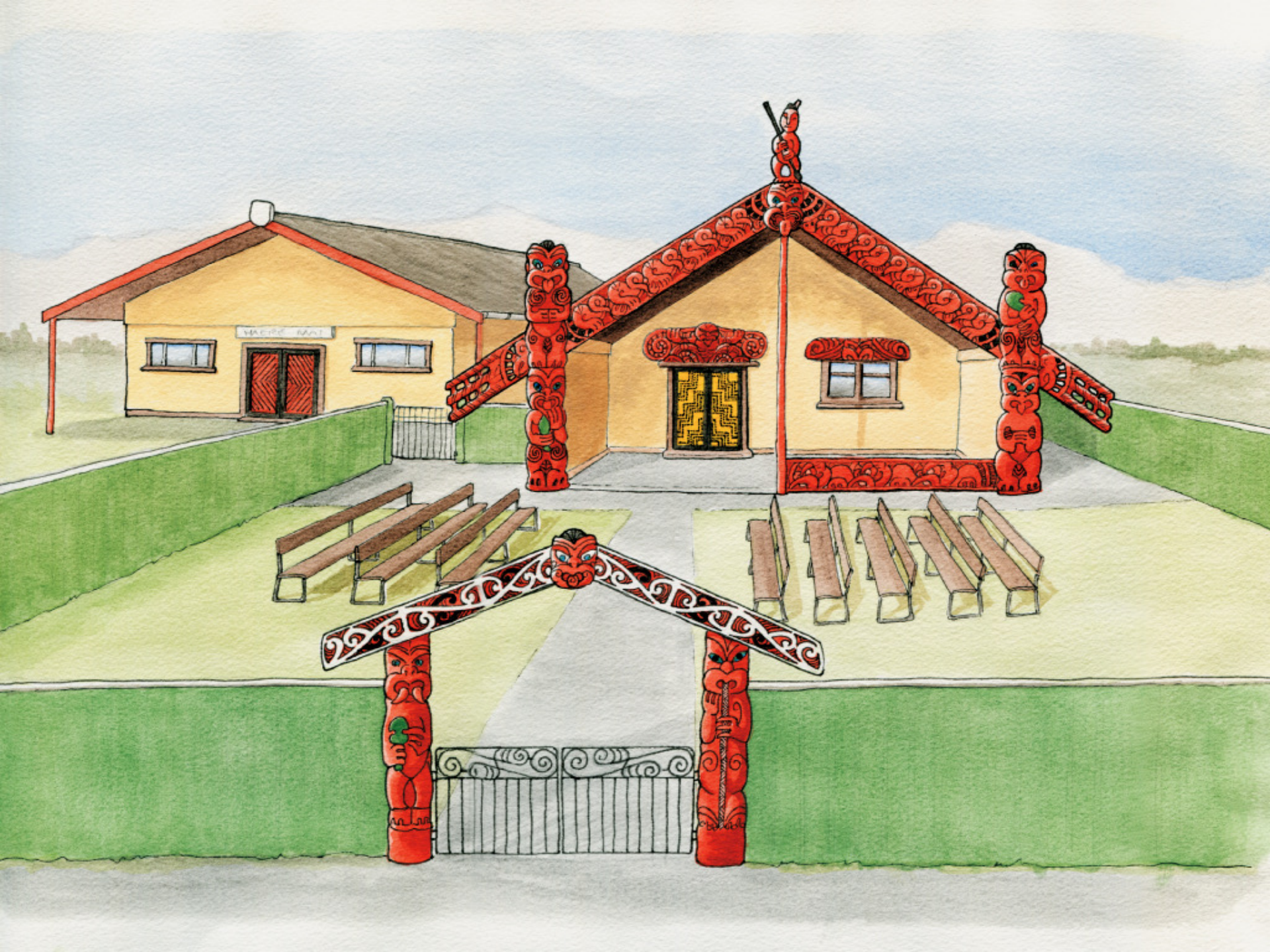


Cultural Enhancement Framework



**Kaupapa Māori principles to guide
culturally responsive practice**





He aha te kaupapa nei?

This presentation includes a framework that:

- » is based on the analogy of the **marae encounter**
- » is premised on **five (5) broad criteria** that are important to consider
- » has **14 individual Māori cultural components**, that can guide culturally responsive practice
- » includes a set of reflective prompts to encourage thinking and action(s)

NB: Slides # 4 & #5 represent all of the above points in a succinct table

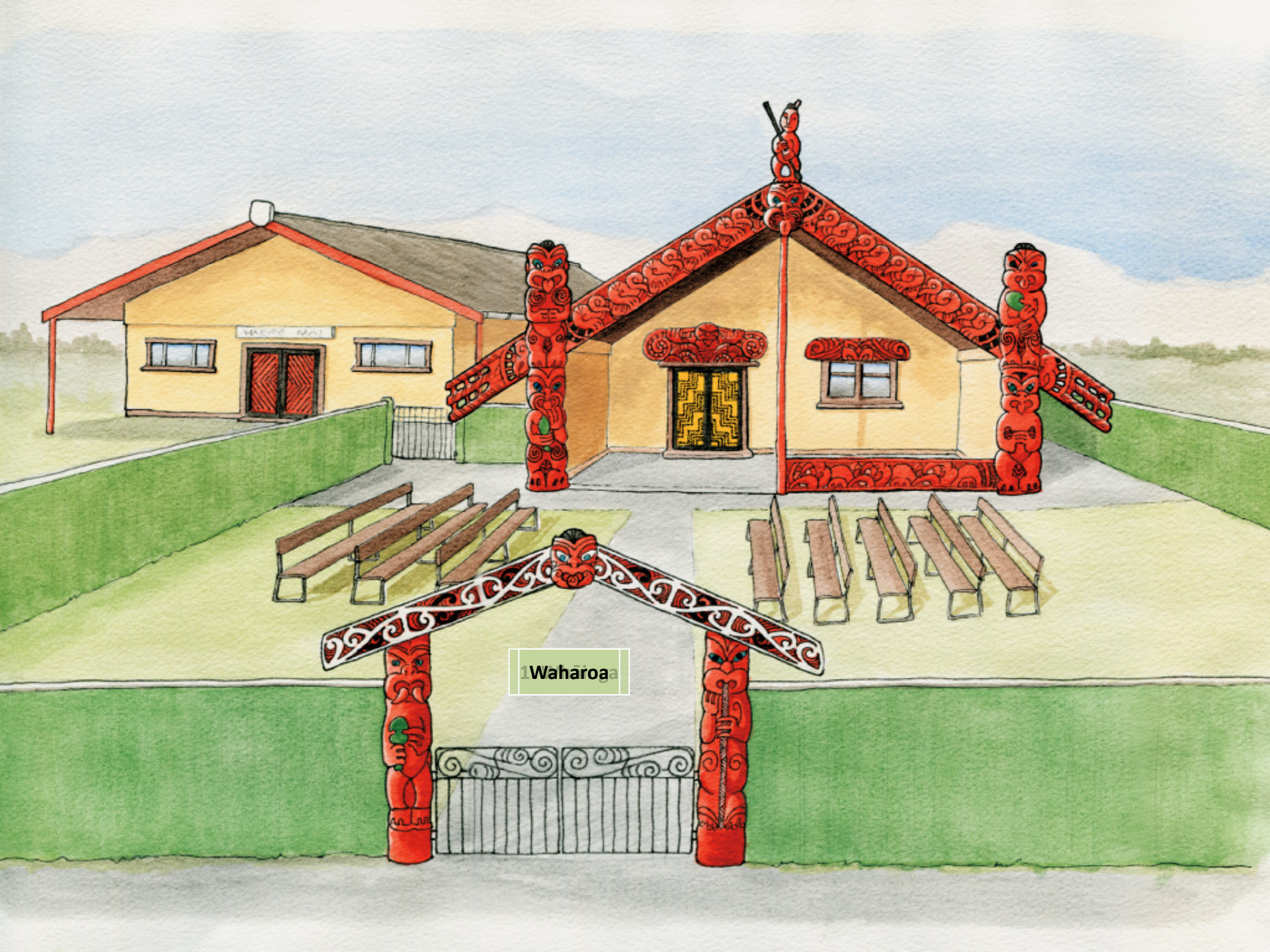
Slides #6 - #33 showcase the 14 components using the metaphor of the marae

Slides #34 & #35 include a planning template to guide next steps

Cultural Enhancement Framework (CEF) Overview

Criteria	Over-riding principle	Reflective prompts	Māori component
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 kītea</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 kītea: 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.

