

TRANSFORMATION

- the courage to change

“Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”

Romans 12:2 NLT

In the first chapter, we outlined the Church’s God-given calling to participate in transformation for the good of individuals, communities and society as a whole. The starting point for transformation is a change of heart and mind from the ways of the world to the values of God’s kingdom. This is true of churches as well as individuals; in order to be an effective change-agent, a church may need to reform its own structures and relationships first.

Do we have the courage to ask ourselves questions? Are there things we can do as churches that open us to acting as Jesus’ hands and feet for the sake of those around us? How can we begin to address the needs of those in the community who are living with poverty or family violence?

Some churches are already engaged in transformation, both inside and out. The good news is that, as a community of God’s people and members of the body of Christ, the Church as a whole is being constantly renewed in and through the redeeming power of the Holy Spirit.

“Justice will rule in the wilderness and righteousness in the fertile field. And this righteousness will bring peace. Yes, it will bring quietness and confidence forever. My people will live in safety, quietly at home. They will be at rest.”

Isaiah 32:16-18 NLT



What is social transformation?

Social transformation is the kind of change that affects the whole of society; that influences everything from people's beliefs, attitudes, and behaviour to their relationships with one another.

For Christians, such radical change has to start with hope – a vision of the abundant life that God wants everyone to share. God the creator, redeemer and life-giving Spirit is the one who accomplishes transformation. As we trust God, we gain the courage to commit ourselves to making all things new, knowing that we will be changed in the process too.

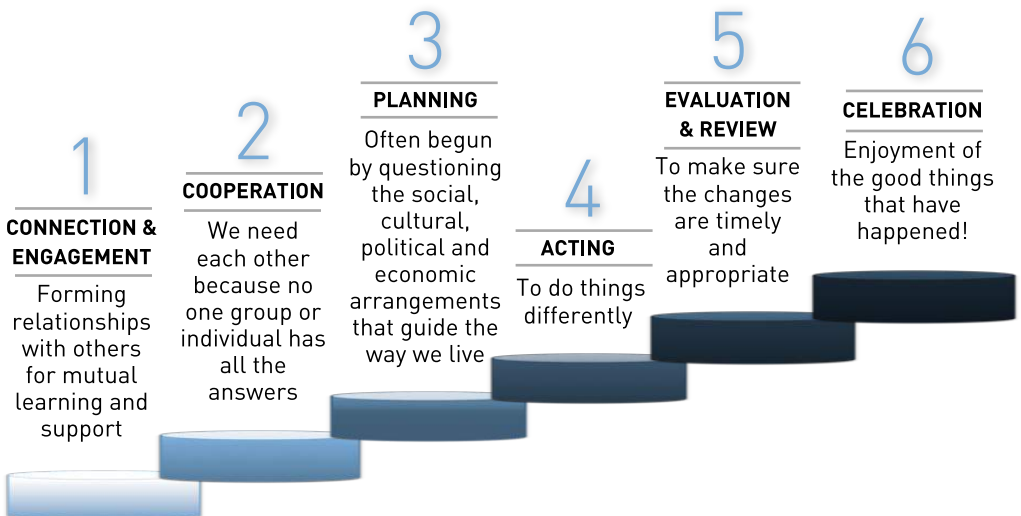
Poverty and family violence are profoundly challenging issues. It can be difficult to know how to respond to people caught up in such circumstances, and at the same time, understand the broader social context that makes these issues so entrenched and so damaging. Effective social transformation involves both understanding and action.

The process of change

It's helpful to remember that change happens whether we like it or not.

What works in one season may not be appropriate for another. Much wisdom and kindness is needed as we negotiate these times together!

The following elements can help us map out the process of social transformation:



Obstacles to change:

- Fear, risk and uncertainty
- Family and work commitments
 - Inward looking
- Theology and cultural assumptions


*Obstacles to change*⁶⁰**Fear, risk and uncertainty**

Change can be unsettling and uncomfortable as people are challenged to let go of old ways of “being” and “doing”. This can lead to major disagreements in a congregation as some welcome change while others feel threatened. A major factor can be fear of conflict and failure.

Transformation does take courage. Fostering good communication at all stages of a change process helps, as does giving people “bite-size” opportunities to engage with something new. A one-off event or trialling an idea for three to six months may be a good first step. People are more likely to commit to a specific project when they can see what is possible.

