

IN-CONFIDENCE

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Date: today

Venue: address

Time:

Purpose: Hui ā-whānau for the oranga of pēpi (*due date*) and māmā.

Māmā (*Name*) and Pāpā (*Name*) have 8 children together. Their names and ages are:

Full name – **DOB:** xx/xx/xx **AGE:** 4 **GENDER:** Male **STATUS:** s101/s110B

Full name – **DOB:** xx/xx/xx **AGE:** 7 **GENDER:** Female **STATUS:** s101/s110B

...

ETHNICITY: iwi/hapū – maternal & paternal

Present:

| Whānau name | Contact details | Relationship to pēpi |
|---------------------|-----------------------------------|--|
| <i>Full name</i> | <i>Address/email/phone number</i> | <i>Kaitiaki – Māmā / Pāpā</i> |
| <i>Full name</i> | <i>Address/email/phone number</i> | <i>Whaea/Koka (Aunt) Maternal or Paternal Aunt</i> |
| <i>Full name</i> | <i>Address/email/phone number</i> | <i>Matua Kēkē (Uncle) Maternal or Paternal</i> |
| <i>Full name</i> | <i>Address/email/phone number</i> | <i>Kuia (Nanny) Koro (Granddad)</i> |
| <i>Full name</i> | <i>Address/email/phone number</i> | <i>Kairaranga ā-whānau</i> |
| <i>Full name</i> | <i>Address/email/phone number</i> | <i>Kaimahi – allocated social worker</i> |
| <i>Full name</i> | <i>Address/email/phone number</i> | <i>Kaimahi (social service agency)</i> |
| <i>Continued...</i> | | |

Why are we involved?

Name (Māmā) is 35 weeks pregnant. *Parents* have had 8 children together. All are in the care of whānau, either through whāngai or Family Court orders through Oranga Tamariki. *Name* (Pāpā) wants care for this pēpi. *Name* (Māmā) is currently in rehabilitation due to her alcohol addiction and *Name* (Pāpā) continues to struggle with his methamphetamine addiction. There is a significant history of family violence between *Names* (Māmā and Pāpā). *Name* (Pāpā) is on active charges for assaults on 1 other tamaiti.

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What are the strengths?

Name (Māmā) is currently in rehabilitation at *Name* (health service).

Names (Māmā and Pāpā) would like to change and parent their pēpi.

Names (Māmā and Pāpā) are working with *local iwi services* (*Name*)

The extended whānau are committed to keeping the siblings safe and would like to support *Names* (Māmā and Pāpā) to safely be involved in the lives of their tamariki.

Whakapapa

Whakapapa acknowledges Māori world views where everything living and non-living is connected to, and with, each other. Often people translate this term to mean genealogy – the challenge for practitioners is to really look at the way that people connect not just to people, but also to places, to events, to activities, to significant values, ideologies, and beliefs. Whakapapa is relational connections with each other.

Name (Māmā) is a 35-year-old wahine Māori, of *iwi* descent. She is the eldest of 5 tamariki of *Name* (maternal mother) and *Name* (maternal father). Eldest mokopuna to *Name* and *Name* (deceased). She is the sister to *Name* (34), *Name* (28), *Name* (26). *Name* (Māmā) is the mother to *Name*, *Name*, *Name*, *Name* and *Name* ... (x8). *Name* (Māmā) is currently pregnant and expecting her 9th baby on XX/XX/XXXX.

Name (Pāpā) is a 34-year-old Māori male of *iwi* (*named*), *region* (*named*), son of *Name* (*mother*), father is unknown by us – he had taken his own life. *Name*'s (Pāpā) stepfather is *Name*. *Name* (Pāpā) is the mokopuna of *Name*. He is the brother to *Name* (25) and *Name* (22). He is the nephew of *Name* from XX (*region*). He is the father of all the tamariki named above.

Kaitiakitanga

The concept of kaitiakitanga is about roles, responsibilities and obligations to protect, keep safe, support and sustain.

Name (Māmā) carries her *mamae* from the past and used alcohol to suppress everything, which impacts on her ability to place her tamariki at the forefront of her life. Family life included exposure to family harm and neglect. All her tamariki have been cared for by their paternal *Kuia* (*Nanny*). *Name* (Māmā) has taken responsibility for her addiction, and recently completed residential rehabilitation and she continues her recovery in the community.

