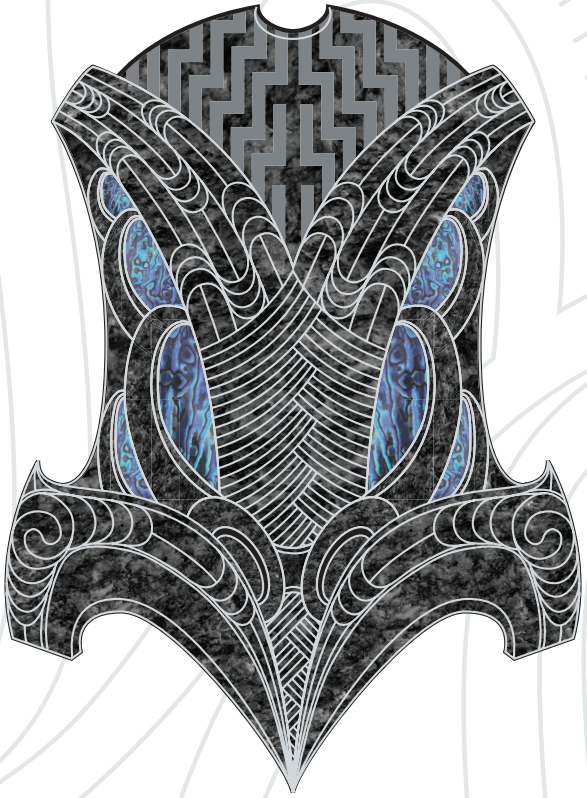


# TE TOKA TŪMOANA

**Tangata Whenua and Bicultural principled wellbeing framework for working effectively with Māori**

ORANGA TAMARIKI
Ministry for Children

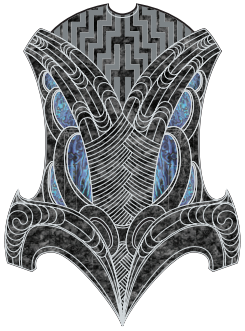
# ME MIHI KA TIKA

Tēnā koutou e ngā manu tāiko o te mahi tiaki ō tātou tamariki, mokopuna, whānau-Māori hoki.

Ko ēnei ngā mahi hōmiromiro kei te wawatatia, ā, ko te whakaaro-nui tēnei kia waihangatia te nako o te hītori, arā, te tūturutanga o Te Toka Tūmoana. He toka tūmoana, he ākina nā ngā tai.

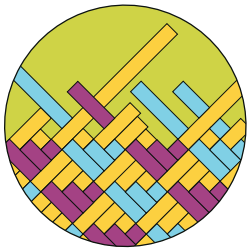
Kia puta ai ko tā te whakaaro a te Māori, te tū Māori, te mahi Māori, te mahi Māori whakaharatau, te ngākau Māori, ngā momo kōrero rangatira katoa.

E āku tuākana, e āku tēina, kei a koutou te wā, Karawhiua.
Mauri oho, Mauri tū, Mauri ora!



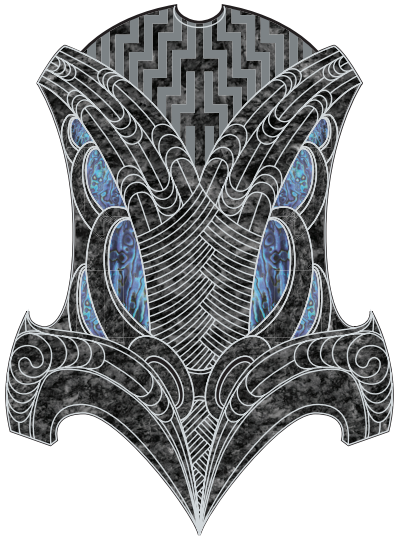
Te Toka Tūmoana is a distinctive rocky reef formation protruding out of the ocean, often used as a marker to navigate safely into and out of harbour. In this context, Te Toka Tūmoana is the name of our Tangata Whenua and Bicultural principled wellbeing framework for working effectively with Māori (2013-2015) built on the integrity and distinctness of Māori beliefs/practices to advance tamariki/mokopuna ora.

