

Cultural Enhancement Framework (CEF)

A kaupapa Māori framework to guide the cultural enhancement of programmes for use with Māori

Outline

The CEF attempts to be responsive to a range of Māori-specific issues, by unpacking and then focusing on the *Why, Who, What, How and Where* of mahi and programme implementation. The framework acknowledges - and is responsive to - the three principles inherent in the Treaty of Waitangi, and has been developed to guide the cultural enhancement of mahi and programmes for use with Māori.

The CEF can be used in partnership: Māori and non-Māori working and planning together for mahi and programme enhancement and efficacy. It is envisaged that the framework will provoke thinking, discussion and enable proactive planning strategies to be evoked.

The Cultural Enhancement (CEF) Overview

Fin the overview template (below), five criteria provide the broader structure for the CEF. Each of these criteria is supported by an over-riding principle, and a set of reflective questions to guide thinking. The five criteria are:

- A. Purpose:** Aims, hopes, aspirations
- B. Planning:** Design, development, delivery
- C. People:** Partnership, power-sharing, protection
- D. Place:** Setting, context, environment
- E. Participation:** Sense-making, reflection, empowering

Using the CEF

As a part of the five criteria listed above, 14 individual kaupapa Māori components are highlighted. These need to be considered in pre-mahi planning and post-mahi evaluation processes. An indicator statement accompanies each of these 14 components and is used to describe what each component must reflect and be able to demonstrate in action.

A separate CEF *Planning and Evaluation sheet* lists all of the 14 kaupapa Māori components and indicator statements, so that pre-mahi planning information, and post-mahi evaluation information can be captured and compared, for reflection and self-directed learning purposes.

Cultural Enhancement Framework (CEF) Overview

| Criteria | Over-riding principle | Reflective prompts | Māori component | |
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| A. PURPOSE Aims, hopes, aspirations | Benefits will accrue for Māori | <ul style="list-style-type: none"> What is the purpose / goal of this mahi? Why is it important that we do this mahi? How is it intended that this mahi will benefit the mokopuna and the whānau? Are the mokopuna and the whānau aware of what this mahi is about – who we are and what we do? Have the whānau given their consent for this mahi to proceed? | 1 | Whāinga: The rationale for proceeding |
| | | | | |
| B. PLANNING Design, development, delivery | Māori worldview perspectives will guide thinking and action(s) | <ul style="list-style-type: none"> Who will be the facilitation ‘face(s)’ - the <i>kanohi kitea</i>? How will we ensure that this mahi will be culturally responsive to and for Māori? How will we know if that the whānau are aware of (and understand) what we are doing, and why? How and when will Māori cultural mentoring be accessed to guide and support this mahi? In what ways does this mahi reflect <i>mātauranga Māori</i> (kaupapa Māori values, beliefs, concepts and iconography)? How will the mahi reflect and uphold <i>tikanga Māori</i> (kaupapa Māori kawa, processes and practices)? How will <i>te reo Māori</i> be used to inform and guide the mahi? Are the resources culturally appropriate and responsive for use with mokopuna and whānau? How can we ensure that our communications with mokopuna and whānau will be culturally congruent (resources, methods, mode, tone....)? In what ways will this mahi: <ul style="list-style-type: none"> - be mana-enhancing – uphold mana Māori? - focus on Māori potential? - be strengths-based? - be ecological? - be holistic? - strengthen language, culture, and identity? - empower the mokopuna and the whānau? How can we ensure that the mokopuna and the whānau will feel safe to express their personal <i>whakaaro</i> (thoughts and views) without fear or objection? | 2 | Kanohi kitea: The seen face(s) |
| | | | 3 | Karakia: Transitions |
| | | | 4 | Ngā tikanga me ngā kawa Maintaining protocols and traditions |
| | | | 5 | Te reo: Appropriate use of language and effective communication |
| | | | 6 | Pōwhiri and poroporoaki: Transactional engagements |
| | | | 7 | Mihimihi: Establishing connectedness; establishing relationships |
| | | | 8 | Aroha and manaaki: Nurturing others; providing strength and encouragement |
| | | | 9 | Marae Atea A safe space to air views and perspectives |
| | | | 10 | Whakawhanaunga: The building and on-going maintenance of relationships. |

