Oriwa Taukamo, 2020

Mary Beaumont reflects on these decisions and sees that for an organisation to be truly bicultural, there must be “a complete separation of Pākehā and power exerted over others.” To achieve this, Mary Beaumont believes that one must confront their inherent bias and begin a lifelong process of unlearning. Pākehā are socialised to assume control, and it requires a commitment to “reinterpret the consequences of inter-relationships between Māori and dominant Western traditions” (Pohatu, 2003). Traditions that often interact as “two intellectual bodies of knowledge that irritate one another” (Smith, cited in Pohatu, 2003, p2).

Many of the Homebuilders staff began their bicultural journey through their social work, informally, in their relationships with whānau, and formally through professional development and mentoring. For Pākehā unfamiliar with these kaupapa, Mary remembers that it was “very new learning.” Most Pākehā don’t

experience life outside of their majority culture perspective, and Mary remembers seeing this when the Homebuilders team went to Heather Ranginui's marae at Rānana, 60km up the Whanganui River in 1991. "On our first visit to Rānana, I realised, 'Goodness, I'm a minority in this room.'" Mary and her colleagues learnt "more and more about history from a Māori point of view" which contributed to their development as social workers and subsequently, Homebuilders as an agency. Once they had seen the truth, they couldn't unsee the injustice.



Freda Childs (left), Homebuilders hui, Rānana Marae, 1991

## Decolonisation

By engaging with history, tikanga and Te Tiriti as a starting point, Jigsaw Whanganui has continued to prioritise the work of decolonisation for themselves as individuals and as an organisation. They acknowledge that this is an ongoing process. Tim Metcalfe's experience in working alongside indigenous communities in Fiji helped him build relationships with tāngata whenua in Aotearoa New Zealand. A sense of justice and equity is a strong thread throughout his decisions in leadership; from engaging the guidance of an agency kaumātua, to supporting kaimahi to study at Te Wānanga o Aotearoa.

When the Ministry of Social Development increased SWiS funding in 2013, more Kura Kaupapa Māori joined the Jigsaw Whanganui SWiS programme and they employed more kaimahi Māori for these roles. Before this, Tim reflects, they were "probably a pretty Pākehā organisation, with lots of good intentions" (T. Metcalfe, personal communication, March 2, 2020). There has been a gradual increase in Māori kaimahi over the last few years, and they have felt "implicit and unquestionable tautoko from other Māori staff" (Staff focus group, March 10, 2020). Jigsaw's Māori staff are "always looking to connect and work collectively as tāngata whenua."

Māori kaimahi at Jigsaw have “created a rich and diverse environment for tauiwi staff to be immersed in.” This environment is valued by the non-Māori staff, who feel that it is “safe to learn. Others have been generous, sharing and teaching.” Some Pākehā kaimahi have identified that their personal lives, parenting and understanding of their community have been positively impacted by learning about Māori tikanga and history at Jigsaw.

By 2019, Tim had realised that nearly half of the Jigsaw Whanganui kaimahi have Māori whakapapa, which, he hopes, demonstrates that this is becoming a workplace where non-Pākehā feel valued and culturally safe. He believes that the Jigsaw team is creating a work environment where everyone can feel at home. More multicultural representation in the staff means Jigsaw can connect meaningfully with a wider range of families. Tau Huirama believes Jigsaw’s bicultural approach through Kaupapa Whānau enables them “to work more with Māori ” by increasing their collective understanding of manaakitanga (T. Huirama, personal conversation, August 12, 2020). Māori whānau want to “get support and make a change in a way that will manaaki them.” There remains much mahi for Pākehā social workers to be doing in their own decolonisation, and in resisting the colonial and oppressive systems that impact Māori .

*Some of the strongest articulation of the anti-racist and bicultural arguments came from Pākehā professional practitioners who were convinced of the need for change and for responsive, culturally appropriate services, reflecting their commitments to both diversity and social justice in relation to Māori particularly, but generally to all ethnic groups. (Cheyne, O'Brien & Belgrave, 2005, p.197)*

Research shows that including tikanga Māori in the workplace creates a sense of belonging and wellbeing (Jolly, 2015). The Jigsaw Whanganui team has been keen to learn how to do this, and Tim can only recall one staff member who was reluctant to introduce themselves with mihi and pepeha. He sees that they’ve “been really enthusiastic and seized opportunities when we’ve done professional development on this. We’re working towards being confident.”

As their bicultural knowledge and understanding has grown, Jigsaw has also adapted their operational practices. There are morning karakia and waiata, where everyone has the opportunity to lead and learn. Mihi whakatau or pōhiri are held for all honoured guests, new staff and important hui. Karakia kai are said before a shared morning tea. Tira of team members travel to tautoko staff who are whānau pani at tangihanga.

Jigsaw Whanganui staff with Māori whakapapa, knowledge and fluency have generously shared their skills and insight to enable this process. As Pākehā kaimahi develop their bicultural awareness and embrace tikanga Māori, the next challenge may be navigating their collective responsibility and recognising the workload created for Māori staff by this bicultural learning process.

*Linda Tuhiwai Smith argues that decolonisation is primarily a “long term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power”. From this perspective, decolonisation is an ongoing resistance. (Smith, cited in Bargh, 2007, p16)*

Decolonisation involves ongoing work against the mainstream, innate, or structural responses that dampen efforts to devolve power and dismantle prejudice. Jigsaw Whanganui continues to question, be accountable, learn and listen in this space. More than tick boxes or a token 'kia ora' - they want to demonstrate biculturalism in action and are committed to this process.



# Practice – Te Mahi

## Development



SWiS team; Louisa Shepherd, Bing Hernandez, David Rees, Tania Edwards, Tessa Harrison, 2020

*Transformative social work practice involves challenging social injustice, working in partnership with clients to understand their lived experiences, and identifying social change strategies that enable communities to realise better futures (Munford & Sanders, 2019, p 139).*

Jigsaw Whanganui's branding states, 'thriving children, flourishing families' and Jigsaw aims to support families to develop solid foundations of family wellness, thereby creating communities of wellness. To do this, they use an approach known as "therapeutic social work, which requires developing a relationship of trust and confidence. Jigsaw works in partnership and collaboration with whānau so they can stand in confidence as they move forward" (Jigsaw Whanganui 30th Anniversary Survey, July 2020).

As Jigsaw Whanganui has refined and examined their approach to social work over the years, they have developed their 'model of practice'. This model describes how social workers will implement the theories and philosophies that they value. They have adapted their practice in response to the needs of the local community and emerging research.

Tim Metcalfe describes the organisation's approach as "listening for people's aspirations, for what they might want to be different, for how they have taken action in the face of massive adversity." This way of working with whānau to identify the key issues and hurdles in their lives can be transformative (Munford and Sanders, 2019).

Working from a framework of advocacy and allyship, as Homebuilders grew and matured, so did its practice, with critical awareness and the reflective process central to this evolution. Gael Clark recalls conversations with Mary Beaumont and Sandy Dunlop in the early days of the organisation about 'empowerment', where the agency shifted its thinking. They "used to say 'this is empowerment' but we became aware that these women already have power, this is 're-empowerment' instead." Gael now talks about their role as one where they "engender hope with our families. I always hope, you've got to hold hope. I could tell you my first family, and the successes in that one. I've never forgotten a family" (G. Clark, personal communication, March 2, 2020).

It took time and reflection to develop the roles of Family Support Worker volunteers into those of professional, qualified social workers. Gael Clark saw this evolve and recognises that now "we've got very competent social workers on the ground, we've built the team and professionalism. We've built the practice, and different integrated approaches like strength-based, solution-focused, response-based practice in our therapeutic intervention." During Tim Metcalfe's time at Living Without Violence, he had observed the Family Support Services model of practice and said it "opened my eyes to what good social work was...that certainly attracted me to this agency. It was an opportunity to participate in really good practice."

## **Timeframes**

Initially, Ministry guidelines stipulated that the Homebuilders team were to meet with a family for six weeks and then this could be reviewed and extended to three months. These limitations did not reflect the complexity of the situations they were facing. Mary Beaumont recalls having to work out how to balance the reporting and accountability with the practicalities of social work. The "timeframe we had to work to was quite unrealistic, every person's ability to change is very different, some might not change quickly."

Over time, attitudes towards timeframes have somewhat shifted. Margot London believes that "one of the things that have changed is the recognition that it [social work] is long-term, for us to be in there as long as we need to be there" (M. London, personal communication, February 2, 2020). It is essential to give the relationships with whānau the time that is needed to work through the challenges they are facing.

*To begin with, we had six weeks with a family, and we had to evaluate it every week, there would be a scoring system, and when they got 1, then you could close it, and that was at three months. It then went to six months because you could do a three month review and six months to close. Now, we don't have KPIs, we report on outcomes, how many people reached their goal. (G. Clark, personal communication, February 21, 2020).*

At the time of the external evaluation by Milne and Sanders, it was typical for work with a whānau to last for six to nine months, and this usually involved visits every week for one to two hours. This timeframe was adjusted to meet the needs of each family (2002, p12). This report found that “both clients and social workers were able to identify the right time to finish with the service. Clients knew closure was required when they realised they had changed, and whānau life was stable. In some cases, the social workers introduced the idea to the client who on reflection realised that the time to finish had arrived” (Milne & Sanders, 2002, p 15).

*A lot of its timing, you know our families that come back into the service several times, not because they've failed, or the first time it didn't work. It's timing, it's different circumstances, they're more mature, they're a bit more open, timings really critical particularly when you're looking at family violence and those cycles. (G. Clark, personal communication, March 2, 2020)*



Staff Christmas Party, 2013. Vanya Teki, Tania Edwards, Zane Roa.



## Task-centred

One of the findings from the Best Practice Guidelines (developed by Family Support Services and Family Help Trust in 2007), highlights the importance of connecting a family's own goals and values with the social worker's assessment, planning and reviewing processes. Gael Clark explains that the whānau "are the experts in their lives, and we're there to be beside them, and a resource for them. It's task-centred, so they work out what their goals are."

By working with parents, social workers can encourage a reflective process. This 'alongside' approach enables whānau to share where they were coming from, where they want to be and co-create a series of tasks and goals to get them there. Munford and Sanders describe this as "mapping progress and maintaining hope" (2019, p144).

Tim Metcalfe says that Jigsaw uses this task-centred approach, and the kaimahi work with whānau to establish their own goals and tasks. But "to do it well it's got to be very relational. Otherwise, people have goals and tasks imposed on them." For lasting change, the whānau themselves need to focus on what is important to them, as Gael describes "we work with them about their goals and the 'miracle question' - which is; 'If you went to sleep tonight and woke up in the morning and the problem was no longer here what would it look like? What would be happening?'"

Milne and Sanders identified Jigsaw's relational approach in their 2002 Evaluation of FSSWT. The report discusses various strengths of the organisation, and they recognised that:

*Their work is particularly skilled and involves perceptive assessment and engagement with someone who may be in crisis at the time. Clients noted that they often did not know what it was they needed, but through a process of discussion and relationship building with the staff, they were able to identify key issues and devise strategies as a response to their situation. The client and the worker form a close partnership that enables the client to feel comfortable to talk about deeper issues that may be different from the presenting issues. (Milne & Sanders, 2002, p10)*



## Strengths-based

Combined with its task-centred approach, Jigsaw Whanganui uses a strengths-based approach. This approach is “not a ‘Pollyanna’ view that only looks at the positives. It looks at reality that...must be faced and mastered. The work the organisation does is to support families to face and resolve the tough issues in their lives” (Home Visiting Family Support Project, 2007, p 31). Centring the person in the discussion honours their tino rangatiratanga. Munford & Sanders (1998) explain that the social worker may guide whānau towards any issues that they can see need addressing. They do this in a way that assists the person to make connections between their personal strengths that can be drawn on, and the challenges they are facing. This process requires sound judgement and firm belief that the person involved can make lasting change. It is heavily impacted by how the whānau are currently functioning.

As Wade asserts (1997), oppressed people are in a constant state of resisting, as a means of survival. Tim Metcalfe sees that what may appear to be small and insignificant choices by those who are ‘resisting’, are in fact, essential milestones on the road to their re-empowerment.

## Home Visiting Family Support Project

From its inception, Homebuilders was a home-based social service, as the name indicates, “we went to people’s homes, they didn’t come to us” Mary explains. This intensive approach to social work continues in Jigsaw Whanganui’s work today.

To develop the Best Practice Guidelines for Home Visiting Family Support, Family Support Services engaged with Family Help Trust, Christchurch in 2007. Both were affiliated to the Jigsaw national body, and the project involved staff from these two organisations shadowing each other, observing their home visits with whānau, and reflecting on their practice. To ensure their methods were based on evidence, the kaimahi incorporated the findings into their work. Gael recalls that they “developed ‘best practice guidelines’ which were published, and these are still very much the foundation of our work today.”

*These difficulties are intertwined and deeply embedded and will not be resolved through a simple programme or therapeutic intervention. Bringing services to the family in their own home seems a self-evident solution. (Home Visiting Family Support Project, 2007)*

These published guidelines continue to be an excellent tool for social workers, especially in staff training. They detail “how the self and the relationship, and social work values, knowledge and skills work together to help families change” (Best Practice Guidelines, 2007) with practical advice. The guide also outlines how social service leadership can build “a service in which the social worker’s self and their relationship with the client are the primary tools” (ibid). Following this research, in 2010, Tim Metcalfe collaborated with other



home-visiting social service providers around Aotearoa New Zealand who lobbied the Ministry of Social Development to follow a model developed in Christchurch by the Family Help Trust. They proposed the use of an intensive home-visiting approach when working with high-risk families with newborns and further evaluation of home-visiting social work. Despite their efforts for three years, MSD was not receptive to this proposal.

## Response-based

A further approach that Jigsaw utilises is 'response-based practice'. This is an approach that works through psychological trauma resulting from violence (Wade, 2015). Gael Clark describes a response-based practice as "valuing dignity, that violent acts are unilateral, social, and deliberate, but that resistance is ever-present." By understanding that humans are responsive and active, continually resisting – and that the social responses of others are crucial (ibid).

Gael and fellow Jigsaw kaimahi, Vanya Teki, participated in professional development on response-based practice in Napier, 2016, and were inspired. Both saw the possibilities of incorporating this model into Jigsaw's mahi. Gael remembers that they "were just so excited about it, we came back and did a presentation to the team." They then connected with other social workers in Whanganui who were interested in learning about response-based practice and put together a working group to look at getting more people on board. Gael felt "it was going to be a revolution" and invited Canadian-based response-based practice experts, Dr Allan Wade and Dr Cathy Richardson to return to Aotearoa New Zealand to provide further training.

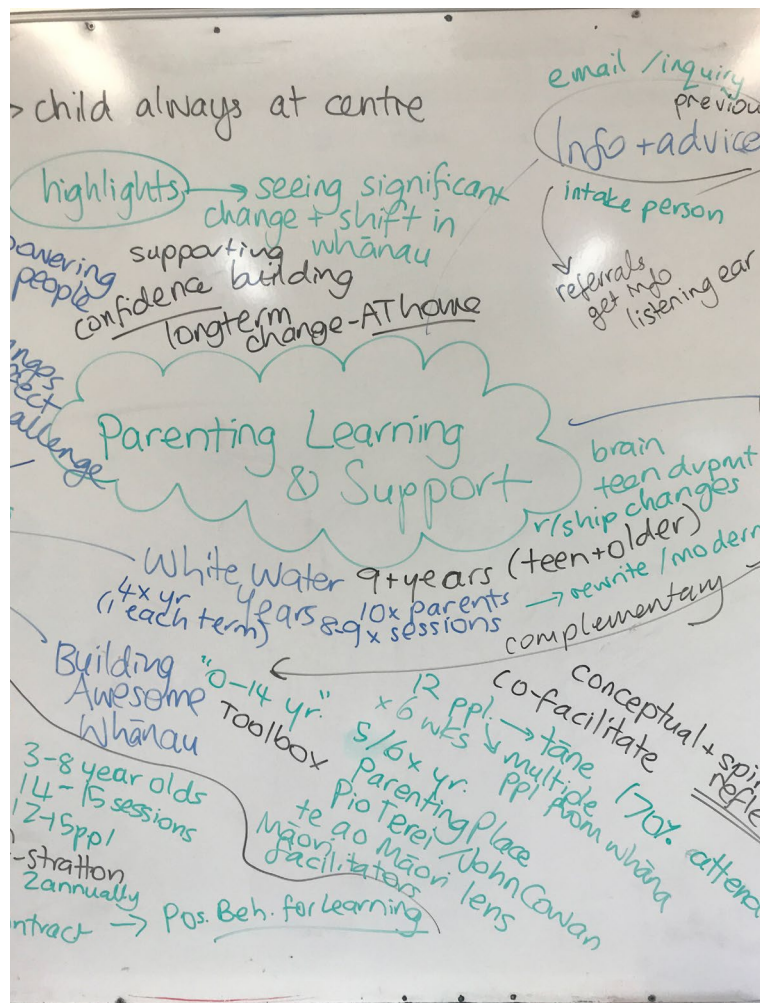
They firmly believe that Aotearoa New Zealand institutions need to be more involved in positive social responses to violence. Instead, we see the most vulnerable members of our communities (overwhelmingly women and children) taking the most significant risks to keep themselves safe. Jigsaw Whanganui is committed to "analysing these power and control processes operating at both personal and systemic levels" (Jigsaw Whanganui 30th Anniversary Survey, July 2020).