Family and work commitments

Many people feel “time poor” and therefore capable of only a limited commitment to the local community. They may be busy with their own young children or work obligations. However, everyone can contribute something from their ordinary, everyday lives, simply by being aware of others and coming alongside those who inhabit different worlds from their own.⁶¹



“In a period of transition in which we will experience many things for the first time, we are bound to make mistakes and experience failure. We must make sure we recognise these quickly, assess them, criticise ourselves where necessary, learn what has to be learnt, and emerge from these stronger and better, able to carry out our historic mission.”

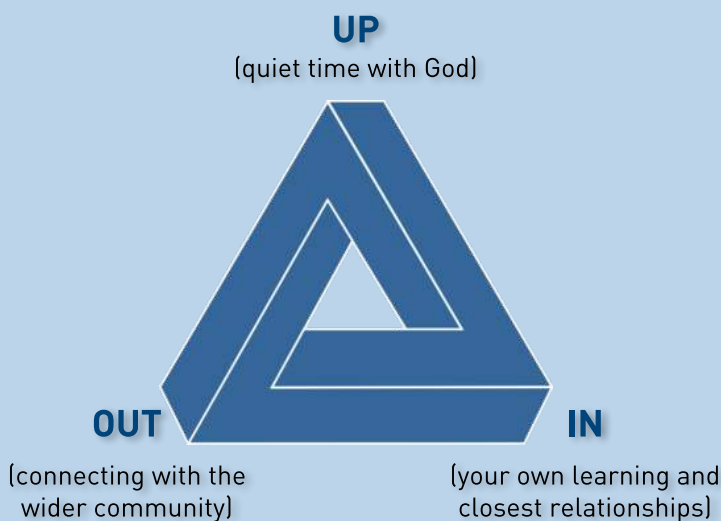
NELSON MANDELA, Nelson Mandela Speaks

It doesn't take much extra time to include others in family life. At work, perhaps we could encourage our company or colleagues to adopt their own social responsibility initiatives. Social media and the internet can be valuable tools for busy people to use to advocate for others and help make their voice heard.

Looking inward instead of outward

Internal matters can dominate a church's perspective. Church is the place where people expect to be refreshed and recharged and pastoral care is one of the main tasks of the church. We should also be aware that domestic violence can happen in families that attend church.

There is a big difference, though, between an inward-looking church and an outward-facing congregation. If people's focus is mostly on maintaining the life of the church, there will be little left for anything else. In contrast, those who know they are called to mission in the world also know that God gives them the resources to carry it out.



The **3D Discipleship movement** portrays key relationships as a triangle – with God (up); with yourself and close connections (in); and with the wider community (out). Healthy disciples keep all three in balance.⁶²

To be part of social transformation, a church can take a closer look at how all its resources are being used: time, money, people, talents, skills, staffing, buildings, and assets. An allocation of resources in one season of the church's life may no longer be appropriate as its focus shifts to serving the community.

Theology and cultural assumptions

Our assumptions can be another barrier to deep engagement in the community. The early churches, as recorded in the book of Acts, had to make some significant changes, both in their behaviour towards outsiders (Acts 10) and their expectations of those who joined the church (Acts 15). As Christians, we are called to stand with the marginalised and oppressed, but sometimes our attitudes can get in the way. For example, if we believe that suffering is a result of individual choices, we will pay less attention to other contributing factors. If we are to engage genuinely with others in our communities, we will need a theology of grace and acceptance along with a better understanding of how people end up in the circumstances they face.

A lack of understanding of the different ethnic groups in our community can also be a barrier to engagement. We may be unaware of cultural expectations. Being open to learning about others' ways, with respect and humility, can open the door to greater understanding and new relationships. It may be helpful to connect with other churches or groups that are working cross-culturally.

Tools for change

The following factors are crucial to a church's ability to contribute to social transformation:

Inspiring leadership

Church leaders play a critical role in preparing a congregation for change.

Transformation starts with equipping leaders to understand the cycles of change and how to deal with the conflicts that will inevitably arise.

Inspiring leaders are courageous. Changing the culture of a church means asking tough questions about structure and direction. This process may mean giving up some of the old ways of being church and even rethinking the role of leadership itself. Good communication is essential as people adapt to change at different speeds!

Change-maker toolbox:

- Inspiring leadership
 - A creative plan
 - Teamwork
 - Relationships
- Courage and perseverance

Some good questions to ask are:

"WHAT NEW STORY DO WE WANT?"

