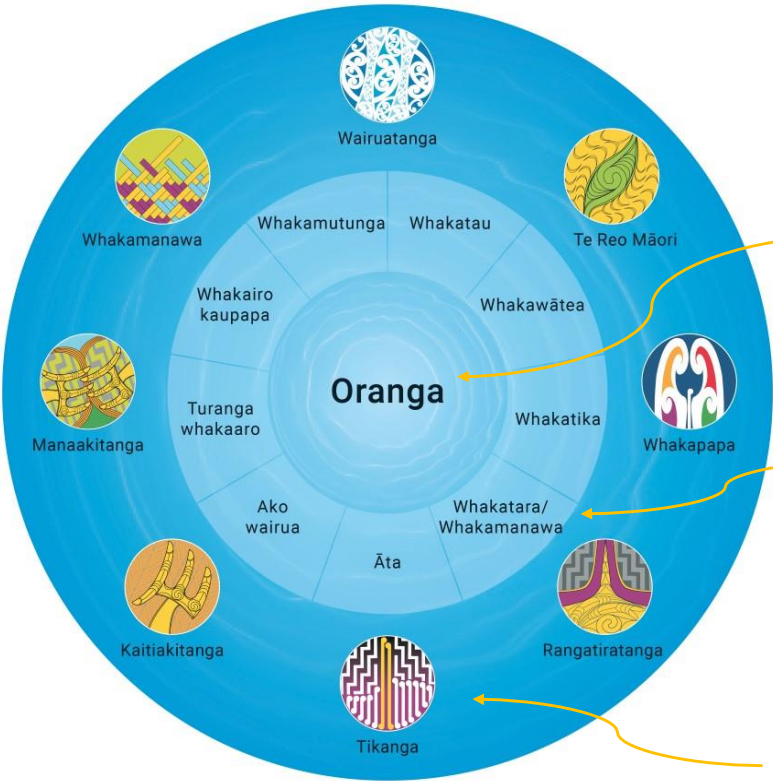


Practice Prompts



Tangata Whenua and Bicultural Supervision Model

Tangata Whenua and Bicultural Supervision Model



Oranga at the centre, expressed as:

- Kaimahi ora* (whole of person wellbeing)
- Mahi ora* (work environments that are relational, inclusive and restorative)
- Whānau ora* (tamariki and children within the context of their whakapapa)

Relational Supervision Process

Te Toka Tūmoana takepū (principles)

Whai ākona
 The pursuit of best practice
 Reflexive practice, supervision, coaching





The 9 phases of the Tangata Whenua & Bicultural Supervision Model

Whakatauta

This is a process of welcoming someone from a noa (common) space, into a tapū (special and safe) space using one of a range of tools to open supervision sessions.

Whakawātea

The intent here is to clear, free up and/or make way/dislodge the space from what people are bringing with them that may inhibit moving to clarity in this supervision session.

Whakatika

To lay down the take (reason for supervision) in order to commence exploring the pathway and direction of the social work intervention and to straighten up if necessary.

Whakatarara/Whakamanawa

To provoke and prompt critical thinking, to challenge/to encourage, inspire, instil confidence, reassure, stimulate, support, and assess at a particular point in time.

Āta

Intentional and thoughtful reflection, to pause, to breathe, be gentle and proceed with care and caution.

Ako wairua

An epiphany, an 'aha moment', when a light goes, a learning occurs that is relevant to the journey and course of action.

Turanga whakaaro

Revisiting your foundation – in this case checking in with each of the principles guiding your mahi.

Whakairo kaupapa

Making the connections between one's theories (reflective ponderings of patterns) and actual practice.

Whakamutunga

This includes processes of closing this oranga engagement in a mana enhancing fashion. Summing up key learnings for both the kaitiaki and kaiārahi, clarifying homework to address and setting a date for that future session. The closure of the supervision session, and movement from a tapū state is acknowledged and made noa, as both the practitioner and supervisor use similar ways identified in whakatauta to bring the session to an end.



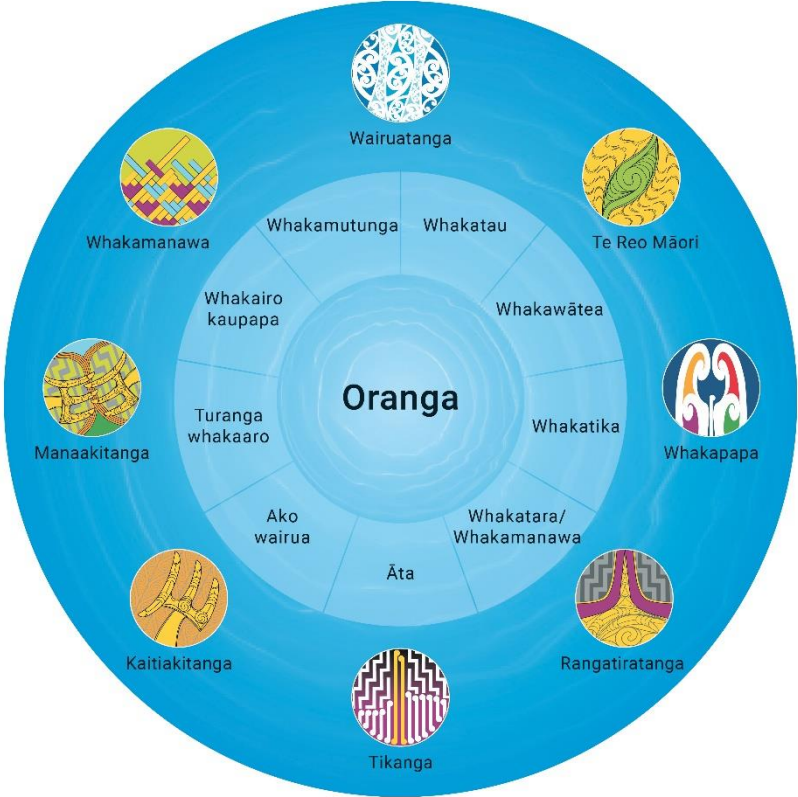


Phases of the Tangata Whenua & Bicultural Supervision Model

Whakatau

This is a process of welcoming someone from a noa (common) space, into a tapū (special and safe) space using one of a range of tools to open supervision sessions.

