



TRANSFORMATIVE JUSTICE WORKSHOP

**PRACTICAL WAYS OF SOLVING
INTERPERSONAL HARM AND CONFLICT
IN OUR COMMUNITIES**



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Transformative Justice Workshop Booklet

What is transformative justice?

Why do we support it?

Our passion for transformative justice is an important part of our goal to build a world without prisons. Right now, when a person does harm to another, the prison system responds by locking them away from their community and whānau and putting them in a scary, violent and isolated environment. This does nothing to undo that harm. Firstly, it doesn't require that person to actually deal with the pain they have caused others. Secondly, it doesn't address *why* that person did what they did, or any of the underlying issues the person may be experiencing.

We understand that the prison system in New Zealand is really there to *hide* those underlying issues, such as poverty and racism, and the everyday misery they cause. People who go to prison are more likely to be poor, Māori, mentally unwell, and intellectually disabled. A quick look at the statistics can help us understand:

- 50% of prisoners are Māori, even though Māori only make up 15% of the general population.
- 71% of prisoners are unable to read at “the level at which a person is able to cope with the demands of everyday life.”
- 62% of prisoners have addiction and/or mental health issues.
- 80% of prisoners have sustained a traumatic head injury.
- 87% of prisoners are unemployed before prison.

These statistics help demonstrate that the real causes of social harm go much deeper than individual people committing individual offences - violence, harm and conflict always affect the communities they happen in.

We also believe the effects go much further than the individual victim and offender. Violence, harm and conflict always have long-lasting effects on social relationships and affect the entire communities they happen in. We therefore believe that they also *concern*, and are the *responsibility*, of those communities.

It's this belief that drew us to transformative justice, a framework which encourages communities to make decisions for themselves about how to handle conflict. The aim is to empower people to change their behaviour without punishing or dehumanising them, and to transform the relationship between those involved into something better.

Transformative justice involves looking at conflict from the perspective of the community as a whole. This means working with those involved to understand *why* the conflict happened, looking at the deeper social factors that have led someone to hurt others. It also means dealing honestly with its effects, requiring that the perpetrator stay in the community and understand the repercussions of the harm they have done. A commitment must then be made to take steps to change that person's attitude, actions, and circumstances, for the betterment of everyone.

Transformative justice recognises that everyone involved in a conflict is a human being, and that their behaviour is intimately tied to the politics, economics, and people around them. Rather than seeing harmful behaviour as part of someone's personality and labelling

them a criminal, we see it as a sign that something is going wrong in their life.

We believe this framework is empowering. It suggests that people have the power to recognise their mistakes, understand why they happened, and get an idea of how to change for the better. Communities, not police officers, are the experts on social harm and are capable of determining their own destinies. The path to eliminating interpersonal harm is also the path to eliminating poverty, racism, and sexism.

We hope this workshop leaves you with a better understanding of how to deal with harm in your community, and with more confidence in the part you can play in building a world without prisons. We encourage you to take these ideas, discuss them with your loved ones, and think about how you can apply them to your everyday life.

The limitations of this workshop

Transformative justice is based on the idea that a community is the best authority on how to deal with its own problems. Every case of interpersonal conflict is unique. This tiny pamphlet couldn't possibly be a comprehensive handbook. For something closer to that, we highly recommend the [Creative Interventions Toolkit](#), available online.

We believe that transformative justice is best understood when put into practice and context. After the workshop, it may be helpful to think about interpersonal harm you've seen or experienced in the past, and talk about it with others. We encourage you to discuss what drives harmful behaviour, how you can change that behaviour,

and what you feel is required to restore balance. You may find that some parts of transformative justice feel very intuitive, while others require looking at a situation from an entirely new angle.

While we believe that the principles behind transformative justice can be applied anywhere, the most crucial aspect of putting it into practice is that those involved have to want to do it. This is not always the case, especially when we have been taught our whole lives to see punishment and isolation as the best solution to harmful behaviour.

This gets internalised in all sorts of different ways. A survivor may feel that their only solution is to imprison the person who hurt them, while a perpetrator may feel that they are incapable of changing their behaviour. In many instances, a perpetrator may refuse to acknowledge the hurt they have caused. This is often a result, even subconsciously, of being scared of punishment or stigma.

