



**ORANGA
TAMARIKI**
Ministry for Children

EVIDENCE CENTRE
TE POKAPŪ TAUNAKITANGA

New Zealand Government

Te Toka Tūmoana

Tangata whenua and bicultural principled wellbeing framework
for working effectively with Māori

Mihi

Tēnā koutou e ngā manu tāiko o te mahi tiaki o tātou tamariki, mokopuna, whānau-Māori, Ko ēnei ngā mahi hōmiromiro, ā ko te whakaaro teitei tēnei i hanga ai te nako o te hītori, ā te tūturutanga o Te Toka Tūmoana. He toka Tūmoana, he ākina, nā ngā tai. Tā te whakaaro Māori, te tū Māori, te mahi Māori whakaharatau, te ngākau Māori, ngā momo kōrero rangatira. E āku tuākana, e āku tēina, kei a koutou te wā, Karawhiua.

Mauri oho, Mauri tū, Mauri ora!

The Oranga Tamariki Evidence Centre works to build the evidence base that helps us better understand wellbeing and what works to improve outcomes for New Zealand's children, young people and their whānau.

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Titiro ake ki te ngāru tūātea pūrehurehu

Tūpikitia te ngāru tūātea pūrangiaho (Ruwhiu & Ruwhiu, 2020)

Looking up to the crest of the wave the vision is often unclear

Positioned at crest of the wave one can see all things with clarity

Introduction



Aligning with the whakatauākī above, this paper will provide a clear overview of how Te Toka Tūmoana was developed by Child, Youth and Family (CYF) for internal use by practitioners. Grounded in Te Tiriti o Waitangi (1840), *Pūao-Te-Ata-Tū* (1988) and the Child, Young Persons and Their Families Act (1989), Te Toka Tūmoana responded to CYF's priority to "work together with Māori" embedded in their *Mā Mātou, Mā Tātou Strategic Plan* (2012).

The co-construction was led by the Office of the Chief Social Worker (OCSW) and CYF Māori leadership from 2013 to 2015. Te Toka Tūmoana was built on the integrity and distinctness of Te Ao Māori beliefs and practices, to advance tamariki/mokopuna ora within the context of statutory social work. Co-construction was triangulated between internal CYF kaimahi, external stakeholders and a strong evidence base.

A bicultural approach which reflected the principles of Te Tiriti o Waitangi (partnership, participation and protection) combined the knowledge of both tangata whenua and tauwiwi to progress culturally responsive practice. Whilst thorough planning and design advanced Te Toka Tūmoana to a Trial and Evaluation phase in two regions, it was not implemented nationally.

The purpose of this paper is to support Oranga Tamariki in activating Te Toka Tūmoana as the model for working with Māori as part of a wider effort to shift statutory social work in Aotearoa to a Māori-centred practice position. The next phase in this development is to transform Te Toka Tūmoana from a framework to an applied model of practice.

Overarching principles

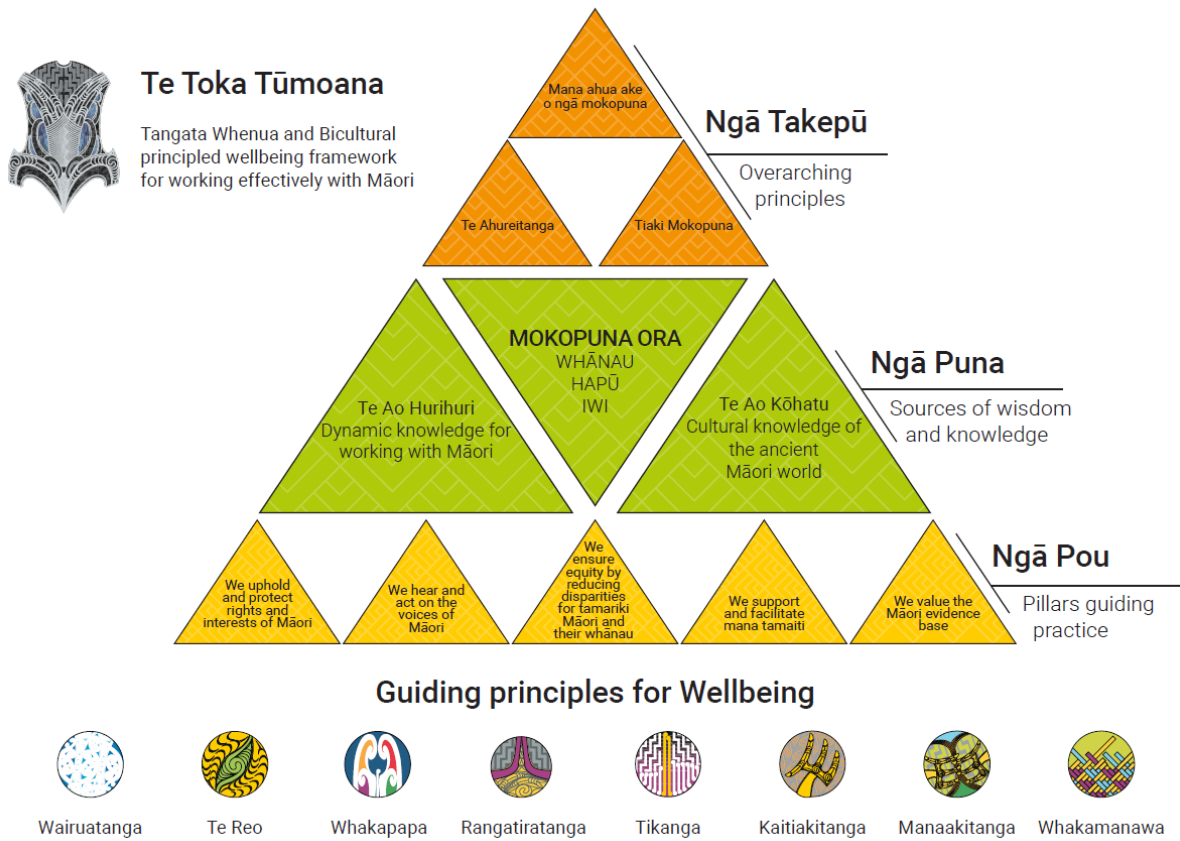


Figure 1: This diagram illustrates Te Ao Māori knowledge and principles of Te Toka Tūmoana. Ngā Pou are the obligations which guide practice; Ngā Puna is Te Ao Māori knowledge that Te Toka Tūmoana draws from; centred is mokopuna ora in the context of their whānau, hapū and iwi; and finally, Ngā Takepū are the three principles which are overarching.

Three overarching principles at the heart of Te Toka Tūmoana were established in 2012. Developed to reflect a Māori worldview of the role of mokopuna/tamariki safety, the principles embraced the obligations of care, safety and protection. Tiaki Mokopuna (the roles, responsibilities, and obligations to make safe, care for, support, and protect our children/young people within their extended whakapapa structures), Mana ahua ake o ngā mokopuna (the potentiality and absolute uniqueness, inherent and developed, of Māori children/young people within the whānau collective structure)¹ and Te Ahureitanga (the distinctiveness of being Māori, reclaiming that Māori worldviews and practices are valid, legitimate, self-determining and diverse).² Poutaki Māori developed these principles to position not only themselves, but CYF as a child welfare organisation, to assist them in viewing the mahi of Poutaki Māori from their Te Ao Māori worldviews and in a way that would resonate with Māori communities when presenting externally. It was mutually accepted that whether from a whānau member, NGO practitioner or statutory practitioner, these overarching principles applied albeit within different contexts.

¹ “Mana ake” originates from Te Ao Māori health model “Te Wheke” developed by Rose Pere. See Pere, 1991 and Ihimaera, 2004, p. 47. Mana “ahua” ake originates from a Ngāpuhi oriori developed by Taipari Munro. See Eruera & Ruwhiu, 2016, p. 121. Finally, “O ngā mokopuna” was added by Poutaki Māori in 2012.

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

Background



In Aotearoa, a foundational understanding of tangata whenua and tauwi relational histories and a working knowledge of Te Tiriti o Waitangi are critical for advancing best tangata whenua and bicultural social work practice (Dobbs, 2015). Five foundational documents influence statutory child protection and youth justice services in Aotearoa.³ CYF's commitment to progressing responsiveness to Māori was prominently embedded in the *Mā Mātou Mā Tātou Strategic Plan 2012-2015* which set out five priorities:

1. Quality social work practice
2. Working together with Māori
3. Voices of children and young people
4. Connecting communities
5. Leadership (Ministry of Social Development, 2012, pp. 8-16).

Mā Mātou, Mā Tātou was part of CYF's contribution towards a sector approach to improving mokopuna Māori safety and mokopuna ora. Statistics released in 2012 showed that 60% of all vulnerable⁴ children and youth in CYF care were mokopuna Māori and of the 63 children and young people who experienced abuse while placed with a caregiver in the 2011/2012 year, 65% (41) were mokopuna Māori (Dobbs, 2015, p. 22). The *White Paper for Vulnerable Children* and the *Children's Action Plan* (2012) were also released, setting out key actions required to improve child safety and protection. Subsequently, developments for working with Māori progressed, including:

1. Four Memorandums of Understanding (MOUs) signed with Ngāpuhi (2012), Ngāti Porou (2013), Waikato-Tainui (2013) and Ngāti Kahungunu (2014), advancing iwi engagement
2. Iwi facilitation of Family Group Conferences (FGCs)
3. The development of Te Reo me ona Tikanga Māori training, adding to the internal transformation occurring to achieve better outcomes

To enact the priorities, set out in *Mā Mātou, Mā Tātou*, the development of an 'indigenous and bicultural principled practice framework' (Te Toka Tūmoana) emerged to guide all aspects of CYF's practice with Māori.⁵

³ They are as follows: Te Tiriti O Waitangi (1840), *Pūao-Te-Ata-Tū* (1986), The Children, Young Persons, and their Families Act (1989) renamed Oranga Tamariki Act (1989), The United Nations Convention on the Rights of the Child (UNCROC, 1989) and The United Nations Declarations of Rights of Indigenous Peoples (UNDRIP, 2007).