Wairuatanga



Whakamanawa

Te Reo



Manaakitanga

Whakapapa

Kaitiakitanga

Tikanga

Rangatiratanga

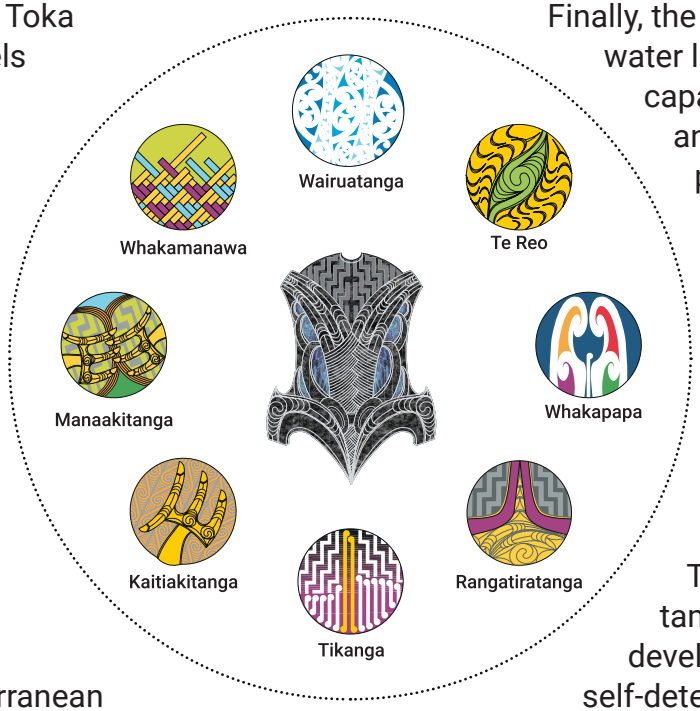
*Designs created by O'Dell Toi*

# HE KŌRERO

The sequence of these eight oranga takepū (wellbeing principles) of Te Toka Tūmoana have purposely been placed in the following order:

If we were to imagine the metaphor of Te Toka Tūmoana in all its splendour. Like sentinels these rocks jut out of the Moana, but are securely anchored down by a bedrock foundation of Papatūānuku – mother earth. Subsequently, the principles of Wairuatanga, Te Reo Māori and Whakapapa provide that Te Ao Māori foundation, depicted as the immovable subterranean environment of Papatūānuku, that helps us shape, view, articulate and guide respectfully how we understand the plight of tamariki/mokopuna and whānau engaging with our statutory welfare organisation.

The underwater reef line above the subterranean foundation is consolidated with the two principles of Rangatiratanga and Tikanga, that places paramountcy on tamariki/mokopuna and their whānau Māori rights as indigenous peoples of Aotearoa New Zealand, and our responsibilities of being tika and pono in all our actions with them.