No one person will have all the answers, but our knowledge base is always increasing. The best way to make transformative justice a viable option for your community is to have these kinds of dialogues regularly and put it into practice when it feels right. It's okay if this takes time. Changing the way people think about justice always does.

What if I need to call the cops?

In times of immediate physical danger, it can be impossible to just talk things out. The question of what to do instead of calling the Police, who we are taught to see as the maintainers of public safety, is crucial to any discussion about new forms of justice.

In reality, the Police are far from “keepers of the peace.” People die either in police custody, or directly by the hands of Police, every year. Police are known to use disproportionate levels of force against Māori, mentally unwell people, and intellectually disabled people.

Further, they often just don’t do very much to intervene in or undo crime. In cases of immediate danger, they usually arrive after the harm has already been done. In any case, their solution is to arrest or otherwise punish the perpetrator. As outlined above, we do not see punitive punishment and isolation as an effective form of justice or harm reduction.

What we can do instead of calling the cops is, unfortunately, not so simple. At the moment, ways to intervene in dangerous situations without the police are underdeveloped, underfunded, or specific to one purpose. Our options for intervening in social harm at the moment are therefore limited. At the end of the day, making the Police obsolete requires building strong community institutions that can intervene in conflict without violence.

We want to emphasise, then, that there is no shame in calling the cops if you feel that you are in immediate danger. We don’t see it as productive to pretend the cops are not sometimes our only option. Instead, we want to build a world where that’s not the case anymore.

However, we encourage you to consider the other options available to you right now, even just calling someone you trust who’s nearby. In the Appendix of this booklet, we’ve included some emergency contacts and community services. Some of these may help you to directly intervene in harmful behaviour, especially if it’s ongoing. Others are more focused on the immediate short-term safety and

well-being of victims, dealing with long-term effects, or attacking underlying issues.

Tikanga Māori

Before colonisation, incarceration was never considered a solution to social harm in Aotearoa. Before the British legal system was violently imposed, tangata whenua used tikanga Māori. While tikanga has a wide range of meanings, for our purposes it is defined as a general behavioural guideline, rehabilitative measure and customary law.

Tikanga must be understood within the context of te ao Māori, the Māori world view. Te ao Māori sees all livings, people, the land, animals etc., as being connected and that there is a natural order of these living things. This is governed by the overarching principle of balance.

Tikanga Māori are based upon core principles or values:

Tapu

There are two major aspects to tapu. First, there is the recognition that every individual has an inherent value, and possesses the sacredness of life. This means that we never stand alone. All of history, and the power and potential of the future stretches before and after us. We have a whakapapa, a whānau, and our tūpuna, who are always here to support us. The second part is to be sacred, prohibited, restricted, set apart, forbidden, under atua protection.

Noa

To be free from the extensions of tapu, ordinary, unrestricted, void.

Manaakitanga

Hospitality, kindness, generosity, support. The process of showing respect, generosity and care for others.

Whanaungatanga

Relationship, kinship, sense of family connection. A relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.

Aroha

Affection, sympathy, charity, compassion, love, empathy.

Mana

Prestige, authority, control, power, influence, status, spiritual power, charisma.

Wairua

Spirit, soul, wairua is what connects us to the atua/"spirit" "realm".

Utu

Compensation, recompense, reparation.

Forcibly removing someone from their community upon doing social harm is at odds with the fundamental values of tikanga Māori. As we have already argued, all harm happens within a society, and must therefore must be dealt with collectively. Tikanga upholds the importance of collective responsibility and whanaungatanga while incarceration denies it.

In tikanga, social harm is seen as a disruption of the balance between all living things. To restore the balance, a process of utu must be initiated. Incarceration does not provide any compensation, nor does it restore balance. It does further harm to the community. For this reason, prisons are in absolute conflict with tikanga. The process of utu focuses on rehabilitation and reintegration, still holding those who do harm accountable without isolating them from their community, whānau, hapu or iwi.