⁴ The use of the word 'vulnerable' refers to the language of the time e.g. Ministry for Vulnerable Children, *White Paper for Vulnerable Children* (2012) *Children's Action Plan: Identifying, Supporting and Protecting Vulnerable Children* (2012). It is not currently used in Oranga Tamariki.

⁵ The 'indigenous and bicultural' principled framework was the original name for Te Toka Tūmoana until October 2015 (see "Naming Process"). Thereafter, it acted as the subheading for Te Toka Tūmoana until its update in 2021.

Phase One: Establishment



There were four phases throughout the development of Te Toka Tūmoana: Establishment, Information Gathering, Analysis and Confirmation and Trial and Evaluation. The first phase of Establishment included engagement with the Māori Leadership Governance Group (MLGG)⁶ along with the Equal Employment Opportunity (EEO) Rōpū Māori and ‘scoping’ the state of the working environment with kaimahi.

The approach to Te Toka Tūmoana was guided by seven important aspects which recognised and interlaced historical relationships and indigenous knowledge with competent social work practice for working with Māori. The approach was initiated here and continued throughout the development of Te Toka Tūmoana.

Approach to Te Toka Tūmoana

The approach was guided by seven key points and was reflected through the methodology of Te Toka Tūmoana:

Te Ao Māori (Māori worldviews)

Given that the population focus was mokopuna/tamariki and whānau Māori, Te Toka Tūmoana privileged Te Ao Māori knowledge to inform best practice. When activated, Te Ao Māori immediately places Māori thinking, knowledge and application at the centre of their processes when ‘selecting in’ and ‘selecting out’ knowledge and practice (Pohatu, 2003). Co-construction was guided in Te Reo me ona Tikanga Māori and Māori wellbeing principles.

An oranga (wellbeing) framework

The oranga (wellbeing) framework centres mokopuna ora as the desired outcome. A continual challenge in the construction of ‘welfare’ and ‘wellbeing’ for mokopuna/tamariki Māori involves providing them with the best range of care approaches available within one’s own cultural paradigms (Eruera & Ruwhiu, 2016, p. 116). The emergence of indigenous theoretical frameworks within social work assists in the decolonisation of practice and promotes indigenous self-determination.

Te Tiriti o Waitangi obligations of a Crown agency

Te Tiriti o Waitangi is the founding document that creates a relational agreement and obligations between the Crown and tangata whenua. Three main principles generated by Te Tiriti o Waitangi guided those relational dynamics: partnership, protection and participation. The co-construction of Te Toka Tūmoana demonstrated and promoted these principles by recognising Te Tiriti o Waitangi obligations, acknowledging social positions and power imbalances and utilising ‘meeting at the border’ as one of the engagement tools to intentionally recognise power imbalances.

⁶ Later named Te Pōtae Kōhatu Māori. See Appendix 1 – Overview of Te Pōtae Kōhatu Māori and EEO Rōpū Māori.

The role of whānau, hapū, iwi and Māori communities

The importance of traditional Māori social constructs and understandings of 'ora' along with the importance of whānau, hapū and iwi having a voice was at the forefront of the approach. Extensive research shows that the roles of immediate and extended whānau contribute widely to mokopuna ora (Cram, 2012; Eruera & Ruwhiu, 2014; 2015; 2016; Eruera, 2015; Walker, 2001). Māreikura/whatukura, koroua/kuia, kaumātua/mātua and whāngai roles ensure the protection and safety of mokopuna/tamariki, while connections and relationships facilitate the pathway to orange. All contributions to the development of Te Toka Tūmoana were equally important and valid.

Social work core competence for working with Māori

The Social Workers Registration Board (SWRB) recognises core competencies that reflect practice standards accepted in social work in Aotearoa. As the first standard, a social worker must demonstrate competence to practice social work with Māori by demonstrating knowledge of Te Tiriti o Waitangi; Te Reo Māori and tikanga Māori; articulating how the wider context of Aotearoa both historically and currently can impact on practice and behaving in mana-enhancing ways to achieve mauri ora (Social Workers Registration Board, 2019).

Māreikura and Whatukura roles

The Principal Advisors (later named Poutaki Māori) assigned to the OCSW to inform and develop the goals inside *Mā Mātou*, *Mā Tātou* upheld their māreikura (female) and whatukura (male) perspectives to address the importance of balance. Although both Māori and grounded within Te Ao Māori worldviews, their māreikura and whatukura voices woven together recognised the uniqueness in how they view the world due to their gender realities (Eruera & Ruwhiu, 2013).



They adopted one whakatauākī each which embraced traditional Māori practices for honouring tamariki/mokopuna. Mihi Maioha (māreikura) and Mihi Aroha (whatukura) encompass whānau ora and the roles and responsibilities of whānau to enhance and protect a space of love, connectedness, health and nurturing of their vulnerable young. In addition to providing balance, this recognition of māreikura and whatukura as a method was also traditionally about respecting the value of a female and male perspective in addressing whānau ora.

Principled practice

Principled practice is the focus of Te Toka Tūmoana, as tangata whenua and tauwi practitioners (supported and reinforced by CYF leadership) advance best practice in engaging with tamariki/mokopuna and whānau Māori. Solutions to address socio-economic inequities resulting from dispossession and the dismantling of Māori social structures require multi-layered approaches that aim to strengthen the conditions which support tamariki/mokopuna and whānau ora (Eruera & Ruwhiu, 2016). Te Ao Māori guiding principles have helped CYF kaimahi (both past and present) to make sense of best practice within their substantive roles. For example, the principle of Te Reo Māori reinforced the value and use of the Māori language. Moreover, a principled approach allowed for collective Te Ao Māori framing promoting consistency while maintaining iwi rohe distinction.⁷

Scoping

The establishment phase was about seeking to understand the ‘current state’ of the practice environment for working with Māori across Aotearoa. In its essence, this was a time to reflect, pause, absorb, critically examine, listen and strategically plan. It was encapsulated by ‘Āta’, which Pohatu described as a potentially transformative approach to advance ethical social service practice in Aotearoa using takepū (principled practice) to achieve respectful relationships. This is done by enacting the various ways Āta can be applied, such as Āta haere, to be intentional and approach reflectively; Āta whakarongo, to listen with reflective deliberation and Āta noho, to give quality time to be with people and their issues (2004, pp. 2-6). This stage was grounded in Āta and the three overarching principles: Tiaki Mokopuna, Mana ahua ake o ngā mokopuna and Te Ahureitanga.

Internal and external engagement was made during the scoping phase which occurred in 2013. “Internal” refers to engagement inside CYF with tangata whenua and tauwi kaimahi and “external” refers to those stakeholders outside of CYF such as iwi organisations, tertiary institutions, community leaders and whānau Māori. Internal engagement was made with all CYF business units to establish relationships and inform them about the project. It included meeting with OCSW; Cabinet Ministers; the Māori Leadership Governance Group and EEO rōpū Māori; regional and site offices and Government stakeholders such as the Office of the Children’s Commissioner. External engagement included Māori-centred NGO’s such as Te Whānau o Waipareira and Raukawa Whānau Ora; tertiary institutions and various

⁷ The vision for implementation was that sites would work with mana whenua to determine the unique description of what the guiding principles meant within their rohe to assist with distinctiveness in practice.

Social Work Associations including the Aotearoa New Zealand Association of Social Workers (ANZASW). By the end of 2013, it culminated in a total of 50 site visits (including residences, regional offices, and the contact centre), 20 EEO rōpū Māori hui, 6 TPKM hui, 22 iwi engagements and more than 20 social work sector engagements including NGO Service Providers, Social Work Educators and Social Work Associations⁸ (Ministry of Social Development, 2013, p. 7). NGO forums organised by CYF were attended by Poutaki Māori. These forums of expertise consisted of NGO care providers and iwi representation from Waikato-Tainui, Ngāpuhi and Ngāti Porou. Further, the Executive Committee (EXCOM) were regularly updated on the progress of the work plan and development of the framework. In July 2013, EXCOM received a six-month progress report detailing Poutaki Māori engagements and projects.

50 Site Visits
20 EEO Rōpū Hui
6 Te Pōtae Kōhatu Māori hui
22 Iwi Engagements
20 Social Work Sector Engagements

(Ministry of Social Development, 2013)

What emerged from this stage was reflected in a quote by Sir James Henare:

“Kua tāwhiti ke tō tātou haerenga, ki te kore e haere tonu. He tino nui rawa ā tātou mahi, kia kore e mahi nui tonu.

We have come too far not to go further; we have done too much not to do more.”

There was a shared awareness that CYF could ‘do more’ in terms of improving its processes to better align with best practice for tamariki/mokopuna Māori by investing in Te Ao Māori ways of knowing through informed practice frameworks and models of engagement (Eruera & Ruwhiu, 2015; 2016). Such investment would begin a process of addressing the inequities of Māori engaged within the statutory child protection and youth justice welfare system in Aotearoa.

⁸ See Appendix 2 – Table of External Stakeholders.