C. PEOPLE Partnership, power-sharing, participation	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 are 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. PROTECTION 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



1 Wahāroa



Cultural Enhancement Framework

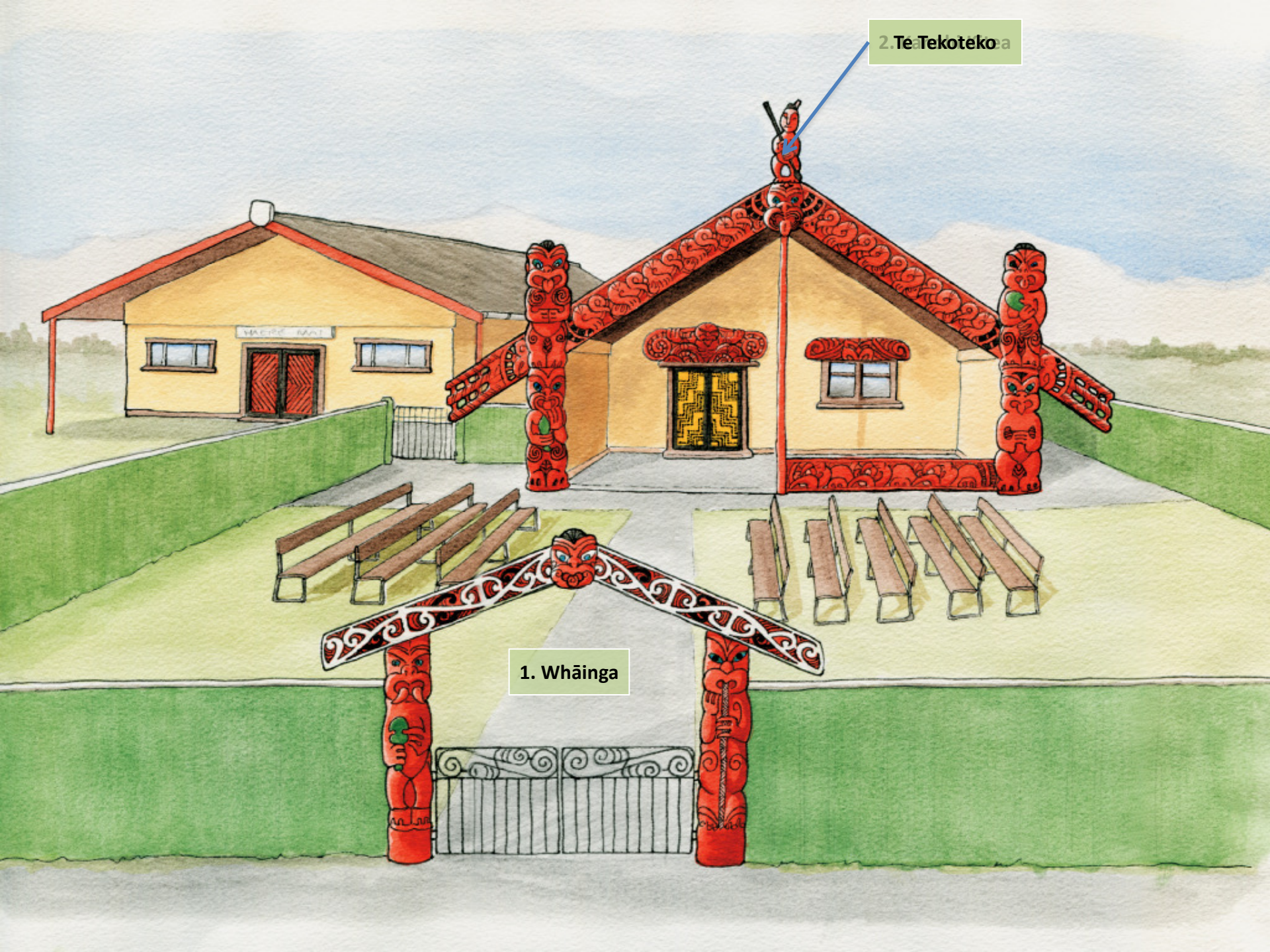
» **1. Whāinga:**

The rationale for proceeding

Identifying the purpose and benefits for Māori:

- » 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. Te Tekoteko a



1. Whāinga



Cultural Enhancement Framework

» 2. Kanohi kitea: *The seen face(s)*

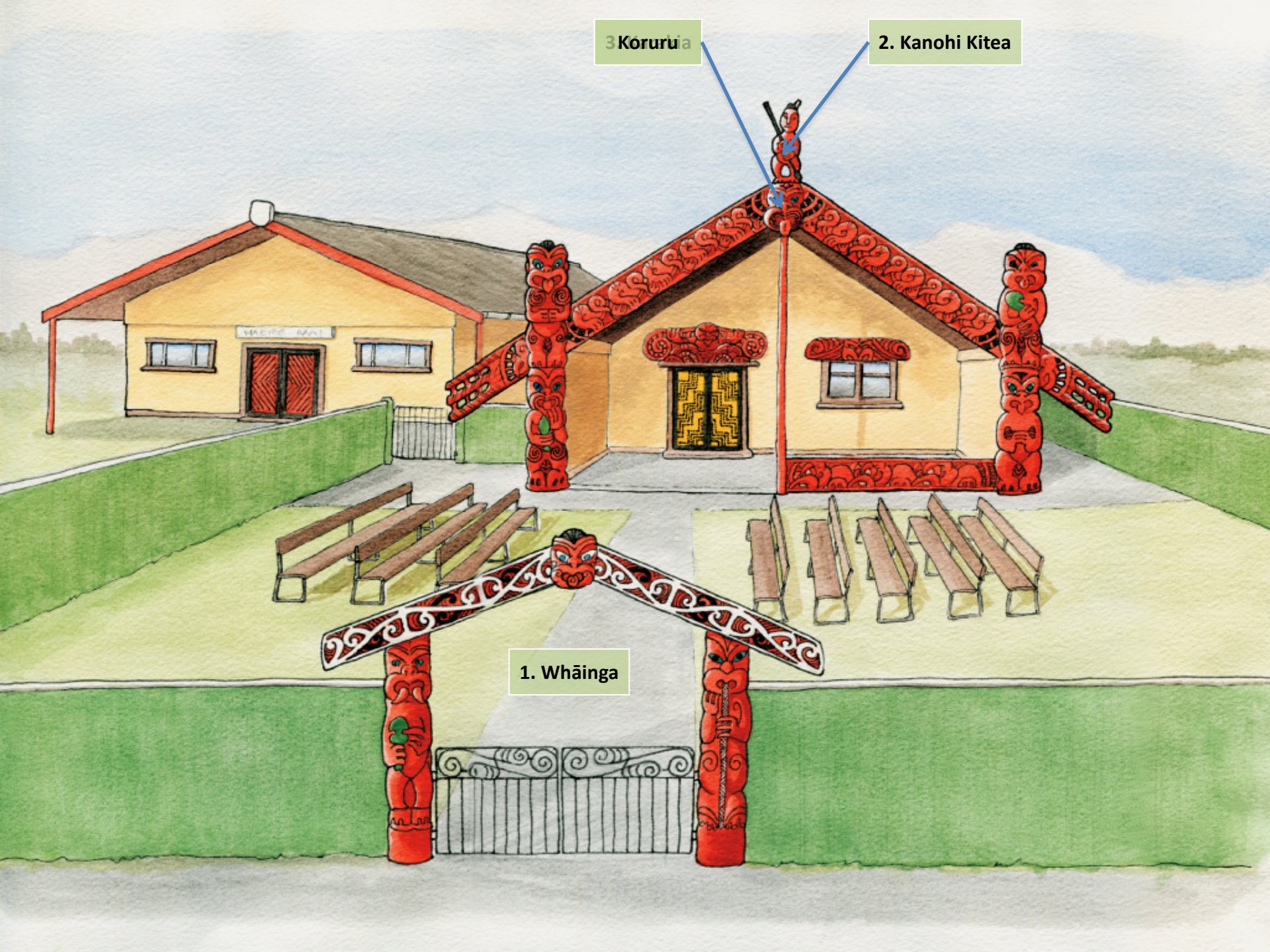
Recognising the importance of:

- » **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 Korurua

2. Kanohi Kitea

1. Whāinga



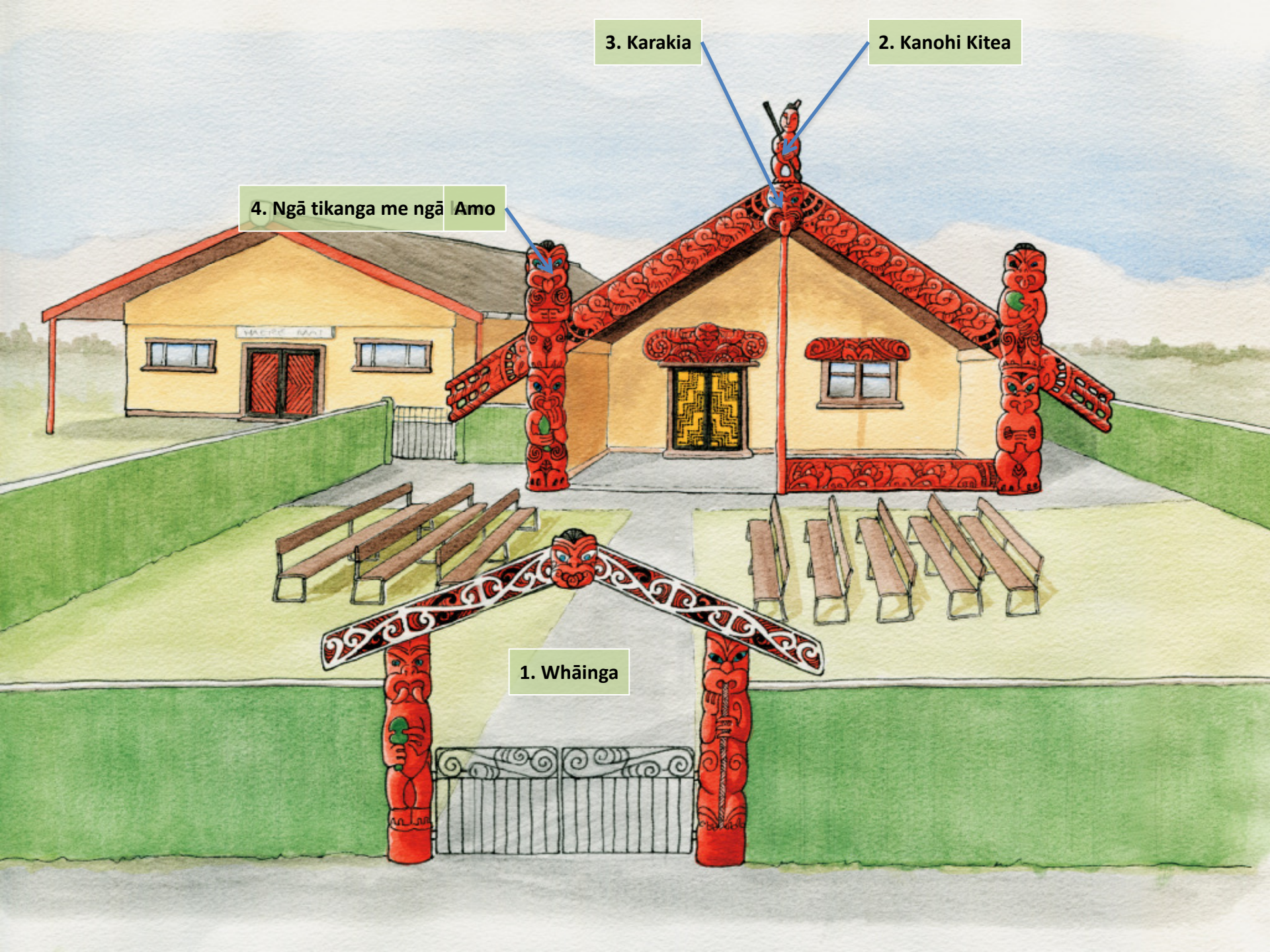


Cultural Enhancement Framework

» 3. Karakia:

Transitions

- » Creating space for culturally appropriate **transition protocols** (karakia / incantation / prayer) to be used where appropriate, in order to create a safe environment within which to work



3. Karakia

2. Kanohe Kitea

4. Ngā tikanga me ngā Amo

1. Whāinga

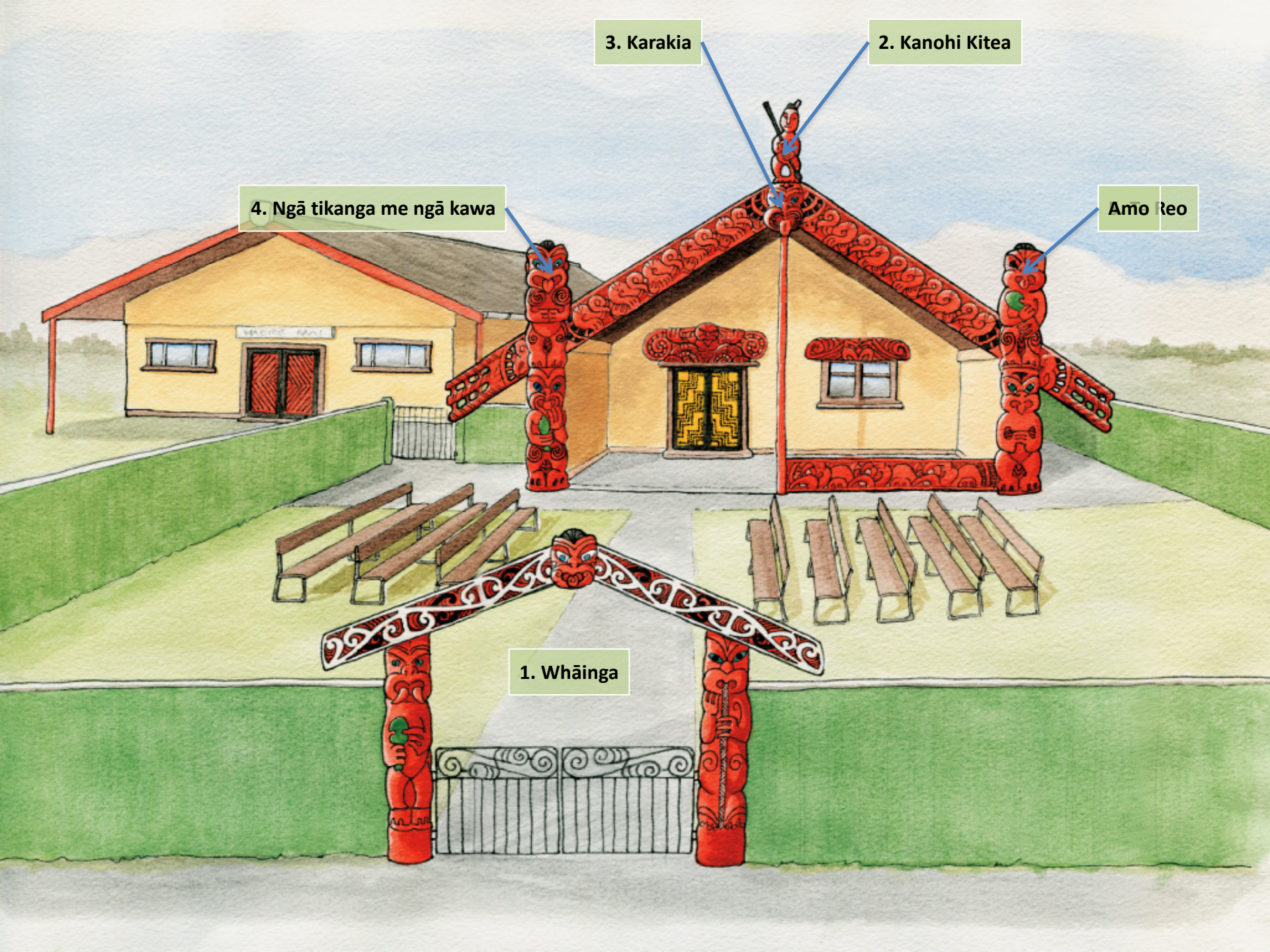


Cultural Enhancement Framework

» 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.



3. Karakia

2. Kanohi Kitea

4. Ngā tikanga me ngā kawa

Amōreo

1. Whāinga

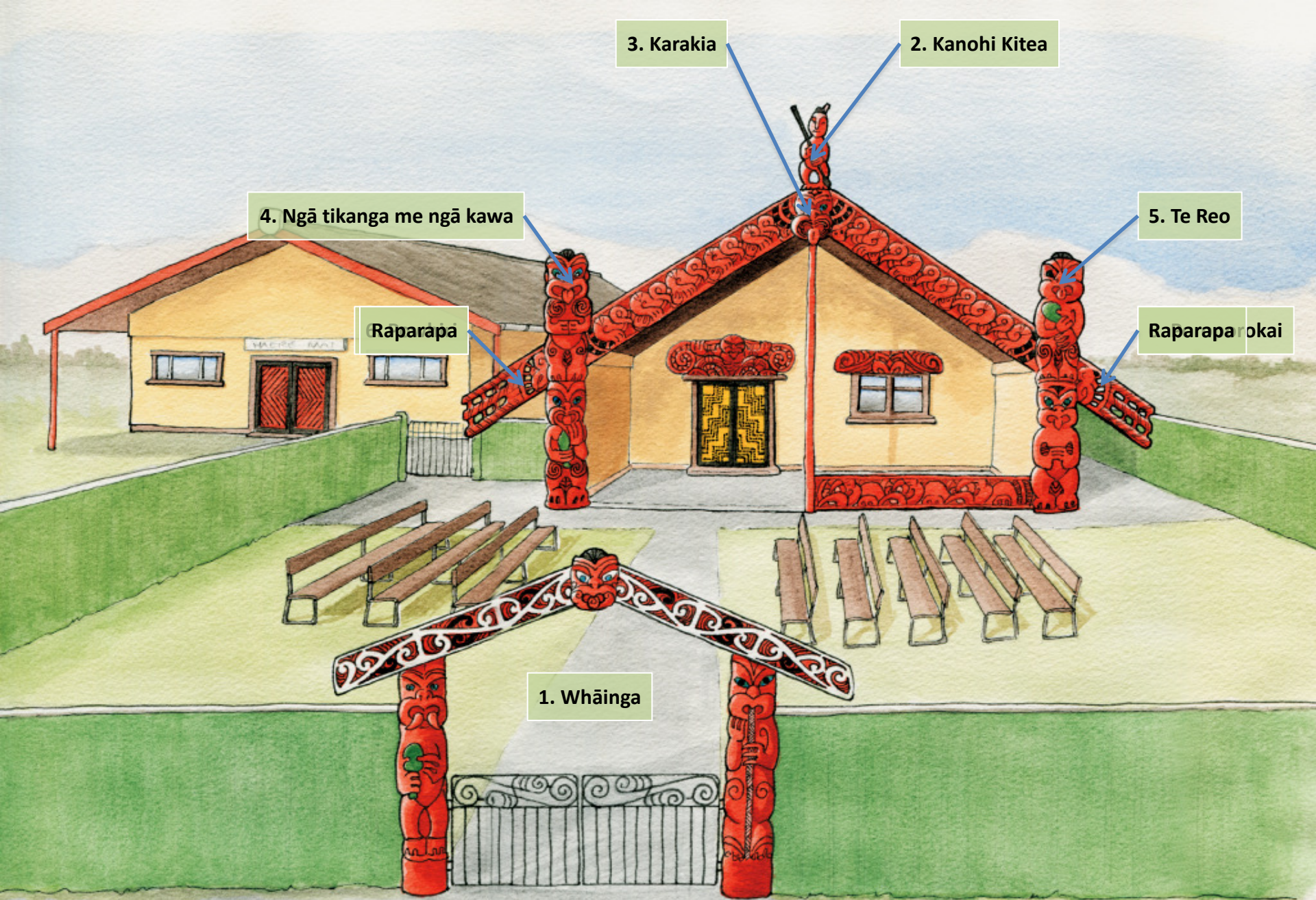
Cultural Enhancement Framework

» 5. Te reo:

Appropriate use of language and effective communication

Demonstrating **effective communication** by:

- » 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.



