








Opening Korero

Maori have long regarded the TOW as important to our position in Aotearoa but have not always stressed its relevance outside claims to physical resources such as Whenua.

When the links between health, power, economic prosperity, fair representation, control and autonomy were uncovered the TOW was seen to have major significance for health even apart from the guarantee of equity under article 3 of the TOW.

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- Tino Rangatiratanga Maori control has become part of the new Maori Health Movement, where Maori Health initiatives were claimed by Maori as their own. However an ongoing issue arises in the struggle to obtain clarity of these initiatives.
 - The combination of inadequate funding professional intolerance, health systems, restructuring and short term government policies have lead to marginalisation of many health initiatives.
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- This has resulted in the narrow roles that have been prescribed by area health boards, who have normally held views that are at odds of Maori aspirations and priorities.
 - Sometimes ownership of an initiative had never been clearly established and conflict followed when it was discovered that the institution retained control, not Maori.
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What has not been lost however was the new awareness that Maori could and should play a decisive role in addressing Maori health needs Katoa. The TOW and its principles of

Partnership

Participation

Protection

provided the basis of reciprocal relationships between Maori and Non-Maori.





What does this have to do with the Wraparound Kaupapa?

This:-

There are many wraparound principles that sit alongside the Treaty principles of

Partnership

Participation

Protection





As an example:

The Treaty Principle of Partnership sits alongside the Wraparound Principles of:

Voice and Choice

Planning is grounded intentionally in the whanau values beliefs and perspectives.

The team strives to at all times keep to the plan that reflects whanau values and preferences to empower partnership between team members.





Natural Supports

Whanau & Hapu & Iwi Networks.

The team actively seeks out and is guided by whanau as to the natural supports in their communities and the people they want to participate in their plan.

The wraparound team then develop a plan which will reflect the roles, responsibilities and activities to get the best outcomes for whanau.

Sustainability is encouraged within the whanau's community resources.






Community Based

The wraparound team work together and support strategies that take place in the most inclusive, less restrictive, culturally appropriate and mana enhancing settings that whanau access, that safely promotes the wellbeing of child and whanau in their community.

These include Kohanga Reo, Marae based activities and support, Kapa Haka, sport's teams and so on.






**The Treaty Principle of Protection sits alongside the
Wraparound principle of:**

Cultural Competency

Cultural competence encourages and challenges the team to implement a holistic wellbeing plan for the best outcomes for the child and whanau.

Cultural competency respects and builds on the values, preferences, spiritual beliefs and identity issues that enhance the child's connections to its whanau hapu and Iwi community connections.



Cultural competence invites the team to look and be guided by the voice and choice of whanau in terms of its cultural need, evident at any particular time during the plan and the implementation of that plan.

Cultural competence enhances whanau self-efficacy.





**The Treaty Principle of Participation sits
alongside the Wraparound Principles of:**

Whanau voice and choice

Which reflects Family values beliefs and prioritizes what whanau want to happen.

Family Voice and Choice builds on the strengths, capabilities & knowledge of whanau who are the experts in their lives.



Collaboration

Team members working together and sharing responsibilities for delivering, implementing, monitoring and evaluating the plan alongside whanau.

Persistence

The team stick together and persists in working towards the common goal of addressing the unmet needs of the child and whanau.

Individualized

The team work alongside whanau in developing a customized set of strategies supports and services to meet the need evident at that time.



There are 4 Phases of Wraparound

Engagement & Team Preparation

Initial Plan Development

Plan Implementation

Transition



Engagement and Team Preparation working with whanau

My approach to Engagement is about joining with whanau and seeking common ground.

It's about self disclosure, where you come from, your whanau composition and as much as you feel comfortable in sharing, the idea is to join whanau.




As an example:

Through self-disclosure and seeking common ground during the Engagement phase, I was able to make connections with this particular whanau through joining them.

I found out that they had lived in the same house before my whanau moved in. The same house where I was born a few years ago.

They related stories of our whanau Iwi connections that I was not aware of.



I learnt that they have very strong connections to the same Marae.

I was aware at referral that I knew their name but not so much detail as I gleaned from the engagement phase.


I learnt what was important to whanau.




Engagement is about warming whanau up towards the wraparound kaupapa in a gentle non-jargon manner.

It's about keeping it simple.

It's always worth remembering by the time whanau arrive at our door they have been involved with many agencies and thus can be a little sceptical about this thing called Wraparound.






Engagement is about encouraging whanau to share their strengths and the challenges they have faced.

It's about being uplifting and encouraging and enabling whanau to see that there is hope and that we want to be led by them and that we hold a commitment to them, that we will do the best we can at all times.

