
Te Ara Whakapikoranga

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Abstract

Mai TE AU I TE WHĀNAU,
he whakaāhua te PUNA KI TE PUNA,
nā ēra hei whakamau TE TOHU O TE RANGATIRA
hei HONO MAI, HONO ATU i a tātou o te AO.

I am a reflection of my ancestors
Knowledge inherited and developed to potentiate lives
Encapsulating pathways for leadership and sovereignty
Woven into today's world.

Te Ara Whakapikiōranga (pathway to develop and sustain wellbeing), is a cultural framework grounded in Māori knowledge, beliefs and principles. It was developed to support and inform practice for all those who work with the potential and aspirations of whānau towards improved wellbeing. This cultural framework guides the reclamation of practice wisdom inherent within whānau.

Whānau are experts of their everyday lived experiences, and hold the knowledge of their stories, past and present, aspirations, issues and complex dynamics that exist between whānau members and their extended and external relationships (Eruera, 2010).

The framework is founded in the belief that transformation for whānau must be informed and sustained by whānau themselves. Furthermore, under the right conditions, support and resources, whānau have potential to effect their own positive change towards wellness.

This article seeks to;

- describe the Te Ara Whakapikiōranga framework construction process, which is itself a whānau-centred approach

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- outline the four wahanga of the framework: te āu i te whānau, puna ki te puna, te tohu o te rangatira, hono mai hono atu.
 - provide examples of the framework application into practice.
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Whakatakoto te kaupapa - Introduction

Tangata whenua in Aotearoa, as with other indigenous and minority groups throughout the world, continue to progress the development of our own cultural frameworks and models of practice. These frameworks founded on cultural values, principles and customary practices contribute to self-determination and improved wellbeing. Tangata whenua frameworks are grounded in the notion that te reo me ōna tikanga Māori are valid and legitimate, providing both the conceptual understandings and practices to bring about change for Māori (Ruwhiu, 2013; Kruger, et al., 2004; Grennell & Cram, 2008; Eruera & Dobbs, 2010).

Recently in Aotearoa there has been a growing interest and debate about the body of knowledge becoming commonly known as whānau ora and whānau-centred practice approaches. The term 'Whānau Ora' is not new to Māori, but over the past 10 years it has started to appear in social and health policies. These policies recognise whānau as the primary kin, social and cultural grouping for Māori, and therefore an effective forum central to intervention and service delivery for improving whānau wellbeing and outcomes. The focus on whānau in social policies assumes that changes in the wellbeing of individual Māori can be brought about by focusing on the collective of whānau and vice versa (Lawson-Te Aho, 2010). Subsequently, central to the Whānau Ora approach as an overarching philosophy and vision is the critical role that whānau, hapū, iwi and communities have in facilitating whānau wellbeing and, while government-funded services and agencies are significant in this process, they are primarily there to support the achievement of whānau aspirations and collective wellbeing outcomes.

So while there are broad and diverse debates and expectations about Whānau Ora implementation, this article shares experiences and contributes to the evidence base and theory development of whānau-centred practice. Furthermore, it provides an overview of the Te Ara Whakapikiōranga competency-based framework to guide whānau-centred practices.

It should be noted that while the term 'whānau-centred practice' has been adopted in the development and writing of Whānau Ora policy and is referred to in this article, it is the position of the authors that a Māori term would better reflect the construct. Therefore, the use of terms and language for Whānau Ora practices is also a topic to be added to the discourse. This article does not assert an alternative term.

Te Hononga Ngai Tahī

In 2010 our group of wāhine Māori named Te Hononga Ngai Tahī formed with a collective kaupapa and intent of 'whakapiki ōranga', or to facilitate improved wellbeing through shared activities. Initially this collaboration was to respond and support the development and implementation of the Whānau Ora policy through the delivery of national Whānau Ora projects, but as our work together progressed it was evident that there was much more to this collective gathering. Our Whānau Ora projects included workforce development through the

delivery of wānanga training, research to capture whānau transformational change stories and provider capability development support to Whānau Ora Service Provider Collectives.

These pieces of work with whānau and Whānau Ora key stakeholders informed and facilitated the construction of the Te Ara Whakapikiōranga framework, alongside the wānanga and collective knowledge and skills of Te Hononga Ngai Tahu members.