For example, takutaku (ancestral incantations); karakia (prayer); whakatauki/whakatauākī (proverbs or sayings and special thoughts); waiata (songs of significance).

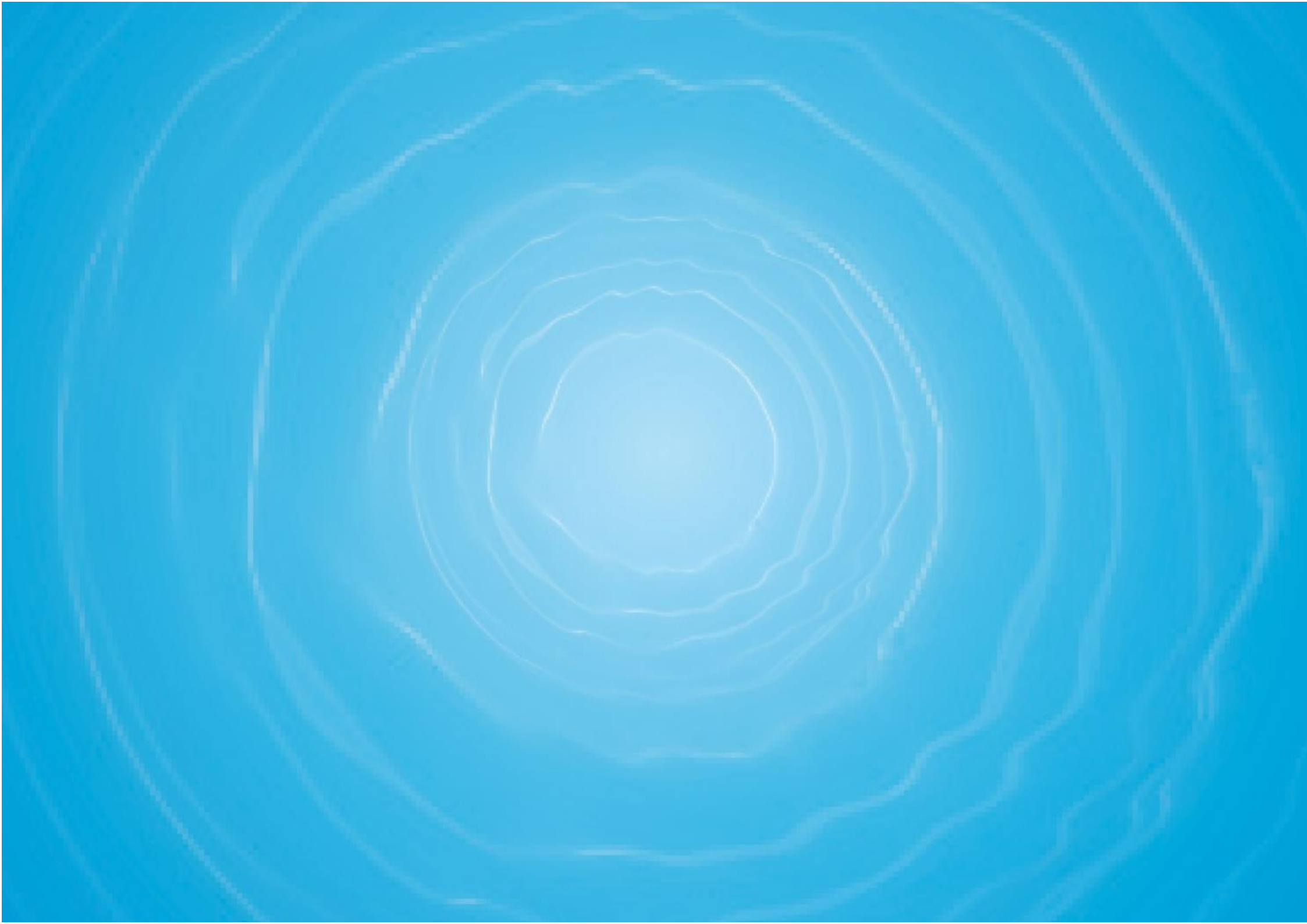


Whai ākona

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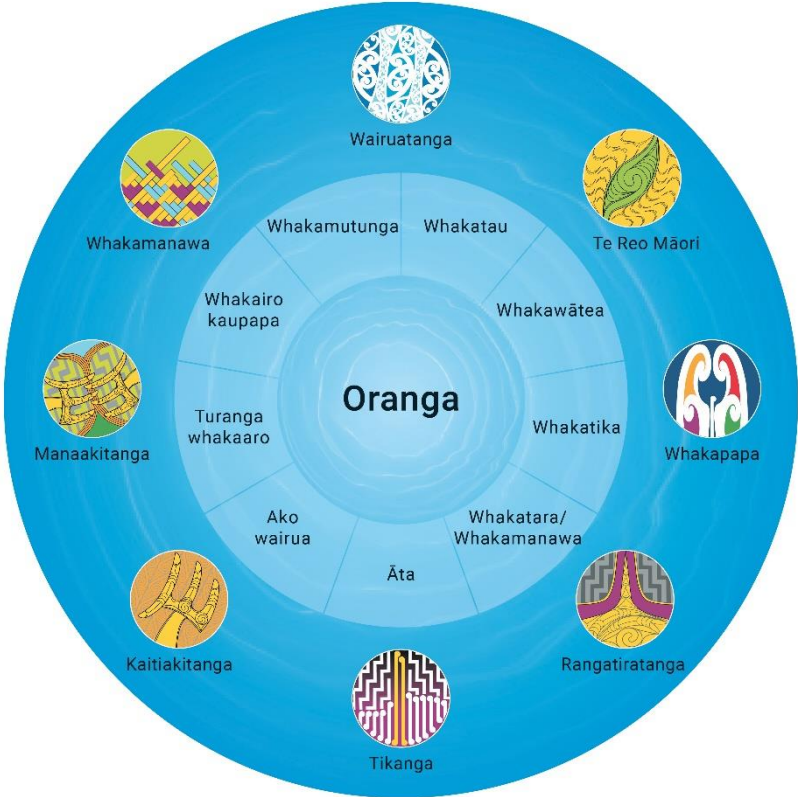