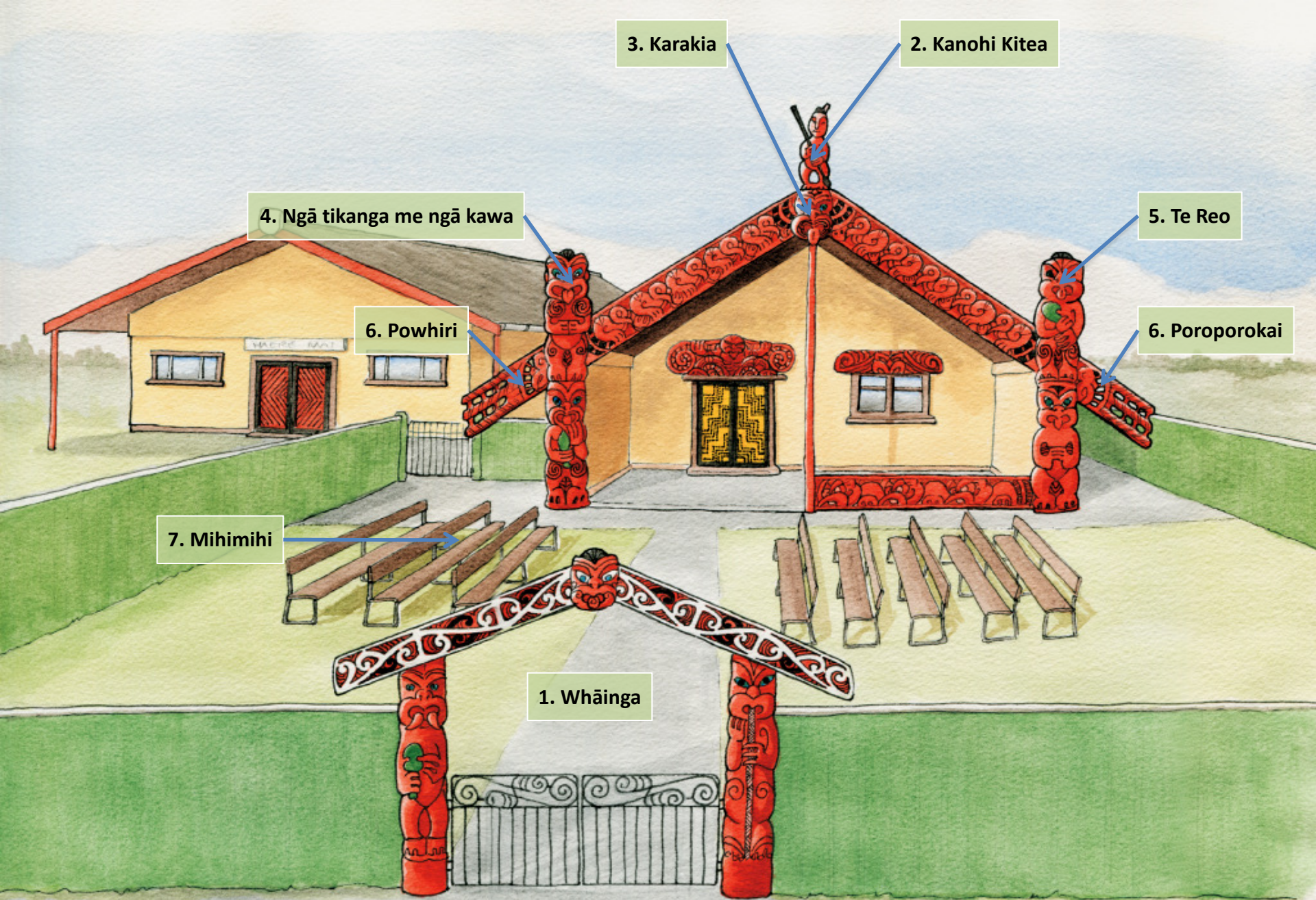


Cultural Enhancement Framework

» 6. Pōwhiri and poroporoaki:

Transactional engagements

- » Recognising the importance of **starting and finishing protocols and processes** (pōwhiri / welcome and poroporoaki / farewell), seeing these as an integral component of the entire interaction / relationship.





Cultural Enhancement Framework

» 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.