Name (Māmā) can see, hear and voice her aspirations now and accepts responsibility that her past decisions have impacted on her tamariki and that the best outcome was for them to be looked after by whānau. Whānau are providing the love and nurturing they deserve. It is evident that *Name* (Māmā) is rediscovering herself through *Kaupapa Māori* trauma therapy to bring balance and peace back into her life so she can be a full-time mother to her unborn pēpi. She acknowledges that she cannot do this on her own and has reunited with her whānau and extended whānau, who have gathered around her today.

Name (Pāpā) carries the *mamae* of the past that stops him from being a full-time responsible father to his tamariki. He is not able to show them *aroha* or protect them as he was left to protect himself at an early age and throughout his life. This has had a huge impact on *Name*'s (Pāpā) ability to place his tamariki at the forefront of his life and keep them safe. He uses drugs to cope with his in-depth *mamae*, where he sits in *pouri* every day. His *meth* addiction has been for the past 15 years. This has had an ongoing impact on his ability to provide the basic needs, emotional and mental attachment. His actions and decision-making are not geared towards caring for his tamariki. He is unable to consistently show a caring, loving relationship with their mother. Conflict often ends in family harm and police involvement, which has been an ongoing pattern in their relationship. The *wairua* of the whole whānau is infected by the *meth* addiction and the elevated and unpredictable behaviour that comes with it.

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Tikanga

Tikanga means ways of engaging or doing described as 'customs, habits, methods and practices that are part of the acceptable conventional ways of engaging with each other'.

Name (Māmā) was brought up in a large whānau home, on her papakāinga in *Region*. She was immersed in Te Ao Māori, living from a Kaupapa Māori framework throughout her childhood. Te reo was spoken as a first language, English being second. The whānau moved from *Region* in search of work to *City*. This created isolation and disconnection to whānau, hapū and iwi, who were the backbone to their everyday lifestyle. The awahi, manaaki and tautoko was unspoken and the norm when they lived on their papakāinga. However, when they moved to a more urban surrounding, these traditions were difficult to maintain in its fullest essence.

Name's (Māmā) tikanga changed when she and her whānau came to live in *City*, with more exposure to different whakaaro (ideas) that were not the norm for her. This has led to her being distracted from being tika, pono and aroha towards herself and others, especially towards her tamariki. Tikanga was based on survival of the fittest.

Name (Pāpā) was not brought up in a traditional whānau Māori. Te reo Māori was not his first language, and Tikanga Māori was not within his upbringing. He has been disconnected from his whakapapa. *Name's* (Pāpā) view is that his whakapapa doesn't have much significance to him. His sense of belonging and lifestyle stems from belonging to a gang. Navigating Te Ao Māori and Te Ao Pākehā is a difficult balance for *Name* (Pāpā). His current place of belonging is the gang culture. Establishing a different sense of belonging where he fits and belongs is very difficult. Being born with Pākehā and Māori whakapapa has created a sense of isolation because he has been disconnected from the strength and protection within Te Ao Māori culture. The disconnection has caused conflict and resistance. *Name's* (Pāpā) wairua directs him towards his Māori whakapapa, but the unknown and newness can be difficult at times, leaving him disappointed, disconnected and disillusioned.

Name (Pāpā) was brought up by his mother and father, until his father took his own life. *Name* (Pāpā) has had some therapy about the loss of his father but stopped before any healing could take place. *Name* (Pāpā) continues to carry grief for the loss of his father. *Name* (his Māmā) entered another relationship. *Name* (Pāpā) and his stepfather have a very conflicting relationship. *Name* (Pāpā) had been assaulted by his stepfather on several occasions during his childhood. During his adolescence, *Name* (Pāpā) physically and emotionally assaulted his mother. To date, *Name* (Pāpā) has little time and no respect for his mother. This is compounded by the fact that she provides the primary care for his tamariki.

Wairuatanga

Wairuatanga provides a cultural critique of Māori ways of viewing and making sense of the world we live in.

Name (Māmā) was confident in who she was and where she belonged when she was living on her papakāinga, and the move to the city has had a huge impact on the hauora of the whānau as they struggle to adapt to this new style of living, which was doing things on your own without extended whānau support. It is evident that *Name* (Māmā) has found it difficult to find a balance to the new lifestyle her and her whānau had to adapt to. *Name* (Māmā) has struggled to find her own place and balance which made her gravitate to new ways of thinking and being to cope and find a place for her, making unhealthy choices – such as the use of drugs and alcohol and creating a community of support with people who were adult focused rather than whānau/tamariki focused.

