

TE TĀHUHU O TE MĀTAURANGA

Ministry of Education

He Piringa Whānau

effective engagement with whānau



Te Kāwanatanga o Aotearoa

He Mihi

“Pānuia ki ngā iwi o te motu
Tokitoki kau ana te heihei
Tere haere ana te kūao pārerā
Kāore he kai pīpipi
Kāore he kai kōkoko
Ko ngā tāngata ka opea tāewahia
Ka herea i reira te kaha me te uaua ki runga
I te waka o te rangimārie.”

Kei ngā wehi ki tō tātou matua nui i te rangi. Kia hipokina ōna parirau ki runga i te mata o te whenua, he whakaaro pai ki ngā tāngata katoa i huihui mai i raro i te whakaaro kotahi. Me mihi atu ki te ngākau o tēnā, o tēnā, tēnā tātou.

E tangi tonu ana te ngākau ki a rātou kua riro ki te pō, kua huri ki tua o te ārai. E kore he kupu hei kawē i te aroha, i te mamae kei te ngau kino tonu i te ate. Koutou ngā pūkenga, ngā mounga kōrero e moe ki roto i te ringa kaha o te ariki. Ka āpiti hono, tātai hono, rātou kia rātou, tātou kia tātou ka toe.

E tahuri anō ki te iwi, ki ngā tāngata nā rātou tēnei kaupapa i kawē, i manaaki, i hāpai i roto i ngā tau maha kua pahure nei, otirā i ahau e rurukutia ngā whenu nei kia tūtuki pai ahau i ngā mahi o te Tāhuhu o te Mātauranga nei. Kei ngā iti, kei ngā rahi o ngā mounga katoa e kore e mutu ngā mihi.

Koia kei a ia te wā āiane,
Koia kei a ia te wā a muri.
Koia kei a ia te wā a muri,
Koia kei a ia te wā a mua
Wā muri, ka oti a mua.

Published by the New Zealand Ministry of Education, July 2014.

Ministry of Education
St Paul's Square, 45-47 Pipitea Street
PO Box 1666, Thorndon 6140
Wellington 5026, New Zealand.
www.minedu.govt.nz

Copyright © Crown 2014

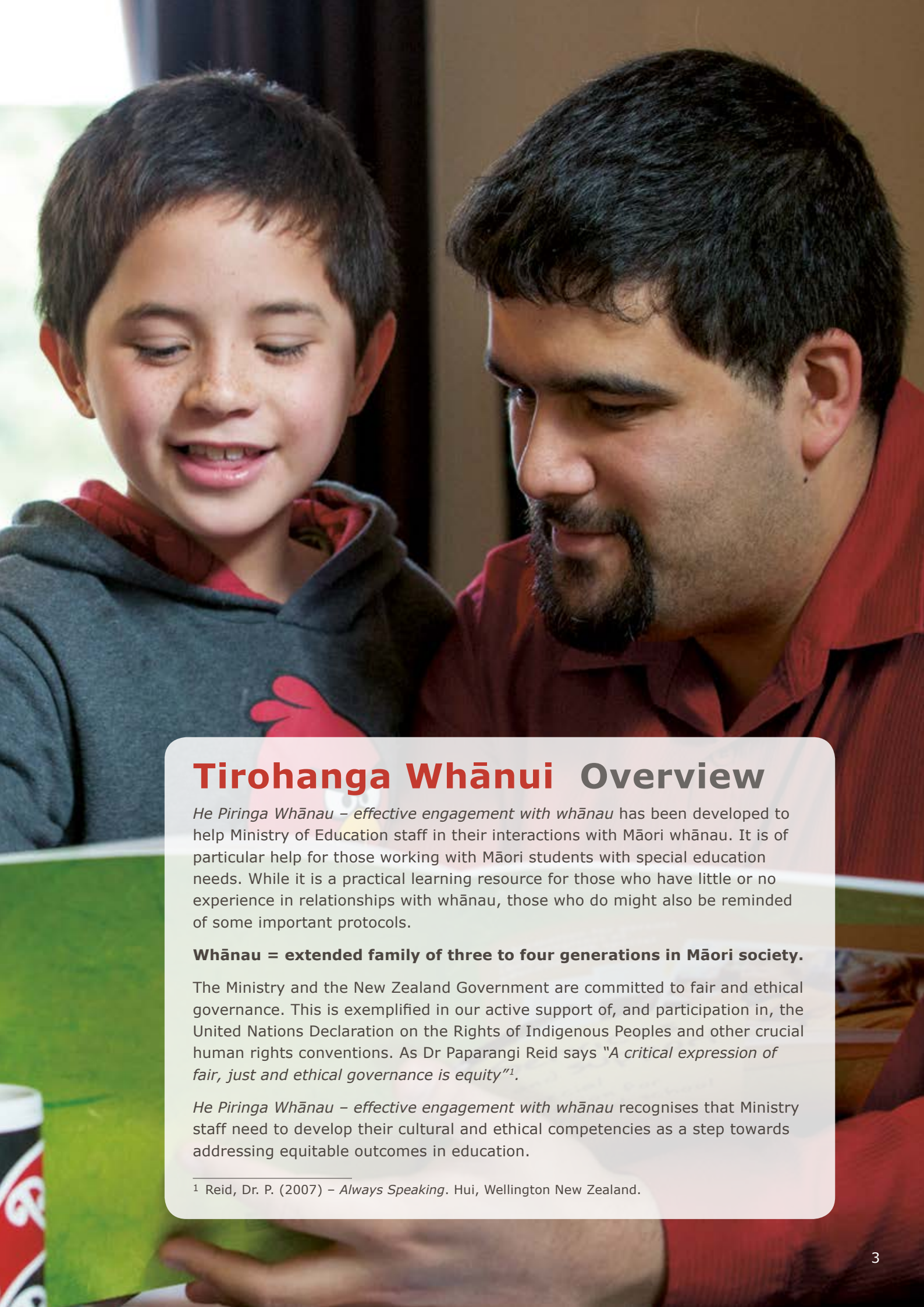
This publication is subject to copyright. Apart from any fair dealing for the purpose of private study, research, criticism or review, or permitted under the Copyright Act, no part may be reproduced without the permission of the Ministry of Education, New Zealand.