8. Aro Whare Kai anaaki

3. Karakia

2. Kanohi Kitea

4. Ngā tikanga me ngā kawa

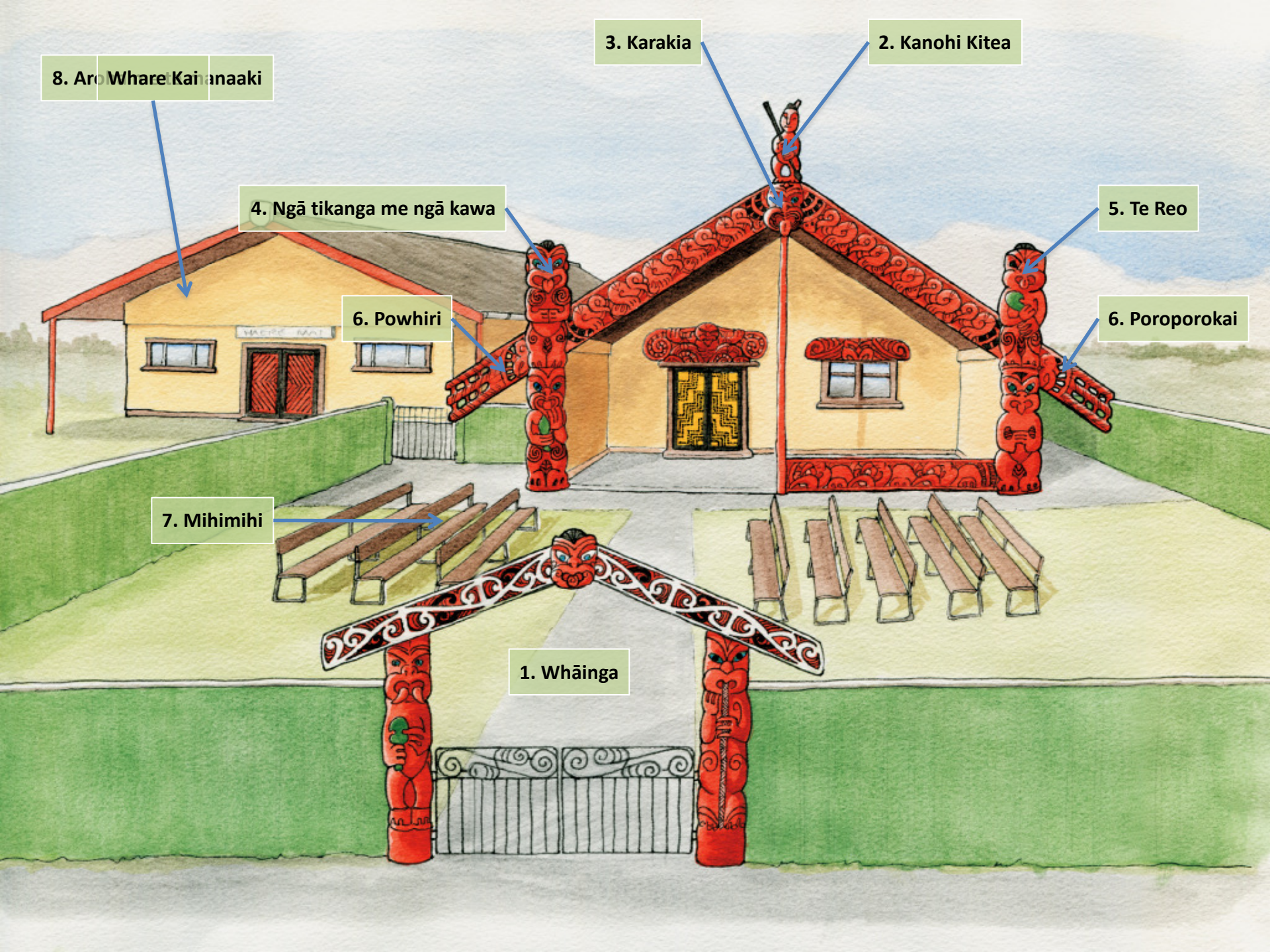
5. Te Reo

6. Powhiri

6. Poroporo kai

7. Mihimihi

1. Whāinga



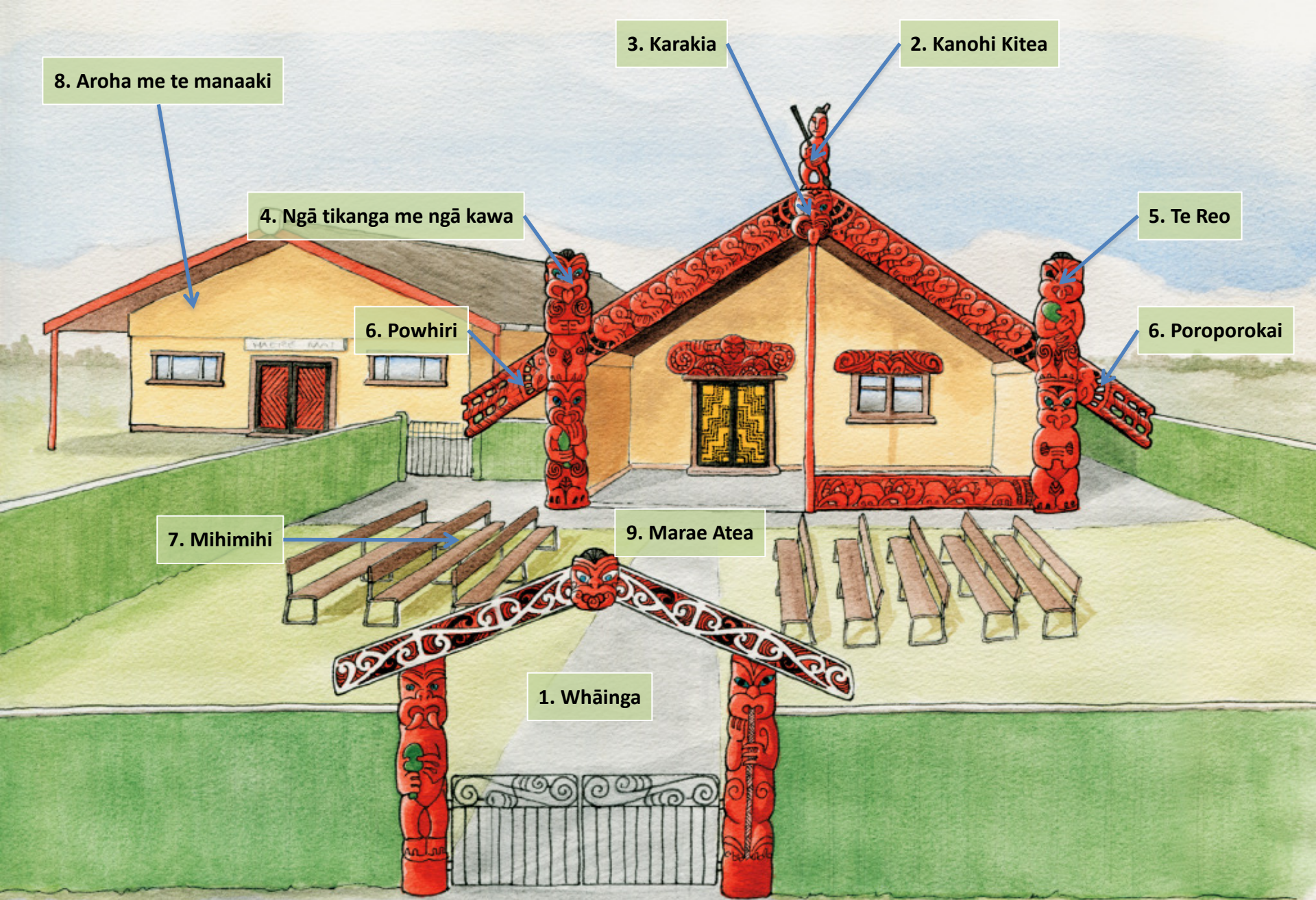


Cultural Enhancement Framework

» 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.



8. Aroha me te manaaki

3. Karakia

2. Kanohi Kitea

4. Ngā tikanga me ngā kawa

5. Te Reo

6. Powhiri

6. Poroporo kai

7. Mihimihi

9. Marae Atea

1. Whāinga

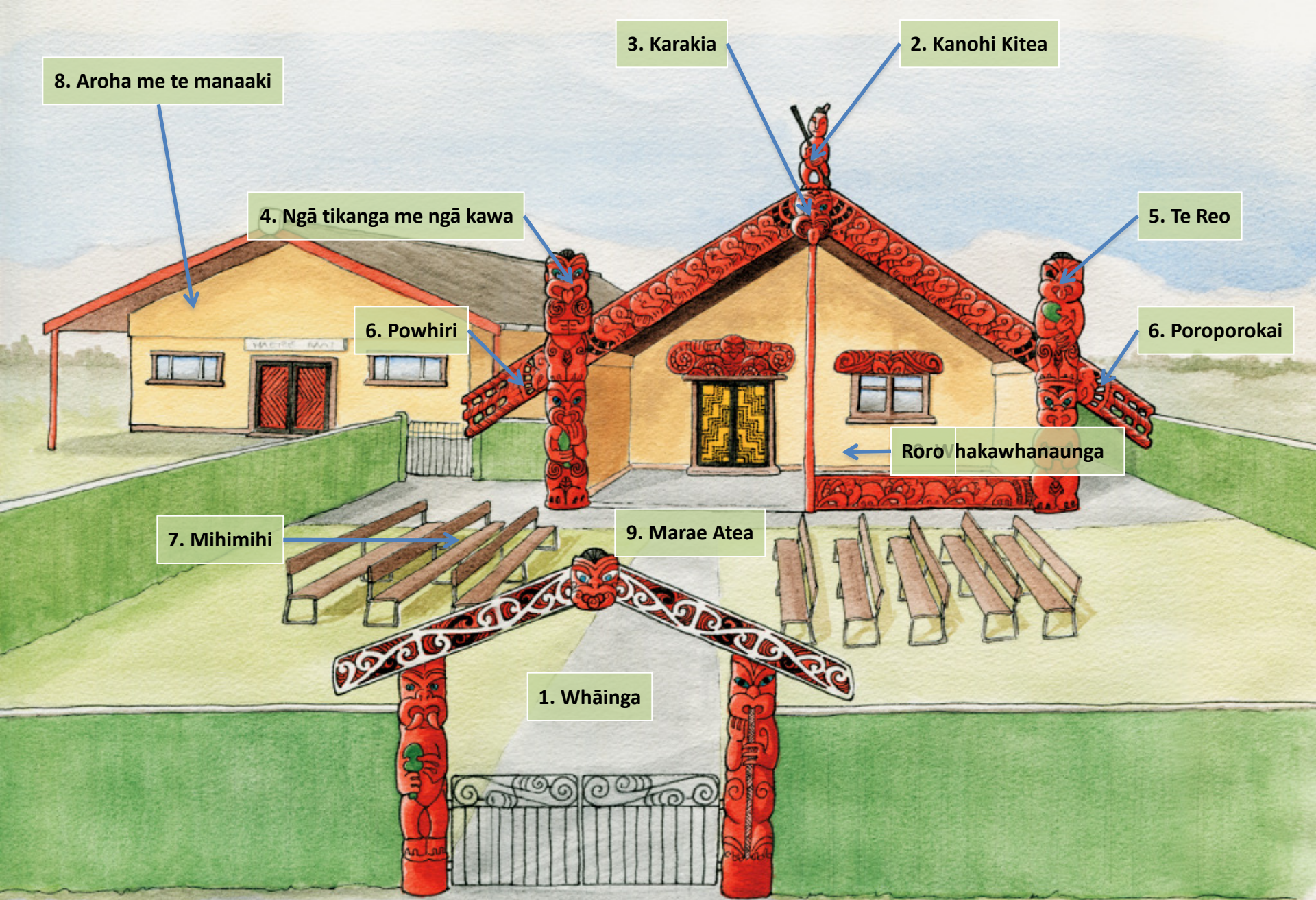


Cultural Enhancement Framework

» 9. Marae Atea:

A safe space to air views and perspectives

- » Creating a safe (neutral) space where people can **share personal opinions and perspectives** - including their nawe (objections), and wero (challenges) - in the knowledge that these can be safely aired, heard, and considered.