Phases of the Tangata Whenua & Bicultural Supervision Model

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Whai ākona

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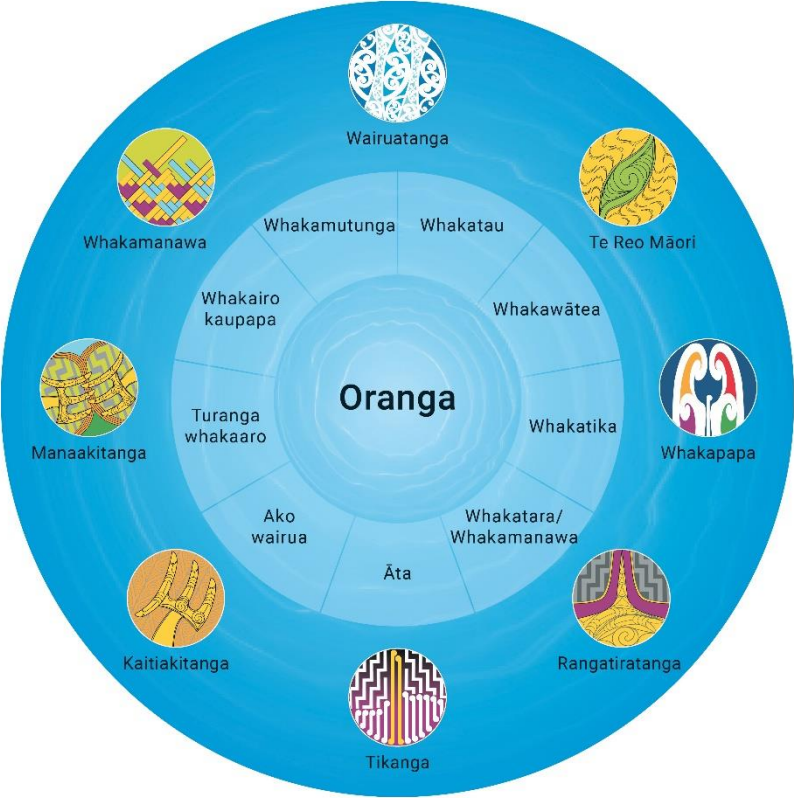




Phases of the Tangata Whenua & Bicultural Supervision Model

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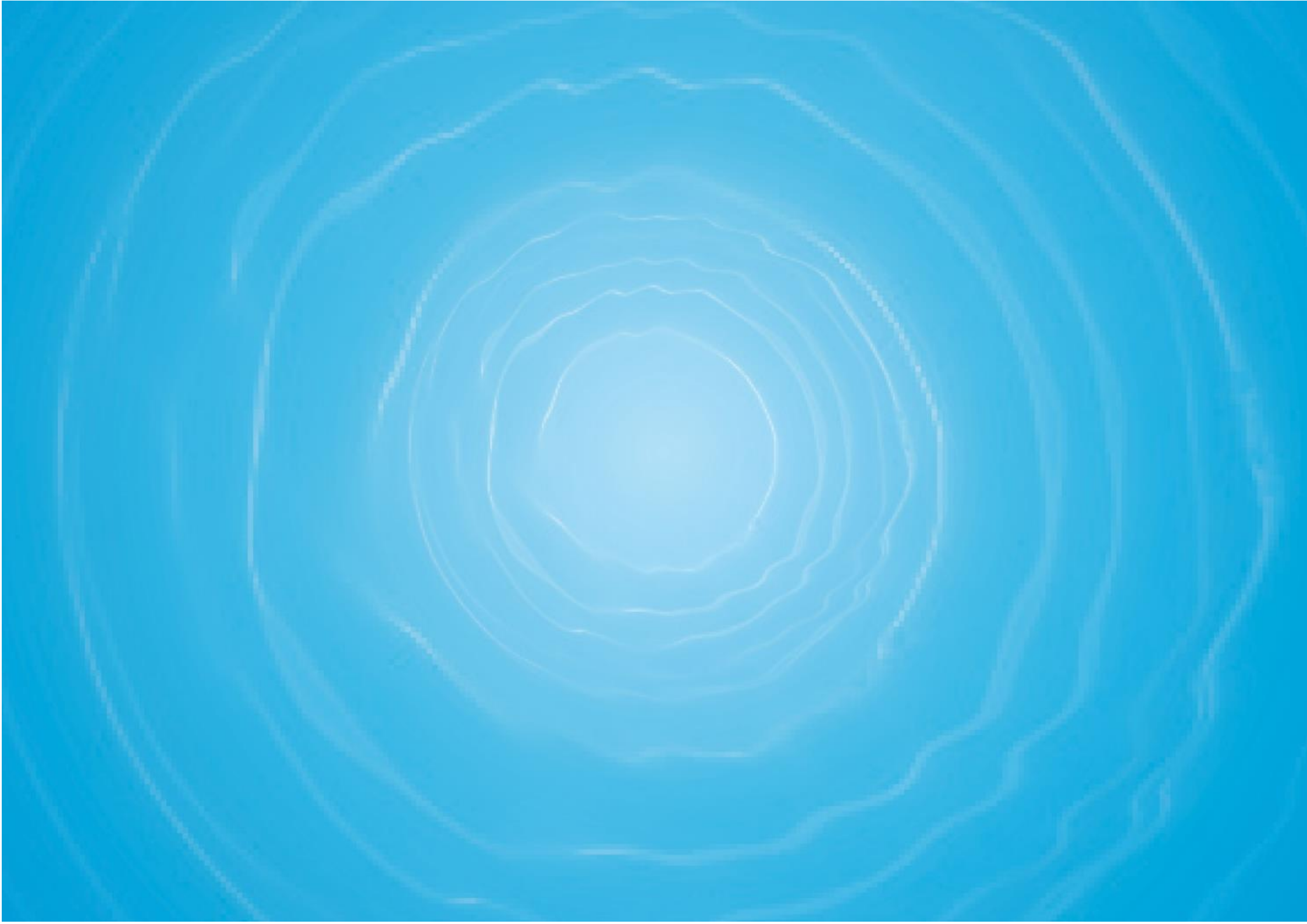


