



Werry Workforce
WHĀRAURAU

Empower the Workforce
Manaaki Mokopuna



Working With Whānau Māori

Do I have to say karakia in Māori?

- No

Do I have to say karakia at all?

- No
- Set up the hui – tinana, whānau, hinengaro spaces
- Gentle cues – navigating wairua spaces
- How you roll – shows respect
- Arrive, settle and prepare – transition



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Does it matter if I struggle to pronounce Māori words?

- Depends



We use Te Whare Tapa Whā and everyone's on the Takarangi pathway – are we a kaupapa māori service now?

- As well as provide kaupapa māori therapies, there's Accountability back to whānau and community
- Active members of māori communities and institutions
- Actively support and participate in tikanga like Whakapapa, Whakawhanaunga, Wairuatanga...

How do we implement a plan to do more?

- Research allies in your community of care
- Create relationships with your community
- Invite them to feedback on your strengths and needs
- Design a path around key priorities to increase manaaki and whanaungatanga
- How do we know if our manaakitanga is working? Ask the whānau...?

What if a whānau say they don't want any Māori services?

- Have they already tried it? How'd that go?
- If you have established a relationship with māori community of care, you could ask them how they'd deal with it

How do I address parenting issues with vulnerable whānau without offending them?

- Manaaki Tangata: Be sensitive (mindful of the anxiety involved for both of you) and straight up (pono, informing, affirming their mana/power in the situation)
- Name the power imbalance
- Clearly address each other's roles, responsibilities, risks
- Skin in the game – why do you care? Is this just another job?

What is ‘wairua-centred’ practice?

- Unseen forces of a metaphysical nature – ghosts
- Connection to all aspects of the universe – our job is to check those connections
- Tapu – internal police, regulate and monitor behaviour
- Dr Hinemoa Elder talks about ‘wairua injury’ as well as ‘brain injury’

Māori suicide is theorised as an outcome of the wounding of the Indigenous spirit as a result of complex trauma birthed during colonisation. The spirit is theorised as the place where trauma and suffering take root in whakapapa (kinship). Whakapapa is theorised as the mechanism by which spiritual affliction is transferred intergenerationally, manifesting in physical outcomes within and between generations. Māori suicide is interpreted as the physical manifestation of spiritual wounds and spiritual wounding requires responses that ameliorate and heal spiritual suffering at the source. (Whanaunga of someone with lived experience, MH Inquiry, 2018)

How can an intervention be decolonising?

- Mental Health Inquiry 2018 – whānau wanted interventions to be “deliberately decolonising”
- Disrupting unhelpful beliefs



- Child Abuse is a Māori Problem
- The Princess – reframing, offering another perspective
- Trauma informed solutions – Trail Of Tears, Dr Jennings

What are the cultural considerations for working with issues of sexual abuse and suicide?

- Transgression of tapu, that needs to be addressed and restored
- Using tikanga to make safe spaces to ‘be’, ‘feel’, ‘talk’
- Wairua connection – Mauri -noho/-ora – Watercress

Enable and support hope-building in suicide prevention. For example, include safe practices such as: story-telling; whakawhitiwhiti kōrero, kōrero tahi; use of pūrakau; and tā moko for cultural and whakapapa reconnection and healing. (Tūramarama Declaration, 2016)



Day Care



Health & Social Services



Schools



Nursing Home



Native, Kai, and Sensory Gardens



Library



Community Kitchen



Wharenui/Hall



Faith Space