Methodology



Significant in the success of developing Te Toka Tūmoana was its Te Ao Māori co-construction methodology which privileged Te Ao Māori knowledge and evidence (Figure 1). While the project was based within a Government statutory context, Te Ao Māori co-construction was achieved by using the foundation of ‘oranga’ which encompasses Māori wellbeing principles and engagement tools. In a collaborative effort, tangata whenua and bicultural practitioners contributed to its design.

This section will expand from the previous list of approaches to show how those points guided and informed Te Ao Māori co-construction methodology. Each of the following components will be discussed: the development of the guiding principles, meeting at the border, co-construction and triangulation.

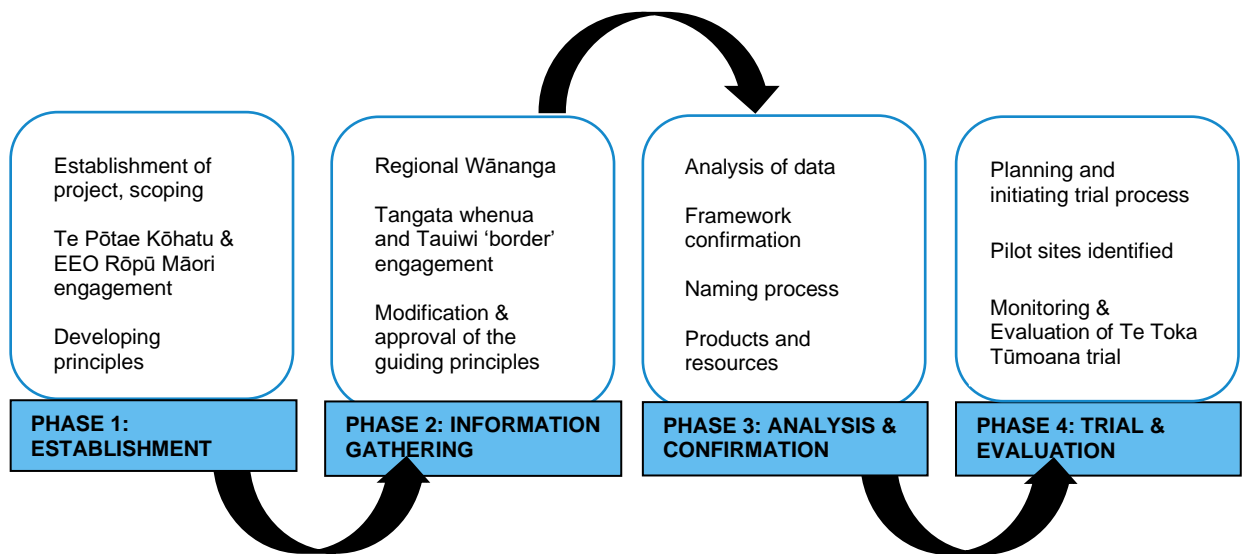


Figure 2: Te Ao Māori co-construction methodology

Development of the guiding principles

All seven points of the approach to Te Toka Tūmoana guided this stage, especially the use of Te Ao Māori knowledge and developing an ‘oranga’ framework. On 14 February 2013, a two-day noho marae with all members of MLGG at ‘Epuni Care and Protection Residence’ in Wellington was held. It followed a hui ā-kaupapa process with Te Reo Māori me ona Tikanga Māori.⁹ The kaupapa of the hui was twofold: to reconfigure Māori leadership inside a statutory environment and advance the development of Te Ao Māori principles and tikanga which would guide MLGG in their decision-making processes.¹⁰ All the members involved in this hui brainstormed key Te Ao Māori principles to help guide Māori leadership in strategic decision making. Whakapapa, Kaitiakitanga, Tūhonotanga, Manaaki, Whakamanawa, Whakapakari, Kawa, Tika and Kanohi ki te kanohi created their first draft. Since Te

⁹ Hui ā-kaupapa are meetings which run to a particular theme, issue, topic, plan or purpose. They can involve multiple purposes and topics.

¹⁰ An initial focus was to deconstruct perceived views around their leadership role and reconnect Māori leaders to Te Ao Māori critical thinking and practicing.

Pōtae Kōhatu Māori¹¹ met only four times per year, a ten-month hiatus was initiated by Poutaki Māori to concentrate on the purpose of their rōpū and principles.

Grounded in the principles developed for Te Pōtae Kōhatu Māori, practice principles (the basis for Te Toka Tūmoana) were developed over eight months. These principles were intended for kaimahi for practice with Māori while conjointly demonstrated by Te Pōtae Kōhatu Māori in their practices and processes. The second and third drafts were completed by the end of July 2013. Kawa, Tika, Whakapakari and Kanohi ki te kanohi were absorbed in to Tikanga due to their connection to tikanga practices. The meaning of ‘strength’ within Whakapakari also resonated within Tikanga. Other changes in the second draft saw Manaaki extended to Manaakitanga and the principle of Rangatiratanga added. In the third draft, Te Reo Māori and Tauriterite (balance and stability) were added. Further critical deliberations provided work to refine the principles and provide the fourth and final draft. Tūhonotanga, with its meaning of ‘attachment’ was fused with Whakapapa. ‘Wairuatanga’ replaced Tauriterite due to the overarching meaning of balance and its importance for mauri ora. Such was the completion of all eight current principles: Tikanga, Te Reo Māori, Whakamanawa, Wairuatanga, Kaitiakitanga, Whakapapa, Manaakitanga and Rangatiratanga. The final draft was accepted by Te Pōtae Kōhatu Māori on 11 October 2013 and all eight guiding principles were approved by EXCOM in December 2013 (Ministry of Social Development, 2013).

Meeting at the border

Te Tiriti o Waitangi obligations and social work core competence for working with Māori features predominantly through ‘meeting at the border’. Much has been written about this metaphor, especially in education, culture and society (Barthes, 1972; 2009, Giroux, 1992; Ruwhiu & Hira et. al, 2016). First articulated by French theorist Roland Barthes and expanded on by cultural critic Henry Giroux, meeting at the border was used as a metaphor to empower educators and cultural workers to push beyond the traditional boundaries of knowledge (Kelly & Liu, 1993). There are three social positions connected to border engagement: Position A, a state of nurturing where one is socialised into a certain insular ‘lived experience’ that does not recognise the position of others; Position B, a state of meeting face-to-face at the border where awareness and practice reducing power imbalances and inequities are present and Position C, the state of assimilation; the global systemic process by which minorities of various cultural and/or religious heritage are absorbed by the dominant cultural ideologies in society. In the context of social work in Aotearoa, the act of meeting at the border values the principles of Te Tiriti o Waitangi: partnership, participation and protection. At the border of engagement are tangata whenua and tauwi who have an obligation to work together for the core purpose of protecting and safe-guarding tamariki/mokopuna Māori. Within the *statutory* social work context, not only are kaimahi obligated to enact the principles of Te Tiriti o Waitangi, but power imbalances must also be recognised. In the past, Māori have entered border relationships with tauwi from positions of deficit and marginalisation. Engaging parties must address inequitable power relationships, hidden agendas and historical

¹¹ The new name for the Māori Leadership Governance Group. See Appendix 1 – Overview of Te Pōtae Kōhatu Māori and EEO Rōpū Māori.

patterns of behaviour, if tamariki/mokopuna and whānau Māori wellbeing is to be fully addressed (Ruwhiu & Hira et. al, 2016).

Meeting at the border was a vital part of the development of Te Toka Tūmoana. It reinforced the need for tangata whenua and tauwiwi to have their own spaces to explore their contribution to the issue and purpose at hand. The development of an '*indigenous and bicultural*' principled framework was built on such rationale. Tauwiwi and tangata whenua conversed collaboratively and within their own groups. For example, five regional wānanga and were held in Auckland, Palmerston North, Waitangi, Christchurch and Wellington. Tauwiwi colleagues facilitated contributions from tauwiwi staff in attendance. At the same time, Poutaki Māori facilitated tangata whenua groups to contribute towards the indigenous aspects of the framework. Whilst the view was that 'we are all in this mahi together', contributions from each side touched different parts of the working equation.

Co-construction

As an information gathering and engagement strategy, 'co-construction' refers to tangata whenua and tauwiwi CYF staff along with external stakeholders including whānau, iwi and hapū forming relationships and building knowledge about the framework with each other. To co-construct is to construct with others (Jordan, 2003, p. 43). It is a creative process in which kaimahi, whānau and external stakeholders were actively involved in building a framework which they were going to promote, use or become impacted by. It is estimated that in total over 2,000 CYF staff and external stakeholders from 37 institutions, social work associations, iwi services and NGOs contributed to the co-construction of Te Toka Tūmoana.¹² About two-thirds of Māori staff participated in its development and over 500 CYF staff attended the regional wānanga in 2015 (Ministry of Social Development, 2015).

Engaging in a meaningful manner internally with CYF staff at EEO, site, regional and national levels was essential in gathering feedback on which principles would best frame a uniquely CYF indigenous and bicultural principled framework. The principles created for Te Pōtae Kōhatu Māori were used as a starting point for discussion. The internal drive to create such a framework was based on: promoting evidence-based indigenous and bicultural practice by CYF frontline staff; providing foundational principles and practices for working with Māori within staff resources; acknowledging the importance of tangata whenua and tauwiwi practice approaches for working with Māori; supporting tauwiwi staff with their obligations and contributions using bicultural approaches and enabling CYF rohe distinctiveness and diversity in practice.