Whai ākona

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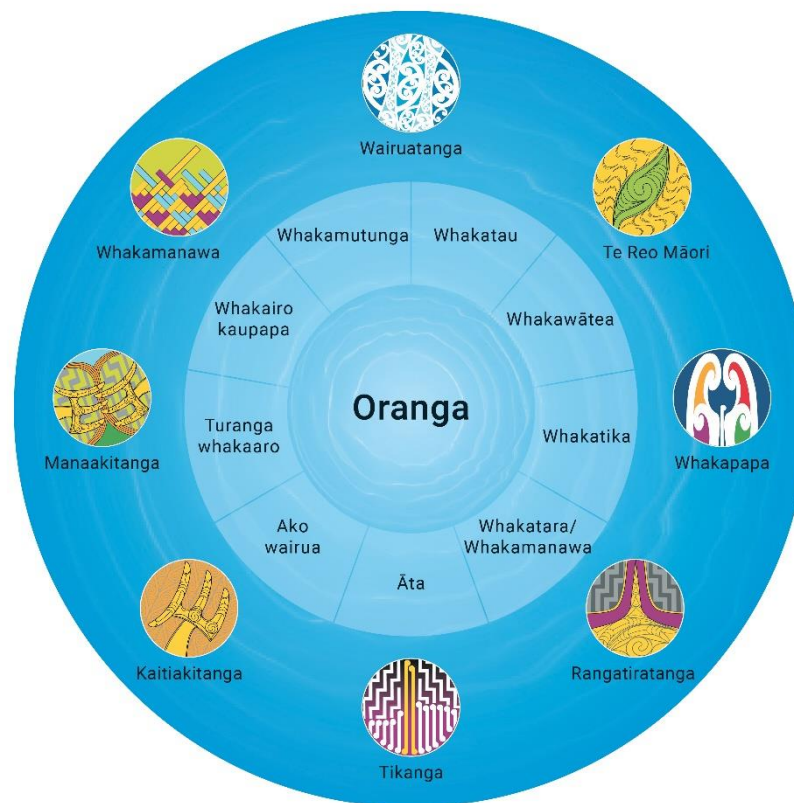
Phases of the Tangata Whenua & Bicultural Supervision Model

Whakatara/Whakamanawa

To provoke and prompt critical thinking, to challenge/to encourage, inspire, instil confidence, reassure, stimulate, support and assess at a particular point in time.

Opportunity to constructively challenge the thinking of the kaitiaki in a supportive way, promoting critical reflection, learning and development.

This is also the space to acknowledge and celebration of good practice.