Margot London clarifies how social workers can be more responsive, explaining that "women are constantly re-traumatised by the lack of response of the systems to their risk, and their situation in general, and the safety of the children. We have to put the onus on us to change what we are doing and not keep putting it onto them." Her example of this in practice describes:

Another family I was with, he was on P and threatened to kill her - in front of me - I spoke to the police, and they said, 'Oh gosh she'll need to make a statement'. I said 'No, no, I will make the statement'. So I made the statement, and he was charged. She was not in a position to make a statement about any of this because it will paint a big target on her back, and it will come back on her. She needs to see people around her that care about her and her safety and her children's safety. They are stepping up and doing their bit. Because we all get to go home at 5 o'clock and she doesn't" (M. London, personal communication, February 21, 2020).

## Home-based

While clients do attend appointments at the Jigsaw premises, a distinctive feature of their practice has always been the intensive home-based approach. Notably, the social worker visits whānau in their homes, which can create better connections and understanding of what the next steps may be towards change. In discussion with Jigsaw Whanganui kaimahi, they explain that they are a home-based service "because that is where the children are" (Staff focus group, March 10, 2020).



*A home-based intervention does not require a client to come to an appointment, attend a programme or participate in a group. The worker joins the family in their home base and sees their reality by being part of their lived daily experience. The worker is on the spot, and they can address issues as they arise. (Home Visiting Family Support Project, 2007, p7)*

Establishing a relationship with the whānau in their home context is critical. Kaimahi must focus on the family and safety and wellbeing of the children (and anyone else who is vulnerable). As (then) Family Support Services found in 2007, their kaimahi must have the “knowledge and skills to see and judge the risk, the ability to keep a positive and trusting relationship with the family while still raising issues of abuse and neglect, and the ability to engage the family in finding their own strengths to confront and address the issues of violence and abuse in their family” (Home Visiting Family Support Project, 2007, p6).

Inviting someone unknown into their home and observing their personal interactions, may also be a vulnerable position for the family. They may be defensive and guarded, the social worker seen as an enemy, rather than an ally. However, families that have participated in Jigsaw’s parenting programmes, and worked alongside Jigsaw social workers in their homes describe the life-changing support they have received. Their feedback to Jigsaw Whanganui is the best indicator of the value of this work:

*“Coming onto the White Water Years programme saved me and saved my kids too.”*

*“You will never understand how much you have done for my whānau and from the bottom of our hearts, we thank you.”*

*“Without the caring support of the Jigsaw Whanganui team, I would be in a very different and dark place right now.”*

*“I do not doubt that if Jigsaw Whanganui didn’t step in when they did, we might have lost our kids. We loved our whole experience with all the Jigsaw Whanganui team.”*

*“The help I have had from Jigsaw has been invaluable.”*

*“Quite frankly, they have saved our lives.”*

*“Knowing that I had someone fighting in my corner throughout this journey gave me the strength to carry on.”*

*“Completing the Water Years course was the proudest day of my life. We are so grateful for Jigsaw Whanganui. They have helped me provide a safe and happy home for my children.”*

*“If they did not step in, I think we would have been still lost out there. I most liked meeting with the social worker. We are now all one. We keep giving one another support.”*

The social workers validate what the whānau are beginning to see for themselves, they are affirmed and respected. Jigsaw Whanganui kaimahi genuinely believe in the “rights of children to be raised with love, attachment and empathy; for parents to be respectfully supported” (Jigsaw Whanganui 30th Anniversary Survey, July 2020).

## **Assessment**

Jigsaw Whanganui values the importance of matching a family to a social worker who is “likely to have synergy” (Munford and Sanders, 1998). The original Homebuilders Coordinators, Mary Beaumont and Heather Ranginui, would visit whānau and assess, before assigning a Family Support Worker to connect with them. Mary recalls that “they’d go and work alongside the family, and we’d provide the oversight and supervision of the work that was happening with the family.” This approach has continued in various forms ever since. Kaimahi are not randomly assigned, and there are much more positive outcomes for families who are given someone that will likely click with. Finding a good fit and being open to review it “increases the probability of positive change occurring”. (Sheafor & Horejsi, cited in Munford & Sanders, 1998, p.44).

Rather than imposing their solutions onto them, Jigsaw wants to work with families, and Tim Metcalfe believes that “the most important part of this work is the relationship that that social worker has with that family. And then the children as well. If you do not have a good working relationship with that family where there’s mutual respect and understanding, then you will not be able to work with them. You will not be able to help them affect any kind of change.” Jigsaw Whanganui kaimahi talk about their relationship-building with whānau as being “the key. It is pivotal for change; that’s how change occurs through that relationship you build. They can’t even see that things could be any different, they can’t even imagine what that would look like so you’ve got to pace the work and go at their pace” according to Gael Clark.

At the time of writing, Jigsaw’s assessment process involves discussion with the family to see “what the problems are, look at what the family’s strengths are, what supports might be around them and their capacity to change at that time” says Margot London. From there, a unique response can be co-created between family and social workers, described by one kaimahi as ensuring that “whānau receive the best support whilst upholding the mana of the person involved” (Survey response, July 2020).

## Complexity

The complexity of the issues that Whanganui whānau are confronted with has changed through the years. Challenges have always been wide-ranging, with families often facing problems with little or no support. Margot London sees how “historical, family, intergenerational patterns of abuse, dynamics, beliefs and attitudes have contributed to the situation.” In recent years, the impact of methamphetamine, poverty, overcrowding and homelessness on families has been immense.

Jigsaw Whanganui connects with families in extremely unsafe situations where the children “can’t stay there one more minute, and there is no way this woman can be in this home, the worst of the worst on all levels” Margot explains. Some of these situations involve generations of whānau who are survivors of abuse, seeing harm repeated throughout their families. Gael knows that “it is intergenerational, breaking the cycle – that’s big.” As someone who has worked at Jigsaw Whanganui for decades, she sees that “I’ve now seen another generation and the grandparents that I worked with when they were parents, and they are so proud. There are families that we are making a difference with. We get feedback, we get evaluations, and they are encouraging.” Gael says that she often sees whānau “three months later when you meet them in the street, we will talk and you know they’re doing well.”

Mary Beaumont can see that “the families got more complex, and the work got more complicated. There were a lot of things happening in our society that were changing. This kind of work is very challenging.” There are interconnected issues of physical abuse, neglect, prejudice, illiteracy, poverty, violence, control, drug and alcohol abuse and mental health issues. In addition to all of these complex problems, Mary recognises that a person may not be able to “identify that there’s a problem, they just want everybody to get out of their lives and let them just get on with living their life, in the way that they see fit.” As the complexity of the work increased, Mary Beaumont recalls that they “had to strengthen all of our policies and procedures around practice and safety concerns, to have some pretty stringent procedures around things that could happen and what people needed to do.”

Despite this intensity, there is a continuum of issues, and some families have more protective factors, inherent privilege or resilience, which enables them to adapt more quickly. While everyone can change, some whānau have more support in place or greater strength in certain areas that they can leverage from. Helping them to identify these key relationships or skills and building from them is an essential aspect of the work that Jigsaw Whanganui does.



# Kaupapa Whānau

Jigsaw Whanganui's social work practice is founded on an understanding of what Tim Metcalfe sees as the "critical importance of relationship, that relationship is the heart of it." The organisation is committed to being whānau-centric, continually putting family wellbeing, needs and aspirations at the fore. Jigsaw believes that real change can occur through self-determination, and centre the whānau voice in all that they do. Tim explains that how "power is exercised, how much people have a say, is all critically important in a community organisation."

Family wellbeing has been the core focus since the beginning of Homebuilders, and the agency's work over the last 30 years. From the logo design, to the values and collaborative relationships. Jigsaw Whanganui intentionally removed the word 'client'<sup>54</sup> from their practice, crossing it out on reports, plans or forms and writing 'whānau' in its place. They understand the interconnectedness of family relationships. The amalgamation of RISE<sup>55</sup> into the Jigsaw whānau in July 2020 was a natural next step. They understand that supporting a whole whānau in trauma is a much more effective response to family harm than focusing solely on one individual in need of help.

*Durie (2006) states that a function of whānau is whakamana (to empower or validate), which aids whānau participation in society. The collective end goal is whānau participation...but whānau need to be offered alternative ways of functioning. The trauma that has disempowered many whānau needs to be recognised, along with the need for support and development so whānau members can be truly empowered (Family Violence Death Review Committee. 2016, p.47).*

Jigsaw understands how the operations of power influence the work they do. Tim believes that they're "not here to fix people, we're here to enable whānau and families to thrive by engaging with the institutions so that they can get fair service from the institutions. Which often has raised tensions...the quality of our practice has had lots of respect, and at the same time, we are often supporting whānau speak their truth to power."

Tim Metcalfe is passionate about challenging the systems in our community. He believes that by explicitly placing whānau at the centre of their mahi, it exposes the operations of power that may be at play and creates space to renegotiate relationships between those who need support and those who can provide it.

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54 "The power of language to inform, describe and construct behaviour is implicit in all cultures. Simple words used daily within social work environments, example this force. The words, 'client' and 'customer' have their own bodies of knowledge and rationalisations." (Pohatu, 2003, p.2)

55 Previously Whanganui Living Without Violence

## Articulation

In the Jigsaw Whanganui Strategic Plan (2012), the Purpose Statement outlines their purpose as “promoting long-term social wellbeing by supporting families and whānau to provide safe care and nurture for their children.” They do this by applying the best practices of social work.

Kaupapa whānau describes how Jigsaw Whanganui embodies its values and purpose, where caring for the ‘whole person’ is demonstrated in relationships, where you care for colleagues and families as you would within your own whānau. In discussion with kaimahi, there is unity in how they describe Kaupapa Whānau: *‘at Jigsaw, how we are together as a team, is how we would hope our families would be, at their best’*. Rather than a catchphrase, this mātauranga is evident in their interactions.

This particular phrase captures the wairua of the organisation and how it had been operating for decades. Tim recalls that he first described Jigsaw in this way during a strategy hui with Tau Huirama and others over a decade ago. “I can remember doing a mihi to welcome them. I talked about ‘how we see ourselves here, how we are together in the agency is how we would want anybody in our family to be, when they’re at their very best.’” He explains that it was articulating something that had already been evident for years. Taking it a step further, Gael believes that this is the point of difference in how Jigsaw interacts with whānau. “If we can’t be that here, how are we going to do that when we go out and work with our families? We model it.”



2020 Board of Trustees: Dave Barton, Terry Dowdeswell, Maria Potaka, Lorraine Taylor and Brian Doughty (Chair). Absent: Geoff Hipango and Bethany Coleman.

## Ngā Pou

In 2005, Tim facilitated a workshop day with all staff and Board members, to develop Jigsaw's strategic direction. Emerging from this work were five pou that capture what Kaupapa Whānau means for Jigsaw.

Tim explains this framework as "relational competence - how we are with others in our lives, the pou are a guide for what we want for our whānau." The pou are described by Tim as:

- Sustainability - an ethical obligation to set up relationships with whānau that are continued. For that to be sustainable, you need resources to keep it going, and for the support to be sustained for the duration of the time it's needed.
- Professional excellence - we see this as pivotal, from structural support and training, development and mentoring. Good practice is central to what we do.
- Wellness - wanting hauora for our families, our community and ourselves working alongside them.
- Relationships - these are at the heart of high-quality social work, being a team. We work collectively.
- Non-violence - a specific stance that is central to how we interact, it is built into our employment agreements. We are a specialist family violence support provider with a clear stance about non-violence towards children. We are committed to social justice.

These values influence how Jigsaw wants to "relate to the cultural and environmental kaupapa around us, and how we engage with institutions and structures in society" according to Tim.

Several years after the five pou framework was established, Tim invited Liz Kinley and Tau Huirama (ex-CEOs of CAPS / Jigsaw national) to Whanganui in June 2019. They facilitated an appreciative inquiry<sup>56</sup> training day for the Jigsaw staff. Both Liz and Tau have extensive experience in the social services sector and know the Whanganui team. Tim wanted their support for the kaimahi as they created a way of doing things differently. The defined purpose of the training was: 'Drawing on our best collective lived experience, across cultural divides, we want to bring Kaupapa Whānau more consciously into the heart of our agency so that we can effectively promote the mana and dignity of tamariki and whānau.' They wanted to determine how to embed Kaupapa Whānau throughout all that they do as an organisation, and Liz Kinley believes that this was an effective process because the kaimahi themselves were "the experts, they've created it themselves. Tim has led, but the staff have done it" (L. Kinley, personal communication, August 12, 2020). The team worked together, with "real co-creation" and, she believes, they felt "empowered, really focused on consciously positioning what their organisation

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56 Appreciative Inquiry is a way of working with groups that recognises and uses each person's knowledge and experience in a solutions-focused approach. It builds effective, positive and sustainable outcomes that are based on the collective experience of what works and what is effective. (Home Visiting Family Support Project, 2007, p9)

stood for.” Tau Huirama wanted the kaimahi to “have a pure conversation about it”, and they were open and respectful, Māori and non-Māori thoughtfully engaging with this important kaupapa.

From this mahi emerged a shared understanding of where Jigsaw is moving, now articulated as becoming a ‘Te Tiriti Article III organisation’<sup>57</sup>, and an ongoing process of creating a more equitable service that is actively decolonising. Tim wants to “challenge the assertion that we are mainstream, although, in many ways, we still are.”

Jigsaw now describes their mouri, or fundamental ethos as *kaupapa whānau* and defines this as:

- We aspire for relationships across our agency to be as whānau are at their very best
- We meet directly with whānau to best understand their hopes and aspirations.
- We always work to uphold the mana and dignity of whānau, their whakapapa, often in the face of institutions that undermine their integrity.
- We are guardians of a rich whakapapa.
- We work intentionally to grow and develop everyone on our team; upholding tuakana-teina.
- Everyone in the agency exercises mutual obligations to the kaupapa.
- We work collectively.

The Kaupapa Whānau framework has driven the direction of Jigsaw over the past ten years; it has influenced its annual reporting and strategic planning. This ethos has shaped the organisation. According to Tim, it affects how they prioritise professional development and staffing. They now review their policies through a Kaupapa Whānau lens.

Tim Metcalfe recognises that Kaupapa Whānau is still “evolving, it’s reviewed regularly, but it’s still very relevant.” Tim explains that creating this framework has “given greater definition to what we were already doing”, and this is evident in the feedback from the whānau they connect with. It has become the foundational ethos of the organisation.

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57 This is discussed further in the Relationships chapter.

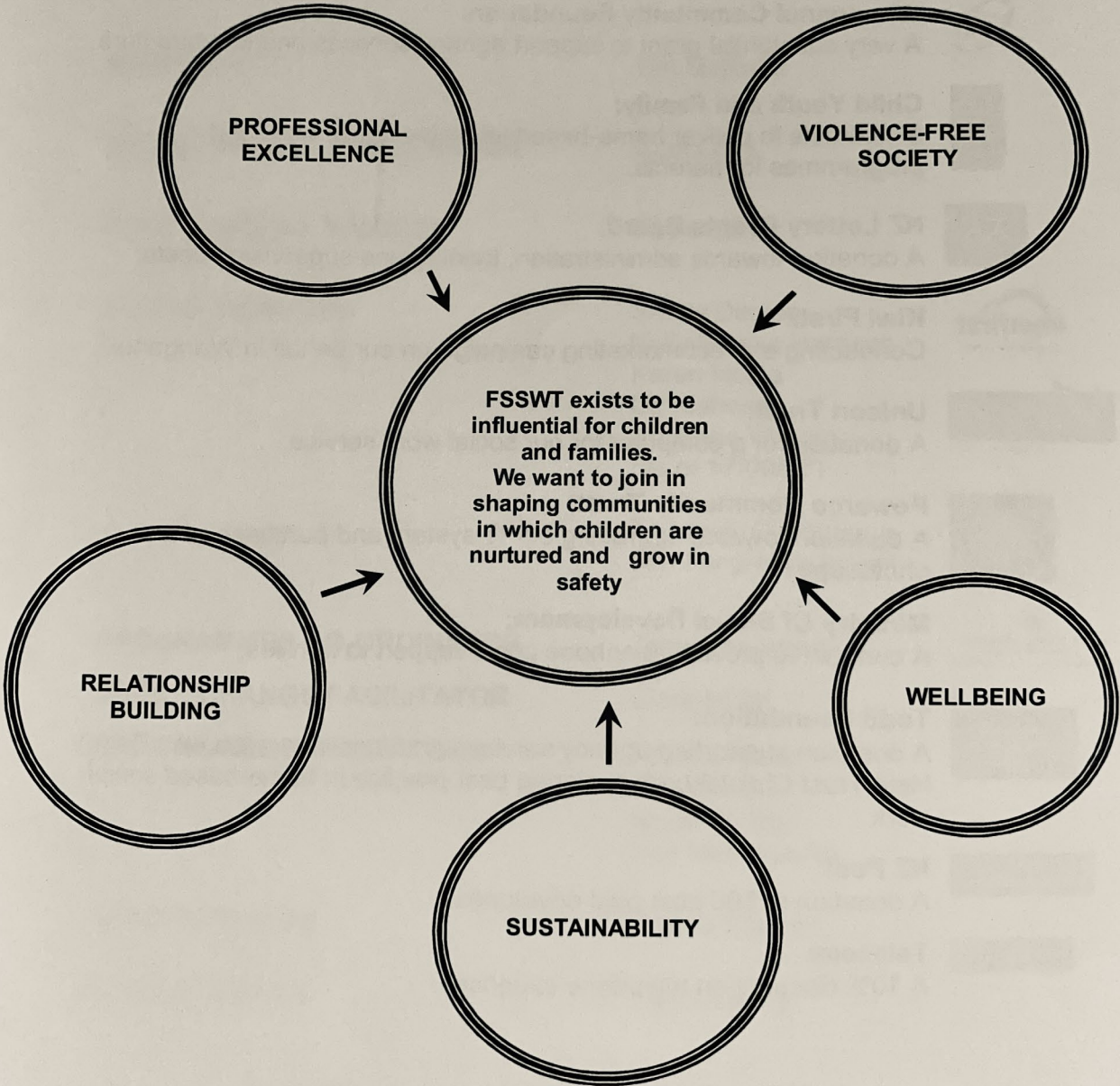


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# FSSWT STRATEGY

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In order to support families to be sites of safety and nurture for children, FSSWT will focus on several key strands of activity: non-violence, holistic wellbeing, relationship building, and professional excellence. We will seek resources to sustain these.