8. Aroha me te manaaki

3. Karakia

2. Kanohi Kitea

4. Ngā tikanga me ngā kawa

5. Te Reo

6. Powhiri

6. Poroporo kai

Rorohakawhanaunga

7. Mihimihi

9. Marae Atea

1. Whāinga

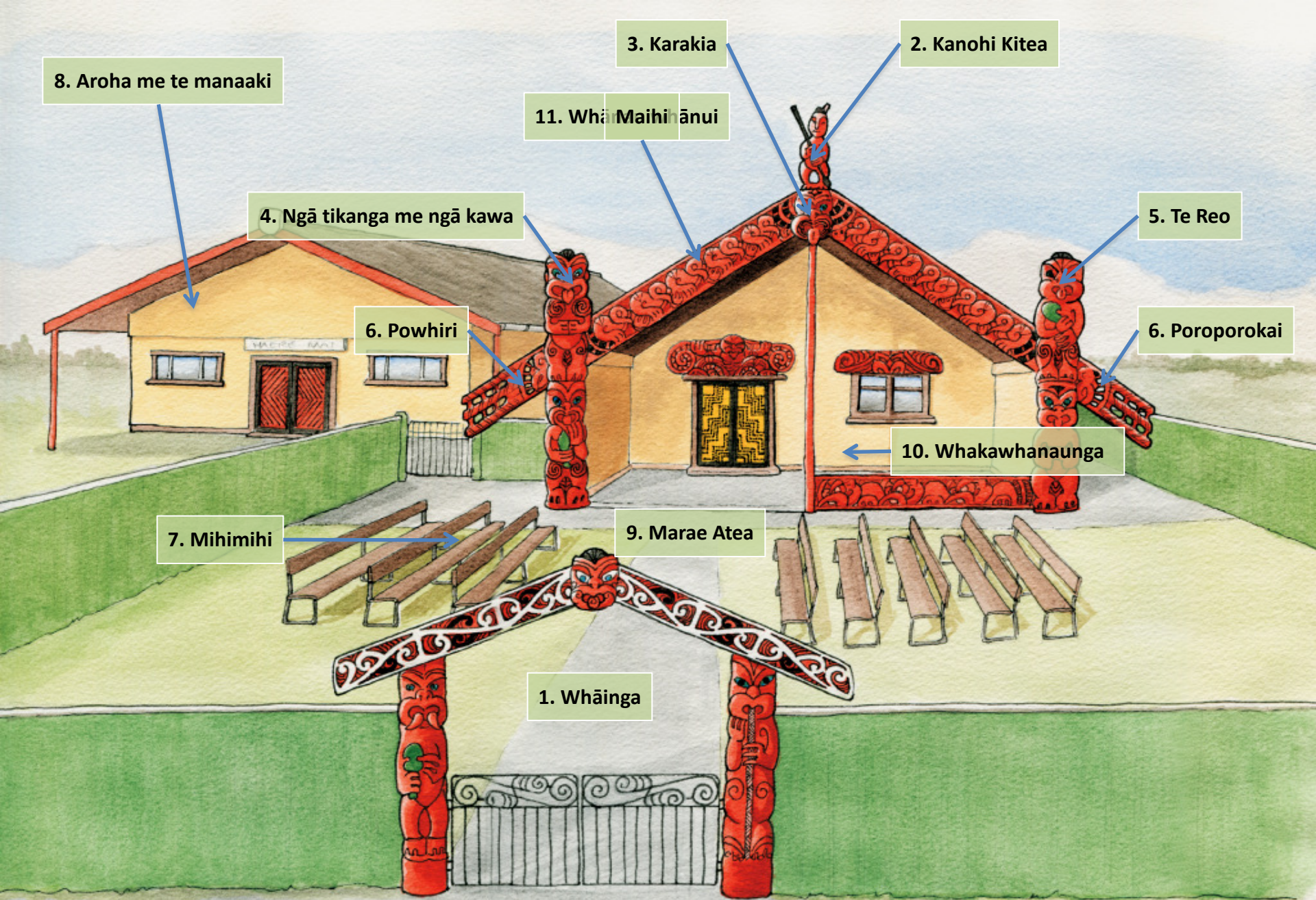


Cultural Enhancement Framework

» 10. Whakawhanaunga:

The building and on-going maintenance of relationships.

- » The prime concern will be the **well-being 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 mutual trust, respect, reciprocity.



8. Aroha me te manaaki

3. Karakia

2. Kanohi Kitea

11. Whā Maihihānui

4. Ngā tikanga me ngā kawa

5. Te Reo

6. Powhiri

6. Poroporokai

10. Whakawhanaunga

7. Mihimihi

9. Marae Atea

1. Whāinga

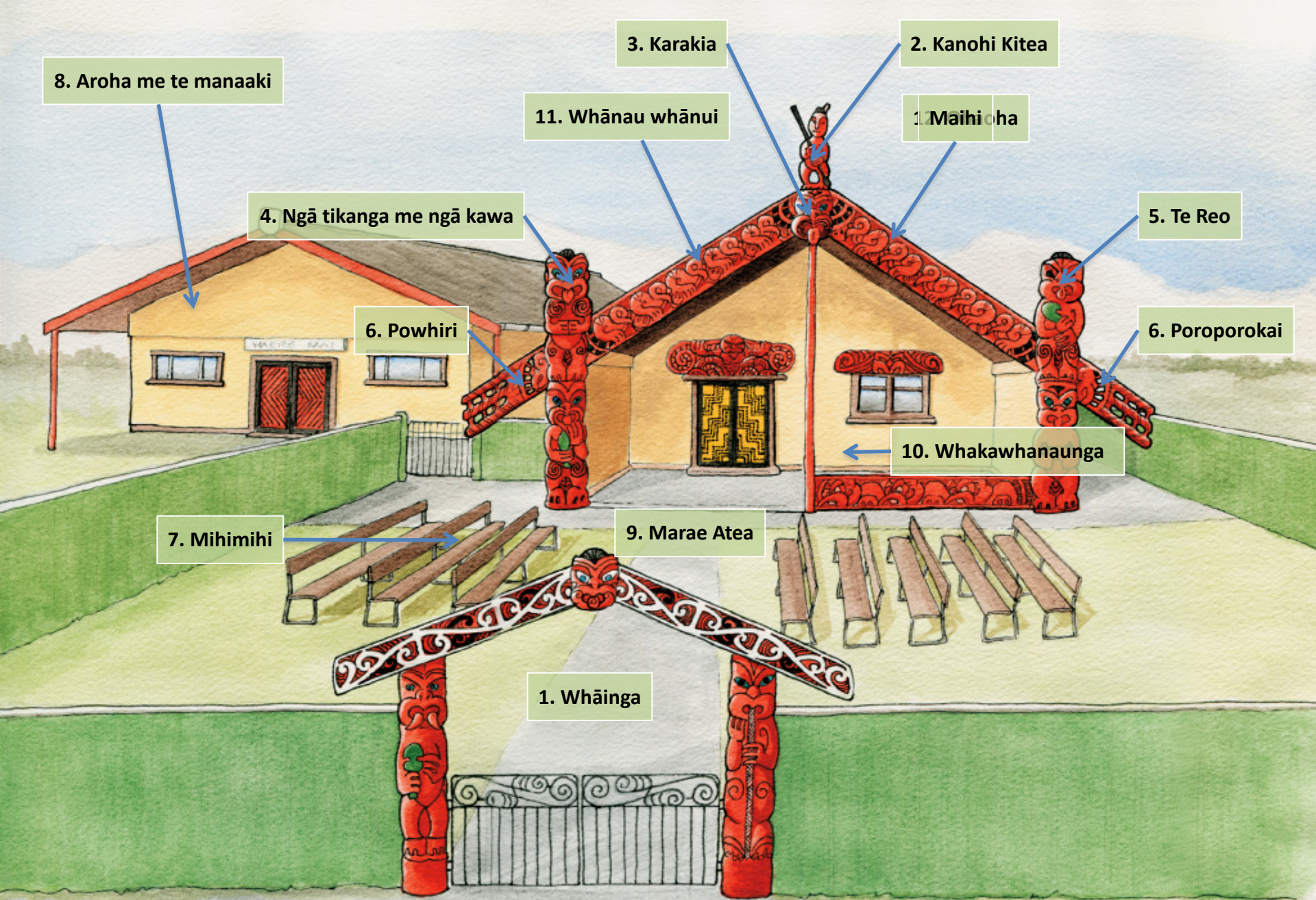


Cultural Enhancement Framework

» **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.