ISBN: 978-0-478-43935-9 (Online)

Tāhuhu Kōrero Contents

Te Hao Angitu	4
Tātai Pou	4
Ka Hikitia – Accelerating Success 2013-2017 ...	4
Whānau key to education success	4
Whakapumautia, Papakowhaitia, Tau ana	5
Success for All – Every School Every Child	5
Tau Mai Te Reo – The Māori Language in Education Strategy 2013-2017	5
Introduction and Context	9
Learning Modules	17
1 Te Tūāpapa First Contact	19
2 Hui Kāinga Home Visit	21
3 Mahere Mātauranga Hui at School	23
4 He Hui Whānau Whānau Hui at Office	25
5 Whakamātautau Assessment at Home ...	27
6 Te Whakakapi Closure at Puna Reo	29
Cultural Markers Summary	31
He Papakupu Glossary	33





Tirohanga Whānui Overview

He Piringa Whānau – effective engagement with whānau has been developed to help Ministry of Education staff in their interactions with Māori whānau. It is of particular help for those working with Māori students with special education needs. While it is a practical learning resource for those who have little or no experience in relationships with whānau, those who do might also be reminded of some important protocols.

Whānau = extended family of three to four generations in Māori society.

The Ministry and the New Zealand Government are committed to fair and ethical governance. This is exemplified in our active support of, and participation in, the United Nations Declaration on the Rights of Indigenous Peoples and other crucial human rights conventions. As Dr Paparangi Reid says "A critical expression of fair, just and ethical governance is equity"¹.

He Piringa Whānau – effective engagement with whānau recognises that Ministry staff need to develop their cultural and ethical competencies as a step towards addressing equitable outcomes in education.

¹ Reid, Dr. P. (2007) – *Always Speaking*. Hui, Wellington New Zealand.

Te Hao Angitu

"Whānau are the prime constituents of iwi and have the single greatest influence on learners' achievement in a social context, while teachers and principals enjoy this status in an education context."

Tātai Pou

The workbook and DVD enable staff to improve practice when working with Māori, while increasing their proficiency in *Tātai Pou*, the competency framework, learning more about valuing Māori as Māori, building knowledge and helping Māori achieve equitable education outcomes.

This module takes you into everyday meeting situations to help support your awareness and development of cultural competency. The *Tātai Pou* competency matrix will be a measure of success for the learning within this module.

Ka Hikitia – Accelerating Success 2013-2017

He Piringa Whānau – effective engagement with whānau is the Ministry putting into practice its commitment to help staff deliver on the Māori education strategy: *Ka Hikitia – Accelerating Success 2013-2017 (Ka Hikitia)*² Māori enjoying and achieving education success as Māori and helping to develop culturally responsive staff practice.