Tikanga Māori provides a broad platform on which we can build transformative justice practices in Aotearoa. This means rebuilding strong communities, strong relationships and strong whānau, hapū and iwi. It also means placing collectivism and collective responsibility at the center of our approach, shifting away from the belief that harm is an individual failing.

Getting clear

Getting clear means taking the time to look around, reflect and think about what is happening. Harmful situations almost always involve complicated relationships between multiple people, often with a lot of history behind it. Getting a handle on how these relationships fit together is the first step to seeing a situation from the perspective of a community, and can help us understand how to move forward.

The key thing to think about here is: what kind of harmful dynamics are present in a relationship, and do they require intervention? Here it's useful to think about what violence and abuse look like, the difference between abuse and conflict, and how to determine when a situation calls for transformative justice.

Some initial questions might be:

- What is happening – what kind of violence or harmful behaviour?
- Who is being harmed? Who is doing the harming?
- What is the impact of the harm?
- Who has the power?
- Who knows about it?
- What needs to be addressed and what can be done?

It's worth thinking, firstly, about what is meant by **violence**. Transformative justice is a way of dealing with *interpersonal violence* - between people on a personal level. We see this as behaviour “used to harm someone, keep someone under one’s control, or get someone to do whatever one wants them to do.”

That means it doesn't have to be physical. Violence can take on sexual, emotional, financial, and many other forms. A broad definition like this can help give us a more complete view of the situation and how different behaviours link together. Often, one form of violence comes hand-in-hand with other, less immediately visible forms.

In many cases, violent or harmful behaviour is ongoing and occurs within the context of a close friendship or relationship. In these situations, the violence is often motivated by wanting to maintain power or control over others. Examples of on-going violence might include stalking, isolating someone from others, or using things and people someone values against them.

We encourage you to look at how violence can take advantage of people's relationships to politics, economics, or social status. For example, someone might use another person's unemployment, poverty, immigration status, disability, age, gender, and so forth to demean them, threaten them, or build an unhealthy dependency.

Conversely, someone might use their own social disadvantages to make others feel guilty, demand time and energy, or excuse their own harmful behaviour. Understanding how these wider problems can contribute to an imbalance of power, at the individual and community level, can help us figure out what needs to change and how to keep survivors safe.

When identifying on-going violence, ask yourself if it is one-sided; used to control others or get one's way; takes advantage of vulnerable situations; part of a pattern; planned or calculated; or part of a cycle.

Lastly, it's worth thinking about whether something is violence or **conflict**. Conflicts happen in a community just about every day, whether it's a disagreement or a clash of moods. Conflicts can be very upsetting, but they generally don't undermine anyone's safety or freedom. They can usually be resolved just by talking it out.

However, the principles of transformative justice, applied on a smaller scale, can still be a very useful tool in situations of conflict. People may need to be convinced to communicate, and it may require some level of facilitation from others in the community. When first getting a handle on transformative justice, it can be really helpful to start with these less urgent situations!

Getting safe & supporting survivors

Once you have a handle on the situation, the priority should be to make sure those who have been harmed, and those who are at risk, are safe. Safety has many aspects. It can mean having freedom from being harmed, neglected, or threatened; the ability to make basic life decisions and express oneself; and access to shelter, food, and clothing.

When thinking about safety, keep in mind that taking action to stop violence can sometimes escalate the situation and increase risk of retaliation. Stay brave, and have regular, on-going safety checks.

Having trusted friends and whānau check in, offer a safe place to stay, act as a listening ear, take care of children and pets, and keep emergency items in safe areas can be really helpful ways to keep survivors safe. We also recommend the community services listed in the Appendix.

However, keeping safe in the long term requires a comprehensive safety plan developed by those closest to the survivors. We highly recommend the [Creative Interventions Toolkit's](#) section on [Staying Safe](#) for a detailed, step-by-step resource you can go over with your loved ones.

Supporting survivors means helping them explore what they might need to heal from the harm they've endured. This involves helping the survivor work through difficulties in their life that may be either practical or emotional.

Survivors should be the first port of call when figuring out how to intervene in a situation and how the community should respond. As

much as possible, their wishes should shape the transformative justice process.