The external drive to seek support for building the framework was based on: ensuring that foundational principles and practices for working with Māori had a tangata whenua external lens on them; strengthening practice relationships between CYF, other statutory sectors and the social and community work sector; enabling rohe (iwi, hapū and mana whenua) distinctiveness in addressing unique local community needs; recognising the importance of the roles of other stakeholders in best practices with tamariki/mokopuna and whānau Māori and gathering the

¹² See Appendix 2 – Table of External Stakeholders.

thoughts of kaumātua, tamariki/mokopuna, whānau, hapū and iwi on all Te Ao Māori principles.

Triangulation

There were three sources of information and evidence triangulated within this methodology. The first was information gathered from internal CYF practitioners, the second was from external stakeholders and the third was evidence gathered from literature and data. As a research strategy, triangulation is based on having three sources of information as points of reference to affirm and critically assess aspects of the work. Co-construction and triangulation went hand-in-hand during this process. The first source of enquiry came from internal CYF practitioners from engagement with over 60 sites (from 2013 to 2015), seven residences, from National Office in Wellington, 11 EEO rōpū Māori and project teams including Family Group Conference, Supervision, Assessment Planning Intervention Review (APIR), CYF Outcomes Measures Framework and Iwi Engagement (Ministry of Social Development, 2015, p. 14). This included leadership staff from all five regional offices. A range of key external stakeholders made up the second source of information contributing to the framework co-construction.¹³ The third source of triangulation was gathering literature, research and resources on indigenous social work frameworks and practices. In particular, Māori models of practice in Aotearoa.

¹³ See Appendix 2 – Table of External Stakeholders.

Phase Two: Information gathering

The second phase in the development of Te Toka Tūmoana involved seeking out and clarifying understandings, practice exemplars and information at regional wānanga. Once key stakeholders were identified and relationships established, this phase began the process of engaging with EEO Rōpū Māori to nominate tangata whenua and tauwiwi participants for the wānanga. A range of methods were used to gather this information and facilitate the regional wānanga including hui ā-kaupapa, kanohi ki te kanohi and meeting at the border.

Engagement approach

Internal and external engagement was an ongoing process throughout the development of Te Toka Tūmoana. Initial external engagement through NGO forums organised by CYF consisting of NGO care providers and iwi representation (Waikato-Tainui, Ngāpuhi and Ngāti Porou) occurred within the scoping phase of the project. External engagement continued with the facilitation of five regional wānanga held by the OCSW in 2015. Poutaki Māori deliberated with many internal and external groups more than once. The first stage of internal engagement was the development inside Te Pōtae Kōhatu Māori.¹⁴ Parallel to that was the second stage, which involved updating EXCOM on progress; engaging with Māori and tauwiwi kaimahi on their daily lived experiences of principled practice with whānau and socialising the principles at several EEO rōpū Māori hui.

At various hui, Māori and tauwiwi staff were asked what they already did within their own personal lives and practice with Māori which promoted wellbeing. All practice examples were gathered and analysed thematically to identify what principles kaimahi used within their work. This approach contributed to the development of the guiding principles (Ministry of Social Development, 2015, slide 7). At the same time, Poutaki Māori facilitated dialogue with staff and external stakeholders around three overarching principles: Tiaki Mokopuna, Mana ahua ake o ngā mokopuna and Te Ahureitanga. These principles assisted in formulating understandings and ideas to facilitate improvements in strategic thinking and practice when working with Māori.

Regional wānanga

In 2014, EXCOM was approached for a request to test the indigenous and bicultural principled framework in five regions. The meeting was successful. Between February and April 2015, five regional wānanga were held in Auckland, Palmerston North, Waitangi, Christchurch, and Wellington with over 500 tangata whenua and tauwiwi practitioners in attendance. Regional wānanga continued the external engagement which started in the scoping phase of the development of Te Toka Tūmoana (2013). Importantly, regional managers invited their community partners including influential leaders from various iwi organisations, Māori tertiary institutions and external kaumātua, kuia, whānau and rangatahi.

Participants sampling criteria

In 2014, Poutaki Māori sent out a request for EEO rōpū Māori to use their expertise to select participants for the regional wānanga/co-construction of Te Toka

¹⁴ Discussed in “Scoping”, “the Development of the Guiding Principles” and Appendix 1 – Overview of Te Pōtae Kōhatu Māori and EEO Rōpū Māori.

Tūmoana.¹⁵ They were clear that engagement was with two groups: *Tangata whenua*, which included Kaimahi Māori, external Māori/Iwi stakeholders, Māori Social Service NGO and tangata whenua social work sector and *tauwiwi* CYF staff and sector stakeholders. All EEO rōpū Māori were asked to send up to ten tangata whenua and tauwiwi participants (each). For tauwiwi participants, EEO rōpū Māori were asked to choose people who they regarded as competent to work with Māori. They were required to describe why each tauwiwi participant they nominated was selected. Representatives from the EEO rōpū were also asked to consider the following criteria when selecting the appropriate tangata whenua kaimahi, who were likely to have experience in more than one of these areas:

1. Te Reo Māori me ōna tikanga Māori
2. Practitioner new to CYF
3. Experienced practitioner
4. Rohe Iwi/Hapū/Marae Māori Community Leader
5. Care and Protection
6. Youth Justice
7. Residences (in those regions that have residences)
8. Contact Centre (within the Tāmaki Makaurau region)

The participants sampling method was an unconventional form of selection, breaking from usual protocol in a statutory environment. Normally, participants would be chosen solely by CYF leadership. However, from 2013, there was a push for EEO Rōpū Māori assistance in identifying tangata whenua and tauwiwi (bicultural) champions within CYF and externally. The participants sampling method was also a way to whakamana practitioner's knowledge of what works in a statutory context.

Information gathering methods

The following methods were used to gather data, discuss ideas, dig deeper into the eight guiding principles, collect practice exemplars and make sense of the framework:

Kanohi ki te kanohi

Kanohi ki te kanohi translates as 'face-to-face' or 'in the flesh' and is synonymous with wairua ki te wairua (spirit-to-spirit). It sits at the centre of Māori concepts and practices around communication and relationship building. By following tikanga Māori and standing by one's words, kanohi ki te kanohi gives mana to the kōrero and the individuals involved (O'Carroll, 2013, p. 5). The personal touch generated a view that 'we are all in this together,' and that everyone had a worthwhile contribution to make in seeing that the intent of the strategic plans from *Mā Mātou, Mā Tātou* succeeded.

Hui ā-kaupapa

Hui ā-kaupapa are meetings which follow tikanga Māori and are guided by a particular purpose or issue. Pere noted that hui ā-kaupapa are about "respect, consideration, patience, and cooperation" (1991, p. 44). Poutaki Māori engaged in

¹⁵ See Appendix 4 – Tangata whenua/Tauwiwi participant selection information sheet, February 2014.

hui ā-kaupapa, which involved travelling to all 11 EEO rōpū regions (many more than once) and facilitating regional wānanga. Kanohi ki te kanohi and hui ā-kaupapa are inextricably linked to reinforce Māori engagement processes. Combined, they were used to provide an opportunity to meet face-to-face, discuss the framework and its principles, and engage in critical debate.

The Dynamics of Whanaungatanga

The Dynamics of Whanaungatanga was developed in 1997 by Malcolm Peri, Pa Tate and Cecily Puku specifically for kaimahi from Te Tai Tokerau working with whānau Māori (Pomare, 2010). It is a Māori framework that provides understandings of concepts and principles of whanaungatanga to enhance personal skills and actions on how to maintain whanaungatanga, tapu and mana (Tate, 2010). It provides a strong Māori theoretical understanding of behaviours of personal and collective violation (physical, spiritual, mental and emotional) along with knowledge and principles to guide interventions for healing and restoration. It was used in the development of Te Toka Tūmoana as the basis for understanding Te Ao Māori worldviews and theories of intervention and change for working with Māori while also understanding that statutory social work is situated within a Crown context.

The continuum of oranga

The 'continuum of wellbeing' or oranga within the Mauri Ora framework shows the fluidity of human experience and the array of different states where kahupō is at one end (state of dis-ease) and mauri ora at the other. The transitions that occur within human life mean that a person may move back and forward across this continuum regularly. The objective is to assist to restore and improve the state of all parties toward mauri ora on the continuum (Eruera, 2015, p. 73).

Meeting at the border

Tangata whenua and tauwi initially started the day together but split into their respective groups for activities. Four main kaiārahi guided each group, two were Poutaki Māori and remaining two were tauwi colleagues. It was important that the facilitators themselves modelled aspects of the approach: bicultural partnership, māreikura/whatukura, principled practice and the social work core competency for working with Māori. The metaphor of meeting at the border was explained along with the importance of 'working together' and developing competency and confidence. Once activities concluded, participants finished by unifying and sharing significant learnings gathered from their respective groups.

Video recordings

An important part of information gathering was the film crew who travelled to all five regional wānanga and filmed interviews of participants and external stakeholders including kaimahi, whānau, kaumātua and rangatahi describing Te Ao Māori principles, their knowledge, understanding and application within whānau and/or when working with tamariki/mokopuna and whānau Māori. Some of these external and internal contributors have since passed on. Eight Te Toka Tūmoana videos, where their knowledge was shared, have become an important repository of a

diverse range of iwi knowledge and understanding of Te Toka Tūmoana for practice and were a significant contribution to the development of the framework.

Phase Three: Analysis and confirmation



*“I saw you demonstrating whakamānawa with the whānau in the way that you changed your strategy in the communication with them. That was about muka tangata, bringing together and weaving together people”
(Tangata whenua participant, Te Tai Tokerau)*

Analysis of the data gathered from the regional wānanga and confirmation of the framework was the third phase of development. It involved interpreting the data into wall charts organised by region and identifying key questions. Audio recordings and filmed interviews were transcribed, and resources were developed from the information. Confirmation of the framework and its name concluded the co-construction of Te Toka Tūmoana.