Whānau key to education success

While enabling Māori education success is influenced by a number of things, eg, a student's health, wellbeing, expectations, special education needs or their actual motivation to learn, at the centre is the strongest influence of them all – whānau.

"Whānau are the prime constituents of iwi and have the single greatest influence on learners' achievement in a social context, while teachers and principals enjoy this status in an education context. The Ministry accepts that relationships with iwi have the potential to considerably enhance whānau contribution to raising achievement for and with Māori learners. Actively exploring ways in which these two powerful influences can interact to raise achievement is both sensible and desirable."³

² Ministry of Education. *Ka Hikitia – Accelerating success 2013-2017*.

³ Ministry of Education. (2011). *Whakapumautia, Papakowhaitia, Tau ana – Grasp, Embrace and Realise: Conducting Excellent Education Relationships*.

"This training module is a practical learning resource that concentrates on understanding whānau and Māori tikanga/protocols and how to build effective relationships, with better outcomes for tamariki."

Whakapumautia, Papakowhaitia, Tau ana

The importance of building effective relationships with whānau is touched on in the Ministry publication *Whakapumautia, Papakowhaitia, Tau ana – Grasp, Embrace and Realise: Conducting Excellent Education Relationships*.³ This publication is about the importance of building relationships with iwi. It explores how to use iwi expertise in identity, language and culture as essential building blocks for Māori education success, all the while acknowledging that Māori learners and their whānau have been poorly served by the education system, with a commitment to do better.

Engaging effectively with iwi and whānau are inextricably linked and it is recommended readers access this publication for background information.

Success for All – Every School Every Child

Success for All – Every School Every Child is the Government's vision for an inclusive education system. It sets out clear expectations that Ministry staff will value the contributions of all children and young people, their families, whānau and communities. It also sets out the Ministry's role in supporting kura and schools to ensure all students are present, participating, engaged, learning and achieving.

Success for all means parents, kaumātua and members of our community feel supported and involved in guiding their children's learning.

Tau Mai Te Reo – The Māori Language in Education Strategy 2013-2017

There are five key focus areas of *Tau Mai Te Reo – The Māori Language in Education Strategy 2013-2017*. These promote improved Māori language and education outcomes. The first focus area acknowledges the pivotal roles of iwi, whānau and communities in supporting the revitalisation of Māori language. The strategy encourages the education sector to work with and for iwi, whānau and communities to strengthen Māori language in education.





Acknowledgements

The engagement scenarios and workbook are a collaborative contribution from the working group and many others. We would like to thank the following people for their valuable contributions:

Deputy Secretary Early Learning, Parents and Whānau
Rawiri Brell

Early Childhood Education
Paula Rawiri

The Sector Enablement and Support
Jill Bond & Brian Coffey

Inclusive Education Taskforce
Vivien Knowles & Karepa Wall

Human Resources
Alex Allardyce

The development team:

Richard Bishara
Julie Brown
Aroha Dawson
Dawn Hill
Mihirangi Hollings
Julie Houghton
Kara Nepe-Apatu
Juanita Rapana
Mahuru Robinson
Claire Stasiewicz
Hayden Turoa
Karepa Wall
Jackie West

And all the superstars who graciously took up the call to star in the filming and are acknowledged on the DVD, a wonderful product from *Airplane Studios* – thanks Bruce and Alex, your team did a great job!

We also acknowledge Evelyn Niua and Mandy Bassett, who helped to set the foundations and directions for this resource.

Ka mutu peange!







Introduction and Context

"A productive partnership starts by understanding that Māori students are connected to whānau and should not be viewed or treated as separate, isolated or disconnected. Parents and whānau must be involved in conversations about their children and their learning."⁴

Strategies for success

The Ministry acknowledges that the education system has consistently failed Māori students. In 2008 the Ministry introduced *Ka Hikitia – Managing for Success 2008-2012*⁴ – this strategy was aimed at helping the education profession and supporting agencies (like the Ministry) to address, plan and take action to improve the educational experience for Māori students and their whānau. Making explicit the education and career pathways opportunities for Māori students; recognising and actively supporting the key transition points; building relationships and taking a potential base approach to interactions with Māori students and their whānau were some of the key factors that were integral to the strategy so that Māori students could gain the skills, qualifications and knowledge they need to enjoy and achieve education success.

