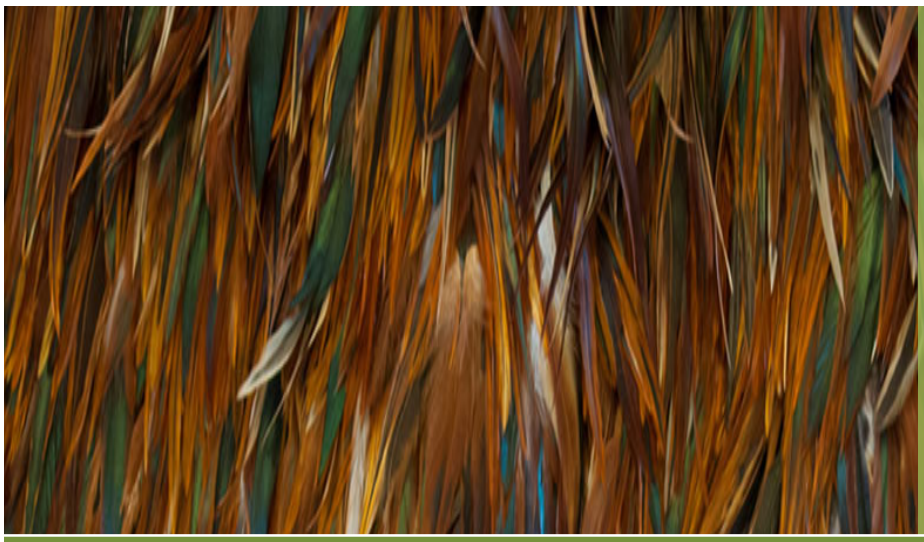
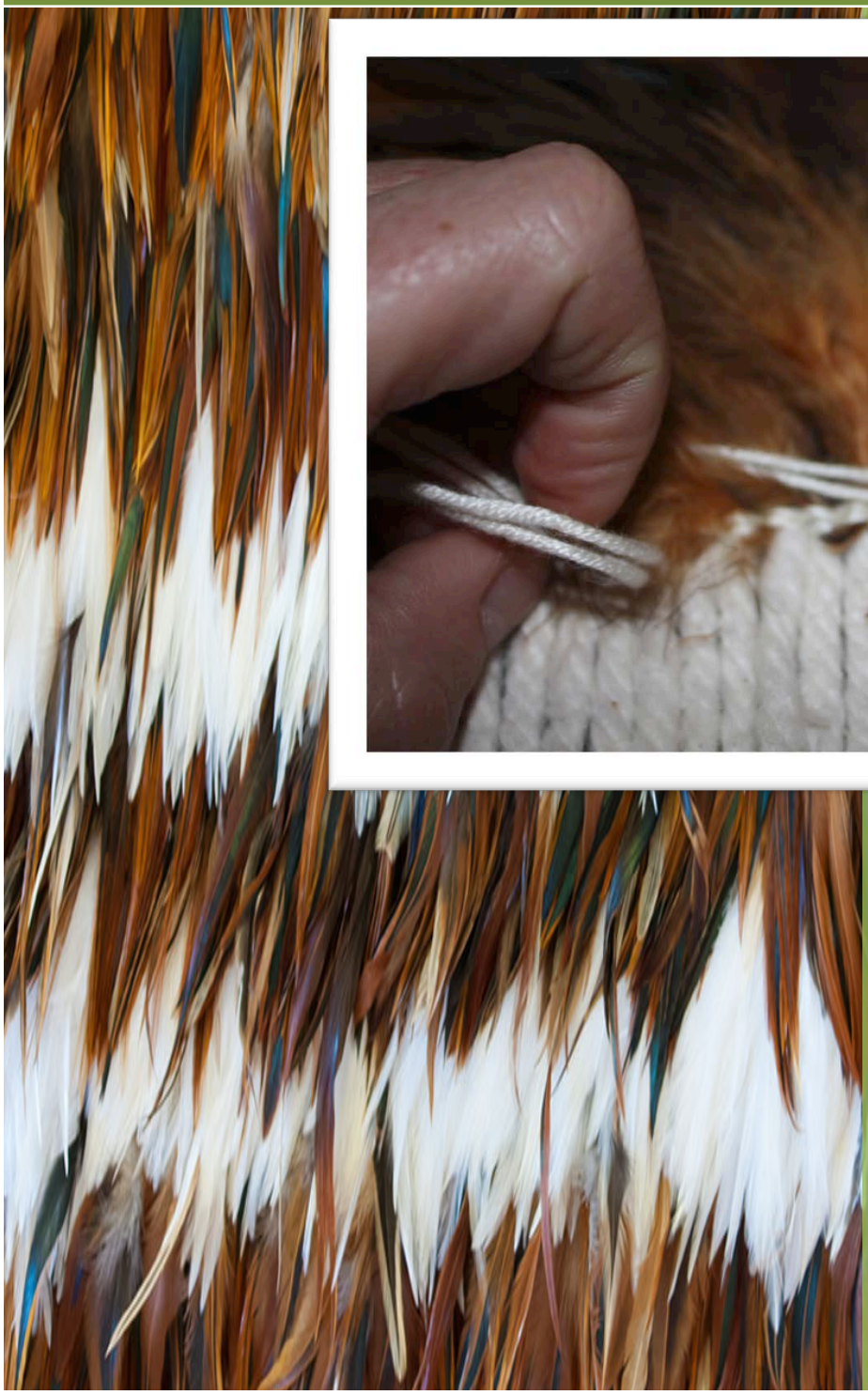