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| C. PEOPLE Partnership, power-sharing, protection | The 'team' will work collectively and collaboratively | <ul style="list-style-type: none"> • How will whānau voice (including their hopes and aspirations) be heard, enabled and represented in this mahi? • How can support from whānau whānui be accessed, so that support is widened and momentum is maintained? • How will whānau whānui participation, support and contributions be acknowledged and affirmed? • How will we know for certain if the mokopuna and the whānau are happy with what is happening? • How will we know when genuine consensus has been achieved? • How will the concept of <i>ohaoha</i> (reciprocity between professionals and whānau) be achieved so that power is being shared authentically? • How have those whose voice is not being heard being catered for? • What are our collective protocols for reviewing progress and rejigging activities if necessary? | 11 | Whānau whānui: Involvement of wider whānau / support |
| | | | 12 | Ohaoha: Partnership and power-sharing |
| D. PLACE Setting, context, environment | The setting/environment will be inclusive, responsive and welcoming | <ul style="list-style-type: none"> • Where are we meeting to collaborate / mahi tahi? • How will the setting be conducive to the facilitation of appropriate engagement? ie: be enabling of kaupapa Māori processes and protocols: <ul style="list-style-type: none"> - responsive to expanding time if necessary (<i>mā te wā</i>) - responsive to the sharing of kai (<i>aroa ki te tangata</i>) - responsive to accommodating whānau whānui (<i>manaakitia te whānau</i>) • Does the environment reflect the values, beliefs and mores of those involved? • Is the environment conducive to the requirements of diversity? | 13 | Ahu whenua: The choice and use of the environment / setting |
| E. PARTICIPATION Sense-making, reflection, empowering | Culturally responsive processes and approaches will be used to ascertain the effectiveness of the mahi | <ul style="list-style-type: none"> • What lens / approach / framework will be used to make sense of what is happening, and to monitor progress? • Does the sense-making lens reflect a kaupapa Māori, bicultural or western paradigm? • How will the sense-making lens capture the cultural, clinical, educational, wellbeing, and social dimensions? • How will sense-making and monitoring be authenticated by the mokopuna and the whānau? • How and by whom will the achieving of mana motuhake (empowerment) be determined? | 14 | Āta whakaaro: Sense-making |

Cultural Enhancement Framework (CEF) Planning and Evaluation sheet

| Component | | Indicator statement to be tested | What is to be planned | Evaluation |
|-----------|--|---|-----------------------|------------|
| 1 | Whāinga: The rationale for proceeding | Identifying the purpose and benefits for Māori: <ul style="list-style-type: none"> • The purpose and benefits are able to be articulated • The whānau are fully informed about, and understand, the purpose and benefits • Steps have been taken to ensure that there is whānau buy-in, and consent to proceed | | |
| 2 | Kanohi kitea: The seen face(s) | Recognising the importance of: <ul style="list-style-type: none"> • culturally competent and experienced professionals who are able to connect to the mokopuna and the whānau and respond to particular cultural issues and concerns. • accessing ongoing Māori cultural mentoring and support throughout the mahi | | |
| 3 | Karakia: Transitions | Creating space for culturally appropriate transitional protocols (karakia /incantation / prayer) to be used where appropriate, in order to create a safe environment within which to work. | | |
| 4 | Ngā tikanga me ngā kawa Maintaining protocols and traditions | Creating space for the inclusion of senior Māori as guardians of cultural protocols and traditions, and to uphold the mana of the mahi and the people. | | |
| 5 | Te reo: Appropriate use of language and effective communication | Demonstrating effective communication by: <ul style="list-style-type: none"> • ensuring that resources, methods and modes are culturally appropriate and responsive to the mokopuna and the whānau. • making space for te reo Māori and non te reo Māori speakers to express themselves in their language of preference outside of the formal and ritual contexts. | | |
| 6 | Pōwhiri and poroporoaki: Transactional engagements | Recognising the importance of starting and finishing processes (pōwhiri / welcome and poroporoaki / farewell), seeing these as an integral component of the entire interaction / relationship. | | |
| 7 | Mihimihi: Establishing connectedness; establishing relationships | Creating space for each person to share their whakapapa connections (identify where they are from) so that connections to people and places can be made, and relationships established. | | |

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| 8 | Aroha and manaaki: Nurturing others; providing strength and encouragement | Demonstrating actions that are unconditional, practical, generous and unobtrusive. Showing consideration, care and respect for individuals, and the group, within a warm and supportive environment - despite possible areas of tension. | | |
| 9 | Marae Atea A safe space to air views and perspectives | Creating a safe (neutral) space where people can share their opinions and perspectives - including their nawe (objections), and wero (challenges) - in the knowledge that these can be safely aired, heard, and considered. | | |
| 10 | Whakawhanaunga: The building and on-going maintenance of relationships. | The prime concern is the wellbeing of the team / group : group cohesion and collective strength. Each individual will be valued and supported, so that they are comfortable expressing their thoughts and feelings, and have opportunities to develop trust, respect, and reciprocity. | | |
| 11 | Whānau whānui: Involvement of wider whānau / support | Creating space for whānau whānui to be present, to participate, and to contribute, so that whānau members' strengths, skills, knowledge and contributions will be heard, valued and accessed. | | |
| 12 | Ohaoha: Partnership and power-sharing | Demonstrating partnership and power-sharing by ensuring that decision-making is shared and collaborative, whānau leadership is recognised and acknowledged, and people's mana remains intact in all interactions. Differing views, beliefs, and opinions will be acknowledge and respected. | | |
| 13 | Ahu whenua: The choice and use of the environment / setting | Choosing and creating a whānau-friendly meeting environment ; one that is culturally appropriate, welcoming, and conducive as a learning / mahi tahi space and will enable Māori processes to be conducted. | | |
| 14 | Āta whakaaro: Sense-making | The sense-making process will be meaningful , collaborative, and holistic, and will demonstrate the integration of cultural, clinical, educational, wellbeing, and social dimensions. It will ensure that the mana, hopes and aspirations of the mokopuna and the whānau are not compromised, and mana motuhake / empowerment is achieved. | | |