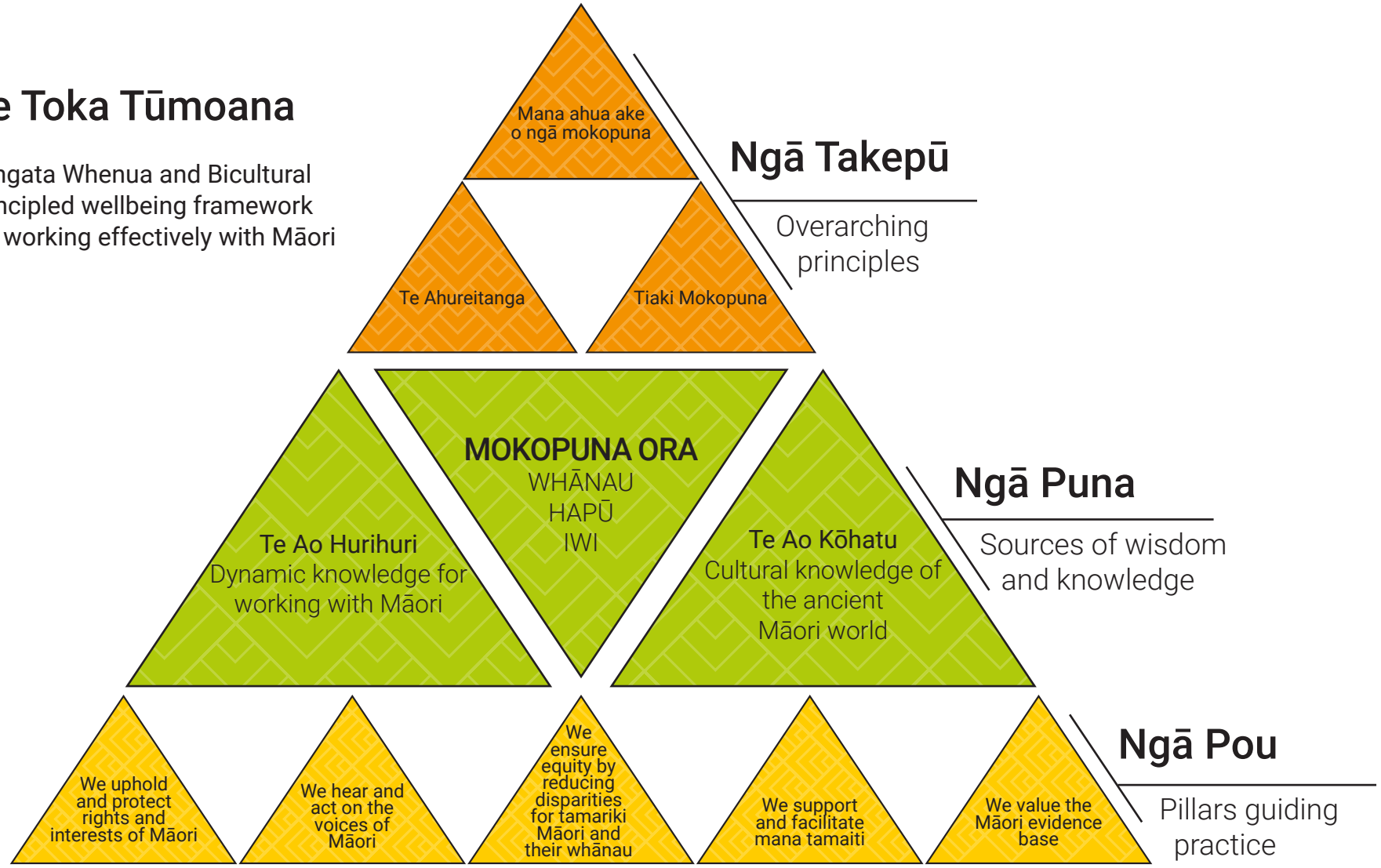



Finally, the visible outcrop of rocks above the water line embellishes the status and capacity of these sentinels to guide support and safeguard us. The relational principles of Kaitiakitanga, Manaakitanga and Whakamanawa are depicted here. These principles remind us not to trample on the mana of tamariki/mokopuna and their whānau Māori, not violate in any way their tapu by our actions, neither diminish their mauri, nor disconnect them from their whakapapa.

They remind us to strive to support tamariki/mokopuna and whānau in their development to move towards self-determining their immediate wellbeing needs and potential future aspirations.

# Te Toka Tūmoana

Tangata Whenua and Bicultural principled wellbeing framework for working effectively with Māori




## Guiding principles for Wellbeing

Wairuatanga | Te Reo | Whakapapa | Rangatiratanga | Tikanga | Kaitiakitanga | Manaakitanga | Whakamanawa

# OVERARCHING PRINCIPLES FOR WORKING WITH MĀORI

## MANA AHUA AKE O NGĀ TAMARIKI/MOKOPUNA

– the potentiality and absolute uniqueness (inherent and developed) of Māori children/young people within the whānau collective structure (Pere, 1988; Barlow, 1991).

## TIAKI MOKOPUNA

– the roles, responsibilities, and obligations to make safe, care for, support, and protect our children/young people within their extended whakapapa structures; whānau, hapū and iwi (Eruera et al., 2006)[1]. Therefore, tamariki/mokopuna Māori protective factors are embedded within Māori social structures and practices.

## TE AHUREITANGA

– the distinctiveness of being Māori[2], reclaiming that Māori worldviews and practices are valid, legitimate, self-determining and diverse (Mead, 2003; Paniora, 2008; Ruwhiu, 2009; Ruwhiu, 2013). Solutions must be founded within Māori worldviews of wellbeing that can be transformed to be locally relevant, sustainable and self-determining.

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1 This was an important kōrero in 2006 between Moana Eruera, Lisa King, Leland Ariel Ruwhiu and Dr Rose Pere.

2 Te Ahureitanga encompasses many aspects including gender, disability, language, and multi-cultural perspectives of Māori and whānau.

# WAIRUATANGA

Māori values and beliefs inform practice

## Informed practice

Te Ao Māori values and beliefs advance the wellbeing of tamariki/mokopuna and whānau.