Kaitiakitanga



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He Mihi

Tēnei te mihi atu ki ngā tini kaimahi kei ngā hāpori, e pūkaha ana ki te whakatō me te whakatipu te mauri-ora ki ngā whānau maha, e rongorongo i ngā pēhitanga o te wā ka pā mai ki a rātou. Nō Te Ao Māori te poutoko nei i hangaia, hei arataki ngā kaupapa whakamātautau kaimahi, e kaingākau ki te mahi me te iwi Māori.

Time consistently provides space for groupings engaged in the same field of endeavour to seek companionship in a shared kaupapa. The Social Work Registration Board invited Tāngata Whenua Voices in Social Work (TWVSW) to contribute to the SWRB review of social workers competency to work with Māori. The opportunity to design a framework informed and guided by Māori knowing, thinking, understanding and wisdom, "as old or new friends in a new time"[1] invokes the imagery of our old people's voices, a highly valued companions in this registration journey. It also highlights the potential of Mātauranga and Āhuatanga Māori as critical in the fashioning of preferred approaches to good social work practice in Aotearoa New Zealand.

[1] Te Rangihīroa in Sorrenson, Nā tō hoa Aroha, 1986.

Kupu Whakataki (Preamble)

Kaitiakitanga is proposed as the core concept to assess social workers competency to work with Māori in Aotearoa. The intent of this Kaitiakitanga Framework is to provide a cultural approach to underpin and inform the assessment of a social worker's competence to work with Māori at initial registration as well as at their recertification.

Māori as tāngata whenua hold a unique position within social work in Aotearoa founded in the Te Tiriti o Waitangi partnership that asserts the requirement for indigenous and bicultural approaches to be present and evidenced within the Social Work profession. The Social Work Registration Board (SWRB) has a legal mandate to create and maintain a framework for registration of social workers and within that there is an obligation for SWRB to ensure that all registered social workers are competent to practice social work with Maori. Currently SWRB are reviewing the competency standards and processes including the standard that assesses competency to practice social work with Māori.

Tāngata Whenua Voices in Social Work (TWVSW) are a group of senior, experienced Māori professional social workers (statutory and non-statutory social workers, educators and managers) with active networks, wisdom, knowledge, years of practice experience and passion who were invited by the SWRB to present an approach to the design and implementation of the review of the SWRB standard to practise social work with Māori. In adopting this approach the Board demonstrates their support of the development of best practices for working with tāngata whenua that ensures Māori lead the review and development of the competency standard to practice social work with Maori.