Name (Māmā) has used alcohol to suppress her unhappiness, which has impacted on her ability to awahi and manaaki her tamariki. All her tamariki went to live with her mother-in-law (*Name*). Now that she is pregnant with her 9th baby, everyone agrees there needs to be solid supports in place, to enable her to keep pēpi in her care.

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Name (Māmā) had shared that she has been in recovery for the past 5 months, attended rehabilitation under the care of *Social Service Name*, and has continued her treatment by participating in Narcotics Anonymous (Salvation Army) and a Kaupapa Māori trauma programme (which she attends 2 times a week). In addition, Family Start will make home visits, provide support with parenting and ensure pēpi is monitored by medical professionals. *Name* (Māmā) has found that the Kaupapa Māori programme fits for her and she is now starting to speak te reo Māori again, reconnecting with her whānau.

Name (Pāpā) has had a sad and trauma-filled childhood that has injured and harmed his wairua and faith in people. He witnessed his father kill himself by hanging, his stepfather beat him, his mother was unable to protect him, and he was sexually abused by a school peer. He was disconnected from protection factors found within whānau, hapū and iwi. *Name* (Pāpā) has not had the opportunity to heal himself. He protects himself by not trusting or relying on anyone. This lack of belief in others leaves his wairua empty and he is not able to have empathy or trust, which impacts on his ability to role model and parent his tamariki. He has always had to teka (lie) his way through life, to get his needs met, that is his norm. His mindset is me and I, not we and us.

Whakamanawa

Whakamanawa highlights words like encouragement, inspiring and instilling confidence to achieve and freedom. The concept is about supporting tamariki and whānau Māori in their journey from states of oppression (all forms of abuse) to emancipation, appreciating the true potential of whānau and their potential.

Whānau attended the hui ā-whānau. Everyone had an opportunity to share their kōrero about how they feel and what they see happening for *Names* (Māmā and Pāpā). They shared how the actions of *Names* (Māmā and Pāpā) have separated them from their tamariki, for their own protection. We discussed the things that needed to change but it was up to *Names* (Māmā and Pāpā) with everyone's support. *Names* (Māmā and Pāpā) had to be clear about what they were willing to do differently and how the supports will help and notice change. There was agreement that this is a journey.

Name (Māmā) is currently in recovery. She is reclaiming her own mind, soul and pathway that will enhance her health and wellbeing, to uplift her mana so she can care for her unborn pēpi safely.

Name's (Māmā) healing journey

The most important reasons why I want to make these changes:

- To have my baby in my care, taking care of my baby and keeping her safe
- To make changes, by becoming alcohol free, living healthier, maintaining a healthier safe lifestyle and environment
- Being free from domestic violence
- Learning to manage my own anger/frustrations safely
- To reconnect with my tamariki

| Impacts on my oranga | Protection strategies |
|---|--|
| Finding out on social media about situations concerning my tamariki and not being told, feeling worried, scared and helpless, unable to know the outcomes | Karakia to IO, having trust and faith in them (grandparents) that they will keep my tamariki safe Continue to write in my journal and stay connected with guidance and direction from Maramataka moon phases to prepare me for each day |

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| | |
|---|--|
| <p>When whānau and friends visit who are not on the same kaupapa as me</p> <p>Friends who don't put tamariki first</p> | <ul style="list-style-type: none"> • Let them know I do not use anymore • Share new tikanga of the whare: alcohol and drug free space • If whānau choose to partake in alcohol or drugs, they are to leave the whare immediately. Respect my kawa (rules) and support me to succeed • Remind myself why I have chosen to become drug and alcohol free • Continue to use the techniques and tools I have learnt from XXX rehabilitation centre |
| <p>Having any little disagreement with <i>Name</i> (Pāpā)</p> | <ul style="list-style-type: none"> • Go to my weekly programme, focus on the learning from the programme • Walk away and take a walk (Hiko hauora) • Come home and apologise, stay positive and move forward • Stay focused on housework, studies – focus on completing my assessments, listen to some Te Reo Māori, Waiata and eat healthy |
| <p>Seeing old friends and family who are drinking alcohol</p> | <ul style="list-style-type: none"> • Say hi and bye, remove myself from the situation and remind myself of my purpose in becoming sober • Go home and do some journal writing and take a Moe (sleep) • Take time to add more onto my tamariki (children's) whakapapa in my matauranga book • Do some art |
| <p>Follow-up</p> <ul style="list-style-type: none"> • To follow through and achieve my plan, I am to stay connected with my support networks and positive, supportive friends and whānau • Continue to participate in my recovery programmes, studies and parenting programmes | |