8. Aroha me te manaaki

3. Karakia

2. Kanohi Kitea

11. Whānau whānui

1. Maihi oha

4. Ngā tikanga me ngā kawa

5. Te Reo

6. Powhiri

6. Poroporo kai

10. Whakawhanaunga

7. Mihimihi

9. Marae Atea

1. Whāinga

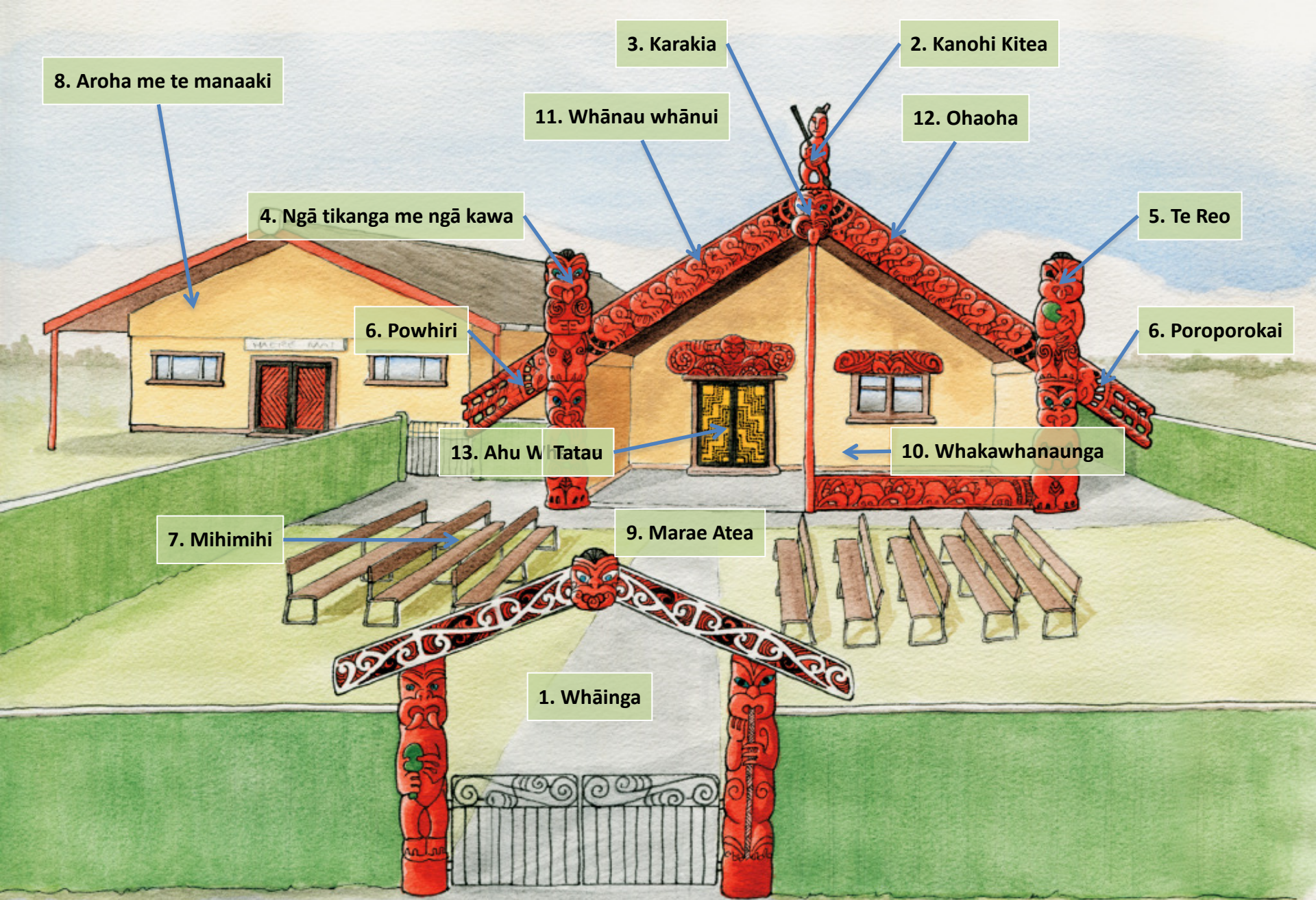


Cultural Enhancement Framework

» 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 acknowledged and respected.



8. Aroha me te manaaki

3. Karakia

2. Kanohi Kitea

11. Whānau whānui

12. Ohaoha

4. Ngā tikanga me ngā kawa

5. Te Reo

6. Powhiri

6. Poroporo kai

13. Ahu Wātatau

10. Whakawhanaunga

7. Mihimihi

9. Marae Atea

1. Whāinga

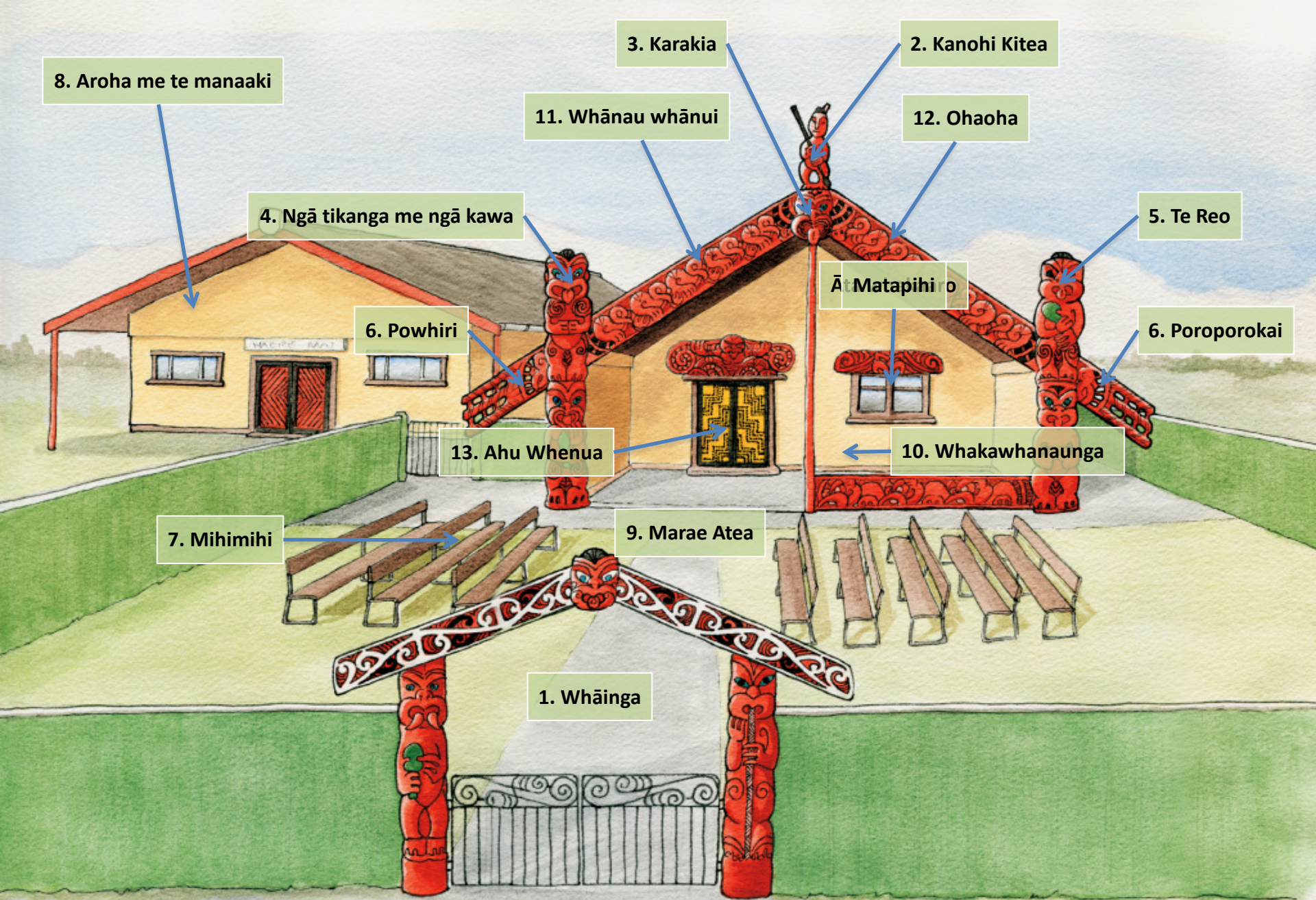


Cultural Enhancement Framework

» 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 environment / mahi tahi space and will enable Māori processes to be conducted.



8. Aroha me te manaaki

3. Karakia

2. Kanohi Kitea

11. Whānau whānui

12. Ohaoha

4. Ngā tikanga me ngā kawa

5. Te Reo

6. Powhiri

6. Poroporokai

Ā Matapihi

13. Ahu Whenua

10. Whakawhanaunga

7. Mihimihi

9. Marae Atea

1. Whāinga

Cultural Enhancement Framework

» 14. Āta whakaaro:

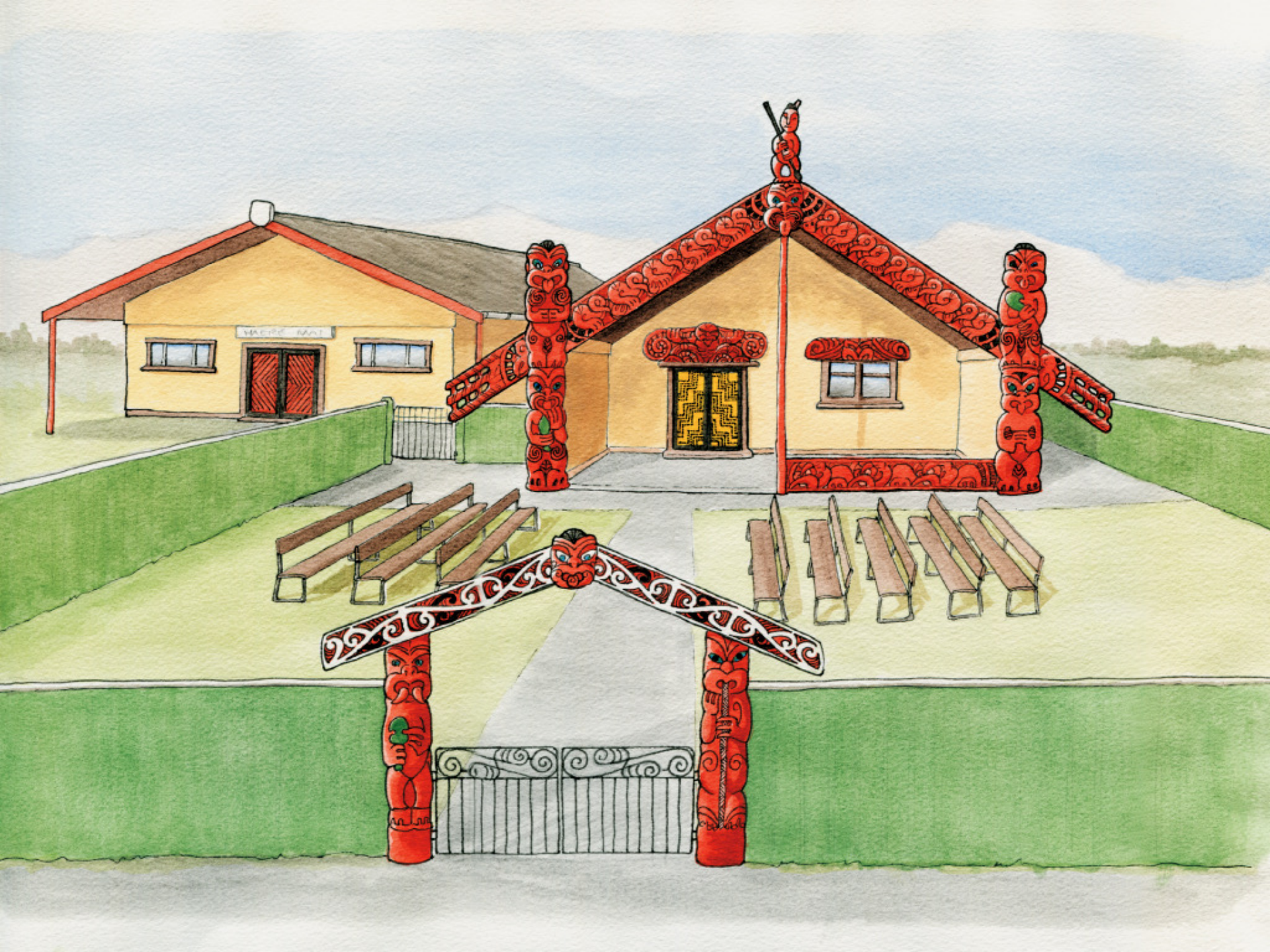
Sense-making


- » 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 mokopuna and whānau are not compromised, and mana motuhake / empowerment is achieved.