The TWVSW held five hui to address the development of an appropriate competence standard and assessment process. In these hui, TWVSW has considered the knowledge, skills and application that community and social workers working with tamariki-mokopuna Māori and their whānau require to enable good safe social work practice that contributes to enhancing 'Mauri Ora' (well-being).[2] A conceptual Kaitiakitanga Framework is the outcome of those hui.

Between May and December 2016 a draft conceptual Kaitiakitanga Framework was presented in seven consultation/feedback hui with Tangata Whenua social work practitioners and non-Māori social work practitioners. Practitioners gave their full support to the conceptual Kaitiakitanga Framework.

He Whakamārama (An explanation)

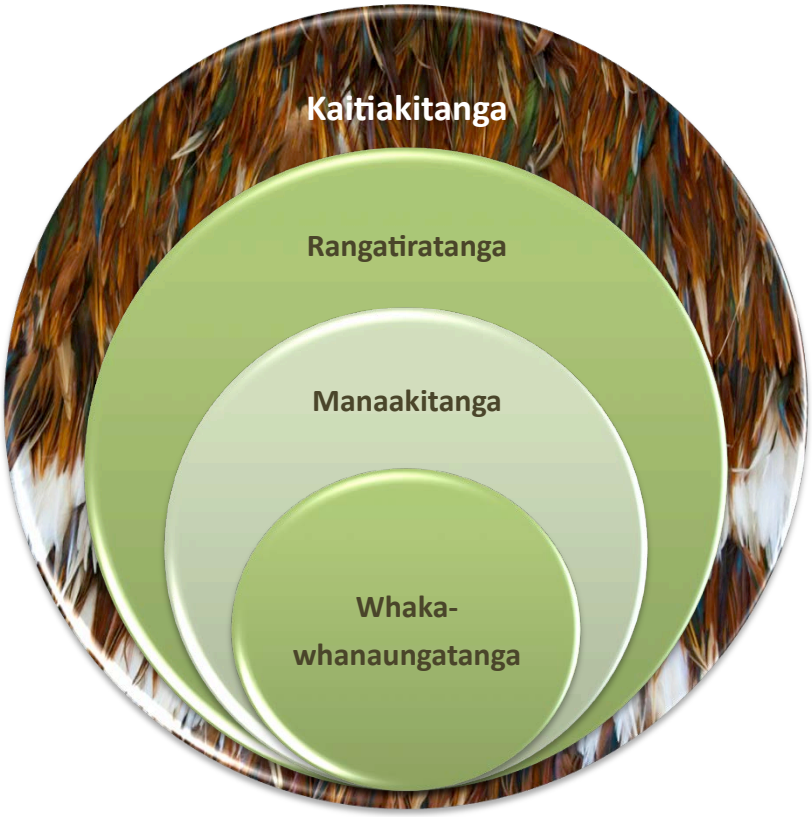
TWVSW acknowledges that Māori cultural knowledge with its wisdoms, depths of definition and application, has been tested over generations in the full range of human endeavor. The takepū (applied principle) Kaitiakitanga, an essential element of the Māori Cultural Order and with reflection, a crucial tenet of good social work practice has therefore been deliberately selected to frame and guide the competency assessment process. This is because at its basic yet most profound level, Kaitiakitanga is about fulfilling the vital obligation for 'taking care of, protecting and safeguarding', undertaking its commitment to ensuring the constant pursuit of safe space respectfulness, absolute integrity and wellbeing in relationships, signposting how the practice of 'tiaki' can be tracked and assessed [3].

[2] Pohatu, T.W., MAI Journal, *A New Zealand Journal of Indigenous Scholarship,* April 2012.
[3] Pohatu, T.W., Māori worldviews: Sources of Innovative Choices For Social Work Practice (2003) in Te Komako, ISSN 0133-7662 & Mātauranga-a-whānau: He kōnae aronui in Dialogues on Mātauranga Māori – Re-membering, 2013.