## Spiritual and physical connectedness

Value Māori worldviews of wellbeing and safety which are centred around the interrelationship between spirituality, humanity and nature (Ruwhiu, 1999).

## Cultural Paradigms

Best practice for tamariki/mokopuna and whānau Māori is guided by Te Ao Māori values and beliefs.

## You can

Use Māori values, beliefs, theories, ideologies, paradigms, frameworks, perspectives, and worldviews to inform validate and legitimate Māori cultural wellbeing processes and practices.

## Practice includes:

- Visually including in all projects with absolute clarity Māori values and beliefs
- Māori paradigms, metaphors and frameworks are evident in activating your mahi
- 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 utilising Māori perspectives to advance tamariki/mokopuna and whānau ora.

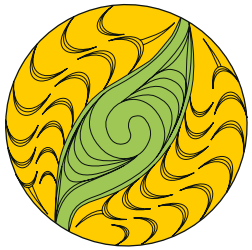
## Reflective questions:

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

# WAIRUATANGA

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 Papatūānuku (Mother Earth).



# TE REO MĀORI

Te Reo Māori is treasured and essential for providing deeper understandings of Māori worldviews

## Valued Voices

- Tamariki/mokopuna contribute to their ora (wellbeing)
- Te Reo Māori supports active contribution of whānau, hapū, iwi solutions.

## Border Engagement

The use of Te Reo Māori:

- enhances engagement with Māori
- breaks down barriers
- creates a balance in power.

## Transformational

- The active use of Te Reo Māori language facilitates change
- Te Reo Māori positions us within our practice starting point of Te Ao Māori.

## You can

- Use Te Reo Māori throughout all your engagements in a respectful, confident and ongoing way.

## Practices include:

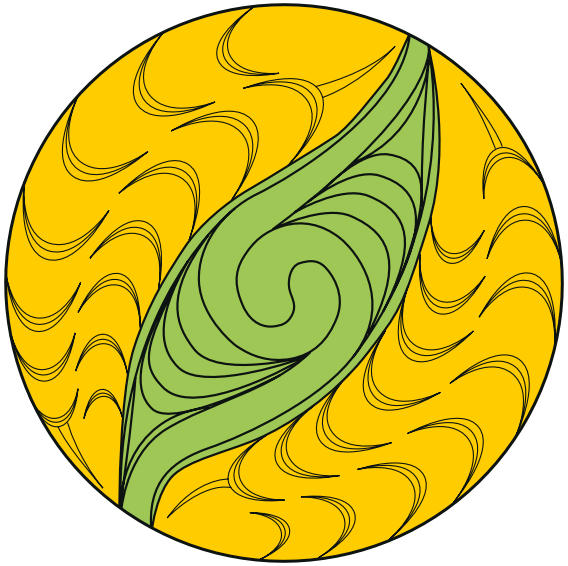
- Actively using and correctly pronouncing Te Reo Māori in all activities - pepeha, mihimihi, waiata
- Actively using Te Reo Māori to promote tikanga practices in all activities e.g. mihi whakatau, karakia kai, karakia whakamutunga, pōwhiri
- Acknowledging and respecting the different iwi dialects
- 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, whakapapa etc.

## Reflective questions:

- How have you worked to make sure tamariki/mokopuna and whānau voices are heard?
- How do you use Te Reo Māori in your practice?
- What have you done to make sure you haven't talked past each other?
- Describe how you have used Te Reo Māori to break down barriers?
- When using this principle, what experience do you want tamariki/mokopuna and their whānau to have? What will you hear? What will you feel? What will you see?

# TE REO MĀORI

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 Māori from one person to another.



The emerald paint represents the purity of Te Reo Māori. The two rows of stylised Unaunahi (fish scales) on the sides represents outer sounds, interruptions and unwanted noise.

# WHAKAPAPA

Connection with significant people, places, events, values and beliefs

## Identity

Tamariki/mokopuna

- are proud of their Māori heritage
- are empowered through whakapapa and positive whānau relationships
- know who they are
- know where they come from.

## Belonging

- Tamariki/mokopuna know they belong to whānau, hapū and iwi
- Tamariki/mokopuna are meaningfully connected to their whakapapa.

## Connection

- Tamariki/mokopuna are connected with their whakapapa with people, places and, Māori cultural values and beliefs.

## You can

- Display an active implementation of strong meaningful human connection, significant places of engagement and value relationships within the spiritual dimension.