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 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.		

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.		





Resilience in shaky times: The power of oral narratives

The motivating factor for an inquiry.....



- » Teachers were reporting that tamariki Māori were showing higher levels of coping, and lower levels of stress – as compared to other tamariki in their class
- » This spurred an interest in undertaking an inquiry into WHY tamariki Māori were showing fewer PTSD symptoms than other tamariki



1. Purpose

Aims, hopes aspirations



- » To identify particular approaches that were being adopted by whānau Māori when supporting the wellbeing of their tamariki during the EQ phase
- » To understand how 'culture' might be a protective factor during a disaster



2/. Planning

Design, development, delivery

- » To undertake a small '**pot of soup**' community storied inquiry, involving the nine (9) tamariki Māori, who were showing high coping / low anxiety levels - and their and whānau
- » To gather **qualitative** data - in the form of visuals and narratives - from the tamariki so as to determine how wellbeing was being reflected (a deductive lens)
- » To **whakawhitiwhiti kōrero** with the whānau of these tamariki to identify any emerging themes specific to how tamariki wellbeing was being supported at home (an inductive lens)



The inquiry approach

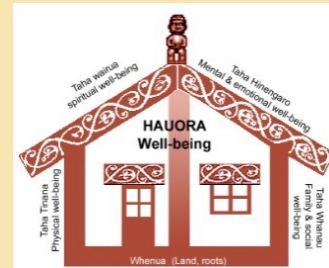


- » A **kaupapa Māori** approach – one that is collaborative, strengths-based, holistic, and ecological
- » A **qualitative** focus – one that captures the experiences and narratives of the tamariki and the whānau
- » **Deductive** (being guided by Te Whare Tapa Whā) - and **Inductive** (letting the themes emerge) analyses of the messages



Whare Tapa Whā as a deductive lense (Durie, 1994)

- » **Taha wairua** — engaging with the **spiritual** dimension and supporting one's *self-management*;
- » **Taha hinengaro** — nurturing personal **psychological** empowerment to building a greater sense of self-esteem, resilience, *self-awareness and responsible decision-making*;
- » **Taha tinana** — engaging in **physical** behaviours that nurture personal and collective safety, and *social awareness*; and
- » **Taha whānau** — developing and implementing healthy **relational** behaviours – ones that foster *sound relationships skills*.



The key inquiry questions



For the tamariki:

»There was not a particular question but more a conversation that emanated from a drawing that they had done

For the whānau:

»“What are the key things that you are doing as a whānau to ensure that your tamariki are feeling safe and secure?”



3. People

Partnership, power-sharing, participation

- » *“This is a picture of my Koro. I love my Koro ‘cos he plays with me. He fell down, and his head was bleeding. I held his hand. We were scared but I sat beside him and then we calmed down.”*



- » *“I can see two hearts in people. One in your head and one in here”* **(Tama)**

4. Place

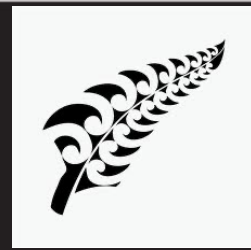
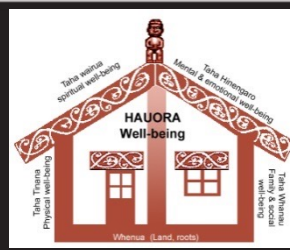
Setting, context, environment

- This whānau talked about the need to actively focus on strengthening all four dimensions of Te Whare Tapa Whā for their tamariki.



"For us as a whānau, the most important thing is our children's wellbeing – knowing that they are happy, safe, fed, loved - and not frightened. If our kids are happy, we are happy. If we are happy, our kids are happy. So **we talk about Ruaumoko** instead of earthquakes, and we just keep ourselves calm in front of them.... Show them that we accept it ... carry on. We are just a part of nature and the environment. You need to centre your wairua. We make sure that we look after each other – even our neighbours."

Mum



- The teacher of this tamaiti (Māori female aged 5yrs 5m) reported that she had high coping, high competence and zero anxiety / PTS symptoms
- This highlights her well-developed helping and caring skills – and several Te Whare Tapa Whā domains

"I pick her [baby cousin] up. I hold her in my arms.
I care for her."

Tamaiti

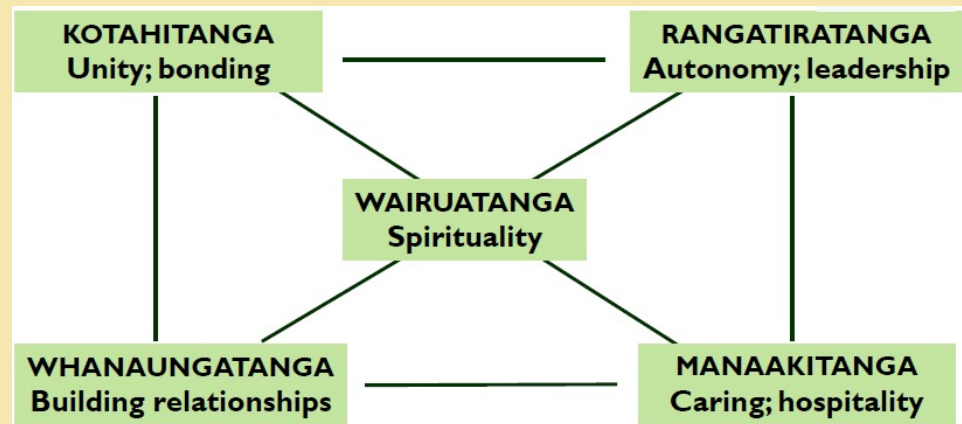
"...because it makes us feel good"

5. Protection

Sense-making, reflection, empowering

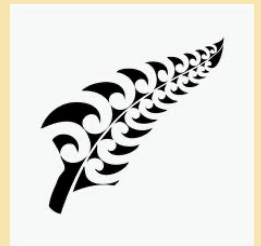
Key themes from whānau:

- » Whanaungatanga
- » Rangatiratanga
- » Kotahitanga
- » Manaakitanga
- » Wairuatanga



Theme 1

- » **Whanaungatanga**: the importance of maintaining positive whānau relationships
 - spending time together
 - involving extended whānau....others
 - listening
 - having fun
 - laughing
 - singing
 - marae



Theme 2

- » **Kotahitanga**: working together and achieving unity as a whānau
 - agreeing
 - shared decision-making
 - working together
 - having a plan
 - house-sharing- coming together
 - marae



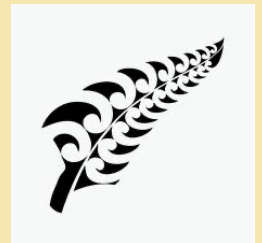
Theme 3

- » **Manaakitanga**: caring for each others' wellbeing;
 - staying (and modelling) calm
 - putting others before self
 - giving older siblings responsibilities of care caring for and checking on neighbours
 - modelling coping
 - communal sleeping (marae-styles) – “for as long as it takes”
 - marae



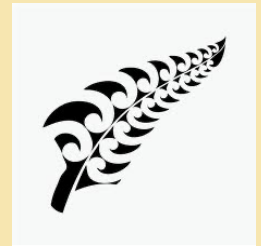
Theme 4

- » **Rangatiratanga**: autonomy; self-determination, delineated roles
- two-way mobilisation of whānau and iwi (from both islands)
- iwi working together
- the status of marae and whenua
- keeping the home functioning 'as usual'
- marae



Theme 5

- » **Wairuatanga**: recognising and accepting the spiritual essence
 - talking about Rūaumoko instead of earthquakes
 - respecting Rūaumoko; not getting angry about what can not be controlled
 - accepting that we are all a part of nature
 - marae

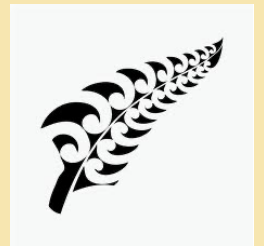




Wellbeing...belonging...resilience

» “Just being Māori in this country means that you have to be resilient anyway.”

(Māori parent)



Key messages



The research highlights:

- the significance of an holistic kaupapa Māori approach to maintaining the wellbeing - and building the resilience - of tamariki during a prolonged phase of stress (a disaster)
- that key aspects of Māori culture (of te ao Māori) have been a protective factor for tamariki during the EQ phase
- that a kaupapa Māori response to disasters has the potential to support the wellbeing and resilience of all tamariki during a phase of stress (a disaster)



Whakatauki



He kākano i ruia mai i Rangiatea

The seed will not be lost

This whakatauki asserts resilience. Rangiatea is the spiritual homeland of Māori. Although much may be lost, Māori (the seeds of Rangiatea) will remain