Ka Hikitia – Accelerating Success 2013-2017 (Ka Hikitia) is the Ministry's updated strategy that goes one step further, building on the original strategy, by calling for urgency to accelerate the outcomes for Māori students and young people while recognising the need for Māori to enjoy, and achieve education success as Māori.

The Ministry has also identified the need to measure progress and to identify and implement programmes that support and improve staff cultural responsiveness and capability to confidently deliver on the actions in *Ka Hikitia*.

⁴ Managing for Success 2008-2012.



Tātai Pou

Conceptual Framework

The *Tātai Pou* conceptual framework⁵ explains how Māori view the significance and background to the documents underpinning Māori enjoying and achieving education success:

The most 'ancient' ancestor represented on a carved house was the *tekoteko* (gable figure). The Ministry's oldest authority comes from the **Treaty of Waitangi**.

The second most 'ancient' ancestor of the house, usually a descendant of the *tekoteko*, was the person whose head is the face on the gable end of the whare – the *kōruru*. This figure is the Ministry's **Statement of Intent**, which articulates our commitments/obligations regarding Crown activities in education.

The tāhuhu (backbone) of *Tātai Pou* is ***Ka Hikitia***, the Ministry's strategy for Māori Education. Placing *Ka Hikitia* in this position articulates the importance of *Ka Hikitia* in holding up the roof of the whare, symbolic of the importance of *Ka Hikitia* in upholding what is important in Māori enjoying and achieving education success as Māori.

"Ko te manu e kai ana i te miro nōna te ngahere – ko te manu e kai ana i te matauranga nōna te ao."

"The one who partakes in the berries – his is the forest. The one who engages in education, opportunities are boundless."



⁵ Tātai Pou: A Māori conceptual Framework for Tātai Pou.



"This training module embodies Ka Hikitia principles and will help you to communicate, understand and collaborate with whānau in practical ways. This module helps you recognise the right ways of approaching, working and engaging with whānau."



How will this module help you engage with whānau?

To raise achievement of Māori students, the Ministry expects staff to:

- embody the principles of the Treaty of Waitangi – the power of collaboration and the value of working closely with iwi and whānau to lift performance of the education system
- follow the Ministry's goals, as laid out in its *Statement of Intent*
- realise *Ka Hikitia* guiding principles.

Ka Hikitia and whānau engagement

Ka Hikitia identifies guiding principles for delivery; critical factors for improvement; focus areas to target investment and activity for system improvement; goals for each focus area and actions to achieve the goals.

Through *Ka Hikitia* we are reminded of the need for the system to fit the student rather than the student fitting in the system; communication with whānau will be more effective when we understand how Māori prefer to engage, to in turn help to fully enhance the engagement with their tamariki in education.

Ka Hikitia's principles underpinning the importance of the Treaty of Waitangi, are:

Māori potential approach – every Māori student has the potential to make a valuable social, cultural and economic contribution. Students who are expected to achieve and who have high (but not unrealistic) expectations of themselves are more likely to succeed

Ako – the educator and student learn from each other in a two-way exchange; the student and whānau cannot be separated

Identity, language and culture count – students do better when what and how they learn builds on what is familiar to them and what they already know

Productive partnerships – key stakeholders form productive partnerships and an ongoing exchange of knowledge and information, where everybody contributes to achieving the goals.



*"Ko te tamaiti te pūtake o
te kaupapa."*

*"The child is the heart
of the matter."*

Your role in Māori educational success

You play a significant role in your ability to create the conditions for Māori to enjoy and achieve education success as Māori. All staff are responsible for working with Māori whānau. You can better support strong engagement conditions by learning, appreciating, developing and applying a culturally responsive practice to these engagements. This responsibility extends from the receptionist to the call centre to the practitioner right through to management – who all at some time engage with whānau.

What is being culturally competent?

Weaver describes competency as: cultural knowledge and sensitivity with skills for a more effective culturally appropriate helping process. (Abstract).⁶ Cultural competence includes the right to be treated with respect with regard to:

- age
- ethnicity
- gender
- lifestyle
- perceived economic worth
- sexual orientation
- social status or
- spiritual beliefs.⁷

What is Māori cultural competency?

Cultural competency relating to Māori is the ability to understand and appropriately apply cultural values and practices underpinning Māori worldviews and perspectives. Being culturally competent with Māori means you acknowledge, and show respect, for Māori ways of knowing and doing things, putting aside any preconceptions you may have.