Data gathered

Over 500 CYF staff attended the five regional wānanga and 42 people were filmed in interviews around the eight guiding principles, including kaumātua, kuia, rangatahi, internal Māori and tauwi CYF staff. Audio recordings, wall charts and group notes were also sourced. On day one, all kaimahi participants and kaiārahi discussed the indigenous and bicultural principled framework together. PowerPoint slides show that they discussed the significance of history, showing how colonial subjugation broke down Māori social structures, customs and practices which contributed to both cause and effect of tamariki/mokopuna Māori who come into care. The main goals of the framework were highlighted: to improve outcomes for tamariki/mokopuna Māori, support iwi partnerships towards te tino rangatiratanga (in this context, self-determining wellbeing strategies) and support kaimahi with the best resources and tools for working with Māori.

Discussion on the eight guiding principles continued into day two, where kaimahi were split in to ‘tangata whenua’ and ‘tauwi’ groups with kaiārahi who recorded notes. The following questions were put forward: “choose one principle and share one example about how you implement the principle into your own life/whānau” and “describe how you apply the same principle into your practice with tamariki/mokopuna Māori.” Kaumātua, rangatahi and CYF staff were also asked to choose someone who embodied one of the principles to demonstrate their personal understandings of whānau wellbeing. Case studies were used to show how a particularly difficult situation was handled by implementing one of the principles, whether consciously or not. Kaimahi were reminded of the importance of each principle for tamariki/mokopuna ora and healing through practice examples given. One internal tauwi participant identified the importance of whakapapa through her experience with a 12-year-old boy:

“I looked deeper into what was really going on for this young person. And a lot of that was around his connection and feeling unwanted. He was offending out of his grief and his loss. His caregivers who he saw as his parents passed away. So, I took him down to [their] graves in Kawerau. He’d never actually returned or said goodbye to them at that time, so I took him down there, and it was actually an amazing experience. He just burst out in tears from that experience. He was able to move on from there. And it was the beginning of him processing his grief, but also addressing what was causing him to offend and his sense of connection”.

Moreover, one external kaumātua participant identified the importance of Te Reo Māori for fully understanding Te Ao Māori and one's connection to it:

“We were them. The parents, grandparents and all of the other adults were all helpers in the raising of the children. We were taught by mouth when we were young. We didn't use paper, nor write. We spoke Māori all the time. So that the child would understand its genealogy, the customs, and everything to do with the Māori world”.

Many of the external rangatahi participants shared personal life examples of how their whānau showed the principle of manaakitanga:

“If we get the call to come, then we'll go. And that shows me that my family can feed anyone. They know how to cook, and they know how to provide kai for our family. It's our way of showing our care, our love, and just to tautoko our whānau when they need it. Birthdays, tangi, anything. So, just seeing that my family is able to feed everyone – with nothing, or in a few hours, that shows me how we can do manaakitanga in our family”.

Analysis process



After the regional wānanga, all data was collated into a document. The interviews on the eight guiding principles were transcribed into separate tables and analysed for key messages or issues. Likewise, the audio recordings from each region were organised into separate tables where four key questions were asked: what were the key messages of the principles, how is principled best practice demonstrated, what supports best principled practice and what limits or blocks best principled practice?

Key points identified from the data included:

- i. Understanding and valuing the importance of Te Tiriti o Waitangi and the impact of colonisation made a significant positive difference on the professionalism and practice of kaimahi for working with Māori.
- ii. Key messages of the eight guiding principles are about working on restoring and preserving the mana and wellbeing of the whānau, reciprocity, safety and security, honesty, trust, respect, empowerment, strengthening connections, persistence¹⁶ and the importance of whānau first.
- iii. Many tangata whenua and tauwi staff already practiced in ways that reflected the eight guiding principles and held the knowledge and skills required to pass it on to others.
- iv. Utilisation of Te Reo Māori me ona Tikanga Māori as a vehicle to aid or facilitate whānau healing and wellbeing would support best practice e.g. karakia, mihimihi, pepeha, karanga, waiata.
- v. The importance of self-reflection, knowing one's own whakapapa and critical analysis of one's practice would help to support and/or improve it. Kaimahi must be supported in this continued effort as they draw from their own experiences as kaitiaki and activators of their own whānau wellbeing.

Key issues identified from the data included:

- i. Policies and procedures (systemic enablers) that restricted the ability for Māori and/or tauwi to practice and uphold tikanga Māori with whānau.
- ii. Kaimahi must be supported to identify and professionally develop their strengths, opportunities while moving beyond limitations within their own scope of practice.
- iii. Practitioner experience and access to external resources being limited.
- iv. Insufficient supervision, regular peer reflection and action on child/ whānau-centred social work practice.
- v. Lack of empathy and understanding for Māori practice approaches across the organisation along with prevalent confirmation bias which must be addressed (Regional Wānanga Co-Construction Data, 2015).

¹⁶ Persistence to explore family links, even when it seems options have been exhausted (Tauwi Southern Group 1).

Confirmation of framework

The completion of Te Toka Tūmoana was confirmed by 2015. This included consultation, approval by EXCOM of the principles, the naming process and design phase. Once the journey of exploring, identifying and defining the guiding principles was completed in August 2015, the naming process began. In parallel, testing the framework on-site was a key focus.

Naming process

In August 2015, the completion of the journey to explore and define the eight guiding principles of the framework pre-empted the naming process, which took approximately two months. The naming and metaphor were weaved to a constant theme: kōhatu and toka (rock) that has appeared in several associated renaming processes in CYF's 'working with Māori' approach. For example, in 2013, the Māori Leadership Governance Group changed their name to Te Pōtae Kōhatu Māori on advice from kaumātua. In aligning with the thematic metaphor kōhatu/toka, the literature review for this framework development was appropriately named 'Te Ao Kōhatu'.

Prominent kaumātua and whanaunga were consulted and three names considered: Te Toka Tūmoana (a distinctive rocky reef formation protruding out of the ocean, often used as a marker to navigate safely into and out of a harbour), Toka Rāangi (a reef line of rocks) and Toka Raroto (rocks beneath the surface).¹⁷ All the options linked to foundational guidance, safety and principled practice for working with tamariki/mokopuna Māori. EEO Rōpū Māori were then consulted on deciding the metaphor and name. In September 2015, each of the EEO Rōpū Māori submitted their feedback and one month later Te Pōtae Kōhatu Māori confirmed that Te Toka Tūmoana was the name of the framework. Within social work, Te Toka Tūmoana is a continuous guiding reminder to strive for best practice and reflects people who hold up their practice with principles and/or values:

He toka tūmoana, he ākinga, nā ngā tai
That rock that stands in the sea, attacked from every side by waves
(Guiding leadership and service to other)

Products/resources developed

Along with the data gathered from the five regional hui, further research and resources made up the third source of triangulation. A literature review of indigenous theoretical and practice frameworks, intervention logics, eight short films on the principles with transcripts, cue cards and an online information page were created. *Te Ao Kōhatu: A literature review of Indigenous theoretical and practice frameworks for mokopuna and whānau wellbeing* was progressed during the five regional hui and completed in July 2015. It concluded that the principles and co-construction methodology of Te Toka Tūmoana concurred with and was supported by the national and international literature on addressing the over-representation of indigenous children within the welfare system (Dobbs, 2015, p. 60). In 2016, the Knowledge and

¹⁷ Kaumātua Henare Kingi (Ngāpuhi), Koro Pirihi Te Ohaki Ruwhiu (Ngāpuhi & Ngāti Pōrou) and Jerry Edwards (Ngāti Kahungunu), whose input during this process was highly valued.

Insights Team within Oranga Tamariki completed an intervention logic map to theoretically evaluate the capability of Te Toka Tūmoana in terms of achieving positive outcomes for tamariki/mokopuna Māori and their whānau.¹⁸ If applied successfully, the principles of Te Toka Tūmoana could contribute to the independence, participation and wellbeing of Māori and increase their quality of life. Māori and whānau centred practice at organisational and systemic levels could improve whānau outcomes and social conditions for Māori (Ministry of Social Development, 2016).

As mentioned above, Poutaki Māori initiated interviews with 42 people on film in 2015, including kaumātua, kuia, rangatahi, internal Māori and tauwi CYF staff and various external stakeholders. A mixture of Te Reo Māori and English was used, depending on the interviewee. Each interview was divided and categorised by each of the eight guiding principles and the outcome was eight 5-10 minute videos of people discussing how they applied that principle in their practice, who role modelled that principle to them in their personal lives and/or how they had lived understandings of that principle. The interviews were then transcribed. Perhaps the most familiar resource to most are Te Toka Tūmoana cue cards, which were grounded in Te Ao Māori. Each card laid out the tohu (design) per principle, explained what each principle meant for working with Māori and prompted reflection/reflexivity through a set of questions concerning that principle in practice.¹⁹ An online information page on the Practice Centre outlines the principles, provides practice examples and contains links to resources.²⁰

¹⁸ Other intervention logic maps were created for the pilot sites. See Appendices 6 and 7.

¹⁹ Kaimahi carver/artist O'Dell Toi created these tohu, along with the overall design of Te Toka Tūmoana.

²⁰ See: practice.orangatamariki.govt.nz/practice-standards/working-with-maori-te-toka-tumoana/.