Te Ara Whakapikiōranga – Development of the Framework

The development of the Te Ara Whakapikiōranga Framework is described below using Professor Mason Durie's (2011) three key phases of whānau wellbeing intervention: Whakapiri (engagement), Whakamārama (enlightenment) and Whakamana (empowerment).

Whakapiri (engagement)

Engagement was a key process in gathering information to inform the framework development. There was extensive national participation in the range of Whānau Ora projects and activities facilitated by Te Hononga Ngai Tahu, contributing to a rich depth of information from many sources about whānau-centred practices. Projects included:

Wānanga (Training forums). Whānau-centred planning and whānau-centred leadership wānanga were held with over 600 participants from 10 rohe across the country. This included representatives from Whānau Ora Regional Leadership Groups, Whānau Ora Collective Service Providers, Marae representatives, Māori Womens Welfare League, Government agencies and, most importantly, whānau themselves. These wānanga created the opportunity for hui-ā-rohe with all those involved in Whānau Ora development to facilitate discussions about their understandings of the principles of whānau-centred practice reflected through their mana whenua position. Each wānanga encouraged participants to draw from their own rohe understandings of Whānau Ora and develop whānau-centred processes and tools founded in mana whenua-specific reo me ōna tikanga.

What does Whānau Ora mean to me? It means healing our whakapapa, protecting it and creating a pathway into the future that is positive and empowering for our tamariki and our whānau (Whānau stories participant, 2011).

Rangahau (Research). Whānau Transformational Change Stories were gathered from 12 whānau, representing a total of 439 individual whānau members. These stories of whānau development gave key messages to inform how whānau view whānau-centred processes.

Gathering whānau stories using a whānau-centred research approach is an information source that enables whānau to directly contribute information, insights and solutions to the continued development of evidence-based whānau-centred initiatives and service provision towards whānau ora (Eruera, Tukukino, King, Dobbs, & Maoate-Davis, 2012).

Whakapakari te mahi (Whānau Ora Service Provider Development). Support was given to strengthen a group of service providers' ability to work together to formulate their collective response and approach for implementation of whānau-centred service delivery for their rohe.

Whakamārama (enlightenment)

In order to make sense of this construct called whānau-centred practice, a process of mahia

(action) – arotake (reflection) was used after each of the above projects. Many hours were spent reflecting on the outcomes achieved, identifying the key themes and learnings gathered and then integrating and building this knowledge into the construction of the next whānau-centred project where it would be tested again. This meant that the principles identified in the Te Ara Whakapikioranga framework were tested in a range of practice settings including; training, research and provider development contexts across Iwi, sectors, disciplines and professions.

Whakamana (Empowerment)

The outcome was the Te Ara Whakapikioranga framework to support practice with whānau, (either your own or in a professional practice setting) to develop and sustain wellbeing. This is achieved through four wāhanga, Te Āu I Te Whānau, Puna Ki Te Puna, Te Tohu O Te Rangatira and Hono Mai Hono Atu. We have each chosen a wāhanga to share with you in our own way to demonstrate application of the dimensions of the framework.

Te Āu I Te Whānau

Na, Sharlene.

Te Āu I Te Whānau – The self in the family

There's a new buzz word that's being used in the implementation of Whānau Ora to describe a way to work with whānau. It's called 'whānau-centred practice'. Arriving amidst the provider changes occurring throughout the country with Whānau Ora, the stir has provided an opportunity for whānau, providers and community to begin a dialogue about a common understanding of what this means in practice.

For me, in order to partake in this conversation, it was important to return to the source of my own wisdom and knowledge about whānau, my own. By doing so I validate the rich experience that I've co-created through being a central part of my own whānau. Metaphorically as the rito (centre-shoot) in my own pā harakeke (whānau flax bush), I found it necessary to recall my own life's journey and how important my whānau roles and responsibilities are in shaping my understanding of the au inside of whānau – myself inside of my collective self.

Reviewing my roles of pōtiki (youngest child), as teina (younger sister) to my siblings, māmā (mother) to my daughter, whaea kēkē (aunty) to my growing number of nieces and nephews, whānaunga (cousin) to a huge extended whānau and most importantly as tamahine (daughter) to my aging parents, I remembered each of the promises I had made to be the best I could be not just for me, but because of them. Understanding the complexity of these core relationships provides a reference point from which I make almost all of the decisions in my life particularly with regard to the mana (personal standing) of my whānau. For I am them and they are me – ko āu, ko koe, ko koe, ko āu.