# Relationships

## Collaboration – Ngā Hononga

It is perhaps the original collaborative structure of Homebuilders, bringing three very distinctive community groups together, that has built values of teamwork and collegial generosity into Jigsaw Whanganui. A recurring theme throughout the organisation's development has been the sharing of premises, resources and expertise. Feedback from the community echoes this, as seen in the Jigsaw Whanganui 30th Anniversary survey results (July 2020):

- They collaborate, build and maintain relationships with local and national stakeholders to advocate for children and their families
- Jigsaw keep abreast of community issues through networking and knowing clear referral pathways for families
- They've remained embedded within the community with strong links, effective and active leadership
- They listen to the community they serve.
- Jigsaw form and maintain strong iwi relationships
- The CEO is active at building and maintaining a relationship with other peoples/agencies or individuals
- There's collaborative engagement with other community services and organisations
- This collectivity is shown by the Jigsaw Whanganui team, where kaimahi support each other and share their time and knowledge.

*The quality of shared leadership across Jigsaw Whanganui was very evident in various projects and innovations our team is engaged with. The readiness of people across our Board, fundraising team and professional team to step into whatever roles are necessary and do whatever it takes and the massive contribution to various collaborations across our community is very encouraging for both our agency and our community (Family Support Services Trust Whanganui Annual Report 2015-2016).*

The Parent Learning and Support Team works alongside other agencies such as Whanganui Advocacy Support Trust, the Defence Force, schools and kura, Ngāti Rangī and Ngāti Apa to deliver workshops and programmes. Co-facilitation with partner organisations enables those involved to "balance their content expertise with local knowledge with someone in that rohe who can then track that with the whānau" (Staff focus group, March 10, 2020).

## Inter-agency

During Mary Beaumont's season of leadership, the main social service providers in Whanganui were Parent Support Services and Presbyterian Support Services (now Family Works). Other Whanganui social services included Barnardos, Tupoho Maatua Whāngai Trust, Life to the Max and Living Without Violence Trust (previously known as Men Against Violence) each with its own targeted services.

A number of the FSSWT kaimahi also contributed to the work of the Sexual Abuse Healing and Education Centres in Whanganui and Marton. Mary was on the advisory panel for the W[h]anganui Regional Community Polytechnic's social work programme.

When Family Support Services Trust Whanganui (FSSWT) joined Parent Support Services (PSS) and Living Without Violence Trust (LWVT) in the 236 Victoria Avenue premises, their collaborative relationships were strengthened. Tim Metcalfe was the Practice Leader at LWVT at the time of the move, and he remembers "sitting there having meetings with Mary and Alison - we saw ourselves working in really connected ways" (T. Metcalfe, personal communication, February 24, 2020).

When the government contracting model was refined and required standards of approval, the agencies had to write policies to cover all these requirements, and Tim recalls that they shared a lot of this workload to support each other. They also joined forces to make the most of professional development opportunities for their staff, "across our three agencies, we provided a lot of leadership around the family violence network. We organised training together, bringing experts in."

*The two agencies were quite well connected; Mary had provided supervision for our teams at Living Without Violence. She supervised a colleague and me for quite a while. There were several families in common; we made referrals from the programme to the Family Support team (T. Metcalfe, personal communication, February 24, 2020).*



Kate Stewart, Mary Beaumont and Gael Clark cutting the 30th Anniversary cake, November 2020. Photograph by Mel Dowdell.

There was also a lot of cross-agency support in filling governance and staff roles, Kate Stewart from Parentline had contributed to the Homebuilders management committee after helping to establish it. Tim had been on the FSSWT Board for a few months before he was appointed as the new Manager, both Mary Beaumont and Gael Clark had volunteered at the Sexual Abuse Centre before becoming staff at Homebuilders. Marianne Vine had been a volunteer for the 24-hour helpline at Parent Support Services (previously Parentline) and then was appointed as the FSSWT Board Chair in 2003. Rosemary Petherick had contributed to the governance of the organisation for many years, notably with the establishment of the Trust while she was Chair. Marianne had also served as a committee member for Homebuilders in the earlier days. The organisation has provided professional supervision and mentoring for others in the social work sector in Whanganui.

In the early years of the agency, many social work positions were part-time, so it was common for kaimahi to work at two or three organisations across town. Tim remembers that Paula Hyde was a close colleague of Mary Beaumont's and worked for LWVT as well as PSS and Relationship Services. Sadly, she passed away in 2003, and her contribution is honoured here—moe mai rā.

*For over 20 years, Paula was a passionate advocate and worker for children, women and families in our community. For many of these years, Paula worked for Homebuilders and Parent Support Services in both staff and governance roles (Family Support Services Whanganui Trust Annual Report, 2002-2003).*

## Whanganui community

Jigsaw Whanganui have invested time, resources and expertise to initiatives in the Whanganui community that support whānau wellbeing. They hosted the local Family Violence Intervention Network (FVIN) hui for years. In 2016, Jigsaw contributed to the then revamped Family Violence Integrated Services (FVIS)<sup>58</sup> programme, also hosting the hui. They have participated in Strengthening Families processes, the Safer Whanganui forum, and the Health Education and Disability (HEADS) forum. They regularly attend Care and Protection Panel hui, where Oranga Tamariki social workers bring cases to discuss with other experts. "It has community people outside of Oranga Tamariki, who have particular knowledge and expertise, and they will review that case, provide some guidance, advice, suggestions about how to proceed" (G. Clark, personal communication, February 21, 2020).

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58 Since disestablished, at that time FVIS was attended by Oranga Tamariki, Ministry for Vulnerable Children (previously Child, Youth and Family); Family Works; Jigsaw Whanganui; the Police Family Violence Coordinator; Corrections (Probations); RATA - Te Maru O Ruahine Trust/Te Rūnanga O Ngāti Hauiti; RISE: Stopping Violence Services; Te Kotuku Hauora o Rangitikei (TKH); Tupoho - Iwi and Community Social Services Trust; Whānau and Community Services (WACS - Te Oranganui); Whanganui District Health Board; Whanganui Regional PHO; and Women's Refuge. (Safer Whanganui, 2017)



Louisa Shepherd, Grant Huwyler (CEO, Te Runanga o Ngā Wairiki, Ngāti Apa), Gael Clark, Grace Taiaroa (Manager Te Kotuku Hauora o Rangitikei), Emily Huwyler, Tim Metcalfe, Olly Taukamo, Vanya Teki, Robina Nichol and Sue Wells. Jigsaw visit to Te Kotuku Hauora o Rangitikei November 2018, soon after Te Runanga o Ngā Wairiki Ngāti Apa opened their centre, Te Poho o Tuariki.

Following the Government’s 2014 Children’s Action Plan, the Whanganui Children’s Team was established in 2015. It brought together key iwi, government and non-government organisations across; health, education, child welfare, justice, and the Police. They established and then maintained an intensive child-focused case management structure for children facing various vulnerabilities to mobilise the local workforce across these institutions to be more attentive to children’s wellbeing. Jigsaw Whanganui worked intentionally to maximise its influence in this structure, in working to uphold the mana and integrity of families and sound professional practice in the Children’s Team Governance, Case Management Panel and Lead Professionals for the teams. Despite investing a lot of local energy and resources to this, there was difficulty in trying to make a structure imposed by central government work at a local level. In early 2020 The Whanganui Children’s Team Governance negotiated with Oranga Tamariki (having taken over from the Children’s Team Directorate) to disestablish the Whanganui Children’s Team and appointed Jigsaw Whanganui to establish an interim family-centred process for service coordination for children with multiple needs. In July the agency established a Kaupapa Whānau process, modelled largely upon what had been a very effective local Strengthening Families model prior to 2014.

Staff workloads have been stretched at times to accommodate all of this collaborative work, Tim acknowledges that “our decision to fully contribute the agency’s skills, experience and time to the Whanganui Children’s Team has had a substantial impact upon workloads, processes and our capacity to undertake business as usual.”



Jigsaw Whanganui believes that having wrap-around services in place (such as the collaboration 'Te Rerenga Tahī' hosted by WDHB), they can have support in place, lowering risks and preventing any need for pēpi to be removed from their birth parents. They have made up to 15 reports of concern to Oranga Tamariki in the last year, along with continued support for the whānau involved and none of these have led to tamariki being removed. The processes that Jigsaw employ ensure that their relationship with the family is maintained and any need for a referral to other agencies is communicated and transparent. In 2017, Vanya Teki and Tania Edwards, Jigsaw Whanganui social workers undertook a research project, 'Rāranga o te Matua me te Whānau' with funding from the WDHB in consultation with young Māori people about maternity services.

In 2017, Jigsaw Whanganui also contributed to the Whanganui District Council's Safer Whanganui housing forum; they partnered with Mōkai Pātea in Ōtaihape to deliver Building Awesome Whānau programmes. They teamed up with Te Oranganui in Whanganui to run sessions 'Taku Kakano, Taku Whānau' to contribute to their Alcohol and Drug programmes at the Wharenui Unit, Whanganui Prison. Jigsaw developed a partnership with the Skylight Trust in 2018 to grow the community's capacity in dealing with trauma.

Beginning in mid-2018, Jigsaw Whanganui joined the Whanganui District Health Board, Whanganui Police, Te Oranganui, Tupoho and other agencies in establishing FLOW. This is a family harm prevention strategy led by a collaborative team, funded by Police and partnering with iwi and social workers. Jigsaw contributed an administration staff member to help establish the programme.

In recent years, Jigsaw has focused on building relationships to partner with iwi across the rohe. Matua Olly Taukamo (Ngāti Porou) has guided this process, along with staff, mentors, Board members and colleagues who have whakapapa connections locally. Tim explains that they have "built relationships across cultural boundaries that are very strong. The challenge of more recent years is to move these relationships from personal ones to those that are connected to the agency as a whole."

Some of these relationships have been augmented through the Social Workers in Schools (SWiS) programmes in local Kura Kaupapa Māori. These relationships began with Ros Sutherland working at Whanganui High School in 2001 for one day a week. Mary recalls that Ros did this very well, "you have to be a special person, and want to work with young people. You have to be able to connect and have a relationship with who you're working with, and Ros was able to do that. You could not just put anybody in that environment" (M. Beaumont, February 13, 2020).

In July 2020, RISE: Stopping Violence Services (formally Whanganui Living Without Violence Trust) amalgamated with Jigsaw Whanganui who now delivers their family harm prevention programmes in the community. Scott Taylor-Moore was appointed as their team lead to facilitate the transition, with another four staff from RISE welcomed into the Jigsaw Whanganui team. This move follows decades of mahi working to address the impact of intergenerational family harm in Whanganui whānau as well as Tim's role on the Strategic Leadership Group of FLOW over the last three years.

## Nationally

In the early 1990s, Parentline Whanganui belonged to CAPS (Children Abuse Prevention Services), and Kate Stewart served as the Chair for two years. CAPS was an “affiliation of other 24-hour parent support agencies whose common philosophy is the prevention of child abuse” (Parentline W[h]anganui Incorporated Annual Report, 1992-1993). More than a decade later, Tim Metcalfe was appointed to the Board (then also appointed Chair) of CAPS in 2004, not long after becoming the manager of FSSWT and continued in this role through to 2011. This network of agencies met regularly, shared ideas and resources, facilitated training and joined forces to lobby the government for change. Having a voice at a national forum of other experienced and committed professionals was invaluable for Tim and FSSWT. Through these connections, essential relationships were developed with then co-CEOs Liz Kinley and Tau Huirama. Who have continued to support and connect with Tim and the team, facilitating workshops in 2019 and speaking at the Jigsaw Whanganui 30th Anniversary celebrations in November 2020.

*A lot of my time was spent with kaupapa for the Jigsaw national network, holding a tension between the needs of our own agency and the wider needs of our community and sector nationally. Our team has also very generously invested huge time and resources in local community needs. For example, I was very closely involved for several years in the re-establishment of Women’s Refuge in Whanganui. I hope people see that sort of generous spirit; I’m not there just for Jigsaw to be the greatest agency in the country (T. Metcalfe, personal communication, February 24, 2020).*

Kaimahi from Jigsaw Whanganui also participate in regular case management forums similar to the FLOW / FVIN hui in both Ōtaihape and Marton, which is part of the ongoing work in the wider rohe.



Ngaropi Cameron, Tū Tama Wāhine o Taranaki at Jigsaw Whanganui’s 30th Anniversary celebrations, November 2020. Photograph by Mel Dowdell.

Jigsaw Whanganui has had a long-held connection with Tū Tama Wāhine o . Taranaki, a tāngata whenua development and liberation organisation established in 1989 in Ngāmotu, Taranaki. Tim met Ngāropi Cameron when they were both appointed to the National Approvals Panel for the Ministry of Justice Family Violence Programmes in 2001. Tū Tama Wāhine o Taranaki then joined the Jigsaw national body. Ngaropi Cameron and Norah Puketapu-Collins also attended the recent 30th Anniversary celebrations and acknowledged their relationship with Jigsaw with a koha of a waka huia. Tim Metcalfe respects Tū Tama Wāhine o Taranaki as their tuakana organisation and has learnt a lot from these committed wāhine.

These collaborative relationships, amongst others, demonstrate years of sustained involvement, through challenges and successes. Jigsaw Whanganui's generosity and involvement are valued by both the Whanganui community and their social work colleagues around the motu. They understand that 'ehara taku toa i te toa takitahi, engari he toa takitini'.<sup>59</sup>

*Complex problems cannot be solved by breaking them apart; they require a participative approach to create a shared view of the issue. The process of reforming a complex system requires everyone to be on the same page and moving together. Reform is a long term commitment. Continuous and responsive monitoring is necessary because...the system is dynamic and always changing. (Family Violence Death Review Committee. 2016, p.62)*

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59 This whakatauaiki is translated as 'My strength is not that of a single warrior but that of many' and attributed to Paterangi of Ngāti Kahungunu

# Tangata Whenua

When reflecting on the three decades since Homebuilders began its work in Whanganui, this narrative<sup>60</sup> must be placed in context, alongside other significant cultural, social and political milestones of the time.

*Social workers have an important role in supporting community members to bring local knowledge into change processes. This practice includes building an understanding of the context of social life and the ways in which global and national issues and policies are played out in local communities. (Munford & Sanders, 2019, p 145)*

## Whanganui River Deed of Settlement

In recent years, there has been resolution of long-standing Crown Treaty breaches in the Whanganui rohe, beginning with the signing of Ruruku Whakatupua, the Whanganui River Deed of Settlement, at Rānana in 2014. The signing closed one of the longest-running cases in Aotearoa New Zealand's legal history, which began in the 1870s. In 2017, Te Awa Tupua Whanganui River Claims Settlement Bill was passed in Parliament covering these two important kaupapa:

1. Te Awa Tupua mai i te Kāhui Maunga ki Tangaroa - an integrated, indivisible view of Te Awa Tupua comprising the Whanganui River and all its elements in both biophysical and metaphysical terms from the mountains to the sea;
2. Ko au te Awa, ko te Awa ko au - the health and wellbeing of the Whanganui River is intrinsically interconnected with the health and wellbeing of the people. (Ngā Tāngata Tiaki, 2017).