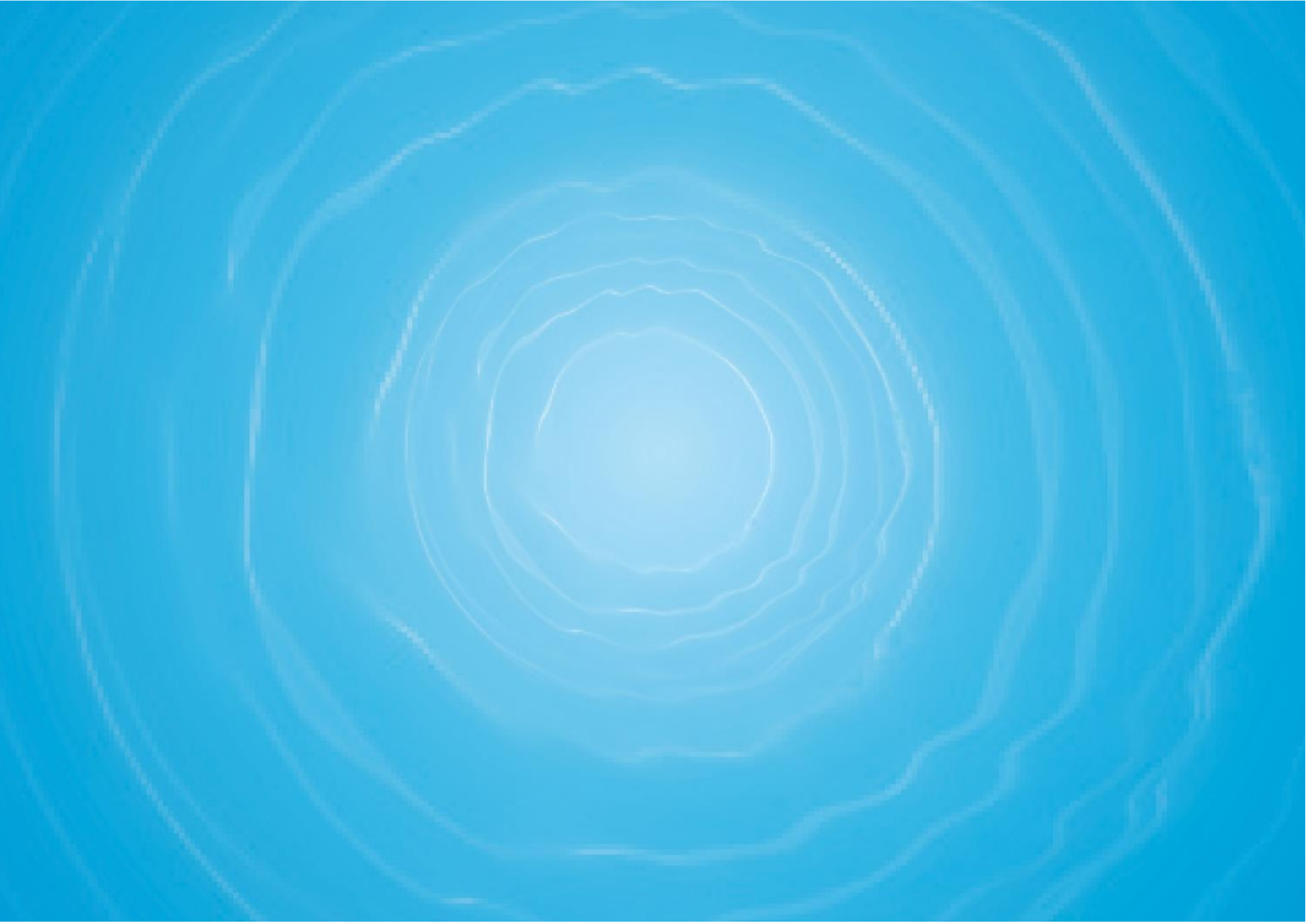


Whai ākona

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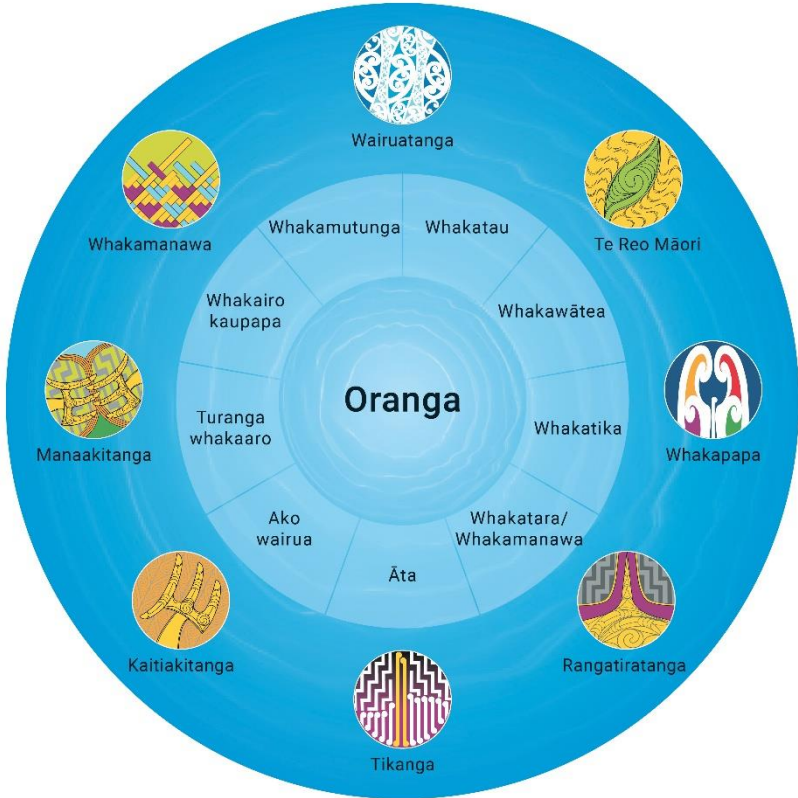


Phases of the Tangata Whenua & Bicultural Supervision Model

Āta

Intentional and thoughtful reflection, to pause, to breathe, be gentle and proceed with care and caution.

This phase is a central navigation point throughout the session. Āta focuses on respectful relationships, negotiating boundaries, and creating ahurutanga or safety within those relationship engagements.