Ko wai āu? – From whose waters am I?

When Māori lived together as tribal nations, the life path of a child was considered and opportunities provided to ensure that the child reached their full potential. The entire whānau and hapū were invested in the long-term development of their children.

Whakapapa was central to understanding a child's potentiality as they would be considered in their future capacities as a result of their mother's and father's lineage. Additional

opportunities were afforded the child based on their specific traits, and hence they would be raised tribally to ensure their talents were harnessed or grown. Similarly, the child was to also consider their own role, responsibilities and achievements to be those belonging to the whānau and hapū. Hence the reciprocity of close relationships was paramount to the survivability of the whānau and their tribal nation.

This concept isn't new. In fact it's as old as time, back to creation in fact. Ātua provide a basis from which the whānau construct is framed from word to concept, from concept to form; this is our current reality from which whānau has been birthed.

My life experiences within my whānau have continued to inform the decisions I make today. For example, I use the same determination, creativity and theory of magic learned as a young child to initiate change-based programmes and services in the community. As my first teachers, my whānau helped shape and nurture those talents that were inherent within me by observing and fostering my natural talents and abilities. They actually enabled these capacities. I also know that by learning my own whakapapa, tikanga, te reo rangatira and from living in my tribal rohe I truly gain a depth of understanding about the role that my DNA plays in assisting me to fulfill my life path. I am aware of the tūpuna traits that I carry and have learned through experience which ones are useful and which ones are not.

Key mentors are also important. I was once told by a tohunga that I am carrying around a whare wānanga within me that will continue to develop meaning and understanding until my last breath is drawn. What is great about knowing this is that it isn't just in me, everybody has access to this source of knowledge. That means that you too are carrying around your very own whare wānanga. It is tailored to your own life purpose and accessible whenever you need it. No student loans or fees required.

What I realised was that knowing myself is the key to knowing others. I am part of a whole, from the beginning to my end. Our tūpuna named this, whakawhānaungatanga.

Confirmation that we have the ability within ourselves to map our own destiny - kia whakatinana i nga moemoea (Wananga participant, Te Tau Ihu, 2012).

Puna Ki Te Puna

Na, Maree

Mai te TuPuna hei whakapakari i ngā MokoPuna

Puna ki te Puna is about practice wisdom. Whatever your life experience, it contributes to your natural practice frame and how we react and respond to situations. Practice wisdom contributes to all that we do, including our decision-making processes, our strengths or deficit thinking and the way we view 'ora', or wellbeing.

Puna ki te Puna reminds us of the sources of our own practice wisdom through whakapapa and facilitates development of our personal practice frameworks through three wāhanga: MataPuna, the face or centre of practice wisdom; TūPuna, the stance or history of practice wisdom; and MokoPuna, the imprint of practice wisdom. So, as a critical part of this theory development, let's explore practice wisdom experienced by Te Hononga Ngai Tahi.

MataPuna - The face or foundation of practice wisdom

MataPuna reminds us that, whatever our life experiences, we are all linked through whakapapa to the original source of 'ora', and asks us to reconnect with that so that we are able to interact positively with others. When exploring whānau-centred practice with groups, it was important that participation initially asked them to reflect on their own 'whānau' knowing, experiences and practices and then consider how this learning can safely inform transformational practices with other whānau.

As an example, one of the first elements of the training was to invite people to take off their work hats and resume their natural role as a whānau member while participating in the wānanga. In doing so we were able to remove work agendas, organisational constraints and develop meaningful training with the participants that celebrated their own whānau constructs. The main purpose was to activate useful and practical strategies toward oranga whānau. This allowed everyone to access their centre of practice wisdom that was whānau based.

Being self-aware allows you to understand that all whānau have a different and or similar views regarding what ora is. It allows you to acknowledge that whānau will have their own journey (Wananga participant, Murihiku 2012).

TūPuna - The stance or integration of practice wisdom

This wāhanga is about practice wisdom gained through intergeneration transmission of knowledge through whakapapa relationships. It is all about how our 'Tu', or our positioning/centredness, is integrated into our practice. Our practice wisdom is essential to our way of being, and ultimately integrates into our practice frame professionally. Te Hononga Ngai Tahī was affirmed through the collation of whānau ora stories that TūPuna status and connection for MokoPuna was an imperative in actualising Puna ki te Puna. A significant transformational whānau example was given from whānau TūPuna that had decided to fight for the custody of their MokoPuna. The TūPuna wanted to give their MokoPuna a different life from theirs as gang members.