"WHAT ARE OUR PROUDEST STORIES OF DOING
SOMETHING DIFFERENTLY?"

"WHAT WOULD IT TAKE TO ALLOW THE
SKILLS AND PASSIONS OF OUR OWN PEOPLE
TO FLOURISH?"

"WHAT ONE CHANGE COULD WE CREATE HERE
THAT WOULD MAKE A HUGE DIFFERENCE?"

Inspiring leaders will help articulate a vision of what the church can be and do that arises from the congregation itself. They will raise awareness of issues and provide exposure to different experiences, providing space for fresh ideas to germinate at the grass roots rather than being imposed from above. Natural leaders may emerge in surprising places; they need to be supported and mentored as, with others, they nurture their plans into action.

A STORY OF TRANSFORMATION:

Breakfast and beyond

Steve Farrelly's Breakfast Club started with a simple statement: "I saw a need and decided to do something about it."

**Inspiring
leaders commit
themselves to
change**

Steve asked Randwick Park School what he could do to help and began by feeding eight children every morning. Five years later, the Breakfast Club has grown into a network offering everything from parenting skills to sports coaching in four school communities in southeast Auckland.

**Asking questions
is a good place to
start**

**Finding your
niche - everyone
can contribute
something**

St Columba Church, Botany, is a key supporter. Members volunteer at the clubs, and provide food parcels and household goods for needy families.

**Creative
plans follow**

Saint Kentigern College offers tutoring and coaching support for the sports academy, another offshoot of the breakfast clubs. Businesses, large charity groups and other schools provide backing as well.

**Partnering
with others
strengthens
the support
network**

**It's all about
blessing others
generously**

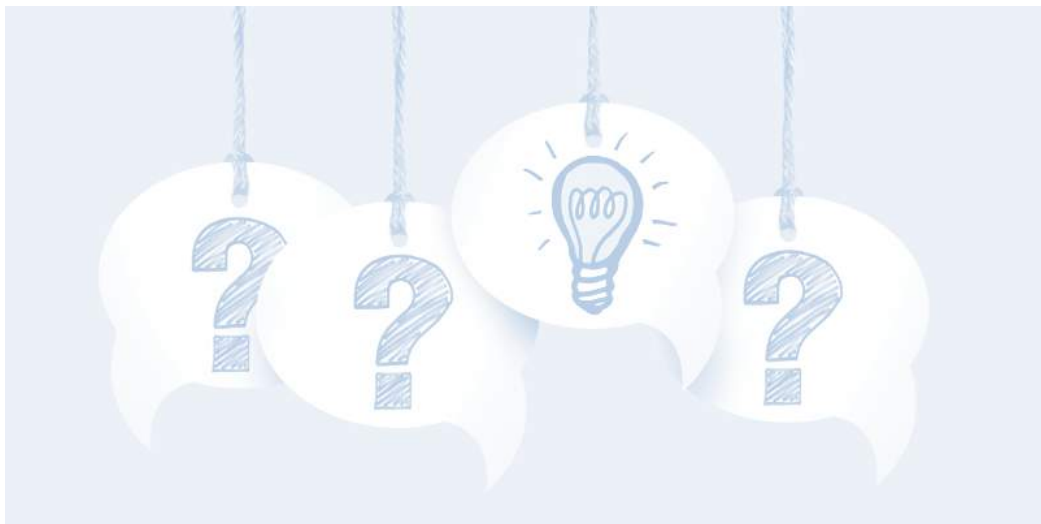
A Christmas banquet in 2013 for Glen Innes families doubled in size the following year. Every family left with a grocery hamper, extra food and presents for the children.

**The results of
transformation**

Such acts of kindness and love have seen children succeed and flourish in sport and at school. What started as a simple breakfast club now meets the needs of many families, and links diverse communities together.

**Faith, hope and
love in action**

No one is more surprised than Steve. "I never knew where the money or support would come from but it always turned up and I had to learn to put my faith in the fact that it would."



A plan with creative ideas

Many of us are uncomfortable about the issues of child poverty and family violence. We want to see change, but feel inadequate in the face of such overwhelming problems. Our discomfort is, however, a good place to start, if we use it to learn more about the lives of others in order to engage with them more closely.

The most effective and lasting solutions develop within communities themselves in response to particular circumstances. While child poverty and family violence affect significant proportions of the entire population, different communities face them in different ways. The difficulties for families in South Auckland, for instance, are not the same as those confronting families in Northland or Christchurch. Each community project will be unique to your own church and neighbourhood.