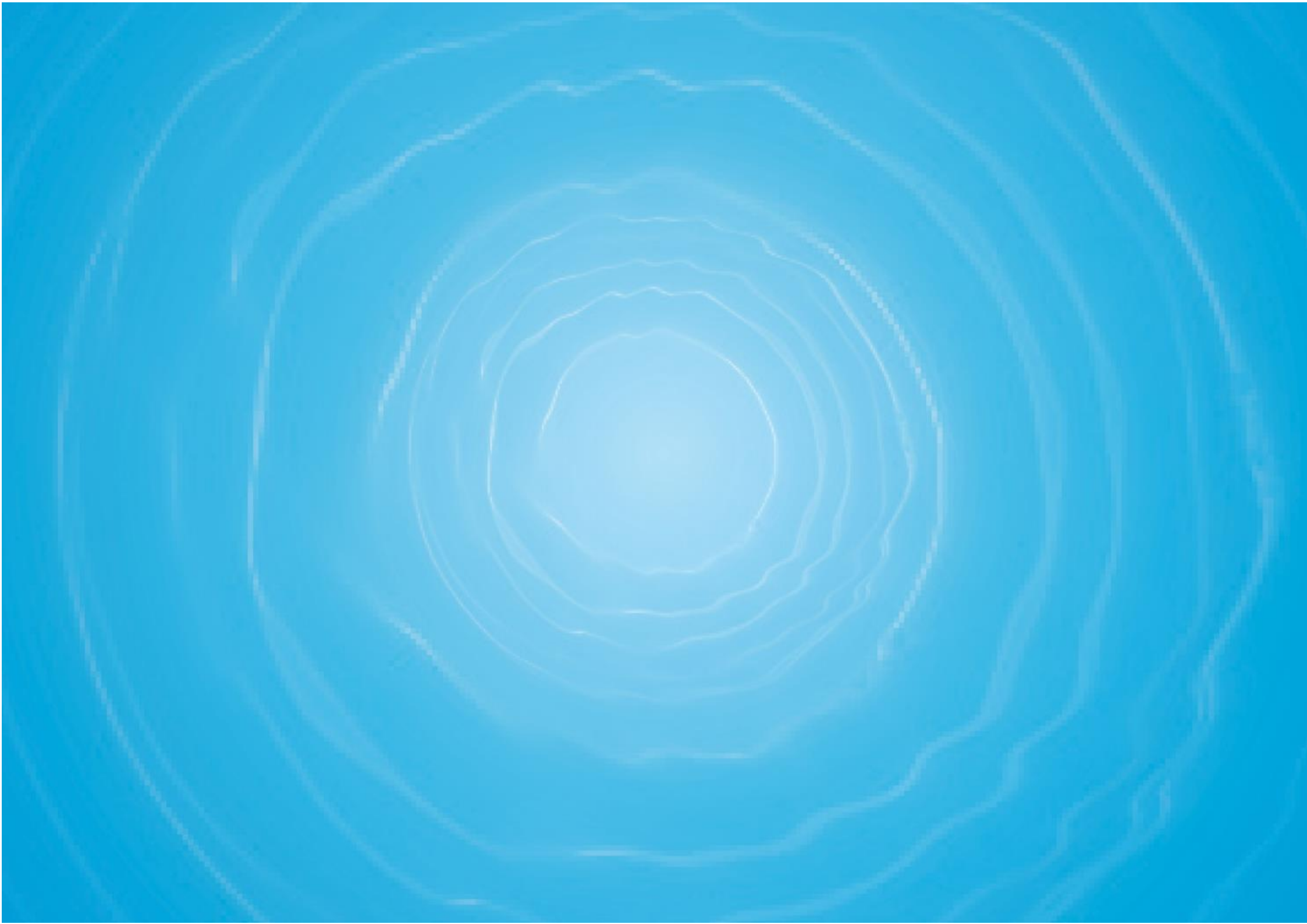


Whai ākona

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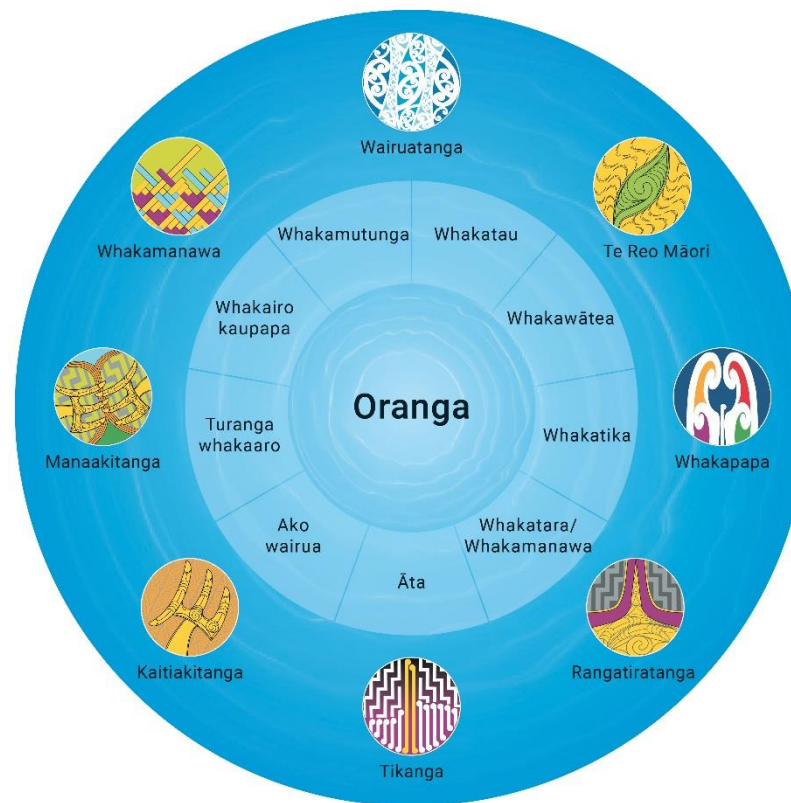
Phases of the Tangata Whenua & Bicultural Supervision Model

Ako wairua

An epiphany, an ‘aha moment’, when a light goes, a learning occurs that is relevant to the journey and course of action.

This phase draws on ako which infers learning, and wairua which emphasises our values and beliefs. Within ‘Ako wairua’ there is acknowledgement that realisations and transformations will occur.

There are levels of Ako wairua.