Keep in mind that, like all aspects of transformative justice, survivor support is most successful when it involves as much of the community as possible. That means it should never be up to just one person to make sure the survivor has what they need. Aim to include many people who can play different roles.

For example, a survivor may not feel comfortable sharing intimate details, stories, or emotions with you. These boundaries should be recognised and respected. While emotional support is extremely important, it's just as important not to press or force it out of someone. Rather, ensure that someone with which they *do* feel comfortable sharing details is involved and in contact with them. If the survivor is not up to talking with anyone, assure them that there is a listening ear waiting for them when they need it.

Similarly, you may not be able to help the survivor with all of their practical needs, such as transporting them to appointments or finding them a safe place to live. You don't need to single-handedly sort out everything. Transformative justice is all about involving a whole community and making use of every resource available to you. The services listed in the Appendix are a start, but we encourage you to make looking into local resources a first move for any difficulty you encounter. Remember that you, and the survivor you are supporting, are never alone.

It's best to think of survivor support as a partnership – meet the person where they're at, and make sure you don't promise more than you can give. Overcommitting or overpromising can easily lead to burn-out and disappointment on all sides. Focus on keeping your

support active and consistent, and on making sure that lines of communication are open between everyone involved.

It's also worth keeping in mind that there is no such thing as a perfect survivor, and survivors often don't know what they want. Listen to their stories and concerns, and be ready to act as a sounding board to help them work through their feelings. They may have confusions or mixed feelings about what happened, whether they're actually in danger, whether they want other people to know about it, and so forth. Be patient if they repeat or contradict themselves, and hold back feelings of judgement or frustration. Validate them and offer honest advice when they ask for it.

However, remember that survivors will often harbour deep resentments and anger against perpetrators. When the violence they've endured was on-going or extremely traumatising, it's completely understandable if they can't imagine the person who hurt them changing. If all they want is to never see the perpetrators again, or revenge, they might have no interest in rehabilitation. It's not uncommon for people to respond to the idea of transformative justice with extreme hostility, preferring that the people who hurt them are imprisoned, exiled or killed.

In these cases, the survivors' wishes simply can't be followed word for word, because they respond to harm by inflicting more harm. Nevertheless, it's important to not interfere in their healing process or shut down their feelings. Compromises can be reached in the meantime.

Consider, for example, if a survivor wants just about everyone to cut off contact with a perpetrator. In most cases, this can be harmful to the community, or simply unfeasible – people may work with that

person, live with them, or just have a close relationship with them. However, individuals, such as the survivor's close friends, may choose to provide solidarity by cutting off contact with the perpetrator. This can be positive as long as the perpetrator is not isolated and a transformative justice process can still occur.

If the survivor doesn't want to have, or does not believe in, a transformative justice process, it's up to the community to make sure the survivor is kept safe, cared for, and out of contact with the perpetrator when possible, and that the perpetrator is held accountable. This is known as a **community based intervention**, and we will discuss it in more detail in the section below.

Survivor support can take many different forms, but some first steps to keep in mind might include:

- Believing the survivor and listening to their stories and concerns.
- Acting as a sounding board to help the survivor work through their wants and needs.
- Offering advice and feedback if the survivor wants it, while accepting that your advice may not always be right or what the survivor needs.
- Helping to build a network of support to prevent burnout.
- Keeping details of the harm, and the transformative justice process, only among trusted and designated people.

Intervention

When we know that someone in our community has caused harm, and may continue to cause harm, it's our responsibility to talk to them about it. As we do so, we must remain firm in our belief that the perpetrator *can* and *must* take accountability for their actions.

One of the most difficult parts of this process is actually convincing the perpetrator of the harm they have caused. They may say things like "I didn't mean to hurt them"; "I didn't do anything"; "I didn't know I was crossing a line", and so forth. This kind of language, learned from the criminal justice system, is a good example of how that system has taught us to want to *avoid* accountability so we don't get punished.

However, the point is that this person has hurt someone, and whether or not it happened intentionally, it needs to be addressed. It's crucial to communicate how the survivors feel, how their loved ones feel, and how it has affected their lives.