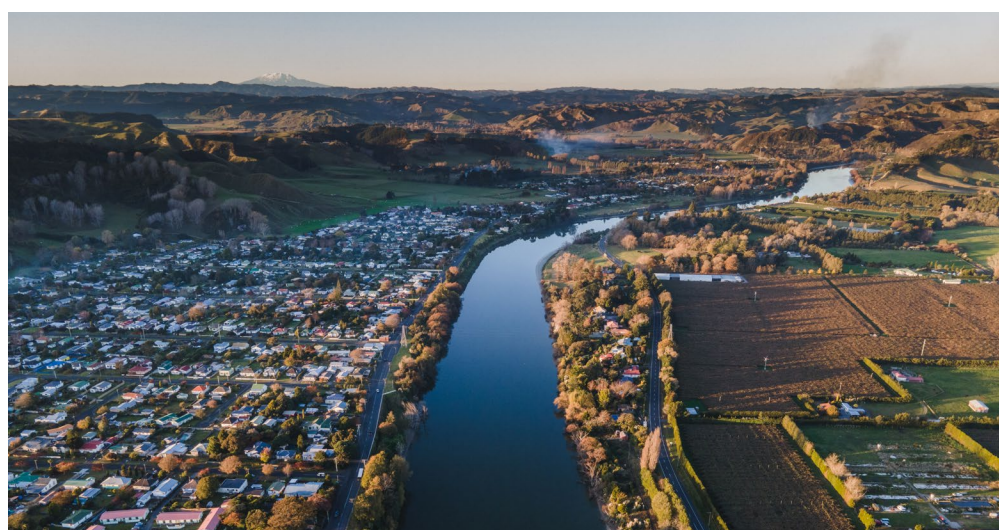


Image courtesy  
Lamp Studios.

## Whanganui the name

The correction of the spelling of Whanganui, reinstating the missing 'h', was another significant, and hard-won moment in our shared history. Back In 1991, the Whanganui River had an 'h' added, but it was not until 2012 that both 'Wanganui' and 'Whanganui' had become accepted spellings in Parliament. In 2014, following a request from Tupoho, the (then) Wanganui District Council [sic] asked the New Zealand Geographic Board Ngā Pou Taunaha o Aotearoa (NZGB) to change the name of the district to Whanganui. The NZGB recommended the subsequent consultation process and findings to the Land Information Minister, Louise Upton. In 2015, Upton announced that "the spelling will be corrected to 'Whanganui District', reflecting the views of Whanganui District Council, local iwi and public submitters'. The correction was officially gazetted in 2017 (Whanganui District Council, 2020).

## Pākaitore

In March 1995, Whanganui iwi returned to Pākaitore<sup>61</sup> to celebrate their Whanganuitanga, and remained there for more than two months, to bring attention to their long-unheard Treaty claims and to reclaim their ancestral land. Mana whenua asserted that "the gardens, established on Pākaitore pā, had been excluded from land sales to the Crown in 1848. The Whanganui District Council did not agree" (Williams & Te, 2020).

*The occupation of Moutoa Gardens was intended to restore the mana of the Whanganui people over the site, our sacred river and all the land in this region. (Mair cited by Ponika-Rangi, 2015)*

From late 1994, across the motu there had been "a mood of both anger and rejection in relation to the government's proposals for the settlement of Treaty of Waitangi claims" (Durie, 1998). The Crown approved and published proposals to limit the Te Tiriti o Waitangi settlements, a package known as 'the fiscal envelope'.<sup>62</sup>

*Even as the proposals were travelling around the country, a number of land occupations began, the most publicised one at Moutoa Gardens (Pākaitore) in Whanganui. Lasting for nearly eighty days, the protest (over a site historically significant to iwi in the area) focused attention on regional Māori issues and successfully brought these to public attention. (Orange, 2011, p254)*

For many of those working in social services in Whanganui, being an active ally to tāngata whenua was part of their everyday lives. But during the 79 days of reclaiming Pākaitore, the community was divided on whether it supported or opposed the actions of local Māori . Within weeks, hundreds of supporters from throughout Aotearoa had joined mana whenua beside the awa. They faced racist and, at times, violent reactions to this stance.

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61 Known as Pākaitore pre-colonisation, early Whanganui Pākehā settlers renamed it 'Moutoa Gardens'.

62 Waitangi Tribunal Settlements would be limited to \$1 billion dollars in total over 10 years for all iwi and all historical claims.



Many people in Whanganui, and across the motu, found the activism of local iwi shocking. For Tim, “the level of vitriol was quite an eye-opener. In Fiji and elsewhere, I had the privilege of working alongside indigenous communities applying the tools of social analysis to mobilise and assert their mana motuhake. I had lived through a couple of coups and the Fijian assertion of indigeneity.” Kate Stewart was tutoring in the Diploma in Social Work course at the W[h]anganui Regional Community Polytechnic at the time. She remembers that “a lot of the students would go down there after class and help with the cooking and they learned an awful lot” (K. Stewart, personal communication, February 7, 2020).

Tim Metcalfe wasn’t working at Family Support Services then but had connections to Pākaitore through David James and Jillian Wychel, both Quakers. David and Jillian have been significant contributors to the development of Jigsaw and have decades of experience in Te Tiriti o Waitangi education. The Quaker community were offering their support to iwi at Pākaitore. The Wanganui [sic] District Council had presented the iwi at Pākaitore with an eviction notice, and on 30 May 1995 the notice expired, and the Police surrounded the kāinga established on the gardens. Tim Metcalfe recalls that, along with David and Jillian, he was part a large group of tauiwi supporters, who “formed a circle<sup>63</sup> around the outside of the gardens; as there was a lot of intimidation” from the Police and other onlookers. These tauiwi supporters faced outwards from Pākaitore, towards the Police and public. David James explained that “symbolically that was an important stance for allies—interacting with our own and not crowding Māori or monitoring them. And at the end, when the action was ending, Moana Jackson came out from Pākaitore and went round thanking every individual, and saying that to the best of his knowledge it had been a unique stand by Pākehā in support of Māori.” (James, cited by Beautrais, 2017).

As it happened, no one was evicted. Instead, at dawn on 18th May, iwi departed, walking from Pākaitore, crossing the awa via the Town Bridge to gather at Pūtiki Marae. They did not want to leave but chose to do so in a manner that upheld their dignity. Following the occupation, a series of public hui, ‘Getting on, Moving on’, were held at the War Memorial Hall, designed after consultation with Whanganui iwi, and with the support of Project Waitangi. The goal of these hui was for the local Pākehā community to talk about Treaty issues and learn about Whanganui history. Tim says “we got big crowds coming to them, Pākehā talking to Pākehā.” Six years later, Whanganui iwi, the Crown and the District Council signed an agreement and formed the Pākaitore Historic Reserve Board to manage Pākaitore.

Many Pākehā living in Whanganui were embarrassed by the nationwide media attention on the occupation, which has been described as a “flashpoint in New Zealand’s race relations, inflamed by relentless, one-sided news coverage”(Williams & Te, November 30, 2020). The wider community had been ignorant of the true colonial history of Whanganui and felt that the situation

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63 David James recalls that there’d been “something like 200 [tauwi supporters] there on the day, but they were still not enough for a complete circle, so the police could indeed have walked straight on via the courthouse side.” (Beautrais, 2017)

had been mishandled by authorities, influenced by their prejudice and fear. However, mana whenua upheld what subsequent Waitangi Tribunal findings have confirmed.

*There is little doubt that Whanganui Māori and the Crown came away from the Treaty signing at Pākaitore on that day in May 1840 with different understandings of what had happened there and of the consequences that would follow (Waitangi Tribunal, 2015, p. 151).*

Pākaitore marked a turning point for the wider Whanganui community; as residents and as citizens of Aotearoa New Zealand, we could no longer ignore our history. Whanganui was suddenly confronted with the consequences of the immoral, violent and underhanded colonisation of whenua from iwi Māori during the 19th Century. In 2020, the Pākaitore Historic Reserve Board added a sign to the reserve, reasserting the original name of Pākaitore. This marks the 25th anniversary of the occupation and the legacy of those kaumātua who have since passed away.

*In my view, Te Tiriti, to our rangatira, was about developing a relationship between two peoples consistent with our cultural values. I maintain that at all times, our rangatira were clear that they were retaining their mana. I have no doubt that had 'mana' been included in Article I of Te Tiriti, then our rangatira would not have signed. Why would rangatira have given up their mana and rangatiratanga when they have had it for generations and were able to exercise that authority and those responsibilities? (Mair cited by the Waitangi Tribunal, 2015, p. 137).*

Tim Metcalfe acknowledges that "rangatiratanga has never been relinquished - Māori have always actively resisted." And those who advocated for the right of Whanganui iwi to inhabit the land of their ancestors, regardless of shifting sandbanks, High Court proceedings or media hype, shone a bright light on the injustices of ongoing colonisation in our community. While many chose to look away, others realised the truth about the injustices that had occurred. And so began a new chapter in Whanganui bicultural relationships - between tāngata whenua and tāngata Tiriti, between kaumātua, iwi and local government, between neighbours and colleagues.

# Article III – Te Ōritetanga

## Foundation

As Jigsaw Whanganui has developed, its commitment to biculturalism has strengthened too. Since its Homebuilders roots, the values of partnership, Treaty rights, respectful relationships with iwi, and power-sharing have all been central to its practice. However, in recent years, the organisation has realised that they needed to explore these kaupapa further.

Homebuilders engaged with Munford & Sander's assertion that the "first stage of change to a more culturally inclusive New Zealand is the recognition of biculturalism. This involves both the place and the status of Māoritanga in our institutional arrangements" (2019, p 13). In the first annual report of the Homebuilders Family Support Service Inc. after the dissolution of the original tripartite management committee, there is a Statement of Cultural Awareness (1997, p6):

1. *We recognise Māori as tāngata whenua of Aotearoa.*
2. *We recognise that as the tauiwi partner in the Treaty of Waitangi, we are responsible for establishing appropriate links with iwi.*
3. *We recognise the right of Māori clients to have a Māori support worker.*
4. *We will ensure that Māori clients are referred to an iwi social service if that is requested by the client.*
5. *All staff have received training in the Treaty of Waitangi issues relevant to this work.*

Notably, there are lead agencies in the social sector who cannot yet claim these practices in 2020. There was a movement in the late 1980s and early 1990s for some large, national organisations to create a distinctive bicultural caucus, such as the Anglican Church and Playcentre. This approach was a good entry point for organisations to engage with the Treaty partnership but didn't challenge the existing colonial power structures. Developing an 'awareness' of the indigenous culture is just the beginning.

It is interesting to find that Jigsaw Whanganui no longer proclaims their 'cultural awareness'. Their newly revamped website now states that "Jigsaw Whanganui is a Te Tiriti social service organisation working alongside whānau and families throughout the Whanganui region to be at their very best for their tamariki and children" (2020). They are more than aware of Māori rights and cultural values; these are now embedded throughout their practice. Whānau connecting with Jigsaw Whanganui can safely assume that those five values written 23 years ago are going to be evident, right from their initial contact with Jigsaw.

*In that first conversation, it's really unpacking who they are, and where they're from, and you know getting a sense of their connection and then offering them a Māori social worker. Somewhere along the way, they may say that's not what they'd want. We are always trying to be culturally safe. We do things like open and close hui with karakia and waiata. We don't put bums on tables. Article III is about our manaakitanga; it's about how we greet people; they'll always get offered a cup of tea or a glass of water. Do they want to go in this room, do they want the heat pump on or off? It's about our values around tikanga aroha. (G. Clark, personal communication, March 2, 2020).*

Kate Stewart of Parentline in Whanganui, recalls that many of their early decisions about biculturalism influenced how Homebuilders was established. They "realised we needed a Māori Coordinator, so we went through the process and interviews to fill that." Homebuilders followed pōhiri processes and ensured there were kapu tī and kai to share afterwards, acknowledging that they "didn't really know where our awareness to do that came from, but that's how we did it." Kate can see how those foundations of the organisation have "made a huge difference, and you just have to look at Jigsaw now. They don't even have to try - it's just there."

## **Cross-cultural Practice**

Throughout the 2000s, there was an awakening of the wider Pākehā population in Aotearoa New Zealand to ongoing inequalities for Māori.<sup>64</sup> Māori voices continued to highlight the harm and injustice evident in unaddressed raupatu, institutional racism and racial profiling, alarming statistics of incarceration and suicide rates, and misrepresentation in the media. Thousands of Māori and non-Māori joined the Seabed Foreshore Hikoī march on Parliament in May 2004. Being 'culturally aware' or 'appropriate' was not sufficient.

As Jigsaw Whanganui learnt more, connected more, they built deeper relationships and greater competence on the bicultural foundations of Homebuilders. Appointing a kaumātua to the Jigsaw Whanganui Board was a crucial step and Matua Olly Taukamo has made an invaluable contribution to their cross-cultural practice.

The organisation has responded to the community and its changing needs. To further develop their learning, three Jigsaw kaimahi studied at Te Wānanga o Aotearoa, introducing *takepū*<sup>65</sup> (applied principles) to their practice. Gael Clark reflects that studying for "the bicultural degree helped to create even more of a shift. To be overt and clear about it all." During the same period, the Aotearoa New Zealand Association of Social Work introduced the code of ethics which required social workers to undergo a cultural competency assessment.

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64 "While the Pākehā majority made up almost 73% of the total population in 2001...those of Māori descent 18.4%...but it was Māori who were most affected by the social and political changes occurring in New Zealand at the end of the twentieth century" (King, 2003, p. 499)

65 Māori have a wealth of takepū, created and applied for wellbeing and advancement. Takepū provide Māori preferred ways of engaging with others and them with us" (Pohatu, 2004, p2)

*Cultural competence is one of a number of concepts, such as cultural awareness, cultural sensitivity, cultural safety and, more recently, cultural humility in cross-cultural practice (Danso, cited in Munford & Sanders, 2019, p.233).*

With the support of Tau Huirama, Jigsaw Whanganui began to articulate their kaupapa whānau approach to social work. The organisation saw how Whānau Ora was reshaping Māori social work and sought to develop a model of practice for themselves as Te Tiriti partners. As Pohatu stated, “cultural integrity constantly strives to be acknowledged, in the framing of social work practice and theory in Aotearoa” (2003).



Tau Huirama, Tim Metcalfe, Nicki Rees at the Jigsaw Whanganui 30th Anniversary celebrations November 2020



## Statement of Cultural Identity

From 2017, conversations with Jillian Wychel and Tau Huirama caused Tim Metcalfe to further consider Jigsaw Whanganui's relationship to Te Tiriti o Waitangi. This prompted the organisation to "move forward, to question, to make the paradigm shift from 'bicultural organisation'" (Staff focus group, March 17, 2020).

*We are aware of the politics of oppression, how that is part of our bicultural practice. Understanding those structural issues from that perspective enabled people to become more comfortable with the whole notion of Treaty-based work and obligations to tāngata whenua (Staff focus group, March 2020).*

As described earlier, Liz Kinley and Tau Huirama facilitated a Jigsaw team workshop in June 2019. From this, Jigsaw wrote a Statement of Cultural Identity<sup>66</sup>, to articulate their position. Liz and Tau reflected to the staff "you're the vanguard" (Staff focus group, March 17, 2020) and the Jigsaw team felt affirmed. They explain that they are "trying to walk well in both worlds. It's an emerging space, something we've been very strategic about. We are developing our awareness." Tim initiated this kōrero, but it has been a team process.

*I've been intentional about this. I wanted us to articulate something that was already existing. Our Statement of Cultural Identity is where we have come to; it's our understanding of the agency's identity. It's who we are and how we are. We've had some intense reflection as a team about what that means. I see it now as a seminal base on which we stand (T. Metcalfe, personal communication, March 5, 2020).*

The staff looked at the Statement of Cultural Identity and Gael said they all "really pulled it to bits, asking what does it look like? How does that fit us and what more do we need to be doing?" They are aware that this is an ongoing conversation and that it's aspirational. Gael explains that they are still questioning themselves to "ensure that our integrity is shown, we do what we say, it's embedded and we can demonstrate it." This is not performative.

## Te Tiriti o Waitangi – Ōritetanga

Article III of Te Tiriti o Waitangi states that "the Queen extended her protection to the Māori people and granted them 'all the rights and privileges of British subjects' ('ngā tikanga katoa rite tahi ki ana mea ki ngā tāngata o Ingarani') a reasonable equivalent of the English" (Orange, 2011, p.49). Claudia Orange believes that translating it "probably presented Williams with the least difficulty" (ibid).

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66 See Appendix 3 for the Jigsaw Whanganui Statement of Cultural Identity in full.

*Elsewhere in the British Empire, indigenous peoples were supposed to enjoy the status of British subjects, although they were not always treated accordingly. What was remarkable in New Zealand was that this was explicitly stated and the expression of humanitarian idealism thus publicised. However, the implications of accepting the 'rights and privileges' of a British subject (that Māori would be subject to British law and committed to certain responsibilities) were not emphasised (Orange, 2011, p 49)*

Tim explains that Jigsaw's work "must be anchored in Te Tiriti." He sees that "at the heart of Te Tiriti partnership is kāwanatanga and rangatiratanga of the Crown and iwi. The role of others involved is ōritetanga – Article III." Ōritetanga translates into English as 'equality' or 'equal opportunity' (Moorfield, 2011) and this describes the rights outlined in Article III<sup>67</sup> of Te Tiriti o Waitangi<sup>68</sup>. Understanding these rights is critical for social work in Aotearoa New Zealand, where all social work must be bicultural, and must recognise the "primary relationship between Māori as tāngata whenua and tauwiwi. Te Tiriti o Waitangi prescribes this relationship" (Ruwhiu, f in Munford & Sanders, 2019, p140).