Ngā Takepū (Applied principles)

Within the Kaitiakitanga framework, three further takepū have been selected as positionings and contexts from which the practitioner will talk back to his/her social work practice. These are:

1. **Te Rangatiratanga**
2. **Te Whanaungatanga**
3. **Te Manaakitanga**

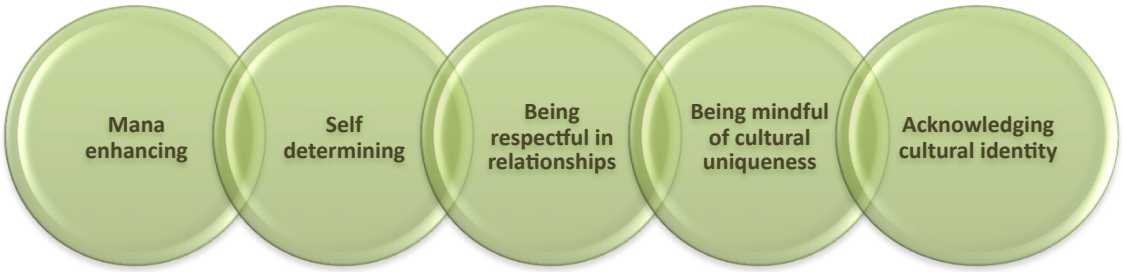


Competence is assessed through the demonstrated application of these takepū (applied principles) in the sets of relationships within a practice context. Each takepū has five elements that position and represent the sought after actions that will be displayed, languaged and explained by each social worker in his/her practice. (An assessment guide of expected behavior, positioning's and sought after actions is yet to be developed)

The practice context includes Te Tangata (with people), Te Kaupapa (in and with the issue) and Te Aō Tūroa (in and with the environment).

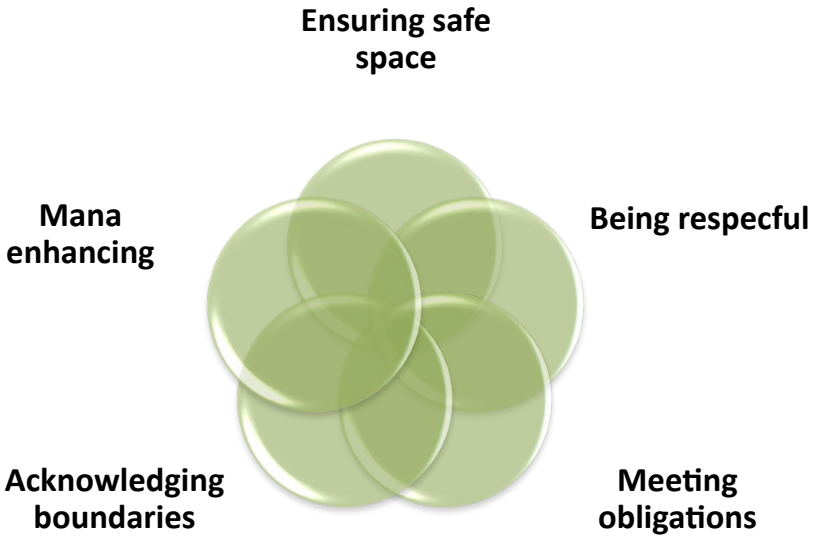
Pou Tarāwaho Whakamātautau (Assessment Matrix)

Te Rangatiratanga – In this context Rangatiratanga is signposting the quality of relationships. The practice and the manner of Rangatiratanga is evidenced by knowledge, skills, languaging and application that actively enhance mauri ora from the following positionings.



Application of principle in practice HOW?	Ki te Tangata WHAT?	Ki te Kaupapa WHAT?	Ki te Aō Turoa WHAT?	Critical Analysis / Self Reflections SO WHAT?
Mana enhancing				
Self-determining				
Being respectful in relationships				
Being mindful of cultural uniqueness				
Acknowledging cultural indentity				
Comment(s)				

Te Manaakitanga – In this context Manaakitanga is"behaviour that acknowledges the mana of others as having equal or greater importance than one's own, through the expression of aoha, hospitality, generosity and mutual respect. Displaying manaakitanga elevates the status of all, building unity through the humility and the act of giving" (Winiata, H. 2006). The practice and manner of Manaakitanga is evidenced by the knowledge, skills, languaging and application that actively enhance mauri ora from the following positions.