A good place to start is by asking: “If you had three wishes for your neighbourhood, what would they be?” It’s about imagining a better future for others as well as ourselves, and then thinking of the ordinary things that ordinary people can do to help bring it about.

We can also listen to others in the community, sharing a conversation about the “what ifs?” Talking to individuals, schools, other churches, the local council, police, parents, and social service agencies will help us get to know them better and clarify our own role in the community. As we talk with and listen to others, we discover what we have in common and how we can use the resources, skills and talents we already have to cultivate new possibilities.

Working as part of a team

Engagement in social transformation must be sustainable over the long term. Teamwork is essential to prevent burnout among those who start new projects or carry them out. Working with like-minded people for a common purpose deepens and strengthens Christian fellowship. It also makes sense to learn from and partner with other groups or agencies that already have experience of community projects.

“Very great change starts from very small conversations held among people who care.”

MARGARET WHEATLEY,
writer, teacher and student of
organisational behaviour.

An awareness of the strengths that already exist in our communities helps break down a “them and us” way of thinking. We are not offering charity – we are engaged with other human beings who are as broken, vulnerable and complex as we are ourselves. As well as giving, we can receive much from relationships outside our usual circle.

Building relationships with others also reduces the risk of assuming control and doing things “for” others instead of “with” them. We are called to be supporters, not rescuers. Sometimes simply standing with those who stand alone is enough.⁶⁴

Relationships

The friendships we form with others outside of our own sphere will change them as well as us. As we get to know the children living in poverty or the families affected by violence, we not only gain first-hand knowledge of the issues, but also insight into what it actually feels like to experience these things.

One of the effects of poverty is social exclusion – without money, many children miss out on opportunities for learning or fun, such as school camps, belong to a sports team or learning a musical instrument. Families become isolated from the supports that would contribute to their mental, social or emotional wellbeing. Similarly, family violence can cut people off from supportive relationships with others, either through shame and the desire for secrecy, or because of a controlling partner.

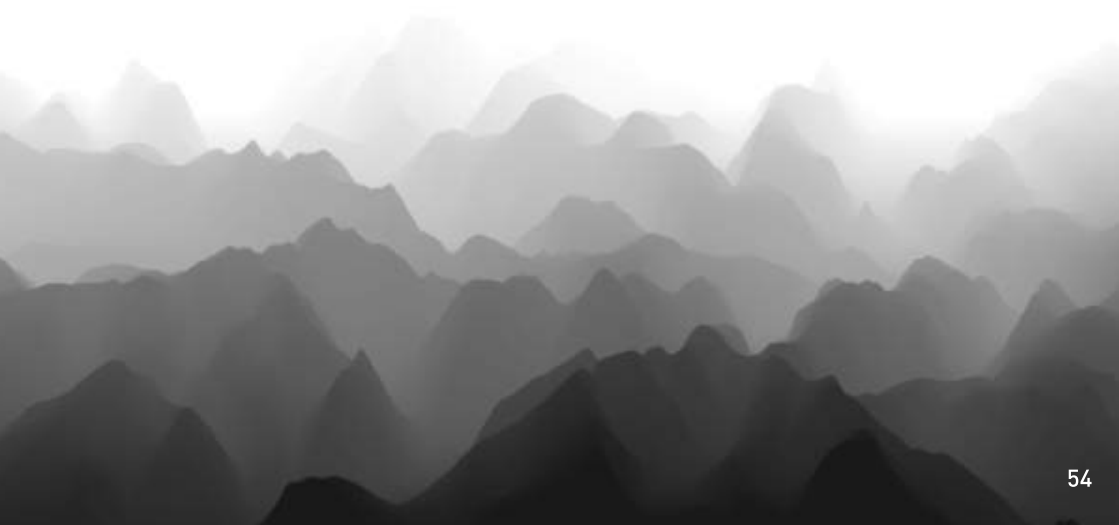
In such circumstances, a listening ear, a meal or an offer to look after the children for a while can make a world of difference. As relationships develop, people become less isolated and less stressed; they feel they have someone to turn to and a place to belong.

Courage and perseverance

The process of transformation is slow, requiring long term commitment. People respond to change in diverse ways and are motivated differently.