We want our MokoPuna to experience something different to us and their father, and don't want a gang life for them (Karani Pāpā, Kawerau, 2012).

This TuPuna took a stance that his MokoPuna deserved the right to access practice wisdom that was beneficial and decided to create an intergenerational change for the MokoPuna. So, practice wisdom is transformative and allows through the source of practice to change for the benefit of whānau ora.

MokoPuna - The imprint or innovation of practice wisdom

One of Te Hononga Ngai Tahī guiding principles as a collective was the commitment to return to each of our haukāinga and assist in our own Iwi development using our combined skills. So, we went to tautoko work in my rohe of Hauraki.

Huhurere Tukukino had a vision, one of a united Hauraki. His vision was of the Hauraki people moving into the future together.

My grandfather (TuPuna) had a dream (as above), for his grandchildren (MokoPuna). While working in Hauraki, this story of my grandfather's dream allowed individuals to access

this Puna and remember the importance of collectivity. This allowed them to also remember their own stories and the relationship of these stories to each other. A story of a TuPuna was discussed and the Pūrakau of 'Ngā Poito o Te Kupenga a Taramainuku' (the floats of the net of Taramainuku) created the conceptual framework for practice in Hauraki.

Te Tohu O Te Rangatira

Na, Lisa

Tino rangatiratanga is not new, and assertions to honour Te Tiriti Ō Waitangi means that it is often communicated in respect to self-determination and mana motuhake, through political actions by Māori; iwi development assisted by the settlement of Treaty of Waitangi claims; government approved and funded delivery of social, health, justice, education and community services for Māori by Māori.

I developed a presentation in 1996 on tino rangatiratanga, using raranga or weaving as the metaphor. I attributed the disruptions to our whakairo – our ancient patterns – to colonialism, its ongoing expression in our lives, the losses incurred resulting in adaptations. I asked and answered the question, 'who will weave and determine the patterns and materials that are used for whariki with their different purposes, for korowai to adorn us, and for kete to hold our knowing?' We will. We will repair, reclaim, renew and weave old and new patterns for ourselves, as long as the sacred thread which connects us – te aho tapu mai i te orokohanga – sets the pattern.

Te Tohu o te Rangatira refers to whānau-centred leadership, or, the contribution of whānau members to leadership of the collective based on their roles, attributes and skills to work towards 'ora'. In the Kōrero Mai E Te Whānau research report (2012) whānau leadership was recognised as;

... the importance of natural whānau roles, responsibilities and obligations ... although some whānau members' roles show active, defined leadership qualities and skills everyone has a role to contribute to whānau leadership and development. Whānau leadership also includes mentoring and role modelling those positive values and attributes of whānau (2012, p. 29).

Te Tohu o te Rangatira is demonstrated by leadership that empowers, nurtures, sustains and leads whānau wellbeing. Te Tohu o te Rangatira upholds that we all contribute to whānau leadership from our various roles, rights and responsibilities within whānau; within our mahi we are to support whānau to lead their own wellbeing.

Whānau Ora for me means seeing success being reflected back to us by our mokopuna, by our children, and also seeing the elders and the leaders of the whānau leading out in a way that we've always known that we should behave ... Whānau Ora has been an opportunity for us to reconnect to what we really are as a whānau (Whānau Stories participant, 2011).

In our delivery of 14 whānau-centred leadership wānanga in 2012 to more than 350 participants, a key question was asking participants to identify the people who epitomised leadership to them. Of the numerous respected and well-known Māori and non-Māori leaders, these participants consistently chose whānau members who inspired and role modelled leadership to them. We also often heard it was mokopuna who had motivated change in whānau.

The three wāhanga of Te Tohu o te Rangatira are adapted from a whatauākī attributed to Bishop Manuhuia Bennett (as cited in Diamond, 2003, p.67), adapted from earlier whakataukī in respect to 'kōrero being the food of chiefs'.

