Te Toka Tumoana

Indigenous & Bicultural principled framework for working with Māori

Te Toka Tumoana is a distinctive rocky reef formation protruding out of the ocean, often used as a marker to navigate safely into and out of harbour. In this context, Te Toka Tumoana is the name of our Indigenous & Bicultural Principled Framework (2013-2015) built on the integrity and distinctness of Māori beliefs/practices to advance mokopuna ora.
Rangatiratanga
Wairuatanga
Tikanga
Kaitiakitanga
Manaakitanga
Whakamanawa
Whakapapa
Te Reo
Whakapapa

Designs created by Odele Toi
Te Toka Tumoana
Indigenous & Bicultural principled framework for working with Māori

Overarching Principles

Te Ao Hurihuri
Relevant knowledge for working with Māori today

Te Ahureitanga

Whānau
MOKOPUNA ORA

Tiaki Mokopuna

Mana ahua ake o ngā mokopuna

Organisational Strategic Goals

Sources of Wisdom & Knowledge

Quality Practice for working With Māori

Strengthen relationships with whanau, hapu, iwi and Māori communities

Hapu

Iwi

Leadership & Innovation for working with Māori

Inter-sector engagements

Guiding Principles for Well-being

Tikanga

Te Reo

Whakamanawa

Wairuatanga

Kaitiakitanga

Whakapapa

Manaakitanga

Rangatiratanga
Overarching principles for working with Māori

**Tiaki Mokopuna** – the roles, responsibilities and obligations to make safe, care for, support and protect our children/young people within healthy families from all forms of abuse (Eruera, King & Ruwhiu, 2006 unpublished). Therefore mokopuna Maori protective factors are embedded within Maori social structures and practices.

**Mana ahua ake o te mokopuna** – the potentiality and absolute uniqueness (inherent and developed) of Maori children/young people (Barlow, 1991; Pere, 1988). Therefore this principle underpins child-centred practice for mokopuna Maori.

**Te Ahureitanga** – the distinctiveness of being Māori, reclaiming that Māori worldviews and practices are valid, legitimate, self-determining and diverse. (Ruwhiu, 2013; Ruwhiu, P, 2009; Paniora, 2008; Mead, 2003). Therefore solutions must be founded on a Maori worldview of wellbeing that is transformed to be locally relevant, sustainable and self-determining.
Working with Māori: Rangatiratanga
*Enabling whānau self determining*

### Leadership
- Build and strengthen whānau capacity and capability.

### Inclusion
- Mokopuna and whānau are involved in decision making about their wellbeing needs.
- Whānau leaders are identified and utilised.

### Self-determining
- Mokopuna rights are promoted.
- Recognise and value the role of mokopuna and whānau to achieving their collective vision for wellbeing.

### You can:
- strengthen Māori self determination by building whānau leadership and capability.

### Practices includes:
- encouraging whānau to take an active role in determining the wellbeing outcomes.
- enabling whānau to participate fully.
- mokopuna whānau leadership is nurtured, developed and promoted.
- recognising that safe whānau members are experts of their own mokopuna.
- ensuring that the views of mokopuna are informing our response.
- strengthen emphasis on mokopuna participation and leadership

### Reflective questions
1. Describe a time where you saw whānau and mokopuna take control of their destiny?
2. What have you done to make sure that the mokopuna and whanau participate actively towards their way forward?
3. How have you identified and included whānau leadership in the mokopuna’s progress towards wellbeing?
4. When using this principle, what experience do you want mokopuna and their whānau to have? What will you hear? What will you feel? What will you see?
The 2 maroon panels represent the Taurapa (stern post) of 2 waka (canoe), male and female. The Raperape (double spiral) represents unseen movement and knowledge. The Unaunahi (fish scales) represents the flow of knowledge across all domains. The rock rendering at the top will be as per Te Toka Tumoana with Te Ara Poutama (stairway to heaven) upon it, thus linking us back to the navigational space of our ancestors.
Working with Māori: Wairuatanga

Māori values, intuitiveness, and critical conceptual thinking informs & validates best practice

Guided informed practice
- Ora frameworks advance healthy behaviors in relationships that respect diversity.

Cultural Paradigms
- Best practice for mokopuna and whānau Māori can be guided by Māori ‘ora’ frameworks.

Spiritual and physical connectedness
- Have a working understanding of the relationship between humanity, nature and ones cultural values/beliefs.

Reflective questions
1. Describe a time when you displayed respect for Māori values in your practice?
2. Think of one Māori value or belief and describe how you have demonstrated it in your practice?
3. In exploring and using Māori frameworks of wellbeing, what did you learn and what challenged you?
4. When using this principle, what experience do you want mokopuna and their whānau to have? What will you hear? What will you feel? What will you see?

You can:
- use Māori values, beliefs, theories, ideologies, paradigms, frameworks, perspectives, and worldviews to inform validate and legitimate Māori cultural wellbeing processes and practices.