The value of these relationships and rights that have been demonstrated through the decades of Homebuilders / Family Support Services / Jigsaw Whanganui. And now, explicit about this, they describe themselves as a Te Tiriti Article III organisation. This demonstrates their move from a bicultural foundation, into a third space. This "third approach, an 'equity' approach, is founded in social justice and human rights" and is advocated by the Family Violence Death Review Committee (2016, p.48). It "starts from the position that all have the right to safety, dignity and self-determination, equitable services and care for those affected by family violence does not mean the same services and care for everyone" (ibid).

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67 In Article III, the Crown promised to Māori the benefits of royal protection and full citizenship. This text emphasises equality (Waitangi Tribunal, 2016).

68 Translated as 'The Treaty of Waitangi', written in 1840 and signed by a number of rangatira around the country in the year that followed. Most signed the te reo Māori version – Te Tiriti o Waitangi and that term is used here.



Liz Kinley, Jigsaw Whanganui 30th Anniversary celebrations, November 2020

# Non-violence

The damage and harm to tāngata whenua caused by colonial raupatu, language suppression and diaspora cannot be understated. Much of Jigsaw Whanganui's mahi deals with the consequences of colonial violence. The organisation practises, and trains staff in non-violent approaches and solutions as well as modelling them to whānau.

*When you engage with family violence prevention, you are at the intersection of the politics of race, gender and class. And in the Stopping Violence Service community, there was a massive focus around biculturalism and also anti-racism. (T. Metcalfe, personal communication, February 24, 2020)*

There must be no denial of the interconnectedness of family harm, colonisation, intergenerational trauma, racism, and poverty in our community. Addressing one issue without acknowledging how it relates to others is fruitless. With whānau wellbeing at the centre, Jigsaw Whanganui wants to integrate how its staff respond to family harm. The Family Violence Death Review Committee findings reinforce the desirability of this approach, that "all services need to reconfigure their ways of working. Kaupapa Māori and tauwiwi responses are essential. Integrative family violence practice requires holistic person-centred and whānau-centred approaches" (2016, p.65).

*To understand the over-representation of Māori in family violence deaths, the historical and contemporary consequences of colonisation must be acknowledged. For Māori, the impacts were and are destructive and pervasive. Violence against Māori wāhine (women) and mokopuna (children and grandchildren) is not part of traditional Māori culture. (Family Violence Death Review Committee, 2017, p.7)*

Despite the violence evident in some situations, and the often violent responses by the Crown, Jigsaw Whanganui remains committed to their values of non-violence practice. They offer an alternative approach. It does not rely on hierarchies or authorities; instead, they stay focused on the whānau and what is important to them and ensure the kaimahi uphold the mana of all involved. Jigsaw Whanganui believes in the value and power of building capacity within families to care for their tamariki enabling the whole whānau to thrive in a safe environment. One staff member describes this as "supporting whānau to be the best that they can be for their children" (Jigsaw Whanganui 30th Anniversary Survey, July 2020).



# Anti-Racism

The impact of institutional racism on Māori families has been highlighted in recent decades. There have been attempts by the government to address this prejudice, but it remains entrenched in the systems and structures that whānau are forced to navigate. Racism is a destructive force that is largely misunderstood by those who perpetuate it.

*Between 1989 and the present, the racialised child protection narrative has transformed from a focus on the damage done to Māori children by state violence, to the cost visited upon the state and wider society by dangerous families. (Hyslop, 2017, p.1809)*

The concerns raised by the Pūao-te-Ata-tū report released in 1986, influenced the changes legislated in the Child, Young Persons & Their Family Act of 1989. These were intended to address “the consequences of colonisation and, more specifically, the damage wrought for individuals, whānau and hapū through the process of state care, but the vision was not resourced. Real power was not conceded. The whole deal was run over by neoliberal capitalism and state austerity from the 1990s” (Hyslop, 2019). The consequences of this are evident in the findings of the Oranga Tamariki Urgent Inquiry (Wai 2915) undertaken this year.

Institutional racism defines the “bias in our social institutions that automatically benefits the dominant race or culture while penalising minority and subordinate groups” (Munford & Sanders, (ed), 2019, p.78). This is not a theoretical concept. Anyone who is not part of the majority Pākehā culture in Aotearoa New Zealand can attest to the “effects of institutional racism that are graphically illustrated in our social statistics” (ibid).

*In 2018, the rate of state custody for Māori under the age of 18 was almost seven times higher than non-Māori, up from five times higher in 2014. The rate of urgent entries into state care for Māori babies had doubled since 2010. In comparison, the rate for non-Māori had not changed. Children’s Commissioner Judge Andrew Becroft said the figures raised clear questions about racism and bias within the state care sector. “I’ve said previously that it’s impossible to factor out the enduring legacy of colonisation...or modern-day systemic bias” (RNZ, January 16, 2020)*

Dr Rawiri Waretini-Karena gave evidence at the recent Wai 2915 hearings in Hastings, “tracing the genealogy of abuse to colonisation, to the punishment administered in the native schools” (Dewes, October 28, 2020). To understand the contemporary issues with Oranga Tamariki and the Oranga Tamariki Act 1989, “you

have to go back to its originator, which is the [The Neglected and] Criminal Children's Act 1867, its role and its purpose was this, to remove children and to assimilate them to western worldviews" (Waretini-Karena, cited by Dewes, October 28, 2020).

*If those in positions of influence within institutions do not work to reduce and eliminate the monocultural bias that disadvantages Māori and minorities, they can be accused of collaborating with the system and therefore of being racist themselves. Institutional racism can be combated only by a conscious effort to make our institutions more culturally inclusive in their character, more accommodating of cultural difference. (Munford & Sanders, 2019, p.78)*

The work that Jigsaw Whanganui is doing to unpack its own inherited colonial lens, and dismantle any internalised racism is long-term and is making a difference to how they work with individuals, whānau and hapū. Staff explain that they have "had to be vulnerable and confront our unconscious bias. We've been courageous, it's a huge risk and revolutionary" (Staff focus group, March 17, 2020). And they are aware this work must be more than words, they have to "ask what does that mean for the decision-makers? How are we accountable, what is the languaging that needs to change? How do we represent Jigsaw with iwi and whānau? What are our influences?" The kaimahi explain that their parenting education programme 'Building Awesome Whānau' explicitly includes "indigenous perspectives and values for indigenous whānau facilitated by indigenous social workers."

There are tensions for a mainstream social service provider, operating from a Kaupapa Whānau perspective with Māori and non-Māori families. Jigsaw Whanganui offers an alternative approach to how social workers might navigate these issues. Culturally-safe social work is critical for local whānau, with the Māori population<sup>69</sup> in the Whanganui District much higher than the national average, and growing.

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<sup>69</sup> In the 2018 Census, the Whanganui District was 26.3% Māori compared to a national Māori population of 16.5% (Statistics NZ, Census 2018).

# Family Harm

Tragically, Aotearoa New Zealand has the highest rate of family violence in the developed world. In 2017, the Police were called to more than 120,000 situations involving family harm nationally, which equates to one incident reported every four minutes (Lambie, 2018). In 2018, Whanganui Police responded to more than 2,300<sup>70</sup> calls about family harm (Rose, 2018).

The Family Violence Death Review Committee (2016) discusses the intergenerational nature of family violence. Through exposure to family violence in childhood, it is evident that young girls are far more likely to grow into adulthood and become victims. Young boys themselves becoming adults who inflict violence on their future partners and families—demonstrating how it is crucial to engage a whole-whānau approach in interrupting these cycles.



Kaupapa Whānau framework

Non-violence is one of the five pou that supports Kaupapa Whānau, the ethos of Jigsaw Whanganui. From origins in child abuse prevention work as Homebuilders to their amalgamation of RISE's Stopping Violence Services this year, non-violence has been central to their work. It is explicitly outlined in all of Jigsaw's employment agreements:

70 To put that in perspective; in 2018 the population of Whanganui was 47,300. Family Violence Investigations by the Police in the Central District (including Whanganui) rose from a total of 5,693 incidents in 2007 to 11,786 in 2016 (New Zealand Police, 2017).

*The employee shall conduct themselves at all times in accordance with the Jigsaw Whanganui stated policy regarding non-violence and child discipline. Any breach of this constitutes serious misconduct and may result in dismissal. The employment of all staff in the agency is subject to the following conditions: to be committed to and living a violence-free lifestyle in both your personal and professional life. This includes a commitment to use and advocate for non-violent parenting practises, i.e. no physical punishment of children.*

## **Rise & Flow**

In July 2019, the Board of RISE board approached Tim and the Jigsaw Whanganui Board about amalgamating their Stopping Violence Services. It was decided in December that year, to investigate a combined service under the governance and management of Jigsaw. They spent the next six months working through the details of this and RISE officially joined Jigsaw Whanganui in July 2020.

By bringing family harm prevention specialists from RISE into the Jigsaw Whanganui team, they can now meet the diverse needs of families through one, accessible service. One of the key reasons for this amalgamation was to carry out work with men who use violence in the context of their whānau. Being “situated at points in the system where victims and people using violence seek help [this] greatly enhances the likelihood that people will remain involved with the advocacy service” (Family Violence Death Review Committee, 2016, p.72). Five months after settling in, connecting and adjusting, the family harm prevention team at Jigsaw feel a sense of belonging and really connected to the values of the organisation. The feedback from those accessing their services has been overwhelmingly positive.

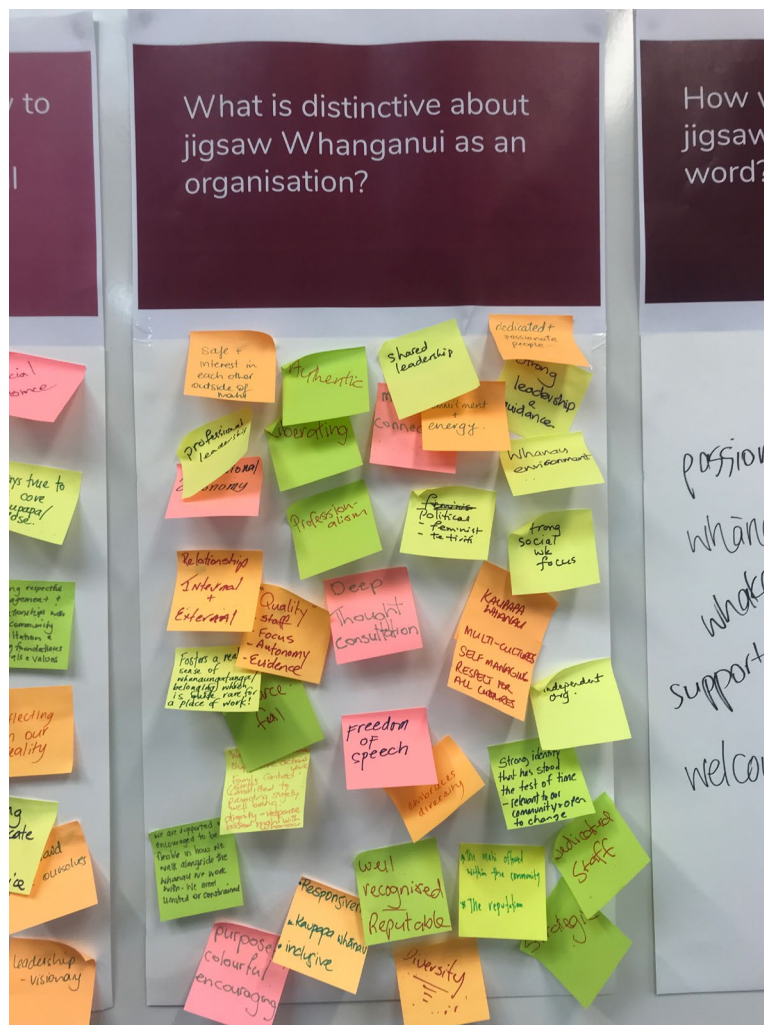
Jigsaw Whanganui’s contribution to the Strategic Leadership Group of FLOW, Whanganui’s collaborative family harm prevention strategy keeps them connected to other services and roopū working in this space. It is seen as a complex and multi-layered issue in the Whanganui community. It “necessitates all agencies and practitioners making up the family violence response having a shared understanding of family violence and of the system they are a part of, so they are able to respond collectively to the complexity of family violence” (Family Violence Death Review Committee, 2016, p.64).

After numerous conversations over the years about creating a different way of practice and engagement with community, Tim Metcalfe and Matua Olly Taukamo at last see their dreams for Whanganui whānau, “coming to fruition, these things we’re talking about, we were just dreaming about way back then” (T. Taukamo, personal communication, October 8, 2020). Matua Olly sees how far they’ve come since he first met Tim, “there was nothing like this around then, nothing based on these principles”. He is grateful that Jigsaw can carry on the mahi begun by RISE.

# Conclusion

Innovation is an act of courage and hope. Believing that there is another way of addressing a complex problem and acting on that belief requires boldness, creativity and foresight. Those who took up the challenge of establishing Homebuilders in Whanganui, working collaboratively with people from different backgrounds, venturing into unfamiliar contexts and doing so with limited funding and support, were courageous.

Facing the season ahead, Jigsaw Whanganui will need to continue to be bold in adapting to; the impact of Covid-19, an economic recession, the Waitangi Tribunal Settlement for Whanganui iwi, compulsory social work registration, and chronic housing shortages. Their strength as a team and history of innovation and agility will steer them through the next chapter.



Staff workshop, 2020



Participants in the focus groups and online survey identified challenges that Jigsaw Whanganui may face. Important factors to consider moving forward include:

- Succession planning. Holding space as new staff come through, growing the emerging leadership with transparent communication. Taking risks, investing and seeing potential.
- Exploring what it means for Jigsaw to be considered an Article III organisation by other agencies, and how does the community understand this?
- Formalise the role of tikanga Māori in the organisation, without lip-service or tokenism. This will ensure the growth in this area is secured.
- Forming institutional relationships with iwi Māori beyond personal and relational connections to ensure that future collaboration and power-sharing continues.
- Learning from the Covid-19 lockdown, adapting to work more flexibly, from home, utilising online platforms with whānau more and cutting down their travel time around the rohe.

*Complex problems cannot be solved by breaking them apart; they require a participative approach to create a shared view of the issue. The process of reforming a complex system requires everyone to be on the same page and moving together. Reform is a long term commitment. Continuous and responsive monitoring is necessary because...the system is dynamic and always changing. (Family Violence Death Review Committee. 2016, p.62)*

One key phrase stuck out of all the interviews, transcripts, and annual reports during this research. Gael Clark, Jigsaw's longest-serving staff member, described their role with whānau as 'engendering hope'. Oxford Dictionary states that 'to engender something' is to "make a feeling or situation exist". For whānau who are facing challenges in life, who are in the valleys, it may be difficult to imagine how life can be on the hilltop. Jigsaw Whanganui comes alongside these whānau and holds hope for them. The social workers hold the tension between where they are now and where they could be, which they may not be able to see for themselves. They are engendering hope. Matua Olly Taukamo explains that one has to "have lofty dreams that feel far away, to hold that hope of where things will get to" (T. Taukamo, personal communication, October 8, 2020). Despite the intense nature of the work that the Jigsaw Whanganui kaimahi choose, they explain that engaging with the institutions and systems of power is the most stressful aspect. More than one staff member talked about feeling inspired by the families they work alongside.

Jigsaw Whanganui's work in the community is valued and respected. Participants in the Jigsaw Whanganui 30th Anniversary online survey<sup>71</sup> conducted as part of this research spoke of the respect and integrity of the organisation. They affirmed the importance of Jigsaw's Kaupapa Whānau approach, their integrity and collaborative relationships.

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71 See Appendix 4 for some of this feedback.