You should also emphasise that you want them to be accountable, not because you want to harm or exclude them, but because you *want* to keep them in the community. However, the only way this can happen is if they are able to understand what they did and change their harmful behaviour. Emphasise that you are coming from a place of concern, not revenge. They are not a bad person, but they have done bad things.

If they meant to do it, they have to confront the attitudes and influences that encouraged them to behave this way. If they didn't mean to do it, this process is an opportunity for them to learn about boundaries and acceptable behaviour. Whatever the situation, taking

accountability will help them have happier, healthier and more trusting relationships.

This process of talking through *why* the harm happened is the most important part of intervention. It means recognising the choices, actions, and thought processes that led them to cause harm. These are not always clear, even to the perpetrator, and may be based in deep-seated attitudes and behaviours the perpetrator has “picked up” somewhere else in their life. In many cases, traumatic experiences in the perpetrator's own life may drive them to repeat the cycle later on. It's a good idea to encourage them to work out, as much as possible, what led them to violence.

Recognising that harmful behaviour is driven, taught, or enabled by outside influences is not the same as excusing it. It is also not the same as saying that someone is doomed to repeat these behaviours forever. Rather, we believe that the only way to break a pattern is to recognise and name that pattern in the first place. This means that, when our instinct is to act a certain way, we can recognise that instinct as coming from a certain place, and move past it. At the end of the day, people are responsible for their own behaviour, and have the power to change it.

Just like survivor support, working through this process is not always easy, comfortable, or straightforward for those involved. It is often very personal. Once again, aim to build a network of trusted people, and be aware of confidential hotlines, resources, and rehabilitation services in your community.

It's good to offer advice and insight, and don't be afraid to name harmful attitudes or behaviours as they come up. However, do not try to “pigeonhole” the perpetrator or force a certain narrative on

to them. Keep in mind that people are always complicated and their behaviour is affected by many different factors. There is never a completely straightforward explanation or a miracle cure.

Starting this process can be as simple as sending a message like “hey - I really want to talk to you about ___ incident,” or “I want to talk about your relationship with ___”.

Survivor based intervention

Sometimes, the people who have been harmed will want to take an active role in helping the perpetrator to take accountability, and ask people to help them intervene. In these cases, their wishes should take priority whenever possible. These wishes could include, but are absolutely not limited to:

- Having control over when and where they see the perpetrator. This could entail, for example, having a moderator or support person make sure the survivors are informed about community events the perpetrator might be attending.
- Help figuring out how they want to talk about the situation and their priorities.
- The perpetrators making a commitment to never do it again. This means understanding how they have hurt the survivors and thinking about the choices they made which lead them to violence. This is key to helping the perpetrators identify, learn from, and deal honestly with their mistakes so they can figure out new ways to behave.

- The perpetrators apologising to the community, and speaking honestly about the behaviour and its impacts on others. This can take pressure off the survivors to revisit the pain over and over.
- The perpetrators or their families helping out materially by, for example, paying for rent, food or counselling services. This is, of course, not always possible.

While holding the perpetrators accountable is extremely important, make sure the survivors and their loved ones have a steady, supportive network even if their level of involvement changes. Transformative justice is about healing the harm that has already happened as well as making sure it doesn't happen again. It's easy to get swept up in the intervention process and the progress being made, but it is a failure if the survivors don't feel that they're getting the support they need.

Community based intervention

In some cases, the survivors may not want to be involved in the intervention process. Sometimes they may find it too emotionally difficult, exhausting, or ineffective to be involved. In other cases, they may fear retaliation, not want the information publicly available, or not recognise themselves as survivors. That's okay! The community still has a responsibility to make sure it doesn't happen again.

It's important to respect the wishes of the survivors not to get involved. This might mean, for example, not naming or identifying them when discussing the situation publicly. It's up to the community to figure out what they need from the perpetrator and what accountability should look like.

This type of intervention is also an opportunity to reflect on how interpersonal violence is a community problem and can't be reduced to individuals. We encourage communities to recognise the ways they allow or encourage harmful behaviour to happen, intentionally or otherwise. The attitudes and behaviours that cause someone to do harm are almost always found elsewhere in that person's everyday surroundings.