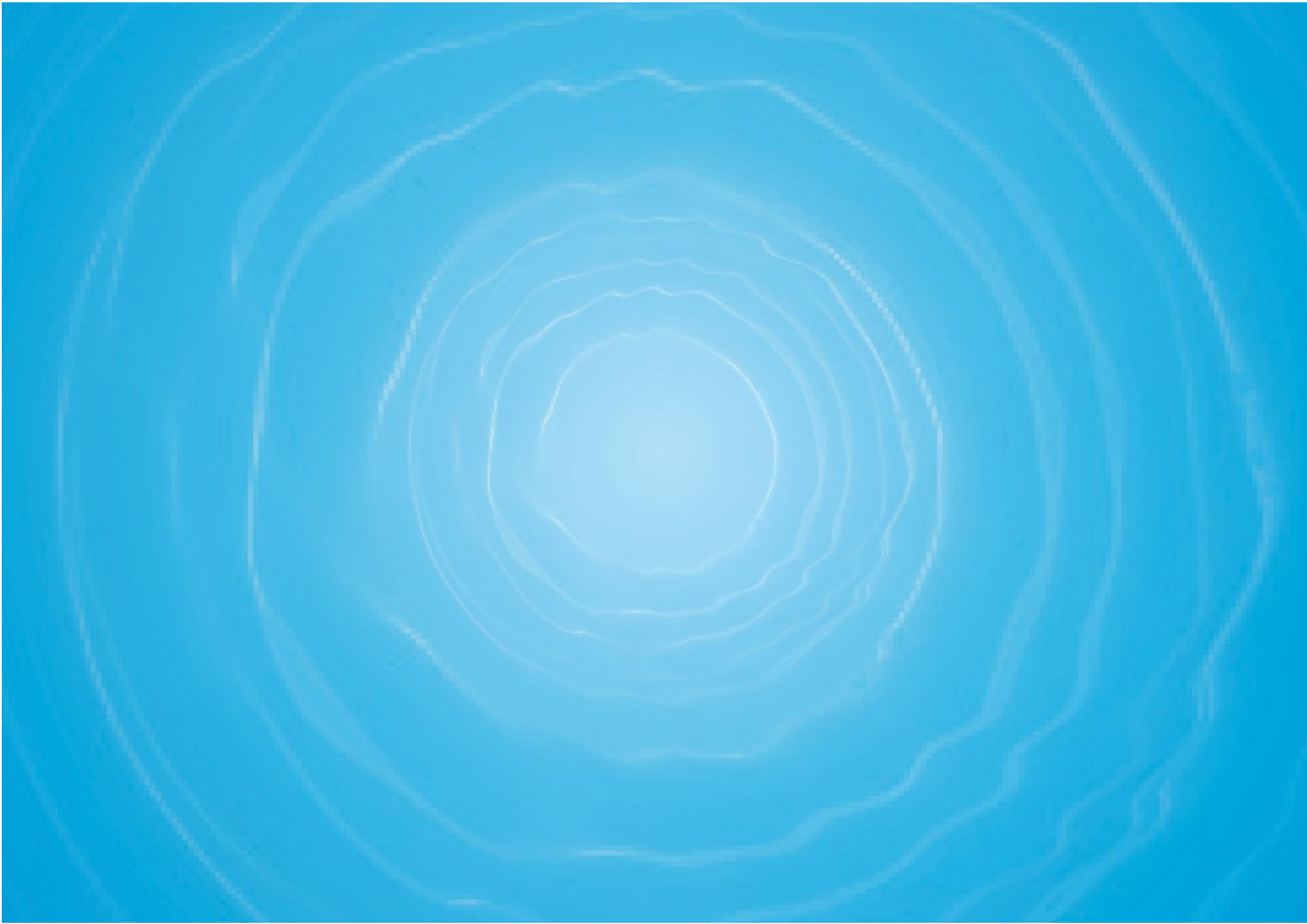


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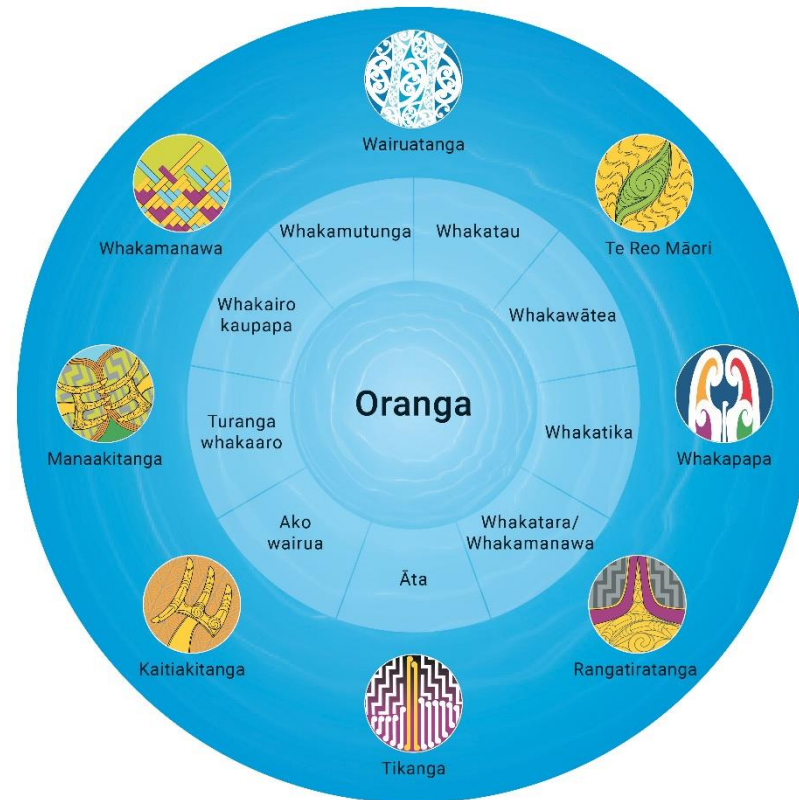
Phases of the Tangata Whenua & Bicultural Supervision Model

Turanga whakaaro

Revisiting your foundation – in this case checking in with each of the principles guiding your mahi.

Applying oranga framing across kaimahi ora, mahi ora and whānau ora.

Supports us in the protection of those we work with and ourselves, through having a strong sense of wellbeing and wellness, and grounding these experiences of engagement within our cultural values and beliefs.



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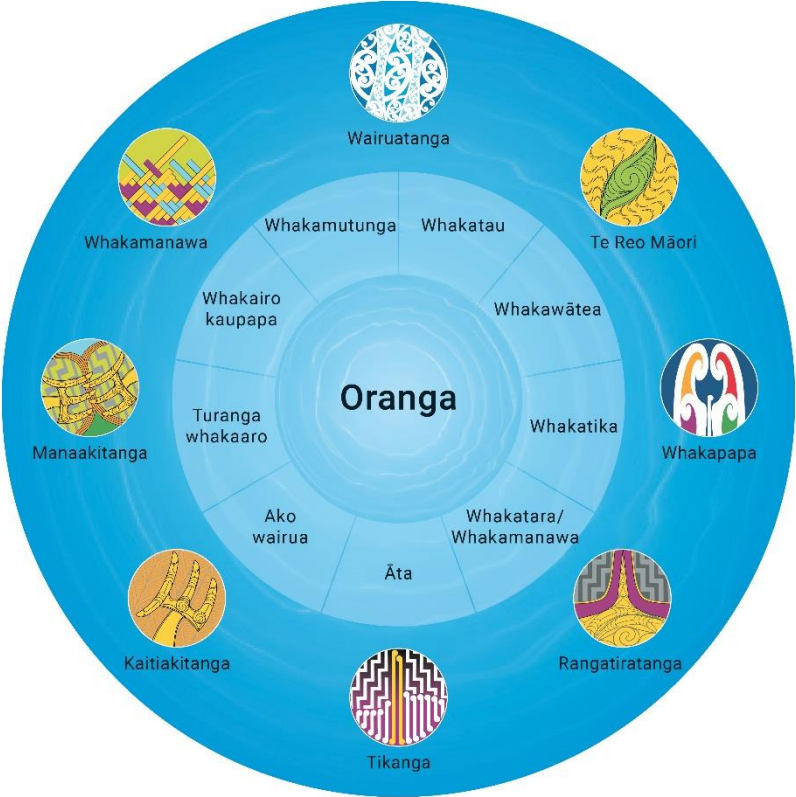
Phases of the Tangata Whenua & Bicultural Supervision Model

Whakairo kaupapa

Making the connections between one's theories (reflective ponderings of patterns) and actual practice.

Kaitiaki can make the connections between the theories informing their practice and their actual practice.

Both can acknowledge the koha / gifts that have been exchanged in terms of learning and what has been developed between them.