Developing relationships across cultures or socio-economic differences requires courage on both sides. Trust is built slowly and relationships can easily be damaged by negligence or carelessness. To enter such relationships can be unsettling for everyone.

Advocating and acting for justice takes courage and persistence to act over a sustained period. Actions can be more effective if preceded by careful planning and research. Transformation is possible though, as the work of an organisation like ASH (Action on Smoking and Health) reveals. When ASH began more than 30 years ago, a third of all adult New Zealanders smoked, there were almost no restrictions on tobacco advertising, and no anti-tobacco groups existed. By campaigning against tobacco and the harm it causes, and networking with others to educate the public and lobby for change, ASH and others have successfully changed Kiwi smoking behaviour.⁶⁵



A STORY OF TRANSFORMATION:

From tiny seeds

Waimana Maori Pastorate was a small rural church with monthly services attended by a handful of people when Rev Tamiana and Honey Thrupp arrived in 2007.

**Inspiring
leaders commit
to change**

**Hope is a
powerful catalyst
for change**

It was a step of faith, based on the promise that there was still life in the Bay of Plenty valley. The couple offered to become volunteer Amorangi ministers, supporting themselves through home-based work.

**Faith sees
beyond limited
resources to
wider
possibilities**

The Thrupps' main focus was to build relationships in the community, so they went to every event on the local marae, attending at least 30 tangihanga (funerals) in the first year.

**Relationships
grow from being
out in the
community**

Then they started a youth group and another for young children. As Waimana only had a small chapel, both groups met at the marae across the road. A year later, there were enough funds to build a hall, toilets and showers on the church property itself.

**Find out what
works for your
community**

Tamiana and Honey encouraged the elders to take up some of the pastoral tasks. They walked beside them, nurturing their confidence in leading programmes and adopting new ideas.

**Team work
sustains
transformation
in the long
term**

**Transformation
takes time as
trust builds
slowly**

Honey saw Messy Church as a way to bring everyone together – and it was a great success, with about 80 turning up on the first day. Now, Messy Church happens at a different marae each month.

Change has happened slowly, as it takes time to build trust. But the result is more confident leaders, deeper relationships, and stronger families.

A reality check

Most social transformation comes through people making major sacrifices for a cause. William Wilberforce (England), Kate Sheppard (New Zealand), Te Whiti o Rongomai and Tohu Kakahi (Parihaka) and Aung San Suu Kyi (Myanmar) were all catalysts for change, setting an example that inspired others to act sacrificially as well. Let's ask ourselves whether we are prepared to "lay down our lives", as Jesus did for us (John 15:13).

The reality of engaging with others can be very challenging for individuals and the church as a whole. We need to know our limits and how to handle conflict in healthy ways. We may need to think carefully about what hospitality really means and how far we are prepared to go in being generous towards those who may abuse our trust, at least initially. Churches who have taken the risk usually find that the more welcome people feel, the more their sense of belonging and respect grows.

Our efforts may not seem to amount to much, and we may not see any tangible results for a very long time. But we should not despise small beginnings. The story of Scripture is that God frequently uses very ordinary people and the "lowly things of this world" to accomplish His purposes (1 Corinthians 1:26-29).

Journeys of social transformation, while sometimes difficult, can also be hugely rewarding. We forge new relationships and break down barriers to work for change together. There can be great joy and satisfaction in seeing injustices righted, and people restored to healing and wholeness.



"The kingdom of God is like...
a mustard seed, which is the smallest
of all seeds on earth. Yet when planted,
it grows and becomes the largest of all
garden plants, with such big branches
that the birds can perch in its shade."

Mark 4:30-32

What can we do?

Every church and every neighbourhood is different, so the particular way your church engages with the community will be unique to you. The case studies in this booklet outline some of the social transformation projects that churches and other groups have undertaken. Here are more ideas to inspire you to think creatively about your own situation:

- Start an **ESOL** (English as a second language) class
- Pay your **youth pastor** to work part-time in a local high school
- Host a community **meal**
- Start or contribute to a community **garden**
- Provide **breakfast** or lunch for children and staff at your local school
- Get involved in **Neighbourly**⁶⁶ – an online forum to build stronger communities
- Support **Family Works** services in your area
- Arrange a cleanup or **gardening bee** for elderly people or single-parent families
- Host gardening, handcraft or cooking **classes**
- Offer **marriage counselling** or parenting courses
- Help organise a **forum**, debate, march or panel about an issue
- Show compassion in **practical ways** through random acts of kindness: babysitting, transport for older people to appointments or shops, meals for new mothers or those who are ill, rubbish disposal after community events, security at teenage parties
- **Spruce up** a school playground
- Host a school **holiday programme**
- Start a **Facebook** page and use collective power to source needed items for others
- Join with others **advocating for change**, eg. Child Poverty Action Group and the It's Not OK campaign
- Form a **social justice prayer group** to pray specifically about these issues and those who are involved in addressing them