Phase Four: Trial and evaluation



Planning and initiating the trial and evaluation phase was the final stage in developing Te Toka Tūmoana. Four sites within the Upper South and Waikato regions were identified to support the pilot. However, the successful implementation of Te Toka Tūmoana was impacted by the *Report of the Expert Panel on Modernising Child Youth and Family* (2015) which prioritised transforming CYF into a child-centred state welfare system. Subsequently, Te Toka Tūmoana was not implemented nationally.

Pilot sites

Four pilot sites in the Upper South and Waikato regions were identified to support the implementation and evaluation of Te Toka Tūmoana. They were Blenheim, Greymouth, Nelson and Hamilton (Waikato East and Waikato West combined). Some of the sites volunteered and some were selected based on availability. Other sites outside of the pilot process engaged in their own workshops on the framework and developed action plans unique to their needs. From a national perspective, undertaking Te Toka Tūmoana trials were about strengthening cultural competency and better understanding what works for engaging with Māori within a statutory setting. Identifying systemic enablers to inform work within an organisation under transformation (see below) was also part of the purpose.

The plan was for the pilot to be rolled out in a phased manner from mid-2016. The trials would be fully implemented for at least 12-months. A monitoring and evaluation process by the Ministry of Social Development which used a ‘Collaborative outcomes reporting’ (COR)²¹ methodology was to gather, assess and cross-examine data against each site’s intervention logic map. However, following the *Report of the Expert Panel on Modernising Child Youth and Family* (2015) and the Investing in Children Programme (2016), CYF underwent a significant overhaul of the care and protection and youth justice systems. The direction of the Investing in Children Programme had a significant influence on the direction of Te Toka Tūmoana pilot. A child-centred programme at the heart of the new child welfare organisation known as Oranga Tamariki, came into effect on 1 April 2017 and the pilot of Te Toka Tūmoana was never implemented. However, certain areas like Upper South activated Te Toka Tūmoana despite no national roll out, while other sites referred to it in their mahi.

²¹ COR is a participatory evaluation approach centred on performance stories. Performance stories present evidence of how a project has contributed to outcomes and impacts, which are then reviewed by both technical experts and project stakeholders.

Conclusion



Te Toka Tūmoana is the tangata whenua and bicultural principled wellbeing framework grounded in Te Ao Māori beliefs and practices to advance tamariki/mokopuna ora. The OCSW led its development alongside CYF staff and external stakeholders through a variety of methods which modelled the principles of partnership, protection and participation founded in Te Tiriti o Waitangi. Te Toka Tūmoana is evidenced by the lived understandings of tangata whenua and tauīwi (inside or outside the organisation) who practice its principles and actively advance tamariki/mokopuna ora. It is also supported by a range of national and international literature on the effectiveness of indigenous and bicultural frameworks. Intervention logic maps theorised that if successfully applied and implemented, Te Toka Tūmoana would result in the long-term outcome of improving the participation and wellbeing of tamariki/mokopuna, whānau, hapū and iwi (Ministry of Social Development, 2016; 2017). The next phase of activating Te Toka Tūmoana as a model of practice is currently under development.

Glossary



Aotearoa	Land of The Long White Cloud, New Zealand
Āta	to do something gently, carefully, thoroughly
Hapū	Sub-Tribe
Hui	Meeting
Hui ā-kaupapa	Meeting with agenda/topic/theme
Iwi	Tribe
Kaimahi	Worker
Kaumātua	Elder(s)
Kanohi ki te kanohi	Face-to-face
Kanohi kitea	Physical presence
Kai	Food
Kaitiaki	Guardian
Kahupō	Darkness
Kaiārahi	Guide
Karanga	Call
Karakia	Incantation
Koroua	Elderly man, grandfather
Kōhatu	Stone
Kuia	Grandmother
Mana	Power, prestige, authority
Mana whenua	Territorial tights
Manaakitanga	Hospitality
Mahi	Work
Mātua	Parents
Mauri	Life force
Mauri ora	Aliveness, vitality
Māreikura	Nobly-born female
Mihi Maioha	Affectionate greeting

Mihi Aroha	Greeting of love
Mihimihi	Greet
Mokopuna	Grandchild(ren)
Mokopuna ora	Wellbeing of grandchild(ren)
Muka	Flax
Oranga	Wellbeing
Pepeha	Speech, tribal introduction
Poutaki Māori	Principal Advisors Māori
Pūao-Te-Ata-Tū	Daybreak
Rangatahi	Young people
Rohe	Boundary, district
Rōpū	Group
Te Ao Māori	Māori worldviews
Te Tai Tokerau	Northland region
Te Tino Rangatiratanga	Self-determination
Tamariki ora	Wellbeing of children
Tapu	Sacred, restricted
Tāmaki Makaurau	Auckland
Tāngata	People
Tāngata whenua	People of the land
Tautoko	Support
Tangi	Funeral
Tauīwi	Foreigner
Tikanga	Customs
Toka	Rock
Wānanga	Seminar, workshop
Wairua	Spirit
Waiata	Song

Whakatauaākī	Proverb
Whānau	Family
Whānau ora	Family wellbeing
Whanaungatanga	Kinship
Whatukura	Male
Whāngai	Nourish, feed, adopt
Whakamana	Empower
Whakamānawa	Honour
Whakapapa	Genealogy

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Appendices



Appendix 1 – Overview of Te Pōtae Kōhatu Māori and EEO Rōpū Māori

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Appendix 1 – Overview of Te Pōtae Kōhatu Māori and EEO Rōpū Māori

This part of the paper will provide a brief overview of the Māori Leadership Governance Group (MLGG), Poutaki Māori, Te Pōtae Kōhatu Māori and EEO Rōpū Māori to get a better sense of the organisational structure of these groups.

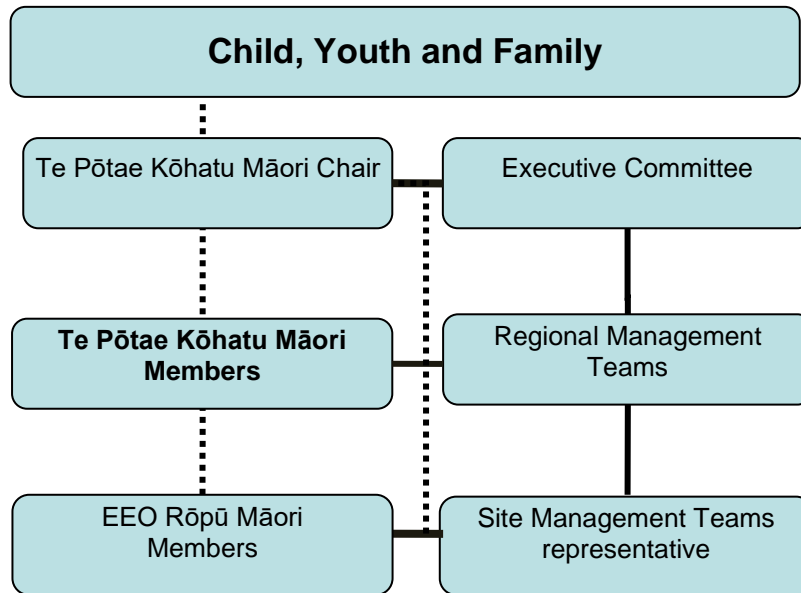


Figure 3: Te Pōtae Kōhatu Māori operated as a valuable strategic advisory governance group and provided leadership and direction to the Executive Committee on strategies and services that make the greatest difference for tamariki/mokopuna and whānau Māori.

During the time of *Mā Mātou, Mā Tātou*, one of the first tasks of the Māori Leadership Governance Group was to create the role of Principal Advisor Māori (PAM) later to be renamed Poutaki Māori, inside the Office of the Chief Social Worker (OCSW). The role was advertised in September 2012 and became two roles filled by māreikura (female) and whatukura (male) leadership. The significance of having māreikura and whatukura roles within the statutory space was the reclaiming of a Māori worldview of complementary gender roles which support tamariki/mokopuna and whānau wellbeing:

Kaitiaki roles for wahine and tane Māori are essential in modelling healthy relationships and behaviours for mokopuna to create safe environments conducive to their strong, confident development (Eruera & Ruwhiu, 2016, p. 127).

Inside their initial job descriptions was a clear mandate to support the development of the Māori Leadership Governance Group. MLGG was made up of 16 people: 14 of whom were from 11 different regions and the remaining two were Poutaki Māori. The members of MLGG were also members of the Equal Employment Opportunity (EEO) rōpū which worked with an internal CYF Māori staff structure of 773 throughout Aotearoa. The EEO rōpū Māori were forums of Māori expertise and could provide cultural leadership in working with Māori practices regionally and locally. Both EEO Rōpū Māori and MLGG were appointed memberships to reflect the influence of regional leadership. As members they maintained ongoing relationships with iwi and

Māori communities and had a working knowledge of Māori models of social work practice and their implementation inside the processes of CYF. Behind the purpose of this rōpū were sections 58 and 77A of the State Sector Act 1988 and they met four times per year. The EEO rōpū were as follows:

1. E Tū Kahikatea (Te Taitokerau)
2. Te Awateatea (Auckland)
3. Te Hotu Mānawa (Waikato)
4. Te Rōpū Whakaōrite Whiwhinga Mahi (Bay of Plenty)
5. Te Korowai a Waka (Eastern Central)
6. Te Rōpū Maunga Whiriwhiria (Western Central)
7. Te Iti Matakahi (Lower North)
8. Te Ahi Kaa (Wellington Operations)
9. Te Kāhui Oneroa (Upper South)
10. Korowai Mārama (Canterbury)
11. Te Rōpū Ki te Whakakotahi (Otago/Southland)