The journey is a collective team approach inclusive of wider whanau supports and the strengths of their wider whanau will be encouraged as a support to them and the team.


It's about joining whanau in their realities and their world.





It's important that we take time to reflect on the struggles the strengths and the contexts that whanau live in.

It's about reflecting what life is like for them each and every day as a way to get closer and be with them in a fuller way.





An example:

During the **Engagement** phase a whanau I was working up spoke about their struggles with their 9yr old niece who had been raised by the Mongrel Mob.

They described the horrific life she had lead prior to coming to be with them.

They spoke about how they had managed to hold it together whilst waiting for services to respond to the needs of their whanau member.

It was clear to see their absolute commitment to this young Kotiro and how resilient they had become since they had her in their care.



It was also made clear during **the Engagement** phase what cultural and spiritual belief systems they hold.

The Kotiro's first language/ cultural norms are Maori her guiding kaupapa and that of her whanau's is Te Aho Matua and the principles of:



Te Ira Tangata

Humanity, The awareness that it is our duty to bring joy to each other to respect and to love another. The awareness that we all are of heavenly existence.

Te Reo

The acquisition of your own cultural languages and the language of the world as significant in understanding and valuing your own and the cultural of another

Nga Iwi

People and relationships, people in relationships. The understanding that whanau is precious and the connections between all families Iwi tribes their social worth within their communities.



Te Ao


That as humans we share the planet with all creatures to understand that we all play a part in or survival on the planet. The value of guardianship.

Nga Ahuatanga Ako

Super Teaching. The understanding of the principle of Ako. The learner and the teacher are one. We all will learn from many in our lifetime.


Te Tino Uaratanga

Absolute Values. Dream our dreams facilitate visions bring Wisdom and to make manifest our desires.



This Kaupapa has been the character building blocks that have been inculcated with Kōtiro as a means to developing and maintaining her Maori identity and cultural safety.

These are the gems that we can access via **the Engagement Phase** of Wraparound.



The Engagement phase is about building the groundwork for trust and exploring the Vision whanau have for themselves “where do they want to get to”.

The Engagement Phase is about encouraging whanau to share their stories.



As an example:

She had been raised by the Mongrel Mob.

She had been exposed to drug use alcohol use.

She had strong indicators of sexual abuse.

She demonstrated sexually aggressive acting out behaviour.

She wanted to be a lap dancer as a career.

She smoked and swore, using foul language.



I think you are getting the picture.

Whanau spoke to us about how they had to make a stand and disconnect from certain whanau members who had raised her, but at the same keep them in sight so that Kotiro was not totally isolated from her extended whanau across the Motu.

Whanau shared that they had to put on hold professional careers aside and what it had cost them.

They reported that they were committed to changing the outcomes for Kotiro.

We also learnt from whanau who was and who has been supportive towards them and their whanau member.



Team Preparation in conjunction with the Engagement Phase

Whanau discussed who had been supportive and who could be part of the Initial Team.



As an example:

Kura Kaupapa Teachers

A Group Special Ed Kuia who had been supporting whanau at Kura and at their whare.

Kaumatua and Kuia Involvement from Mental Health services and from Kura.


Native speaker's for Respite Care



After initial team preparation many more were added such as a Native speaking Clinical psychologist and a Maori kaupapa residential facility used for respite.

The benefits that came from the whanau decision that interventions be in Maori if available kept Kotiro aligned to her cultural and spiritual belief systems.

Having a clear understanding during the Engagement and Team Development Phase kept us all working together to enhance efficacy with whanau by virtue of keeping and listening to their cultural voice and choice.



One of the gems that I saw come out of keeping to the whanau's voice and choice was during therapy with Kotiro, which was done in Te Reo and the use of Maori Metaphors, the primary whanau caregiver, was also included as a co-therapist to encourage whanau enhancement and whanau efficacy.




In Closing

I thought it is useful to talk about the constraints and challenges inherent in working cross culturally when working with Maori using the Wraparound Kaupapa.

I found that when working cross-culturally the needs of whanau can be challenged by non-Maori.

When issues of cultural importance are put to the side meetings can be full of tension and difference.

It is important I think that we acknowledge that it is not all plain sailing when we use the Wraparound Kaupapa.



However, if we keep coming back to why we are all there we will work through most issues pertaining to cultural fidelity by using the Principles of Wraparound and taking cognisance of the Treaty Of Waitangi principles of Partnership, Protection and Participation.

This will enable the team to realign back to what needs to be done, which is to get the unmet needs of whanau addressed.

Noreira

Tena Koutou, Tena Koutou, Tena Koutou, Katoa

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Kaitiaki