Recognising these harmful behaviours, and the structures or habits that spread them, can help us understand what needs to change on a broad scale to prevent violence. Sometimes this means encouraging people to be kinder and more supportive; other times it might mean working together to fight poverty, racism and sexism on a broad scale. Communities, just like people, have the responsibility and the power to work towards a better future.

On both the individual and community level, the accountability process never fully ends. Being honest, confident, and self-reflective about our flaws, taking the time to understand how our actions affect others, and learning from them is a life-long process of self-improvement.

Using force

When perpetrators continue to avoid accountability, or when the harmful behaviour is still on-going and immediate, some force may simply have to be used before any transformative justice can happen. Sometimes this means immediate force as a means of self-defense, but here we are talking mostly about putting ongoing pressure on perpetrators.

The goal here is not punishment, shame or revenge, but to remind them that there are real consequences to avoiding accountability. We

also believe that these tactics should never be used before trying to confront the perpetrator directly first.

One potential tactic is **public callouts**. This could just mean speaking honestly with others in your community about your concern for the perpetrators, their behaviour, and those around them. The first step here may be talking to those closest to the perpetrators, encouraging them to help start the accountability process or find safety if they are at risk.

Keep in mind, however, the differences that separate productive conversation from just gossip. When we're talking about abusive behaviour to people in our community, we need to make sure that what we're talking about is helpful to those affected. Everyone has frustrations, and transformative justice is a long and difficult process so people need to vent those frustrations, but sometimes venting directly to friends can be a better option than making public posts. If there are any concerns about how a process is going, it is often more useful to talk directly to those involved in the process, because sometimes action taken towards accountability can't always be visible to the public.

Speaking directly to those working closely with a perpetrator can also help to clarify misinformation and give feedback so that things can be done better in the future. It's good to talk about what we all want and need from an accountability process, and conversation is a good tool as long as you don't trivialise the suffering involved and keep it to just the facts.

If talking about it openly still doesn't convince them, though, it may be worth using social media to publicly ask for those who know the perpetrators to hold them accountable. However, keep the ethics of

transformative justice in mind. Don't resort to personal attacks or try to isolate them. We also recommend that you don't do this without the permission of the survivors. Posting on social media can bring a new, sudden level of publicity to the situation that can be very stressful to deal with.

Another tactic is **temporary exclusion**. Although transformative justice is not about isolating people, it is reasonable to remind people of the consequences of avoiding accountability. Communicating that the perpetrators are not welcome until they show accountability helps them understand that they stand to lose the trust, friendship, and respect of those closest to them. This may mean banning them from community events or simply ignoring them. However, make sure you keep the door open – let them know they're welcome back if they commit to taking accountability.

Sometimes perpetrators may literally **run away** from accountability and move somewhere else. This is their own choice, and it is not your responsibility to get them to come back. However, while your community is now safe from their behaviour, their new community may be at risk.

We recommend that, if possible, this new community be made aware of the perpetrators' past behaviour and their refusal to take responsibility for it. Be frank and honest about the harm they caused, but make sure you're not just scaring them – teach them about transformative justice!

Transformative justice is a community based method of dealing with harm based on breaking down the idea that we should stay out of each other's business. It is focused on building strong communication skills and support networks. It's completely within our reach to hold

each other accountable without perpetuating harm through exclusion and incarceration. Though every situation of conflict and violence is different, we hope that through getting clear, getting safe, and holding people accountable, these situations become easier to understand. It is always better to try to support survivors and hold perpetrators accountable than to sit by and let violence happen. As the principles of transformative justice are shared and practiced more regularly, we hope they become common knowledge. As dynamics of power and violence are closely examined within our social groups, we believe that harm will decrease.

Appendix: emergency contacts & community services

24 hour services

HELPLine

HELP provides a 24 hour telephone service for survivors of recent assault, those dealing with the long-term effects of historical abuse, and anyone in the community concerned that someone else might be at risk of sexual abuse.

phone: (09) 623 1700

<http://helpauckland.org.nz/services/crisis-support/247-telephone-support>

Women's Refuge

A service for women and children in situations of domestic violence. Their website has lots of information, as well as many contacts for people from specific backgrounds in specific regions.