Practices include:
- Visually including in all projects with absolute clarity Māori values and beliefs
- Māori paradigms, metaphors and frameworks are evident in reporting and activating your substantive māhī.
- Māori perspectives and worldviews are valued and used, right from the onset and throughout all stages of engagement: Assessment, planning, implementation and review.
- Valuing and engaging in diverse innovative critical Māori thinking to advance mokopuna ora and whānau ora.
Wairuatanga

Design

The interwoven Koru represents the rhythms and vibrations of the universe in the physical and spiritual domain. The white represents the pure essence of light. The vignette colour of the background represents the merging of Ranginui (the Sky Father) and Papatuanuku (Mother Earth).
Working with Māori: Kaitiakitanga
Roles, responsibilities and obligations to protect, keep safe, support and sustain

**Guidance**
- Contributes to intergenerational and sustainable wellbeing.

**Nurture**
- Increase in support networks
- Develop a secure bond with whānau and significant others.
- Increase in support networks to strengthen connections and safety.

**Māori Protective Factors**
- Emotional, physical and spiritual connections are strengthened.

**Reflective questions**
1. Describe how you have increased support networks to provide a nurturing environment for mokopuna?
2. How have you enabled whānau to use their cultural processes to keep a mokopuna safe, protected and cared for?
3. Can you give an example of seeing inter-generational wellbeing as a result of your practice?
4. What is your understanding about the connection between what you are doing now with the mokopuna and their whānau, and the future impact on their wellbeing?
5. When using this principle, what experience do you want mokopuna and their whānau to have? What will you hear? What will you feel? What will you see?

**You can:**
- create a working environment that values Māori participation in working with mokopuna.

**Practices include:**
- accessing Māori support networks to nurture mokopuna and support whānau wellbeing.
- evidence of Māori cultural processes to keep mokopuna safe, protected and cared for.
- a very clear awareness of wellbeing and wellness that drives practice in working with mokopuna and whānau.
Kaitiakitanga

The 3 fingered hand represents ‘to nurture’ and the Maori protective factors of all things in the emotional, physical and spiritual domain of our world and universe. The background pattern is Unaunahi, overlapping and representing movement within all domains.
Working with Māori: Te Reo Māori

Māori language is our life line to our culture

**Valued Voice**
- Mokopuna contribute to their ora (wellbeing)
- Te Reo supports active contribution of whānau, hapū, iwi solutions.

**Border Engagement**
- Use of Te Reo enhances engagement with Māori
- The use of Te Reo Māori breaks down barriers
- The use of Te Reo Māori creates a balance in power.

**Transformational**
- Active use of Te Reo Māori language facilitates change.
- Te Reo enables deeper understandings of the Māori world.

**You can:**
- use Te Reo Māori throughout all your dealings in a respectful, brave and deliberate way.

**Reflective questions**
1. How have you worked to make sure mokopuna and whānau voices are heard?
2. *How do you use Te Reo Māori in your practice?*
3. What have you done to make sure you haven’t talked past each other?
4. Describe how you have used Te Reo Māori to break down barriers?
5. When using this principle, what experience do you want mokopuna and their whānau to have? What will you hear? What will you feel? What will you see?

**Practices includes:**
- actively using Te Reo Māori in all activities - spoken, written, visual and waiata.
- actively using Te Reo Māori to promote tikanga practices in all activities.
- the acknowledgement and respect of different Iwi dialects.
- supporting and encouraging the confidence to use Te Reo Māori.
- advancing the use of 'significant' kupu Māori to grow common understandings – e.g. Kaitiaki, mokopuna, whānau, whakapāpā etc.
The Raperape (double spiral) represents unseen movement such as the spoken word, thought, and visual imagery. The Unaunahi (fish scales) represents the invisible movement of Te Reo from one person to another. The emerald green paint rendering represents purity of our language, of Te Reo Māori. The 2 rows of stylised Unaunahi (fish scales) on the sides represents outer sounds, interruptions and unwanted noise.
Working with Māori: Whakapapa
Connection between significant people, places and Māori values.

**Identity**
- Mokopuna are proud to be Māori.
- Mokopuna know who they are.
- Mokopuna know where they come from.

**Connection**
- Mokopuna know their whakapapa with people, places and, Māori cultural values and beliefs.

**Belonging**
- Mokopuna know they belong to whānau, hapū and iwi.
- Mokopuna have secure attachments.

**You can:**
- display an active implementation of strong meaningful human connection, significant places of engagement and value relationships within the spiritual dimension.

**Practices includes:**
- facilitate enduring relationships with whānau, hapu and iwi.
- valuing and support the significance of whānau history.
- whānau traits are recognised and used to empower mokopuna.
- build relationships for mokopuna
- valuing and strengthening of connections with others.
- working in significant sites of engagement, e.g. marae.
- respecting the integrity of healthy whānau relationships.
- our responsibilities provide significant roles of influence.