## Practices include:

- Facilitate enduring relationships with whānau, hapū and iwi
- Valuing and support the significance of whānau history
- The uniqueness of whānau is recognised and used to empower tamariki/mokopuna
- Build relationships for tamariki/mokopuna
- Valuing and strengthening connections with whanaungatanga network including hāpori (community entities/services) kin and non-kin relationships
- Working in significant sites of engagement, e.g. marae
- Respecting the integrity of healthy whānau relationships
- Using our influence to advocate for the importance of whakapapa for tamariki/mokopuna.

## Reflective questions:

- How have you supported and facilitated tamariki/mokopuna to explore their identity?
- How have you facilitated tamariki/mokopuna connection to significant people, places, events and cultural values and beliefs?
- In your practice, what steps have you taken to connect tamariki/mokopuna to their whakapapa and to their whānau, hapū and iwi?
- When using this principle, what experience do you want tamariki/mokopuna and their whānau to have?
  What will you hear? What will you feel? What will you see?

# WHAKAPAPA

The two 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 four chambers of the heart. The background vignette colour represents Ranginui blending with Papatūānuku.

# RANGATIRATANGA

Enabling whānau self-determination

## Participation

- Tamariki/mokopuna and whānau active participants in making the decisions that affect them
- Whānau leaders are identified and engaged with.

## Self-determination

- Tamariki/mokopuna rights are promoted
- Recognise and value the role of tamariki/mokopuna and whānau to achieving their collective vision for wellbeing
- Build and strengthen whānau capacity and capability to be self-determining
- Build and strengthen whānau capacity and capability.

## You Can

Strengthen Māori self-determination by building whānau leadership and capability.

## Practice includes:

- Encouraging whānau to take an active role in determining the wellbeing outcomes
- Enabling whānau to participate fully
- Tamariki/mokopuna whānau leadership is nurtured, developed and promoted
- Recognising that safe whānau members are experts of their own tamariki/mokopuna
- Ensuring that the views of mokopuna are informing our response
- Strengthening the emphasis on tamariki/mokopuna participation and leadership.

## Reflective questions:

- Describe a time where you saw whānau and tamariki/mokopuna demonstrate their rangatiratanga?
- What actions have you taken to ensure that tamariki/mokopuna can participate fully?
- How have you identified and included whānau leadership in the progress of tamariki/mokopuna towards wellbeing?

# RANGATIRATANGA

The two maroon panels represents the Taurapa (stern post) of two waka (canoe), male and female.
The Raperape (doublespiral) 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 Tūmoana with Te Ara Poutama (stairway to heaven) upon it, thus linking us back to the navigational space of our ancestors.

# TIKANGA

Unique and diverse Māori processes that provide balance, stability and safety to uphold the mana of all

## Safety

- Processes and practice that facilitates and reflects safe engagement.
- Facilitation of safe encounters
- Tika - doing the right thing
- Pono - demonstrating faith and truth

## Rituals

- Application of diverse cultural customs and practices
- Facilitation of customary practices in todays context.

## You can

- Create safe environments by championing the voices and aspirations of whānau using Māori cultural processes and practices.

## Practices include:

- Reflecting tika (correctness), pono (faith/truth), and aroha (genuine empathy in our customary practices).
- Awareness of when and how to use cultural processes and practices of engagement with tamariki/mokopuna, whānau, hapū and iwi
- Identify appropriate tikanga that supports tamariki/mokopuna and whānau oranga
- Modeling the use of tikanga with tamariki/mokopuna Māori.

## Reflective questions:

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

# TIKANGA

The stylised Pītau (coiled young fern frond) represents people, supporting each other, their whānau, hapū, iwi, rohe and manuhiri. The two coloured Pītau represents the male and female responsibilities and facilitation of Tikanga.

The pattern of Te Ara Poutama (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 Tae Whakapono (the colour of faith) blending into the dark depths of the universe.

# KAITIAKITANGA

Roles, responsibilities and obligations to protect, keep safe, support and sustain tamariki/mokopuna and whānau oranga

## Guidance

- Contributes to intergenerational and sustainable wellbeing.

## Nurture

- Increase whanaungatanga networks to strengthen connections and safety
- Develop a secure bond with whānau and significant others.

## Cultural Protective Factors

- Emotional, physical and spiritual connections are strengthened emotional, physical and spiritual connections contribute to the safety, protection and wellbeing.