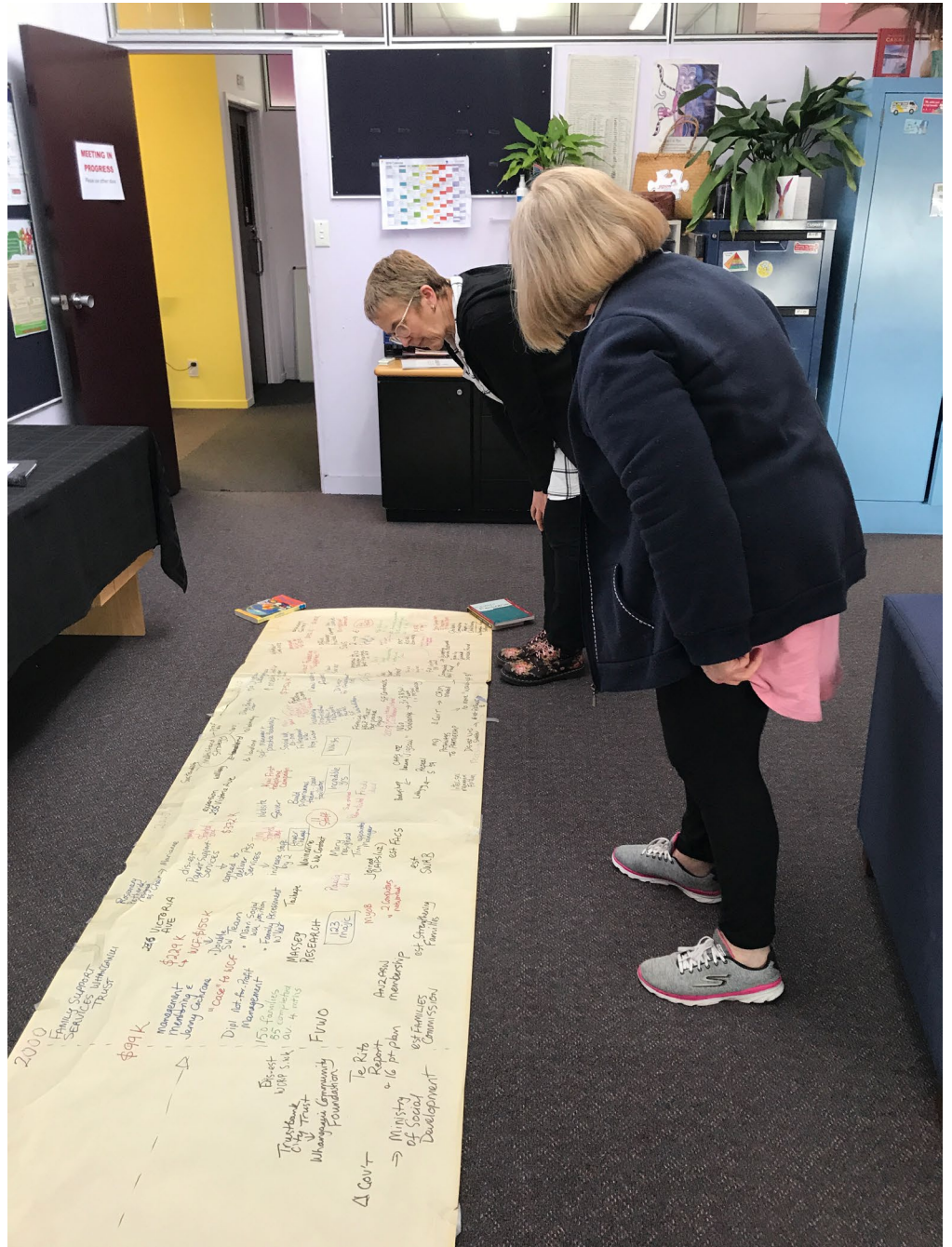
The initial planning hui for this research project began with the unfurling of a one-metre-wide roll of paper with yellowed edges that stretched across four metres of the Jigsaw Whanganui staffroom. It was populated with dates and names noted in Sharpie pens. It was the history of the organisation spanning decades. Over the years, this 'scroll' has been spread out and referred to as new employees are trained. It has served as a prompt for reminiscing and sharing stories. The story of how they have grown has now outgrown that roll of butcher paper.

*With Article III, we talk about how we are guardians of a rich whakapapa. And I carry that; I hold that. I see new people come on board and I say to Tim 'as part of the orientation please let's get out the butcher paper and take them back here'. That's why this 30 year anniversary is incredibly important, really capturing that and people knowing how rich our history is, and acknowledging all the people who have been a part of it along the way. Great people, and great work with integrity, and just look at where we are now (G. Clark, personal communication, March 2, 2020).*

In response to the needs of the community and ever-changing social and political influences, Jigsaw has had one goal. To support whānau to thrive and for families to flourish. The overwhelming feedback<sup>72</sup> is that they are achieving exactly that. As Matua Olly explains, "what Jigsaw does is for the level of the person who needs it, they're with them, they walk with them" (T. Taukamo, personal communication, October 8, 2020).

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<sup>72</sup> See <https://jigsawwhanganui.org.nz/client-stories/> for some of the feedback that Jigsaw Whanganui receive.



Gayna Ryan and Robina Nichol, 2020

# Appendices

# Appendix 1

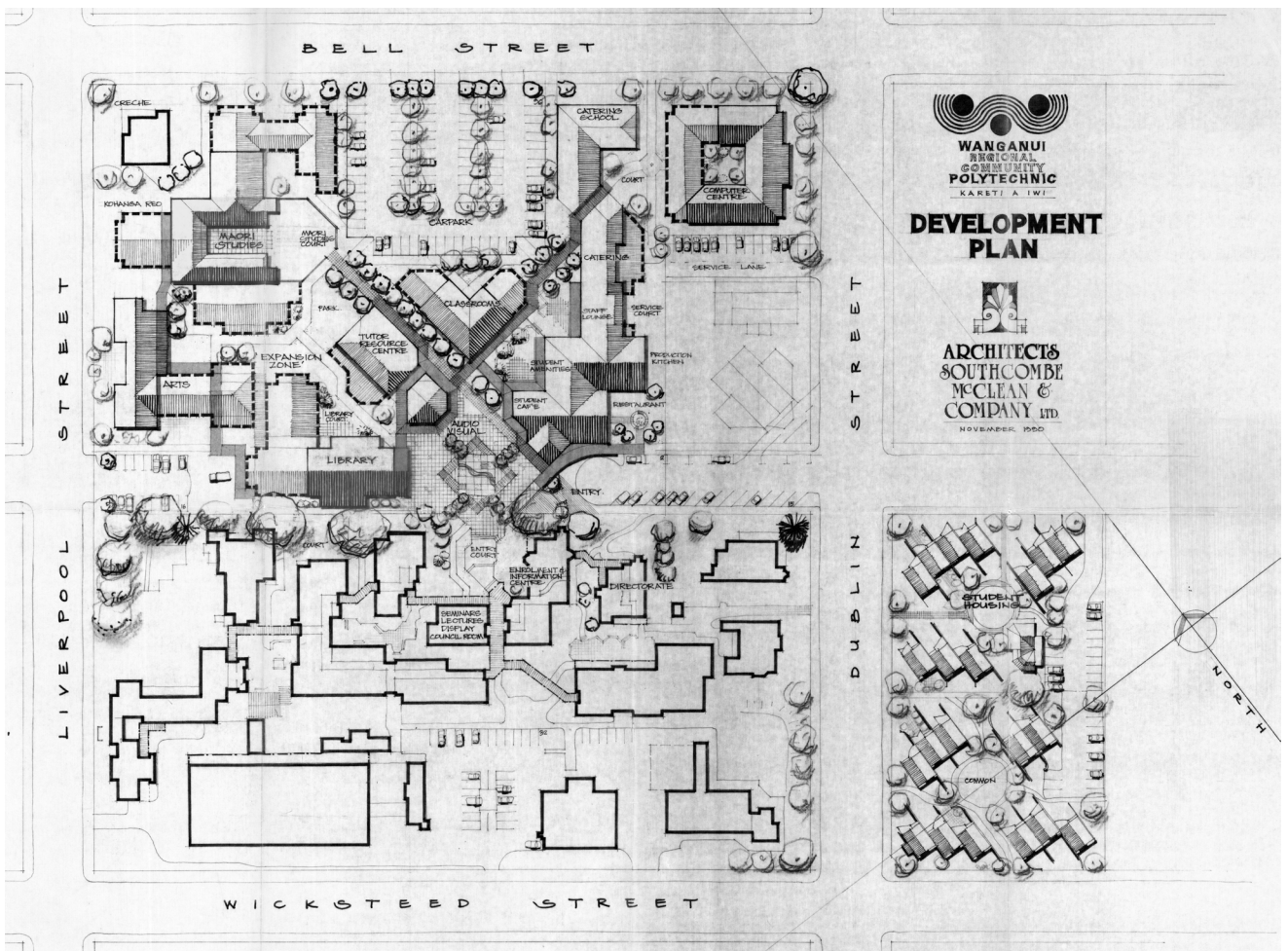
## Premises Map





## Appendix 2

# W[h]anganui Regional Community Polytechnic



Development Plan, Architects Southcombe, McClean & Company, December 1990. Used with permission.

## Appendix 3

### Cultural Identity 2019

Family Support Services Whanganui Trust t/a Jigsaw Whanganui upholds Te Tiriti o Waitangi as the fundamental basis for the relationship between the Government, Iwi and Hapū and all citizens of Aotearoa New Zealand.

- Article 1 – Kāwanatanga – Given to the Crown
- Article 2 – Tino Rangatiratanga – Remains with Iwi and Hapū
- Article 3 – Ōritetanga – Equal Citizen Rights for all  
The protection of individual rights, including one’s cultural identity and the right to participation

We identify Family Support Services Whanganui Trust t/a Jigsaw Whanganui as a Te Tiriti Article III organisation. We understand this exists within the context of the unique constitutional position between the crown and hapū and iwi. As such we recognise:

- the rights and responsibilities of iwi and hapū across our service delivery area for their people and territories
- the status of the Whanganui River as Te Awa Tupua, a living and indivisible whole from the mountains to the sea
- the responsibility of the crown to engage in partnership and active protection of collective Maori interests.

As an Article 3 organisation, we uphold the right of all citizens, whatever their ethnicity, religion or gender have the right to maintain their cultural identity, take part in groups of common interest to access and participate. Consequently, Jigsaw Whanganui will:

- Liaise and negotiate our service delivery with iwi and hapū, recognising their Tino Rangatiratanga
- Assist all Board and staff be familiar with the mana whenua of our region, their history, lands, rivers and taonga
- Ensure Maori and Tau-Iwi have access to our services and that whānau and families’ culture, language and values are fully respected
- Provide options for culturally relevant service to whānau and families
- Ensure our staff, Board members and volunteers, Māori and Tau-Iwi, are able to fully realise their culture, language and values
- Work proactively to promote equity of health and social outcomes for Māori

## Appendix 4

### Survey feedback 2020

*"The obvious accountability mechanisms will provide the stats to show that Jigsaw is doing sterling work but another measure is the quality of work that is done by Tim. Tim's skills, intellect and compassion set the tone for the organisation and contribute in huge measure to its effectiveness."*

*"Careful selection of staff and ongoing training for them also ensures ongoing quality service provision. There is sharp structural analysis both from Tim and other staff is also an important process that keeps the organisation honest."*

*"We have had to adapt to the focus of national and local government to stay relevant, inventive and creative to ensure we not only meet the funding criteria of successive governments but also to remain relevant to our stakeholders and our service provision to meet our communities needs. This has only been possible with our current CEO, Tim Metcalfe, he develops and builds relationships with government leaders and other organisational leadership to pool resources to effectively meet the needs of our community."*

*"Jigsaw has always been at the forefront of change, kept up to date with political and social changes by maintaining partnerships and collaboration to drive change. Jigsaw has evolved over time to remain relevant. The positive ethos of the agency is obvious in the number of staff who have given long service and in families who return for support in times of need."*

*"Jigsaw is an organisation that cares for its workers from top to bottom and practises work as a collective whānau. Mary and Tim have both been long standing leaders giving the organisation stability, wisdom and insight As an organisation they attempt to model family to their community and families they are privileged to walk alongside. They come to the aid of others in the community, organisation and family and seek to provide necessary support that is focused and intentional rather than haphazard and well meaning."*

*"Its ethics and values are lived by members of the team, and is at the forefront of how they partner with whānau. They don't 'do to', they walk alongside with respect while maintaining the mana and dignity of the whānau."*

## Appendix 5

### Past Staff

Adrienne	Wilker	2008-2009
Angel	Rapana	
Anne	Maxwell	1988-2002
Anne Marie	Gray	2010-2012
Brenda	Baxter	2012-2013
Bryan	Thorby	2005-2010
Cathy	McNamara	2017-2018
Charmaine	Gibbs	2003
Christine	Chesswas	
Denise	Sanford	
Donna	Garman	2014-2019
Ellie	Briggs	2014-2015
Fliss	Newton	
Freda	Childs	2003
Hannah	Keller	2014
Hayley	Ellwood	2004-2014
Heather	Ranginui	1990-1993
Helga	Sarten	1999
Hester	Vroon	2013-2016
Hohepa	Albert	2009-2011
Ian	Harper	2011-2016
Jan	Brown	2002-2005
Jennifer	Wright	2004-2005
Jenny	Heywood	2005-2008
Jonette	Hiroti	2010-2014
Judith	Casey	

Karen	Philips	2017-2019
Karrie	Brown	2015
Katrina	Cripps	2004-2007
Kay	Moffat	
Kelly	Potaka Harrison	2006-2007
Lisa	Capewell	2009-2012
Liz	Mahoney	2006-2016
Lorraine	Pehi	
Louisa	Douche	
Lyn	Crossley	1991-1993
Margot	London	2018-2020
Maria	Larking	2015-2018
Mary	Beaumont	
Niall	Allan	2013-2016
Paul	Curran	2012-2016
Paula	Bridar	2001-2009
Pier	Nielson	2013
Rachelle	Whitehead	2012-2016
Robina	Nichol	2004-2020
Ros	Sutherland	-2003
Sheena	Lees	2013-2014
Shelley	Walker	2011-2012
Stephanie	Robinson	2013-2016
Sue	Wells	2005-2018
Te Mania	O'Rourke	2003-2007
Toni	Bridar	2014-2020
Tracey	Paparainy	2016-2018
Trish	Williams	
Zane	Roa	2013-2015



## Appendix 6

### Current Staff 2020

Executive Officer	Tim Metcalfe	2004
Practice Manager	Gael Clark	2018
Operations Manager	Gayna Ryan	2013
Social Workers In Schools (SWIS)	David Rees (Team Lead)	2012
	Tania Edwards	2012
	Bing Hernandez	2016
	Louisa Shepherd	2014
	Tessa Harrison	2018
	Hayley Herkes	2018
	Home-Based Social Workers	Vanya Teki
Sandy Dunlop		2000
Bethany Coleman		2020
Emily Huwyler		2018
Karen Houia		2006-2018, 2019
Katharina Schmidt		2020
Parent Learning & Support	Nicki Rees (Team Lead)	2016
	Mina Prip	2019
	Catherine Tofa	2020
	Lisa Chaplow	2020
Family Violence Programmes	Scott Taylor Moore (Team Lead)	2020
	Rena McLean	2020
	Michelle Duncan	2020
	Danjelle Wilson	2020
	Cheryl Clarke	2020
	Atea Rongo Raea	2016

Co-ordinator Kaupapa Whānau	Cathy Gribble	2020
Co-ordinator Family Violence Network	Jo Hodder	2020
Agency Support Team	Rachael Doble	2014
	Eilish Graves	2019
	Denise McNeill	2020
Office Cleaner	Wiki Kiriona	
	Claire Hiroti	2004-2020 Now contracting

## Appendix 7

### Past Board of Trustees 1996-2020

- Paula Hodgson
- Marion Soutar
- Rosemary Petherick
- Merle Bradshaw
- Rose Coakley
- Caroline Lampp
- Sue Westwood
- Barbara Humphrey
- Dianne McClelland
- Marianne Vine (nee Van Kerkhoff)
- Merle Bradshaw
- Rose Coakley
- Rosemary Petherick
- Janine Spence
- Tim Metcalfe
- Jenny Saywood
- Prue Anderson
- Georgia Kenyon
- Dave Barton
- Liz Polson
- Olly Taukamo
- Brian Doughty
- Brigid Crowley
- Susan Osborne
- Lorraine Taylor
- Tania van der Vegte
- Blair Anderson
- Terry Dowdeswell
- Linsey Higgins
- Geoff Hipango
- Bethany Coleman
- Maria Potaka

## Appendix 8

### Relationships & Networking Forum

- Health Education & Disability Forum
- Health, Education and Social Services (HESS) Forum, Marton
- Te Terenga Tahi Maternal Care & Wellbeing Group
- FLOW Safety Assessment Meeting
- FLOW Strategic Leadership
- Marton Health Network
- Ōtaihape Network
- Ōtaihape Children's Health forum
- Waimarino Network
- Oranga Tamariki Care & Protection Panel Ruapehu
- Oranga Tamariki Care & Protection Panel Whanganui
- Young Parent Network
- Whanganui Family Violence Intervention Network
- Incredible Years regional collaboration
- Safer Whanganui
- Whanganui Housing Forum
- Work & Income Stakeholder Liaison
- Restorative Practices
- Whanganui Advisory Group

# Appendix 9

## Family support service

Homebuilders Wanganui is not a hammer-and-nails firm but a support group for families.

It will provide support for families under stress and, in particular, for those with a child at risk of being taken into care or a child in care who may be reunited with the family.

Co-ordinating the new group will be Mary Beaumont, of Marton. Homebuilders will operate in the Wanganui Social Welfare district, which includes Patea, Raetihi, Waiouru, Taihape, Marton, Bulls and Wanganui.

Social Welfare originally put Homebuilders Wanganui out for contract and five groups tendered for it.

Parentine, the Whanganui River Maori Trust Board and the Onesimus Trust (Baptist Church) joined forces and won the contract.

About \$120,000 has been allocated next year for providing wages and training of Homebuilders workers.