A STORY OF
TRANSFORMATION:

*More grows in the garden than
the gardener sows⁶⁷*

**Time to look
outward
instead of
inward**

Engagement with the local primary school was a turning point for St Andrew's Invercargill.

In 2007, the congregation was in decline and had lost touch with its neighbourhood. The average age of parishioners was over 70.

**A simple act of
community service
begins to open
doors**

**Doing
something for
others changes
both giver and
recipient**

They sensed it was time to look outward and began to seek opportunities to connect with their community. Their first venture was giving Easter buns to their neighbours.

Later the retired men from the church built a garden for the school that won a community environment award. This provided funds to set up a youth trust and young achiever programme.

**Asking "How
can we help?"
leads to new
opportunities**

**Acts of service
are a catalyst
for others to be
involved too**

One thing led to another: a men's breakfast; art classes for children; remedial reading; an Iconz programme for children; and donated food distributed to struggling families.

Others from the community became involved in some of these projects. The church now has a growing, multicultural congregation and a thriving youth group.

**Relationships
create a sense
of belonging**

**Creative use
of staff and
resources**

With funding from the Synod of Otago and Southland, they were able to employ a chaplain and a youth worker for local schools. There are continued signs of growth and new life as the congregation prayerfully builds on these connections.

**Prayer
waters the
"green shoots"
of new life**

Reflection...

“The fruit of the Spirit is love...” [Galatians 5:22]

Serving amidst situations of need (such as those described in this booklet) can be challenging and wearying. We can find ourselves overwhelmed by demands, running out of patience, or encountering difficult personalities. As a result, we can become emotionally dry or numb, lacking the capacity for love. How do we generate more, we wonder? Yet love is not a feeling or virtue that we manufacture ourselves; it is a gift that we receive from the Holy Spirit. We can't serve with love by trying really hard. Instead, we receive the invitation to share, by grace, in God's ministry of love. So while we may see ourselves as the “doers” or “givers”, our ministry will not be sustainable unless we also learn to become receivers, understanding that our acts of service are dependent upon the gift of God's love.

Prayer

Holy Spirit, renew within us your gift of love, that we may bear your fruit.

Discussion questions

Isaiah 61:1-4 is a declaration of God's intentions for those who are suffering injustice and oppression. Jesus repeated this in the synagogue at the start of his public ministry, adding “Today this scripture is fulfilled in your hearing” (Luke 4:18-21).

1. Who are the poor, the brokenhearted, the blind and the oppressed in your neighbourhood?
2. What is happening around you in your community? Where is God already at work?
3. What is special about your neighbourhood that cannot be lost?
4. What strengths and resources do you and your church have, and how could these be used to bring about change?

¹ The Royal Society for the Prevention of Cruelty to Animals (RSPCA) was founded in 1824 by William Wilberforce and other Evangelical British reformers. Other Christian-inspired charitable organisations include the Young Men's Christian Association and the Women's Christian Temperance League.

² Not all not-for-profits are registered charities, and precise definitions are elusive. For statistics on registered charities, see www.charities.govt.nz. Also Statistics New Zealand (2007) 'Counting Non-profit Institutions in NZ 2005.' www.stats.govt.nz/browse_for_stats/people_and_communities/Households/Non-ProfitInstitutionsSatelliteAccount_HOTP2005/Commentary.aspx. This document uses a classification based on primary activity. Hence, service agencies with religious affiliations in fields such as health, education and social services, are grouped with other relevant service providers rather than with religious organisations such as churches.

³ Other examples include the Methodists, Anglicans, Baptists and Catholics.

⁴ See also Isaiah 61: 1-4, which Jesus is quoting, and Luke 7:21-23 for its fulfilment.