## You can

- Create an environment that actively uses Te Ao Māori knowledge, values and practices.

## Practices include:

- Using whanaungatanga networks to support the wellbeing and safety of tamariki/mokopuna
- Working in ways that are respectful to the whānau is evidenced to ensure appropriate tikanga is respected and followed
- Being guided by a clear understanding of oranga/wellbeing and its holistic, restorative and protective elements
- Ensuring that mana is enhanced by taking responsibility for your behaviour and demonstrating aroha and manaakitanga, respect, generosity and reciprocity.

## Reflective questions:

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

# KAITIAKITANGA

The three fingered hand represents ‘to nurture’ and the Māori protective factors of all things in the emotional, physical and spiritual domain of our world and universe.

The background pattern is Unaunahi (fish scales), overlapping and representing movement within all domains.

# MANAAKITANGA

Caring for and giving service to enhance the potential of others

## Reciprocity

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

## Mana enhancing practice

- Being mana enhancing and respectful, acknowledging boundaries and meeting obligations.

## 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 tamariki/mokopuna and whānau.

## Practices include:

- Genuine care of the holistic wellbeing of tamariki/mokopuna
- Recognising and promoting the strengths of tamariki, mokopuna and whānau to reach their full potential
- Ensuring that engagement is a two way mana enhancing process.
- Working collaboratively with others and sharing of resources to promote tamariki and mokopuna ora
- Supporting and faciliatating tamariki/mokopuna throuh the social work process with their mana upheld and strengthened
- The simple act of sharing.

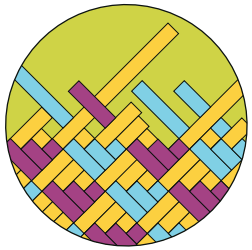
## Reflective questions:

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

# MANAAKITANGA

The two hands represent the spiritual opening process of ones 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.

Within the korowai is Te Ara Poutama rendering.The background colour of blue and green represents Ranginui and Papatūānuku.



# WHAKAMANAWA

Supporting whānau to emancipate and realise their full potential

## Mana enhancing practice

- Behaving in mana-enhancing ways
- Supporting the rights, interests and aspirations of tamariki/mokopuna and whānau that will enhance their wellbeing.

## Resilience

- Recognise strengths and attributes to increase resilience.

## Manifestation of potential

- Identify and remove barriers to enhance tamariki/mokopuna wellbeing.

## You can

- support the empowerment of mokopuna, tamariki and whānau to reach their full potential.

## Practices include:

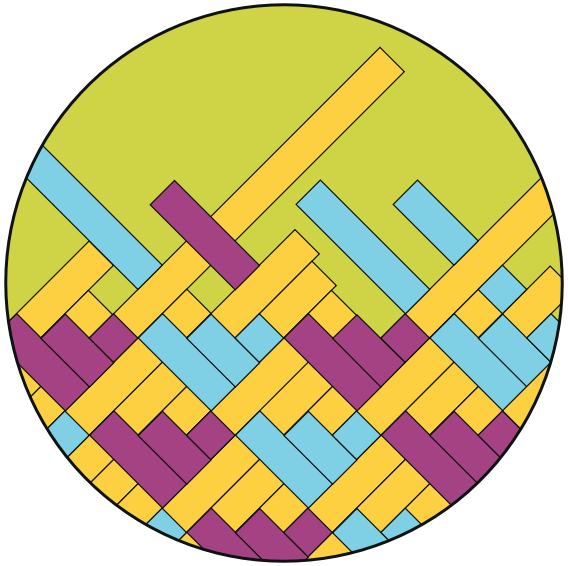
- Strong advocacy of all issues that impact on Māori
- Valuing the potentiality of others
- Supporting and facilitating the participation of everyone in planning, decision-making,making it happen and reviewing progress and outcomes
- Leading ‘ora’ conversations as the norm
- Skilful analysis to identify 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:

- In what ways have you improved the mana of tamariki/mokopuna?
- How have you supported individual and whānau traits to build tamariki/mokopuna resilience?
- How have you supported the uniqueness of tamariki/mokopuna and whānau to help build their resilience?

# WHAKAMANAWA

The stylised Harakeke (flax) woven pattern represents the binding and woven lives of people and culture over time.The strands at the top represent the release from barriers and oppression which is considered the norm.



The maroon lashing represents Te Tae Whakapono (the colour of faith). The blue represents the heavens and the cream represents nature.