The role of MLGG was to provide strategic Māori governance advice to CYF under the pillar of 'working with Māori' within *Mā Mātou, Mā Tātou*. In 2013, MLGG underwent a major refocussing and shift in terms of critical thinking, in order to make improvements in their processes and develop some guiding principles. Many of the members of MLGG were site and regional managers, therefore, the shift was from an operations-focused space to a strategic Māori leadership position. MLGG were refocused on the importance of having lived understandings of Te Ao Māori principles such as kaitiakitanga, and how those principles underpinned responsive practice for working with whānau Māori. Te Reo Māori me ona Tikanga Māori was strengthened into the processes of this rōpū. In 2013, on advice from kaumātua, MLGG changed its name to Te Pōtae Kōhatu Māori (the capstone). The name provided a metaphor which spoke to the significant role Te Pōtae Kōhatu Māori had in supporting CYF to redress working with Māori. The objectives of Te Pōtae Kōhatu Māori were to:

1. Provide internal challenge and critical strategic leadership advice to EXCOM on Child, Youth and Family strategies and initiatives impacting on mokopuna and whānau Māori.
2. Use the Indigenous and Bicultural Principled Framework (Strategic & Practice) in all leadership strategic advice on 'working with Māori'.
3. Advance Māori leadership throughout all levels of engagement in Child, Youth and Family and foster the development of future Māori leaders in the organisation.
4. Monitor the design and delivery of identified *Mā Mātou, Mā Tātou* initiatives to improve services to mokopuna and use the Child, Youth and Family performance data recommending strategies/actions that improve outcomes for mokopuna in care.
5. Work with the EEO rōpū to progress organisational matters and advise on strategies and initiatives.

Appendix 2 – Table of external stakeholders

<p><i>Professional social work sector representative groups</i></p>	<ul style="list-style-type: none"> • Aotearoa New Zealand Association of Social Workers (ANZASW) • Tangata Whenua Social Workers Association (TWSWA) • Tangata Whenua Voices in Social Work (TWVSW) • Social Workers Registration Board New Zealand
<p><i>Non-governmental organisation (NGOs) and iwi services</i></p>	<ul style="list-style-type: none"> • Barnardo’s Child and Family Services • Te Whānau o Waipareira • Raukawa Whānau Ora • Youth Horizons • Ngāti Kahungunu Iwi • Ngāpuhi Iwi Social Services • Waikato-Tainui Iwi • Te Rūnanganui o Ngāti Porou • Te Whare Ruruhau o Meri Trust • Ngāti Kahu Iwi Social Services • Te Rūnanga o Ngāi Tahu
<p><i>Tertiary institutes</i></p>	<ul style="list-style-type: none"> • Te Wānanga o Aotearoa • Te Wānanga o Raukawa • Manukau Institute of Technology • Massey University • Otago University • Auckland University • Canterbury University
<p><i>Government agencies</i></p>	<ul style="list-style-type: none"> • Ministry of Social Development • Te Puni Kōkiri • Ministry for Pacific Peoples • Ministry of Health • Office of the Children’s Commissioner • Ngā Pirihimana o Aotearoa (New Zealand Police)

Appendix 3 – Table of Eight Guiding Principles of Te Toka Tūmoana

Principle	Definition	Action
Wairuatanga	Māori values and beliefs inform practice.	Use Māori values, beliefs, theories, ideologies, paradigms, frameworks, perspectives, and worldviews to inform validate and legitimate Māori cultural wellbeing processes and practices.
Te Reo Māori	Te Reo Māori is treasured and essential for providing deeper understandings of Māori worldviews.	Use Te Reo Māori throughout all your engagements in a respectful, confident and ongoing way.
Whakapapa	Connection with significant people, places, events, values and beliefs.	Display an active implementation of strong meaningful human connection, significant places of engagement and value relationships within the spiritual dimension.
Rangatiratanga	Enabling whānau self-determination.	Strengthen Māori self-determination by building whānau leadership and capability.
Tikanga	Unique and diverse Māori processes that provide balance, stability and safety to uphold the mana of all.	Create safe environments by championing the voices and aspirations of whānau using Māori cultural processes and practices.
Kaitiakitanga	Roles, responsibilities and obligations to protect, keep safe, support and sustain tamariki/mokopuna and whānau oranga.	Create an environment that actively uses Te Ao Māori knowledge, values and practices.
Manaakitanga	Caring for and giving service to enhance the potential of others.	Identify and enact roles, responsibilities and obligations to care for and strengthen the mana of tamariki/mokopuna and whānau.
Whakamanawa	Supporting whānau to emancipate and realise their full potential.	Support the empowerment of mokopuna, tamariki and whānau to reach their full potential.

Appendix 4 – Tangata whenua/tauiwi participant selection information sheet

An Indigenous and Bi-cultural principled practice framework for working with mokopuna and whānau Māori

Child, Youth & Family co-construction of a responsiveness to Māori practice approach

Kia ora koutou katoa e nga kaimahi Maori o te motu

He mihi whānui tēnei ki a koutou ngā kaimahi e tautoko ana ki ngā tamariki mokopuna, whānau hoki o te motu, tēnā koutou, tēnā koutou, tēnā koutou katoa. He tono tēnei mō ō tautoko ki te kaupapa e whai ake nei hei oranga mō a tātou tamariki mokopuna, ara ko te mokopuna ora. Nā reira, tēnā koutou katoa.

2014 takes us into the second phase of development to complete the construction of our Indigenous and Bi-cultural framework. As you are aware this project is significant to the strengthening of CYF effective practices for working with mokopuna and whānau Māori. It is important to us that our EEO rōpū have active and meaningful participation in the project to contribute their expertise, knowledge and experience. We would therefore like the support of your EEO rōpū in the selection of participants for the construction of our indigenous framework. The process is described below.

1.1 Background

Child, Youth and Family (CYF) commitment to progressing responsiveness to Māori is prominently embedded in our Mā Mātou Mā Tātou strategy, building on the foundations laid by Pūao te Atatū.

Over the past 12 months we have worked alongside Te Pōtae Kōhatu Māori to socialise the significance of having a framework with principles that guides and informs best practice for working with mokopuna and whānau Māori. This has involved supporting the growth and development of EEO rōpū Māori and consultation with sites, leaders and external stakeholders to scope the current state of CYF work with Māori. CYF Executive Committee fully endorses the importance of a principled framework approach. The findings from Phase 1 have informed this phase of the development.

1.2 What are we doing?

Facilitating a national process to co-construct an indigenous and bicultural principled practice framework to guide CYF relationships and work with Māori. This project is inclusive of internal CYF staff and external stakeholders (both Māori as tangata whenua and tauiwi Treaty partners).

1.3 Why is this important?

For us, as kaimahi Māori, this will enable us to focus on, validate and advance our own tangata whenua practices. For tauwi practitioners it will support the identification and further development of bi-cultural knowledge, skills, competence and resources.

As an organisation the indigenous and bi-cultural principled practice framework is important because it will:

- Provide foundational principles for working with Māori (tangata whenua)
- Acknowledge the importance of both tangata whenua and tauwi approaches for working with Māori
- Support tauwi with their obligations and contribution to working with Māori using bi-cultural approaches
- Recognise and enable rohe (regional) distinctiveness and diversity in practice
- Highlight the contribution of the statutory social work role toward 'tiaki mokopuna'
- Support capacity, capability and resource development for CYF to work with mokopuna and whānau Māori
- Assist with strengthening meaningful relationships with Manawhenua and Māori communities
- Improve outcomes for mokopuna and whānau Māori engaged in our service.

1.4 Phase 2 – Information gathering

Participant selection

In this stage of the project we will be engaging with two groups. **Tangata whenua**, which includes participants (CYF kaimahi Māori, external Māori/Iwi stakeholders, Māori Social Service NGO and Tangata Whenua Social Work Sector) and similarly with **tauwi**, (non-Māori CYF staff and sector stakeholders).

We need your EEO rōpū support to...

Nominate participants to represent your rohe (both tangata whenua and tauwi) and participate in information gathering wananga.

Tangata whenua participants (Māori CYF staff) – The following gives you criteria to consider as you choose your tangata whenua representatives. We know that some kaimahi will be competent in more than one of these areas:

1. Te reo me ōna tikanga
2. Practitioner new to CYF
3. Experienced practitioner
4. Rohe/Iwi/Hapū Marae Māori community leader
5. Care and Protection

6. Youth Justice
7. Residences (in those regions that have residences)
8. Contact Centre (within the Tāmaki Makaurau region)

Tauwi participants – (tauwi CYF staff) from your EEO area and mandated by your EEO rōpū, who you regard as competent to work with Māori. We would like you to describe why each tauwi nominee you have chosen is competent to work with mokopuna and whānau Māori.

Feel free to nominate up to 10 tangata whenua and 10 tauwi participants from your rohe and the Principal Advisors Māori and our Kaiarahi (Dave Wood) for tauwi development, will select the required number of participants per region. as follows; (Te Tai Tokerau – 6 (total of 12 for the region), Auckland – 16 (total of 32 for the region), Midlands – 10 (total of 20 for the region), Central – 12, (total of 24 for the region), Southern – 8 (total of 16 for the region).

Total CYF participants – 104

Please Note: Nominees must give verbal consent to the nomination. Please send us your nominations by the end of February.