The service will start in March 1991 and the Homebuilders management committee has yet to appoint about 10 part-time family support workers.

Ms Beaumont will be one of two co-ordinators, the other (a Maori) has not been appointed yet.

Ms Beaumont has done voluntary work and held parent education courses in Marton and Bulls.

Homebuilders Wanganui has a commitment to biculturalism and the Treaty of Waitangi.

It will be one of the many organisations now sharing the Parentine building in Bell St.

Referrals to Homebuilders are made by community groups, statutory bodies and individuals.



Mary Beaumont — builders Wanganui.

Lyn Crossley is not one who likes to be idle for long.

Having completed her contract with the Wanganui District Council as 1990 co-ordinator she is now working to set up

Homebuilders, an organisation for families under stress.

"My contract with the council expired in October. I know they would have liked to have kept me on until December but, with the need to make budget cuts, I was the first to go."

Mrs Crossley, who has administration and accounting experience in the health field, replaced Jim Ainge as the 1990 co-ordinator in August last year.

She came to Wanganui from Auckland.

"I was pleased to be given the job here. I knew the area very well and I love Wanganui, its river, weather and people."

She believes it was her communication and organisation skills which helped her secure the co-ordinator's position.

Mrs Crossley was pleased with the community's response to the 1990 celebrations.

"My task was threefold. I sent in applications last year for funding for this year's events, I helped people with their 1990 events and the council put on quite a few of their own activities."

Though she would have liked to see out the year as co-ordinator

Mrs Crossley said it wasn't too bad finishing in October.

"The council had done all it intended to do. Organisation for upcoming events was virtually all done so I was not needed now quite as much as earlier in the year."

One of the highlights for Mrs Crossley was working with the 1990 youth commission.

"There were representatives from all secondary schools in the commission and they were an energetic group. They arranged a dance, sports tournament, writing and drawing competition and a concert."

"The group was a lot of fun to work with."

Mrs Crossley said the best part was the support she got from various community

## MACARTHY GRANTS

Ten Wanganui organisations share about \$37,000 in Macarthy Trust grants.

St Mary's Fund-raising Committee takes the biggest slice of \$15,000 while Taihape College and the CCS each get \$5000.

Other beneficiaries include:— Sisters of Compassion St Joseph's Convent, Jerusalem, \$4000; Blind Association of New Zealand, \$3000; YWCA Wanganui, Riding for the Disabled, Family and Marriage Guidance Services, Parentine, and Stand-by, \$1000 each.

## New role for city's 1990 co-ordinator

groups such as Rotary, Age Concern and the Maori people.

Her new job at Homebuilders Wanganui is to set up the office system and computer recording system for clients.

Homebuilders provides intensive home-based care on a short term for families under stress.

Homebuilders is a government-funded service but is organised by a management committee, made up of representatives from various Wanganui and district organisations such as Parentine, the Whanganui River Maori Trust Board, the Central Baptist Trust and the Onesimus Trust.

Mrs Crossley's contact with Homebuilders is only short term, until the office systems are set up.

pre-Parentine release is e children

Wg Chronicle 17/11/90.

### SITUATION VACANT

#### FUNDRAISER

An energetic, creative, fundraiser on commission for a child and family support service.

Do you have the drive and confidence to approach individuals and businesses for support? Are you good at organising fund raising events? Then you could be the person we are looking for.

For further information —

PHONE 343 8533

Applications to be received at PO Box 4347 by November 30.

17.11.90

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# Glossary of te reo Māori terms

<b>Aotea</b>	canoe that brought Turi and his people from Hawaiki to Taranaki
<b>Aotearoa</b>	New Zealand
<b>Aroha</b>	love, compassion, empathy
<b>Awa</b>	river
<b>Hapū</b>	kinship group, sub-tribe
<b>Harakeke</b>	New Zealand native flax plant
<b>hīkoi</b>	step, march, walk
<b>Hui</b>	gathering, meeting
<b>ihi</b>	essential force
<b>Iwi</b>	extended kinship group, tribe
<b>Kai</b>	food
<b>kaimahi</b>	worker
<b>kāinga</b>	home, address, village, settlement
<b>kapu tī</b>	cup of tea, afternoon tea
<b>Karakia</b>	prayer, chant, incantation
<b>kaumātua</b>	elder
<b>kaupapa</b>	topic, purpose
<b>Kāwanatanga</b>	Government
<b>Kia ora</b>	hello, be well
<b>Kōhanga Reo</b>	Māori language preschool
<b>Kōmako</b>	bellbird, native bird also known as korimako

<b>kōrero</b>	discussion
<b>Koroua</b>	elder, grandfather
<b>Korowai</b>	finely woven cloak ornamented with black twisted tags
<b>kura</b>	school
<b>Kura Kaupapa Māori</b>	Māori language primary school
<b>Mahi</b>	work, make, practise
<b>Mana</b>	prestige, influence
<b>mana motuhake</b>	separate identity, sovereignty
<b>mana whenua</b>	territorial rights, power from the land, tribal jurisdiction over land
<b>Manaaki</b>	support, care for
<b>Manaakitanga</b>	hospitality, generosity, support
<b>Māori</b>	indigenous person of Aotearoa / New Zealand
<b>Marae</b>	open area in front of the <i>whareniui</i> , complex of buildings
<b>Mātauranga</b>	knowledge, wisdom
<b>Matua</b>	Uncle
<b>maunga</b>	mountain
<b>Mihi</b>	greeting, acknowledgement, speech
<b>moe mai rā</b>	rest in peace
<b>mokopuna</b>	grandchild, descendants
<b>Motu</b>	island, country
<b>Mouri</b>	life force, vital essence
<b>noho</b>	remain (stay on marae)
<b>Ōritetanga</b>	equality, equal opportunity
<b>Pā</b>	village, settlement
<b>Pākaitore</b>	pā beside Whanganui River, renamed 'Moutoa Gardens' by colonists
<b>Pākehā</b>	New Zealander of European descent

<b>Papaiōea</b>	Palmerston North
<b>Pepeha</b>	tribal saying, saying of the ancestors
<b>Pēpi</b>	baby
<b>Pou</b>	post, support, pole
<b>pōhiri</b>	welcome ceremony, invitation
<b>Rānana</b>	settlement beside Whanganui River, originally Kauika and renamed by Richard Taylor, a transliteration of 'London'
<b>Rangatira</b>	chief (male or female), of high rank
<b>Rangatiratanga</b>	chieftainship, right to exercise authority
<b>Raupatu</b>	confiscation
<b>reo</b>	language
<b>rito</b>	centre shoot, young centre leaf of the harakeke
<b>rohe</b>	boundary, district
<b>roopū</b>	group
<b>Takepū</b>	applied principles
<b>tamariki</b>	children
<b>Tāngata Tiriti</b>	people of the Treaty of Waitangi
<b>tangata whenua</b>	indigenous, people of the land
<b>Tangihanga</b>	funeral, rites for the dead
<b>Tauīwi</b>	foreigner, person coming from afar
<b>Tautoko</b>	support, advocate
<b>te ao Māori</b>	indigenous worldview
<b>Te Awa Tupua</b>	ancestral river, local name for Whanganui River
<b>Te Ika-a-Māui</b>	North Island of New Zealand
<b>Te Moana o Rehua</b>	Tasman Sea
<b>te reo Māori</b>	indigenous language of Aotearoa / New Zealand
<b>Te Tai Hauāuru</b>	West Coast of the North Island

<b>Te Tiriti o Waitangi</b>	The Treaty of Waitangi
<b>Tikanga</b>	protocol, custom, procedure
<b>tino rangatiratanga</b>	self-determination
<b>Tira</b>	travelling party
<b>Tongariro Maunga</b>	ancestral mountain in Central Plateau
<b>Tuakana</b>	elder sibling (of same gender) or cousin
<b>tūrangawaewae</b>	place where one has the right to stand
<b>wāhine</b>	women
<b>Waka</b>	canoe, vehicle
<b>waka huia</b>	carved treasure box
<b>Waiata</b>	song
<b>wairua</b>	spirit, soul, essence
<b>wānanga</b>	seminar, tribal knowledge
<b>Whakamana</b>	empower
<b>whakapapa</b>	genealogy, lineage
<b>Whakatau</b>	official welcome
<b>whakataukī</b>	proverb without a known source
<b>Whakatauākī</b>	proverb with a known source
<b>whānau</b>	extended family, family group
<b>whānau pani</b>	bereaved family, chief mourners
<b>Whanganuitanga</b>	Whanganui-specific way
<b>Wharepuni</b>	principal house, ancestral meeting house
<b>Whāriki</b>	woven mat, floor covering

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# Timeline



	1988	1989	1990	1991
<b>Name</b>			<ul style="list-style-type: none"> <li>Homebuilders Trust</li> </ul>	
<b>Premises</b>			<ul style="list-style-type: none"> <li>85 Bell Street</li> </ul>	
<b>People</b>	<ul style="list-style-type: none"> <li>Parentline 24-7 helpline launched in March, led by Kate Stewart (nee Benson), Denice Brown and other volunteers</li> </ul>		<ul style="list-style-type: none"> <li>Mary Beaumont, Heather Ranginui &amp; Lyn Crossley employed</li> </ul>	
<b>Training &amp; qualifications</b>				<ul style="list-style-type: none"> <li>W[h]anganui Regional Community Polytechnic established two year Diploma in Social Work</li> </ul>
<b>Caseload</b>				
<b>Organisational development</b>		<ul style="list-style-type: none"> <li>Initial Parentline hui to investigate Homebuilders contract</li> <li>Further hui and Parentline submitted expression of interest</li> </ul>	<ul style="list-style-type: none"> <li>Homebuilders Trust established in Whanganui with joint management committee</li> <li>Parentline, Onesimus Trust, Whanganui Māori River Trust Board</li> </ul>	
<b>Funding sources</b>				
<b>Key relationships</b>			<ul style="list-style-type: none"> <li>Onesimus Trust , Parentline, Whanganui RMTD cogovernance.</li> </ul>	
<b>Local context</b>	<ul style="list-style-type: none"> <li>The Whanganui River Māori Trust Board is established to negotiate all outstanding claims relating to the customary rights of Whanganui Iwi</li> </ul>	<ul style="list-style-type: none"> <li>In 1989 Iwi begin Te Tira Hoe Waka, an annual 2 week pilgrimage.</li> <li>Chas Poynter re-elected Mayor of Whanganui</li> </ul>	<ul style="list-style-type: none"> <li>Electricorps application for a minimum flow regime in the River is appealed by iwi</li> </ul>	
<b>Nationwide context</b>	<ul style="list-style-type: none"> <li>Pūao-te-Atatū Daybreak report on Māori perspectives of the Department of Social Welfare published, was released in 1986</li> <li>Children's state residential homes disestablished</li> </ul>	<ul style="list-style-type: none"> <li>Disestablishment of Refuge</li> <li>The Children, Young Persons and Their Families Act 1989</li> <li>Department of Social Welfare called for proposals for community agencies to provide social services</li> </ul>	<ul style="list-style-type: none"> <li>Neo-liberal competitive funding model</li> </ul>	<ul style="list-style-type: none"> <li>Recession</li> <li>Ruth Richardson's 'Mother of All Budgets'</li> <li>Resource Management Act 1991</li> </ul>
		<ul style="list-style-type: none"> <li>Geoffrey Palmer / Labour</li> </ul>	<ul style="list-style-type: none"> <li>Mike Moore / Labour</li> <li>Jim Bolger / National</li> </ul>	

	1992	1993	1994	1995	1996
<b>Name</b>		<ul style="list-style-type: none"> <li>Homebuilders Inc.</li> </ul>			<ul style="list-style-type: none"> <li>Homebuilders Family Support Service Inc</li> </ul>
<b>Premises</b>		<ul style="list-style-type: none"> <li>Relocated to shared offices at 243 Wicksteed Street with Parent Support Services</li> </ul>			
<b>People</b>		<ul style="list-style-type: none"> <li>Gael Clark started</li> </ul>			
<b>Training &amp; qualifications</b>				<ul style="list-style-type: none"> <li>All staff to have social work qualifications</li> </ul>	<ul style="list-style-type: none"> <li>All staff attained Certificate in Child Protection Studies Services Certificate</li> </ul>
<b>Caseload</b>					
<b>Organisational development</b>		<ul style="list-style-type: none"> <li>1 outreach Waiouru</li> <li>1 outreach Raetihi</li> <li>Statement of Cultural Awareness</li> <li>Homebuilders becomes an incorporated society</li> </ul>		<ul style="list-style-type: none"> <li>Homebuilders Family Support Services Inc. registered as a Charitable Trust</li> <li>Increasing professional identity</li> <li>Development agency policies</li> </ul>	
<b>Funding sources</b>		<ul style="list-style-type: none"> <li>Sale of Trustbank. Trustbank Community Trust established</li> </ul>			
<b>Key relationships</b>		<ul style="list-style-type: none"> <li>Mātua Whāngai established</li> </ul>			<ul style="list-style-type: none"> <li>Dissolution of original Homebuilders management committee</li> </ul>
<b>Local context</b>	<ul style="list-style-type: none"> <li>Chas Poynter re-elected Mayor of W[h]anganui</li> </ul>		<ul style="list-style-type: none"> <li>Waitangi Tribunal claim Whanganui River hearings held</li> </ul>	<ul style="list-style-type: none"> <li>Establishment of Whanganui Family Violence Intervention Network</li> <li>Chas Poynter re-elected Mayor of Whanganui</li> <li>Pākaitore occupation of 'Moutoa Gardens' for 79 days in protest</li> </ul>	<ul style="list-style-type: none"> <li>Tupoho Maatua Whāngai Trust established</li> </ul>
<b>Nationwide context</b>	<ul style="list-style-type: none"> <li>Overall unemployment peaked at 11% nationally - while 26% of the Māori workforce was unemployed</li> </ul>			<ul style="list-style-type: none"> <li>Work &amp; Income New Zealand established</li> <li>Child, Youth &amp; Family practice and business standards and development of agency policies</li> <li>ANZASW competency recertification programme was rolled out</li> </ul>	
		<ul style="list-style-type: none"> <li>Jim Bolger / National</li> </ul>			

	1997	1998	1999	2000	2001
<b>Name</b>					<ul style="list-style-type: none"> <li>Family Support Service Whanganui Inc.</li> </ul>
<b>Premises</b>	<ul style="list-style-type: none"> <li>Relocated to 68 Victoria Avenue</li> </ul>				
<b>People</b>		<ul style="list-style-type: none"> <li>Ann Maxwell started</li> <li>Gael had new role as Family Assessment Worker</li> </ul>	<ul style="list-style-type: none"> <li>External supervision secured</li> </ul>	<ul style="list-style-type: none"> <li>Sandy Dunlop employed</li> </ul>	<ul style="list-style-type: none"> <li>Management committee renamed Governance Group</li> <li>Coordinator's role redefined as Manager</li> <li>Paula Brider employed</li> </ul>
<b>Training &amp; qualifications</b>	<ul style="list-style-type: none"> <li>Wanganui Regional Community Polytechnic social work disestablished</li> </ul>	<ul style="list-style-type: none"> <li>Gael &amp; Mary attended family violence conference in Wellington</li> </ul>	<ul style="list-style-type: none"> <li>Support Workers - build qualification to become Social Workers</li> <li>Staff completed Diploma in Social Work. Gael &amp; Ros completed Certificate in Adolescent Mental Health</li> </ul>		<ul style="list-style-type: none"> <li>Two staff completed Certificate in Social Services and another Diploma of Social Work</li> </ul>
<b>Caseload</b>	<ul style="list-style-type: none"> <li>80 families</li> <li>First time had to implement a waitlist for families</li> </ul>	<ul style="list-style-type: none"> <li>74 families</li> <li>Waitlist needed</li> </ul>	<ul style="list-style-type: none"> <li>77 families</li> </ul>	<ul style="list-style-type: none"> <li>84 families</li> </ul>	<ul style="list-style-type: none"> <li>105 families</li> <li>non waitlist, referrals processed within 5 days</li> </ul>
<b>Organisational development</b>			<ul style="list-style-type: none"> <li>Support TOIHA tender</li> <li>External supervision provided for social workers</li> <li>Staff completed Diploma in Social Work &amp; Certificate in Adolescent Mental Health</li> </ul>		<ul style="list-style-type: none"> <li>Move from Incorporated Society to Charitable Trust</li> <li>Restructure, double service capacity with Māori social worker</li> <li>New hardware and software installed 2 new computers</li> </ul>
<b>Funding sources</b>			<ul style="list-style-type: none"> <li>Provider - funder</li> </ul>	<ul style="list-style-type: none"> <li>Trustbank Community Trust \$25K funding (renamed Whanganui Community Foundation)</li> </ul>	<ul style="list-style-type: none"> <li>Significant increase in funding Whanganui Community Foundation - \$100K</li> </ul>
<b>Key relationships</b>					<ul style="list-style-type: none"> <li>Provided social worker at Whanganui High School</li> </ul>
<b>Local context</b>		<ul style="list-style-type: none"> <li>Chas Poynter re-elected Mayor of Whanganui</li> </ul>	<ul style="list-style-type: none"> <li>The Waitangi Tribunal issued its Whanganui River Report</li> </ul>	<ul style="list-style-type: none"> <li>Trustbank Community Trust renamed Whanganui Community Foundation</li> </ul>	<ul style="list-style-type: none"> <li>The Crown, Whanganui District Council and Te Atihaunui-a-Pāpārangi vest Pākaitore as an historic reserve Chas Poynter re-elected Mayor of Whanganui</li> </ul>
<b>Nationwide context</b>		<ul style="list-style-type: none"> <li>NZASW renamed Aotearoa New Zealand Association of Social Workers</li> <li>Nationwide unemployment at 7.7%</li> </ul>	<ul style="list-style-type: none"> <li>Family Start established</li> </ul>		<ul style="list-style-type: none"> <li>Sir Mason Durie's Te Whare Tapa Whā model published</li> </ul>
	<ul style="list-style-type: none"> <li>Jenny Shipley / National</li> </ul>		<ul style="list-style-type: none"> <li>Helen Clark / Labour</li> </ul>		