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Identified support networks

- *Name Health Trust*
- *Name social service*
- Oranga Tamariki
- Supportive whānau and *Name* (friend)
- *Name church*

Maumahara

- To continue doing the things I'm good at
- Focusing to become better and greater version of myself
- Enhancing my full potential, learning and gathering information that will help me live better and do better
- To show and inspire others that it is possible to change
- To help others with strategies to overcome barriers that prevent them from moving forward
- Live the way of my tūpuna by using the teaching of my tūpuna to awaken Tika, Pono and Aroha back into my life and my whole whānau
- To one day reconnect with my tamariki and have them back in my care

Name's (Pāpā) healing journey

Name (Pāpā) has continued to use meth and understands that he needs to make serious changes to be around his new baby and Māmā. He places them at risk of being harmed emotionally, mentally and physically when impacted by drugs. This makes them unsafe. *Name* (Pāpā) said he is ready to go into a programme to make changes – there was a suggestion that he also attend the Kaupapa Māori programme in support while he waits to enter. There was a suggestion that he could go into detox (*Region*) before he enters residential rehabilitation.

Name (Pāpā) is open to enter a residential rehabilitation facility/detox programme and any other programme that is going to support him in becoming clean from meth. There were whānau who supported his kōrero about having to do something with his addiction and agreed with *Name* (social worker) when she said that while he is on meth, he places Māmā and baby at risk and limits the opportunity for them to keep baby, due to what has happened to their other children.

Te Reo Māori

Māori language is our lifeline to our culture. Central to engaging with Māori is the ability to use the Māori language appropriately and respectfully. The window to a culture is through their language.

Name's (Māmā) first language is Te Reo Māori, alongside her whole whānau. When she stood to recite her whakapapa, she was in her wellness and there was a sense of unspoken pride in her voice and ahuā (presence).

Name's (Pāpā) first language is English with limited or no ability to speak Te Reo Māori. When he stood, it was evident he was nervous and preferred not to kōrero or share who he was and ended his kōrero by saying "*I have always had to depend on myself*".

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Manaakitanga

Manaakitanga is about caring for and giving service to enhance the potential of others. The emphasis is on understanding that as you display acts of support, care, hospitality and protection to others, reciprocity comes in the form of collaborative mutually beneficial human interactive engagements.

Name (Māmā) reconnected with the whānau, hapū and iwi and is now on a journey of rediscovery of herself. She is focused on what she wants to achieve and has the appropriate supports in place.

Name (Pāpā) has limited or no support system in his life and is fully dependent on *Name* (Māmā) for his emotional needs. He has no whānau support as he chooses not to have any connection with them. He is influenced by his gang culture, which values and adheres to violence and power over tactics to get your own way. Showing emotions other than anger is considered a weakness and puts him at risk within this peer group/associates.

Rangatiratanga

Practitioners in the statutory environment need to be aware and respectful of various levels and variety of leadership from the highest spheres (iwi leadership) to those inherent in whānau and hapū. Leadership can be evidenced by being at the front, leading from behind, working with others collaboratively or being a figurehead. Part of the process of identifying who are the leaders within a whānau often involves understanding the influence they have in evolving wellbeing of tamariki and whānau Māori.

Whānau, hapū and iwi led this hui, utilising Tikanga Māori. Whakapapa played a huge role in opening the door of seeing, hearing, accepting and connection to each other. Through this connection, the kōrero flowed, being tika and pono with aroha to build trust, sense of belonging and more importantly acknowledging our Māoritanga, using spoken and unspoken affirmations known to achieve the best outcome and that was to instill hope for Māmā and Pāpā even though there is much mahi to be done.

Before the whānau left, they shared that they enjoyed the way Oranga Tamariki work with whānau, which was not what they had experienced in the past.

Upholding the mana of both Te Ao Māori and Te Ao Pākehā was achieved through weaving each kaupapa together – this was done through the weaving in and out of *Name* (Social Worker) and *Name* (Kairaranga ā-whānau).

Note taker:

Full name

Position

Copies sent to all those who attended (date)