⁵ Child Poverty Monitor 2015 Technical Report (University of Otago, 2015). www.nzchildren.co.nz/Infographics at www.childpoverty.co.nz

⁶ Expert Advisory Group on Solutions to Child Poverty, Working Paper no 2: Lifecourse Effects on Child Poverty, 2012, Office of the Children's Commissioner: Wellington. www.occ.org.nz/assets/Uploads/EAG/Working-papers/No-2-Lifecourse-effects.pdf

⁷ Child Poverty Monitor 2015 www.childpoverty.co.nz/flow-infographics/child-poverty-trends

⁸ Child Poverty Monitor 2015 www.childpoverty.co.nz Also see Kieran Madden, 'The Heart of Poverty: Matching passion with precision for struggling New Zealanders', (Maxim Institute, July 2014).

⁹ Closer Together, 'New Zealand's income inequality problem', www.closetogether.org.nz/nzs-income-inequality-problem/

¹⁰ Jonathan Boston and Simon Chapple, Child Poverty in New Zealand, (Bridget Williams Books, 2014), pp 38-40.

¹¹ www.oecd.org/newzealand/economic-survey-new-zealand.htm

¹² www.oecd.org/newzealand/Better-Life-Initiative-country-note-New-Zealand.pdf

¹³ Taken from a Max Rashbrooke video Inequality: A New Zealand Crisis which can be viewed on the Closer Together website at www.closetogether.org.nz/toolkit/ Another version by illustrator Toby Morris is at www.thewireless.co.nz/articles/the-pencilsword-inequality-tower Updated by Max Rashbrooke [Personal correspondence October 2016]

¹⁴ Household Net Worth Statistics: Year ended June 2015, Statistics New Zealand

¹⁵ Child Poverty Monitor 2015 Technical Report. www.nzchildren.co.nz.

¹⁶ Boston and Chapple, pp 42-43.

¹⁷ Jonathan Boston, '3 Myths about Child Poverty', New Zealand Herald, [8 October 2012]. See also Virginia Dale, 'Myths and Facts: Sole Parents and the DPB', (Child Poverty Action Group, March 2013). www.cpag.org.nz/assets/Backgrounders/130402%20CPAG%20Myths%20and%20Facts.pdf

¹⁸ New Zealand Council of Christian Social Services, 'Facts about Poverty in New Zealand', www.nzccss.org.nz/work/poverty/facts-about-poverty/

¹⁹ Mason Durie, Whaiora: Maori Health Development, 2nd ed (Auckland: Oxford University Press, 1998)

²⁰ R. Black & A. Cox, A., Talk about poverty: Reporting back and moving forward, (May 2011), p 8.

²¹ Dr M. Claire Dale, 'New Zealand's Debt Society and Child Poverty', (Child Poverty Action Group, Feb 2014). Also see Boston and Chapple, p 48.

²² Boston and Chapple, pp 55-57.

²³ Cartoon by Peter Nicholson from The Australian newspaper: www.nicholsoncartoons.com.au

²⁴ www.inequality.org.nz/understand/. Also see Kate Pickett and Richard Wilkinson, The Spirit Level:

Why equality is better for everyone, (Penguin 2010). www.theguardian.com/commentisfree/2014/mar/09/society-unequal-the-spirit-level

²⁵ www.closetogether.org.nz/wp-content/uploads/2014/06/whats-the-big-deal-about-inequality.pdf

²⁶ Boston and Chapple, p 84ff.

²⁷ Boston and Chapple discuss the pros and cons of various measures in Chapters 6 to 11.

²⁸ Based on 2009–2012 data. Family Violence Death Review Committee Fourth Annual Report, Jan–Dec 2013, p 32. www.hqsc.govt.nz/assets/FVDRC/Publications/FVDRC-4th-report-June-2014.pdf

²⁹ www.stuff.co.nz/national/crime/68936884/new-zealands-shocking-child-abuse-statistics.html

³⁰ Family Violence Clearinghouse Data Summaries: Snapshot July 2016. www.nzfvc.org.nz/sites/nzfvc.org.nz/files/Data-summaries-snapshot-2016.pdf

³¹ Ibid. Based on 110,114 family violence investigations by NZ Police in 2015.