	2002	2003	2004	2005	2006
<b>Name</b>	<ul style="list-style-type: none"> <li>Family Support Services Whanganui Trust</li> </ul>				
<b>Premises</b>	<ul style="list-style-type: none"> <li>Relocated offices to 1st floor at 236 Victoria Ave</li> </ul>			<ul style="list-style-type: none"> <li>Renovations, expanded rooms</li> </ul>	
<b>People</b>	<ul style="list-style-type: none"> <li>Charmaine left and Te Mania O'Rourke joined the team, working with Māori whānau in Taihape</li> <li>Seven practitioners and one administrative staff</li> </ul>	<ul style="list-style-type: none"> <li>Rosemary Petherick resigned as Chair, Marianne Van Kerkhoff took on the role</li> <li>Tim Metcalfe filled in for 2 months</li> <li>Karen Houia joined from Parent Support Services.</li> <li>Paula Hyde died, had worked at Homebuilders and Parent Support Services</li> </ul>	<ul style="list-style-type: none"> <li>Increase staff by 2</li> <li>Mary resigned, Tim appointed manager</li> <li>Barbara Charuk was interim Practice Supervisor</li> <li>Tim appointed as Chair of Child Abuse Prevention Services</li> </ul>	<ul style="list-style-type: none"> <li>Prue Anderson joined Board</li> <li>16 total paid staff</li> </ul>	
<b>Training &amp; qualifications</b>		<ul style="list-style-type: none"> <li>Staff achieving competency ANZASW code of ethics</li> <li>Mary completed Graduate Diploma in Not For Profit Management</li> </ul>		<ul style="list-style-type: none"> <li>Te Mania and Paula completed competency to gain ANZASW membership</li> <li>Te Mania first in agency to gain Social Worker registration</li> </ul>	
<b>Caseload</b>	<ul style="list-style-type: none"> <li>150 families</li> </ul>	<ul style="list-style-type: none"> <li>174 families</li> <li>Waitlist required</li> </ul>	<ul style="list-style-type: none"> <li>163 families</li> <li>85 participants in programmes</li> </ul>	<ul style="list-style-type: none"> <li>128 families</li> <li>131 participants in programmes</li> </ul>	<ul style="list-style-type: none"> <li>178 families</li> <li>148 participants in programmes</li> </ul>
<b>Organisational development</b>	<ul style="list-style-type: none"> <li>Extended to Taihape and Waiouru</li> <li>As part of increased Whanganui Community Foundation funding, external evaluation from Massey undertaken</li> </ul>	<ul style="list-style-type: none"> <li>Joined Child Abuse Prevention Service NZ Inc</li> <li>May 2003 Parent Support Services couldn't continue to operate, some programmes transferred to FSSWT</li> </ul>	<ul style="list-style-type: none"> <li>Waimārimo service</li> </ul>	<ul style="list-style-type: none"> <li>Staff &amp; Board workshop on strategic direction</li> <li>Incredible Years &amp; White Water Years programme</li> <li>Staff completed competency to gain ANZASW membership</li> </ul>	<ul style="list-style-type: none"> <li>redefining and shaping agency mission and strategy; identified key strands</li> </ul>
<b>Funding sources</b>	<ul style="list-style-type: none"> <li>Case to Whanganui Community Foundation</li> </ul>		<ul style="list-style-type: none"> <li>Child Youth Family contract extended to 3 years</li> <li>Whanganui Community Foundation \$215K</li> </ul>	<ul style="list-style-type: none"> <li>Whanganui Community Foundation \$200K</li> </ul>	<ul style="list-style-type: none"> <li>Whanganui Community Foundation - \$225K</li> </ul>
<b>Key relationships</b>	<ul style="list-style-type: none"> <li>Child Youth Family's Everyday Communities Project, Youth Suicide research, Strengthening Families, Family Violence Intervention Network</li> </ul>	<ul style="list-style-type: none"> <li>Joined Child Abuse Prevention Service New Zealand Inc, network of 13 agencies</li> </ul>			<ul style="list-style-type: none"> <li>Family Help Trust in Christchurch, collaborative research on best practice</li> </ul>
<b>Local context</b>	<ul style="list-style-type: none"> <li>W[h]anganui Regional Community Polytechnic incorporated into UCOL</li> </ul>		<ul style="list-style-type: none"> <li>February storm caused major flooding through Whanganui region, more than \$300 million damage</li> <li>Michael Laws elected Mayor of Whanganui</li> </ul>		<ul style="list-style-type: none"> <li>CAPS rebrand to Jigsaw</li> </ul>
<b>Nationwide context</b>	<ul style="list-style-type: none"> <li>Families Commission established</li> </ul>	<ul style="list-style-type: none"> <li>Strengthening Families established</li> <li>Social Workers Registration Act 2003 introduced benchmark qualifications</li> </ul>	<ul style="list-style-type: none"> <li>Human Rights Commission assessment of NZ - one in three children live in poverty</li> <li>Unicef rates New Zealand as third worst child death rate by maltreatment in OECD</li> <li>Foreshore Seabed Hikoi to Parliament</li> </ul>		
	<ul style="list-style-type: none"> <li>Helen Clark / Labour</li> </ul>			<ul style="list-style-type: none"> <li>Helen Clark / Labour</li> </ul>	

	2007	2008	2009	2010	2011
<b>Name</b>			<ul style="list-style-type: none"> <li>Jigsaw Whanganui</li> </ul>		
<b>Premises</b>					
<b>People</b>	<ul style="list-style-type: none"> <li>11 total staff</li> <li>3 new staff</li> </ul>	<ul style="list-style-type: none"> <li>Olly Taukamo appointed to Board</li> </ul>		<ul style="list-style-type: none"> <li>Dave Barton Chair</li> <li>Fundraising co-ordinator</li> </ul>	<ul style="list-style-type: none"> <li>Social Worker in Schools (SWIS) contract taken on by Jigsaw, staffing increase</li> <li>Tim Metcalfe awarding Queen's Service Medal by Governor General Sir Anand Satyanand at a ceremony at Government House</li> </ul>
<b>Training &amp; qualifications</b>		<ul style="list-style-type: none"> <li>Sandy, Karen and Liz to pursue full social work degrees</li> </ul>		<ul style="list-style-type: none"> <li>Gael, Sandy, Karen complete Te Wānanga o Aotearoa</li> </ul>	
<b>Caseload</b>	<ul style="list-style-type: none"> <li>155 families</li> </ul>	<ul style="list-style-type: none"> <li>143 families</li> <li>148 participants in programmes</li> </ul>	<ul style="list-style-type: none"> <li>146 families</li> <li>148 participants in programmes</li> </ul>	<ul style="list-style-type: none"> <li>478 families – 40% increase in demand</li> </ul>	
<b>Organisational development</b>	<ul style="list-style-type: none"> <li>Tau Huirama describes ethos of organisation as 'kaupapa whānau'</li> <li>Rangitikei service</li> <li>Build programmes team, casual facilitators</li> <li>Installed computer server and upgraded telephone system</li> </ul>	<ul style="list-style-type: none"> <li>Begin using kaupapa whānau framework for reporting and strategic planning</li> </ul>	<ul style="list-style-type: none"> <li>Begin trading as Jigsaw Whanganui after approval from national Jigsaw Board</li> <li>'Kaupapa whānau' added to logo</li> </ul>	<ul style="list-style-type: none"> <li>Kaupapa whānau; 'at Jigsaw, how we are together as a team, is how we would hope our families would be, at their best'</li> <li>Increasing professional practice and networks</li> <li>New website and Facebook</li> </ul>	<ul style="list-style-type: none"> <li>New server</li> </ul>
<b>Funding sources</b>	<ul style="list-style-type: none"> <li>Whanganui Community Foundation – \$340K</li> </ul>	<ul style="list-style-type: none"> <li>Whanganui Community Foundation – \$360K</li> </ul>	<ul style="list-style-type: none"> <li>Whanganui Community Foundation – \$330</li> </ul>	<ul style="list-style-type: none"> <li>Increased media profile – newspaper, radio</li> <li>\$754K</li> <li>New donations scheme EPIC</li> </ul>	<ul style="list-style-type: none"> <li>Full costing Child Youth Family contract</li> <li>Teen parent contract</li> </ul>
<b>Key relationships</b>					
<b>Local context</b>	<ul style="list-style-type: none"> <li>Lobbying – repeal S59</li> <li>Michael Laws re-elected Mayor of Whanganui</li> </ul>		<ul style="list-style-type: none"> <li>Whanganui Regional Community Polytechnic disestablished and incorporated into UCOL</li> </ul>	<ul style="list-style-type: none"> <li>Annette Main elected Mayor of Whanganui</li> </ul>	
<b>Nationwide context</b>	<ul style="list-style-type: none"> <li>Re-establishment of Women's Refuge</li> <li>Crimes (Substituted Section 59) Amendment Act 2007</li> </ul>	<ul style="list-style-type: none"> <li>W&amp;C shelter disestablished</li> <li>Global financial crisis</li> <li>recession</li> </ul>	<ul style="list-style-type: none"> <li>MSD pathways to partnership</li> <li>Domestic Violence (Enhancing Safety) Act 2009</li> </ul>	<ul style="list-style-type: none"> <li>Community Response Fund</li> </ul>	<ul style="list-style-type: none"> <li>Family-centred Service Fund</li> <li>Christchurch earthquakes kill 185</li> </ul>
		<ul style="list-style-type: none"> <li>John Key / National</li> </ul>			<ul style="list-style-type: none"> <li>John Key / National</li> </ul>

	2012	2013	2014	2015	2016
<b>Name</b>					
<b>Premises</b>			<ul style="list-style-type: none"> <li>Expansion suite 9</li> </ul>		
<b>People</b>		<ul style="list-style-type: none"> <li>Office manager positioned established, Gayna Ryan employed</li> </ul>	<ul style="list-style-type: none"> <li>24 staff</li> <li>Social Workers in Schools increase to 6 staff</li> </ul>	<ul style="list-style-type: none"> <li>Disestablished 3 x FTE roles</li> </ul>	
<b>Training &amp; qualifications</b>					<ul style="list-style-type: none"> <li>Response based practice training in Napier - Gael and Vanya</li> </ul>
<b>Caseload</b>			<ul style="list-style-type: none"> <li>186 referred to SW</li> <li>100 families completed 81% achieved goal av 9 months</li> </ul>		
<b>Organisational development</b>	<ul style="list-style-type: none"> <li>Delivered Incredible Years parent education programme in Ōhakune in partnership with Ngāti Rangī.</li> </ul>	<ul style="list-style-type: none"> <li>SWIS contract expanded to 24 schools and Kura Kaupapa Māori</li> </ul>	<ul style="list-style-type: none"> <li>new website</li> </ul>	<ul style="list-style-type: none"> <li>Whanganui Childrens Team established</li> </ul>	<ul style="list-style-type: none"> <li>Hosting Dignity Whanganui Conference</li> <li>20 computers 21 telephones 15 mobile phones</li> <li>FVIS hui</li> </ul>
<b>Funding sources</b>	<ul style="list-style-type: none"> <li>Whitebait cookoff</li> </ul>	<ul style="list-style-type: none"> <li>Whanganui Community Foundation decrease by \$150k</li> </ul>	<ul style="list-style-type: none"> <li>10 Ministry of Social Development Child Youth Family contracts</li> <li>\$1100K</li> </ul>	<ul style="list-style-type: none"> <li><i>Last Night of Proms</i> fundraiser (Rotary)</li> <li>Plumber Dan Duck Race fundraiser</li> </ul>	<ul style="list-style-type: none"> <li>\$60K funds raised from local community</li> <li><i>Piece of Christmas</i> fundraiser</li> <li>Vet Club fundraiser</li> <li>Taihape Health Contract</li> </ul>
<b>Key relationships</b>			<ul style="list-style-type: none"> <li>Koko Konnect established</li> </ul>	<ul style="list-style-type: none"> <li>Agency faces insolvency</li> </ul>	
<b>Local context</b>		<ul style="list-style-type: none"> <li>CAPS / Jigsaw national network disbanded</li> </ul>	<ul style="list-style-type: none"> <li>Whanganui River Treaty of Waitangi settlement signed between iwi and Crown Annette Main re-elected Mayor of Whanganui</li> </ul>	<ul style="list-style-type: none"> <li>1-in-100-year flood in Whanganui, causing massive damage. Civil defence emergency. Worst flood on record.</li> </ul>	<ul style="list-style-type: none"> <li>Whanganui housing forum established</li> <li>Hamish MacDouall elected Mayor of Whanganui</li> </ul>
<b>Nationwide context</b>	<ul style="list-style-type: none"> <li>Brief interventions' and Intensive social work disestablished</li> </ul>	<ul style="list-style-type: none"> <li>The Council officially incorporated an 'h' changing its name to the Whanganui District Council</li> </ul>	<ul style="list-style-type: none"> <li>The Vulnerable Children Act 2014</li> </ul>	<ul style="list-style-type: none"> <li>Jigsaw network disestablished</li> <li>Whanau Ora established</li> </ul>	<ul style="list-style-type: none"> <li>Whanganui River Settlement Family Violence Death Review Committee publishes it's Fifth Report</li> </ul>
			<ul style="list-style-type: none"> <li>John Key / National</li> </ul>		<ul style="list-style-type: none"> <li>Bill English / National</li> </ul>



	2018	2019	2020	2021	
<b>Name</b>					
<b>Premises</b>			<ul style="list-style-type: none"> <li>Expanded offices into Suite 9/10</li> </ul>		
<b>People</b>		<ul style="list-style-type: none"> <li>Brian Doughty Board Chair</li> </ul>	<ul style="list-style-type: none"> <li>29 staff</li> <li>Covid-19 lockdown all Jigsaw Whanganui work from home</li> </ul>		
<b>Training &amp; qualifications</b>		<ul style="list-style-type: none"> <li>Staff completing post-graduate qualifications</li> <li>Vanya Post Grad Kaitiakitanga</li> <li>Specialist family violence prevention training</li> </ul>			
<b>Caseload</b>		<ul style="list-style-type: none"> <li>850 families</li> </ul>			
<b>Organisational development</b>	<ul style="list-style-type: none"> <li>Review of cultural identity</li> <li>Tim joins FLOW Senior Leadership Group for Family Harm Prevention</li> </ul>	<ul style="list-style-type: none"> <li>workshop with Liz Kinley &amp; Tau Huirama, develop Te Tiriti Article III organisation framework</li> <li>All agency operations in the cloud</li> </ul>	<ul style="list-style-type: none"> <li>Amalgamation with RISE Stopping Violence Services</li> <li>Covid19 response</li> <li>Childrens Team's joins Jigsaw</li> <li>30th anniversary celebration &amp; history project publication</li> </ul>		
<b>Funding sources</b>	<ul style="list-style-type: none"> <li>Jigsaw Whanganui signs contract with WDHB</li> </ul>	<ul style="list-style-type: none"> <li>Beat Girls 60's Retro Party</li> <li>Plumber Dan Duck Race fundraiser</li> <li>\$1.45 million</li> </ul>	<ul style="list-style-type: none"> <li>5th annual Plumber Dan Duck Race raises \$20,000 for Jigsaw</li> </ul>		
<b>Key relationships</b>	<ul style="list-style-type: none"> <li>Partnership with Skylight Trust</li> </ul>				
<b>Local context</b>		<ul style="list-style-type: none"> <li>Hamish MacDouall re-elected Mayor of Whanganui</li> </ul>			
<b>Nationwide context</b>		<ul style="list-style-type: none"> <li>Terrorist attack on Christchurch mosques kill 51</li> <li>Family Violence Act 2018 comes into effect July 2019</li> </ul>	<ul style="list-style-type: none"> <li>Global pandemic - Covid-19 &amp; recession</li> <li>Inquiries into Oranga Tamariki</li> </ul>	<ul style="list-style-type: none"> <li>Mandatory social work registration with Social Work Registration Board takes effect in February</li> </ul>	
			<ul style="list-style-type: none"> <li>Jacinda Ardern / Labour</li> </ul>		

**Jigsaw Whanganui  
30 Years**

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