Application of principle in practice HOW?	Ki te Tangata WHAT?	Ki te Kaupapa WHAT?	Ki te Aō Turoa WHAT?	Critical Analysis / Self Reflections SO WHAT?
Ensuring safe Space				
Being respectful				
Acknowledging boundaries				
Meeting obligations				
Mana enhancing				
Comment(s)				

Te Whanaungatanga – In this context Whanaunatanga refers to the practice of actively strengthening quality, meaningful and sustainable relationships. As a unique source of potentiated power. The practice and manner of Whanaungatanga is evidenced by the knowledge, skills, languaging and application that actively enhance mauri ora from the following positions.

Application of principle in practice HOW?	Ki te Tangata WHAT?	Ki te Kaupapa WHAT?	Ki te Aō Turoa WHAT?	Critical Analysis / Self Reflections SO WHAT?
Culturally sustaining				
Strengthening all relationships				
Mutually contributing				
Connecting				
Encouraging warmth				
Comment(s)				

Whakamātautau (Assessment Process)

This process will apply to:

1. New social work graduates entering the profession.
2. Existing social workers without competency.
3. Social workers who have qualified outside of Aotearoa New Zealand and choose to practice in Aotearoa New Zealand.
4. Social workers seeking recertification.

The assessment of competence standard 1, will be based on the submission of kōrero pūrākau (case study), either as an addition to the applicant's case study(s) that they use for the other standards; or standard 1 may be demonstrated within the case study(s) written for the other standards.

The applicant will receive a guide setting out the assessment criteria and requirements for competence standard 1. (Please note, this will need to be developed)

Kōrero Pūrākau (Case study)

The applicant will use korero pūrākau (case study) to convey their knowledge, skills and application that demonstrate their competence to practice social work with Māori. Using their kōrero pūrākau as the context, the applicant will show how the applied principles of Te Rangatiratanga, Te Manaakitanga and Te Whanaungatanga are demonstrated in one two or all three contexts of Te tangata (with people), Te Kaupapa (in and with the issue), Te Ao Turoa (in and with the environment).

The applicant will provide evidence of their actions that demonstrate the practice elements inherent in each of the principles and positioning of Te Rangatiratanga, Te Manaakitanga and Te Whanaungatanga. The practitioner will also provide to the Assessor their overall self-reflections and critical analysis of their positionings using the following considerations:

1. How well each of the principles/positioning was demonstrated in their social work practice? (Identifying and understanding the principle applied)
2. What the impact of each principle/positioning was on the relationship between social worker, whānau and their community? (Self-assessment practice critique)
3. How they could enhance the application of each of the principles in their future practice? (Action reflection and self-awareness)

Kōrero pūrākau may be submitted in either - written, oral, audio and/or video format.

Ara Poutama (Assessment levels)

Competence to practice social work with Māori will be assessed and rated using the following four results accordingly:

1. **Kāore anō kia eke – Not yet Competent -** One or two of the five practice elements are demonstrated for each principle. Provisional Membership is awarded until competency is achieved.
2. **Kei te pai – Competent**
   - Three of the five practice elements are demonstrated for each principle.
3. **Tino pai – Competent**
   - Four of the five practice elements are demonstrated for each principle.
4. **Tino pai rawa atu – Competent**
   - Five of the practice elements for each principle are demonstrated.

Kaiarotake (Assessors)

The assessment is to be completed by registered competent Māori social work practitioners **trained** in the process of assessing Kaitiakitanga within the context of indigenous Māori social work practice in Aotearoa New Zealand. A training wānanga for assessors will be developed.

Kahui Tautoko (Support Committee)

A Kahui Tautoko will be established to take ongoing guardianship of the kaupapa. The Kahui will be made up of tangata whenua members of the SWRB and Māori practitioners from the sector (terms of reference to be developed).