- Te kai ā te rangatira, he kōrero – communication that sustains.
- Te mahi a te rangatira, hei whakatira i te whānau, hapu, iwi – leadership that strengthens whānau, hapū and iwi.
- Te tohu o te rangatira hei whakapiki i te oranga whānau – whānau lead their own wellbeing.

Te Tohu o te Rangatira in wānanga is the exploration of rangatiratanga as it is experienced and expressed from the centre of participants' perspectives as members of whānau, hapū and iwi. Guided by pūkoro, whakataukī and key activities, participants explored their relevance to assist practice development. This is ancient wisdom adapted and made relevant to current Māori realities.

Whānau centred leadership identity and acknowledgement is seen at all levels. I know now how to identify leadership qualities at all levels (Participant wānanga evaluation, 2013).

I never did deliver that presentation, something about te wā. But this understanding of rangatiratanga has been a thread which has woven itself through my personal and professional journey; it is a thread that weaves itself into many Māori realities including those of my Te Hononga Ngāi Tahu hoa-haere, and it weaves itself into Te Tohu o te Rangatira.

Hono Mai Hono Atu

Na, Moana

Hono Mai Hono Atu within the Te Ara Whakapikioranga framework refers to the connections and relationships we have woven through all aspects of our lives. This includes how we connect or relate to ourselves, with other people, with Atua, with Te Ao Tūroa and how critical the way we interact with all things is in facilitating our pathway to 'ora' both individually and collectively. As an extension of that, the way we connect and relate (our behaviours) has a direct impact on how we facilitate 'ora' processes and support. Our lives are full of examples where we hold roles that facilitate 'ora' for ourselves and with others; in our whānau, with our friends, in sports, in our communities and in our paid work.

Hono Mai

Hono Mai is the identification of your own whānau-centred principles and beliefs from wānanga and exploration of te āu i te whānau, puna ki te puna and te tohu o te rangatira. A simple example of this is as follows:

Te āu i te whānau – the influence that growing up as a matāmua has had on my behaviours. This includes feelings of responsibility as the eldest, pressure to lead, tendency to be bossy, constantly pushing the boundaries, strong sense of protection of other whānau members and many others.

Puna ki te Puna – my Dad is an ongoing source of inspiration and knowledge as he demonstrated to us, through the implementation of safe whānau practices, the ability to

create intergenerational change from his generation (Tupuna), where they experienced some abusive behaviours, to the Mokopuna to ensure that they would never be exposed to many of the things that he was.

Te Tohu o te Rangatira – recognising the skills within each of my whānau members that contribute to the leadership of ‘ora’ for our whānau. My son has a natural ability to recall whakapapa stories when told to him, my teina has an awesome way of being able to connect with all the whānau members regardless of age (she is also well known by all of our kids for her delicious puddings), my brother-in-law leads activities on our whenua and so the list goes on.

Hono Atu

Hono Atu is the application of your whakapikioranga framework; practice principles/values, knowledge, skills and behaviours into your life and then as an extension of that into your practice context. An example of integration of the above examples into my current practice role is:

Te āu i te whānau – I have a self awareness of how my matāmua role can or does impact on my practice in the workplace and those I work with. As a result of that I make use of the strengths and put mechanisms in place to manage the challenges, e.g. being bossy or directive.

Puna ki te Puna – When working in mokopuna protection I believe in the ability of identified whānau members to facilitate intergenerational change in their own whānau and I recognise and work to strengthen whānau protective factors and behaviours.

Te Tohu o te Rangatira – I work well in teams, as I recognise and encourage the strengths and advocate for their right to advance areas of development so that each person is able to effectively contribute to the achievement of our collective purpose.

Therefore, Hono Mai Hono Atu challenges us to demonstrate how we integrate our knowledge, skills, values and behaviours into our lives and our practice context when working with others.

He mihi whakaotinga

Whānau-centred practice has been developing in health and social services sectors over recent years, although the momentum has grown more quickly since the release of the Whānau Ora Taskforce report (2010). Whānau Ora and whānau-centred practice debates continue throughout Aotearoa with increased discussion about definitions, common language, shared understandings, practice tools, agreed competencies and other relevant topics. This article contributes to these discussions and aims to generate further thinking about the development and evidencing of whānau-centred practices and frameworks for the future.

Whānaungatanga or whānau working to support each other is an important contributing factor for building whānau strength, resiliency and wellbeing (Lawson-Te Aho, 2010).

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