Participants' role

Those who are selected will be required for 3.5 days total. This will include;

- preparation (reading and thinking – 4 hrs)
- regional wānanga 1 (1 day)
- co-work a piece of practice with mokopuna and whānau Māori (observations of each other)
- regional wānanga 2 (1 day)
- follow up (4hrs)
- feedback to EEO rōpū

Expectations for tangata whenua participants

- be Māori, think Māori, act Māori...
- come prepared and motivated to participate and share best practice experiences and honest reflections of your work. (We need critical, articulate dialogue and proactive, creative thinking.)
- to feedback to your EEO rōpū, managers, site and colleagues
- to socialise the project, language and best practice with others
- walk the talk (congruence between kōrero and practice)
- be self-motivating
- Māori humour and creativity
- bring ice breakers/games

Expectations for tauwi participants

- come prepared and motivated to participate and share best practice experiences and honest reflections of your work with mokopuna and whānau Māori. (We need critical, articulate dialogue, honesty about the challenges and innovative ideas about resources and learning supports.)
- to feedback to your Managers, site and colleagues
- to socialise the project, language and best practice with others
- walk the talk (congruence between kōrero and practice)
- be self-motivating
- humour and creativity
- bring ice breakers/games

Please Note: We will be negotiating the release of participants for this project with EXCOM and the GM Operations.

Going forward

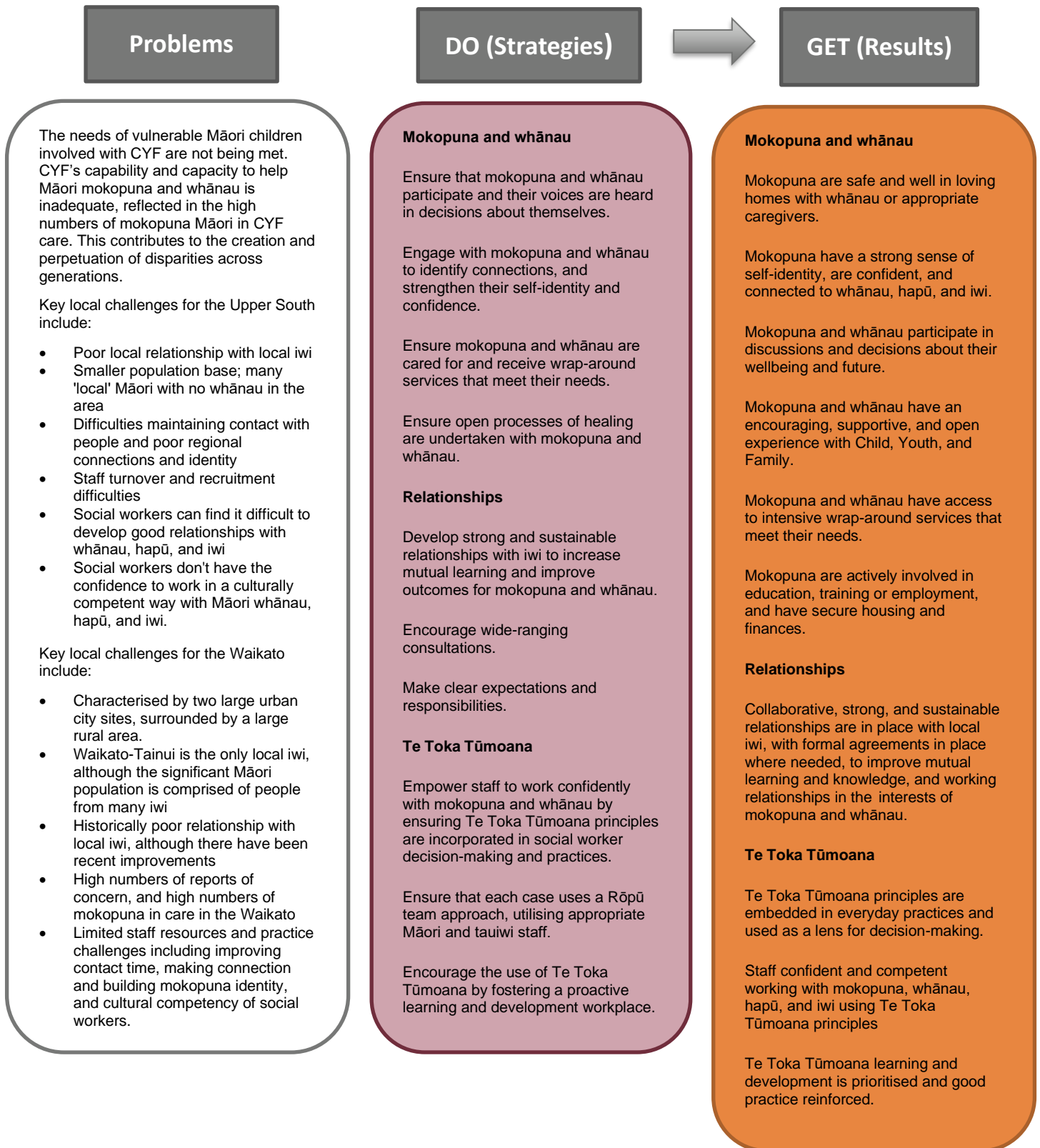
Once participants have been selected you will be notified and receive more information including; dates, wānanga outline and other relevant details.

If you would like more information about this project you can contact:

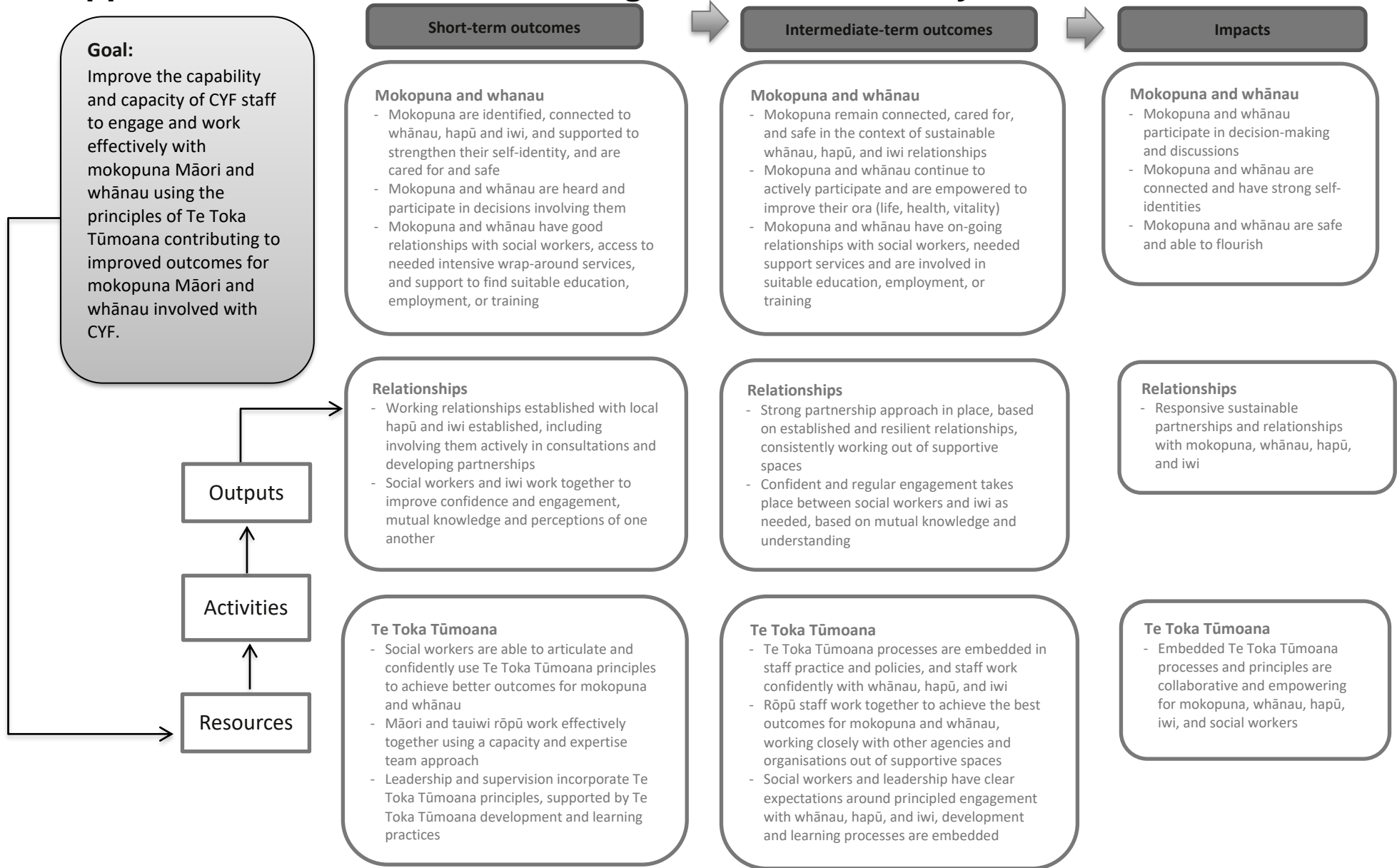
Moana Eruera, Principal Advisor Māori, moana.eruera002@cyf.govt.nz ,
029-2507490

Dr Leland A. Ruwhiu, Principal Advisor Māori, leland.ruwhiu001@cyf.govt.nz,
029-6501568

Appendix 5 – Pilot sites theory of change (2016)



Appendices 6 and 7 – Pilot sites logic models: summary



Upper South: *Blenheim*

Intervention logic: Develop collaborative and empowering relationships with whānau, hapū, and iwi. Grow partnerships that ensure participation and support positive experiences for mokopuna and whānau involved with CYF. Enable and encourage culturally responsive CYF staff. Promote organisational openness and transparency.