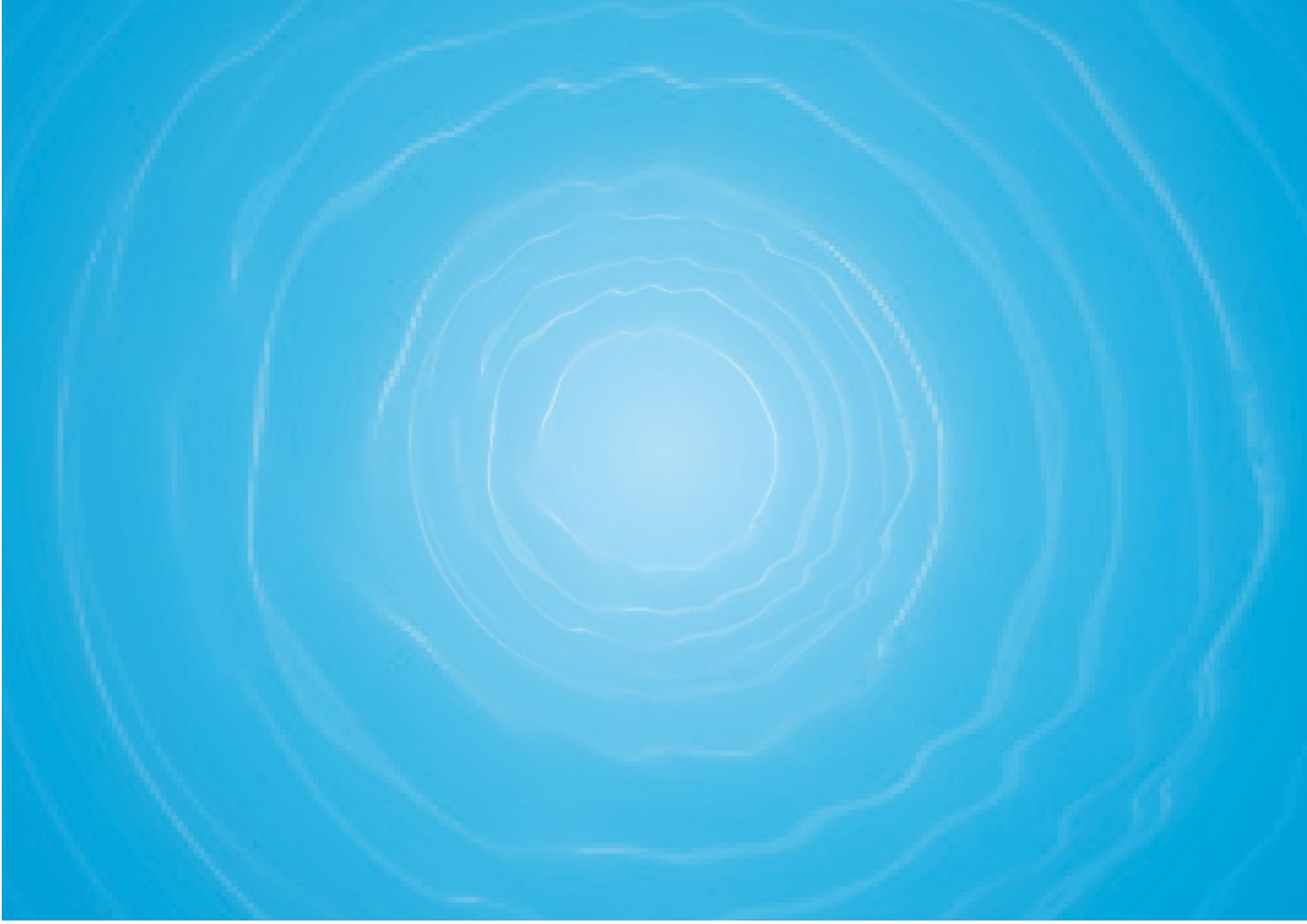


Whai ākona

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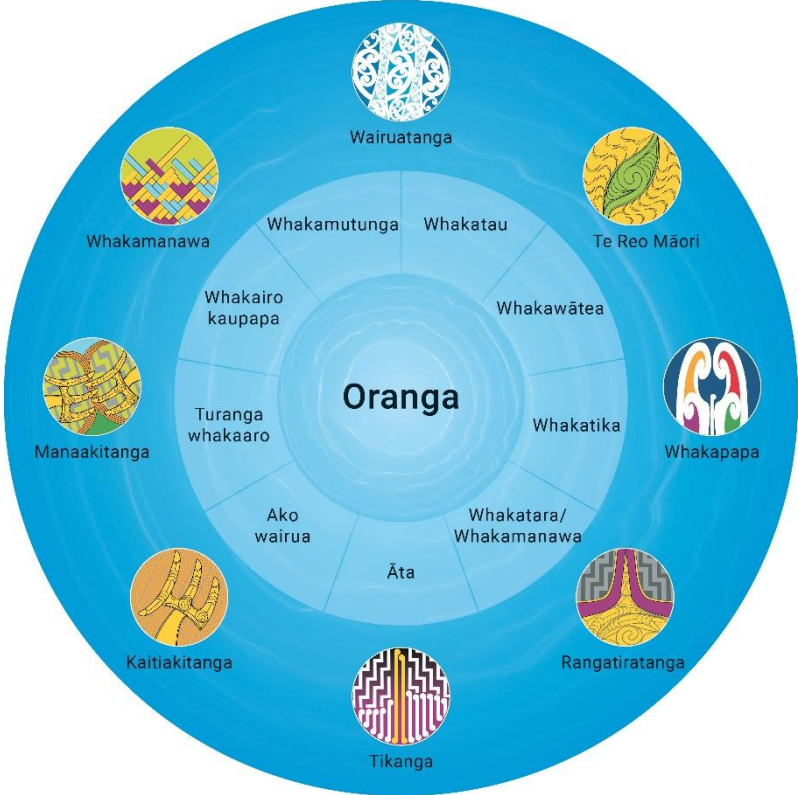


Phases of the Tangata Whenua & Bicultural Supervision Model

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