New Zealand crisis hotline: 0800 733 483

24 hour Auckland crisis hotline: 378 1893 24

<https://womensrefuge.org.nz/contact/find-your-local-refuge/>

Shakti

A service for immigrants, and women with English as a second language, in situations of domestic violence.

24-hour multilingual crisis call centre: 0800 742 584

<http://shakti-international.org/shakti-nz/>

Family Violence 24 hour hotline

(for people of any gender)

phone: 0800 28482 669

<http://www.avivafamilies.org.nz/>

Lifeline

phone: 0800 543 354

<http://www.lifeline.org.nz/>

Suicide Hotline

(you can also call on behalf of others)

phone: 0508 828 865

<http://www.lifeline.org.nz/suicide-crisis-helpline>

Youth emergency counselling services

phone: 0800 376633

<https://www.youthline.co.nz/about-us/find-us/>

Non-24 hour services

Safe Network

These organisations can help you if you are, or feel at risk of becoming, a perpetrator of sexual violence. You can call them yourself, anonymously if you want to.

Safe Network Auckland: 09 377 9898

Wellstop Wellington: 04 566 4745

Stop Trust Christchurch: 03 353 0257

Skylight

Skylight provides specialised support to children, young people and their whānau through change, loss, trauma and grief.

phone: 0800 299 100 or 04 939 6767

<http://skylight.org.nz/>

Shine

Shine provides support to people who have experienced violence regardless of gender, sexuality, ethnicity, or background. Men or women who have been violent or abusive towards their partners or family members and want to make a change can also get support, information and referrals.

phone: 0508 744 633 (9am - 11pm)

<http://www.2shine.org.nz/get-help/helpline>

Rape Crisis Hotline

phone: 0800 883 300

<http://www.rapecrisisnz.org.nz/>

Male Survivors of Sexual Abuse Trust

phone: 09 889 2553

<http://betterblokes.org.nz/>

Korowai Tumanako

Kaupapa Māori service in Auckland and Northland designed to support iwi, hapu and whānau who have been affected by sexual violence.

phone: 027 422 6282

<http://www.korowaitumanako.org/>

Other useful services

Gender Minorities Aotearoa

Gender Minorities Aotearoa is a cross cultural and 100% trans led national organisation that assists takataapui, transgender, and intersex people in having choices about their lives and their bodies, and in getting the things they need for well-being.

<http://genderminorities.com/>

RainbowYOUTH

Information, advocacy, resources, support groups, and referrals for queer and gender diverse up to the ages of 27 and their communities.

phone: 09 376 4155

<https://www.ry.org.nz/>

New Zealand Prostitutes' Collective

Support, advocacy, resources, and a safe space for people working in the sex industry.

phone: 09 366 6106

<http://nzpc.org.nz>

Wings Trust

Abstinence based residential support community for people in recovery from addiction.

phone: 09 815 1631

<http://www.wingstrust.co.nz>

Odyssey House

Treatment centres and community programmes for alcohol, drug, and gambling addiction recovery.

phone: 09 638 4957

<http://www.odyssey.org.nz>

Alcohol Drug Helpline

24 hour hotline: 0800 787 797

<https://alcoholdrughelp.org.nz/>

Community Alcohol and Drug Services

phone: 09 845 1818

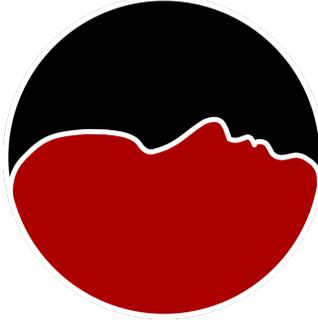
<http://www.cads.org.nz>

Auckland Action Against Poverty

Free advocacy service assisting people to get what they're entitled to from Work and Income, including food grants and other essentials.

phone: 09 634 0591

<http://www.aaap.org.nz/>



People Against Prisons Aotearoa

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