# **Transcript for the practice framework animated video**

Ka whiria ngā muka tangata, ā, ka whiria ngā muka wairua.

Weave the fine fibres of mankind, and we will then weave the fine fibres of spirituality.

Te Ao Māori transfer of knowledge and values occurs in a range of ways including the use of whakataukī and tohu.

This whakataukī prompts us to consider the importance of how we skillfully weave together both physical and spiritual elements into our work with tamariki, mokopuna, and whānau.

Similarly tohu have been used by Māori through the generations to convey meanings of significance.  These tohu help bring to life the ways we engage with tamariki, mokopuna, whānau and communities in our practice.

Our practice framework is made up of five tohu. They are woven together and overlap each other.

Ngākau Whakairo. The heart of our work embedded within our practice. This includes; rights, values, and professional obligations.

Whai Mātauranga. The pursuit of knowledge and understanding This includes; mana-enhancing paradigm, partnering to build understandings, knowledge and research.

Whai Oranga. The pursuit of wellbeing. This includes; Te Toka Tūmoana, Va’aifetū, Signs of Safety

Whai Pūkenga. The pursuit of practice skills. This includes; communicating, relational practice, developing understanding

Whai Ākona. The pursuit of best practice. This includes; reflexive practice, supervision, coaching

The overall shape is that of a korowai, to be wrapped, supported and to stand with mana in the work that we do.

The grey voids at the top represents ‘kauae ki raro’ (lower jawbone knowledge) which is passed down from the ‘kauae ki runga’ (upper jawbone knowledge) via our tohu Te Toka Tūmoana.

The five tohu also align with the five stars of our Southern Cross.

Each of the four outer domains have two kaitiaki within them, one overlapping the other. These represent and support our kaimahi, te taha tāne and te taha wāhine.

The curved void at the bottom of the two lower tohu aligns and is woven into our three Pou; Mana Tamaiti, Whakapapa and Whanaungatanga.

The two long vertical curves, one on each side represents the magnetic declination and variation of our world. It is a reminder that we must always check our bearings to stay on course.

Tātai Arorangi is Māori astronomical knowledge and Māori used Te Karepu Māori, the star compass of which Mataariki is a prominent celestial marker to accurately navigate across our moana.

Each of the four outer tohu has the Raranga pattern – the weave. It represents our strength, binding and resilience as well as the many threads aligned to te tamaiti, whānau, hapū and iwi.

The Puhoro pattern at the centre represents the movement and displacement of water as our waka moves forward into the future. With this we acknowledge there will be times of great resistance and turbulence.

The flow of this pattern moves in both directions representing the tauaro – the opposite – for we sometimes need to use our experiences and knowledge to move in a new direction.

Finally the overall composition gives us four outer voids representing Ngā Hau e Whā - the four winds.

These four outer tohu stand strong and tall and represent individual stylised taurapa - the stern post of a waka. They also represent the four chambers of the heart.

The oval shaped tohu represents there are no corners therefore nothing is hidden within the shadows. Everything is transparent.

The long ribs on the two left tohu represent Te Ira Wairua. The supernatural spiritual genes.

The long ribs on the two right tohu represent Te Ira Tangata. The human genes, human element, mortals.

Colours of the tohu are important also.

Grey is the Kauae ki raro – the lower jawbone – and represents knowledge.

Maroon is Te Tai Whakapono, the colour of faith.

Yellow and orange is for warmth and security.

Red is for Toto, the life force within our bodies.

The blues are our moana and awa, oceans and rivers.

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