³² Fanslow, J. L., & Robinson, E. M., 'Sticks, stones, or words? Counting the prevalence of different types of intimate partner violence reported by New Zealand women', *Journal of Aggression, Maltreatment & Trauma*, (Issue 20, 2011), pp 741–759. www.tandfonline.com/doi/abs/10.1080/10926771.2011.608221

³³ In 2015/16 Child, Youth and Family received 142,249 reports of concern. 44,689 required further action, leading to 16,394 findings of abuse or neglect, involving 13,598 distinct children and young people. www.cyf.govt.nz/about-us/key-statistics/#Keystatistics2

³⁴ 'Safer Sooner; Strengthening New Zealand's Family Violence Laws', (Ministry of Justice, September 2016). www.justice.govt.nz/assets/Documents/Publications/safer-sooner-report.pdf

³⁵ Textbox figures based on 110,114 police investigations in 2015. Family Violence Clearinghouse Data Summaries 2016: Snapshot July 2016. www.nzfvc.org.nz/sites/nzfvc.org.nz/files/Data-summaries-snapshot-2016.pdf

³⁶ New Zealand Police, Family violence policy and procedures, p 5. www.ppdvp.org.nz/wp-content/media/2010/07/NZPol-Family-Violence-Policy-Procedures.pdf

³⁷ 'Towards gaining a Greater Understanding of Elder Abuse and Neglect in New Zealand', (Office for senior Citizens, June 2015). Also see www.agewell.org.nz/pdf/key_trends_2016.pdf and the Age Concern website www.ageconcern.org.nz/ACNZPublic/Services/EANP/ACNZ_Public/Elder_Abuse_and_Neglect.aspx

³⁸ Information taken from Shine and Women's Refuge websites. www.2shine.org.nz/resource-room/myths-and-facts and <http://a1test.info/wp-content/uploads/2015/11/commonMyths.pdf>

³⁹ The Glenn Inquiry consisted of the People's Report (released June 2014) and the People's Blueprint (released Nov 2014). www.hrc.co.nz/files/5514/2406/3107/GI_UPR18_NZL_E_Main1.docx

⁴⁰ Donna Wynd, 'Child Abuse: What role does poverty play?' (Child Poverty Action Group, June 2013).

⁴¹ Ibid.

⁴² J. L. Fanslow & P. Kelly, 'Family Violence Assessment and Intervention Guideline: Child abuse and intimate partner violence', 2nd edn, (Ministry of Health, 2016). www.health.govt.nz/system/files/documents/publications/family-violence-assessment-intervention-guideline-jun16_0.pdf and T. Dobbs & T. Eruera, 'Kaupapa Māori wellbeing framework: The basis for whānau violence prevention and intervention', (New Zealand Family Violence Clearinghouse, University of Auckland, 2014). www.nzfvc.org.nz/sites/nzfvc.org.nz/files/issues-paper-6-2014_0.pdf

⁴³ www.womensrefuge.org.nz/get-help/migrant-and-refugee-women/ and www.nzfvc.org.nz/content/ethnic-communities

⁴⁴ Samson Tse, 'Family Violence in Asian Communities, Combining Research and Community Development', (*Social Policy Journal of New Zealand*, Issue 31, July 2007), pp 170–194.

⁴⁵ 'Family violence in migrant and refugee families and successful models of prevention and intervention: A summary analysis and annotated bibliography,' (Ministry of Social Development, August 2011). www.thehub.superu.govt.nz/project/family-violence-migrant-and-refugee-families-and-successful-models-prevention-and

- ⁴⁶ 'What Works: Reducing the impact of alcohol on family violence', (Social Policy Evaluation and Research Unit, Families Commission, April 2015). Also see 'Alcohol Related Violence in Families and Communities' [Alcohol Healthwatch Fact Sheet, 2006]. www.ahw.org.nz/resources/pdf/Violence_F_Sheet.pdf
- ⁴⁷ The Law Commission reviewed New Zealand's alcohol laws and released a report in 2010. 'Alcohol in our Lives: Curbing the Harm'. www.alcoholaction.co.nz/wp-content/uploads/Law-Commission-Report.pdf See the Alcohol Healthwatch website for a summary and more information. www.ahw.org.nz/
- ⁴⁸ 'Intimate Partner Violence and Alcohol', (World Health Organisation, 2006). www.who.int/violence_injury_prevention/violence/world_report/factsheets/fs_intimate.pdf
- ⁴⁹ Donna Wynd, 'Child Abuse: What role does poverty play?' [Child Poverty Action Group, June 2013].
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Presbyterian Support



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Other helpful resources are available online at
[http://www.presbyterian.org.nz/for-ministers/
prescare/social-transformation](http://www.presbyterian.org.nz/for-ministers/prescare/social-transformation)

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