**Reflective questions**
1. What have you done to support mokopuna to explore their identity?
2. How have you facilitated mokopuna connection to significant people, places and culture?
3. In your practice, how have you enhanced secure attachment of mokopuna to their whakapapa?
4. When using this principle, what experience do you want mokopuna and their whānau to have? What will you hear? What will you feel? What will you see?
Whakapapa

Design

The 2 figures represents the male and female with a child in the middle. They are in white representing purity and solidarity. The colours; orange, maroon, red and green represents the 4 chambers of the heart. The background vignette colour represents Ranginui blending with Papatuanuku.
Working with Māori: Whakamanawa

*Emancipation is based on potential that challenges and transforms oppression.*

### Manifestation of potential
- Identify and remove barriers to enhance mokopuna wellbeing.

### Mana enhancement
- Release from oppression is evidenced
- Implementing processes and supports that liberate.

### Resilience
- Recognise strengths and attributes to increase resilience.

### You can:
- support the empowerment of mokopuna and whānau to reach their full potential.

### Practices includes:
- strong advocacy of all issues that impact on Māori.
- valuing the potentiality of others.
- the participating of everyone in sharing the workload.
- leading ‘ora’ conversations as the norm.
- skilful analysis to identify potential blocks and barriers.
- sharing good information is practiced to help in decision making.
- ensuring that there is robust, passionate, critical and respectful thinking.
- acting in mana-enhancing ways with each other.

### Reflective questions

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>In what ways have you improved the mana of a mokopuna?</strong></td>
<td></td>
</tr>
<tr>
<td>2. <strong>Describe individual and whānau traits that you know can advance their potential?</strong></td>
<td></td>
</tr>
<tr>
<td>3. <strong>How have you supported individual and whānau traits to build mokopuna resilience?</strong></td>
<td></td>
</tr>
<tr>
<td>4. <strong>When using this principle, what experience do you want mokopuna and their whānau to have? What will you hear? What will you feel? What will you see?</strong></td>
<td></td>
</tr>
</tbody>
</table>
Whakamanawa

The stylised Harakeke (flax) woven pattern represents the binding and woven lives of peoples and cultures over time. The strands at the top represent the release from barriers and oppression which is considered the norm. The maroon lashing represents Te Tai Whakapono (the colour of faith). The blue represents the heavens and the cream represents nature.
Working with Māori: Manaakitanga
Caring for and giving service to enhance the potential of others

**Reciprocity**
- Relationships are built on sincere acts of giving and receiving.

**Generosity**
- Our actions enhance the mana of others.

**Service**
- Displaying acts of hospitality and genuine care which is inclusive and respectful.

You can:
- identify and enact roles, responsibilities and obligations to care for and strengthen the mana of mokopuna and whānau.

Practices includes:
- genuine care of the holistic wellbeing of mokopuna.
- recognising and promoting the strengths of mokopuna and whānau to reach their full potential.
- ensuring that engagement is a two way mana enhancing processing.
- working collaboratively with others and sharing of resources to promote mokopuna ora.
- navigating mokopuna through the social work process with their mana intact
- the simple act of sharing.

**Reflective questions**
1. Describe acts of genuine care and hospitality that have happened in your work with mokopuna and whānau?
2. Describe a situation where you have practiced this principle with mokopuna and their whānau?
3. Share a time in your practice when you knowingly tapped into the mana of others (mokopuna, whānau, community, work colleagues, etc.) to help a mokopuna?
4. When using this principle, what experience do you want mokopuna and their whānau to have? What will you hear? What will you feel? What will you see?
Manaakitanga

The 2 hands represent the spiritual opening process of one's korowai (cloak) to unveil the person and peoples within. This in turn shows that nothing is hidden and that the process of Manaakitanga to others is paramount. Upon the korowai is the Te Ara Poutama rendering. The background colour of blue and green represents Ranginui and Papatuanuku.
Working with Māori: Tikanga

Diverse Māori processes that provide balance and stability (Tauriterite), safety and integrity for all (Mana).

Safety
- Processes and practice that facilitates and reflects safe engagement.
- Facilitation of safe encounters.
- Tika - Doing the right thing
- Whākāpono – informed practice

Rituals
- Application of diverse cultural customs and practices.
- Facilitation of traditional practices in today's context.

You can:
- create safe environments by championing the voices and aspirations of whānau using Māori cultural processes and practices.

Practices includes:
- processes and practice reflect tika, whākāpono (underpinning belief) and aroha (genuine empathy).
- awareness of when and how to use cultural processes and practices of engagement with mokopuna, whānau, hāpū and iwi
- identify and practice transparently cultural rituals of engagement.
- model the use of tikanga with mokopuna Māori

Reflective questions
1. Describe how you have used Māori cultural practices and processes in your work? Why did you decide to do this?
2. How have you used these practices to guide a safe process for mokopuna?
3. When using this principle, what experience do you want mokopuna and their whānau to have? What will you hear? What will you feel? What will you see?
Tikanga

The stylised Pitau (coiled young fern frond) represents people, supporting each other, their whanau, hapu, iwi, rohe and manuhiri. The 2 coloured Pitau represents the male and female responsibilities and facilitation of Tikanga. The Te Ara Poutama pattern (stairway to heaven) represents our journey and practices within the domain of our work. To climb to great heights that are sometimes insurmountable, to challenge, compete and to succeed. The maroon colour on the base represents Te Tai Whakapono (the colour of faith) blending into the dark depths of the universe.