With our responsibility to honouring the Treaty of Waitangi, it's about being sensitive and knowledgeable, witnessing how entrenched we are in our own cultures and learning to step out and be open to embracing the Māori way of doing things. In education, it means getting it right for Māori learners and using culture as an asset to build potential.

⁶ Weaver, H N. (1998). *Indigenous People and the Social Work Profession: Defining Culturally Competent Services. (Abstract)* Social Work – a journal of the national association of social workers. 44(3)217.

⁷ Health Navigator New Zealand. (Website). Retrieved from <http://www.healthnavigator.org.nz>



Learning Modules

"Ehara taku toa i te toa takitahi engari he toa takitini."

"Success is not the work of one, but the work of many."

"This training module is designed to help you understand Māori ways of doing things."

If you are communicating with someone from a different culture the outcome will be more successful and productive if you are able to understand a little bit about his or her culture, language and protocols. If you understand their perception and their protocols, communication becomes clearer and easier for everyone involved. The result being better outcomes for children.

If you have a question about Māori protocol ask around your Māori colleagues such as:

- Kaitakawaenga
- Pouārahi-ā-Takiwā
- Pouwhakarewa Mātauranga
- Senior Māori/Partnership advisor.

Search for information on the Ministry website or other websites, including:

www.korero.maori.nz

www.tpk.govt.nz

<http://tetahuhu.moe.govt.nz/ourNewsAndEvents/HeManaToTeReoMaori.aspx>

All Ministry staff have access to Te Reo Māori classes and learning about cultural awareness, talk to your manager for more information.

The scenarios highlight cultural situations that may be new to you and may challenge how you interpret a conversation, an action or order of events, ie, ways of doing things. They also show the processes of effective professional practice at work when working with tamariki and whānau.

The scenarios show two sides to the conversations and how whānau interpret them. The engagements are designed to prompt discussion and new ways of thinking. You may want to answer the questions on your own or to work as a group.

There are two "takes" for each scenario. Watch the first "take" and then complete the workbook questions. Then watch the second "take" and compare the cultural markers on best practice to see what you noticed.

See glossary for a quick reference to common Māori words you may hear in the scenarios and their meanings. Closed captions may be turned on if helpful.

The following scenes are a number of short vignettes filmed of actual scenarios that are presented by staff currently in these roles. Watch Take 1 and reflect on what was good and what could be improved in the vignettes. Then watch Take 2, remember Take 2 is not 100% perfect, best practice but provides a scenario where the audience can clearly see an improvement on Take 1. The audience is reminded to be looking at these vignettes with engagement practice in mind and to focus on the behaviour displayed within these engagements. Tukua!



1 Te Tūāpapa First Contact



Watch take 1 – a Ministry Speech-Language Therapist (SLT) has received a referral and is setting up the initial meeting.

Q1 *What were some aspects of the staff member's engagement that needs attention?*

Q2 *What do you notice about how Aroha (Mum) felt about the phone call?*

Q3 *How would Aroha feel when she agrees to the series of requests from Claire (SLT)?*

Q4 *How would you have engaged with this new whānau?*



Watch take 2 – reflect on the engagements before referring to the points of engagement below.

How has this engagement improved from take 1?

What learning will you take from this section that would be helpful to your practice?

Points of engagement

Best Practice

- Claire approaches her Māori colleague for background information on the whānau. Karepa researches the referral and discovers the importance of having Koro attend the hui.
- Karepa (Kaitakawaenga) leaves a phone message introducing himself and providing enough information for Aroha to know what the call is about.
- Karepa uses appropriate language to put Aroha at ease. He uses correct pronunciation and listens to the responses from Aroha. He interprets that she would prefer not to meet at her home.
- Karepa makes it easy for Aroha to bring support and the children to the meeting.

Cultural Markers

- **No surprises:** information is provided on what the meeting is for and why.
- **Family:** there is understanding that other whānau members are welcome.
- **Language:** appropriate Māori language is used without unnecessary jargon. Aroha is given time to consider and to respond.
- **Correct greeting:** using correct greetings shows respect and sets the tone of the conversation.
- **Manaakitanga:** Māori have hospitality protocols for guests and Aroha may have been struggling with how to fulfil her responsibilities, ie, how to host her visitors; having the meeting at the office absolves her of these.

2 Hui Kāinga Home Visit



Watch take 1 – where two Ministry staff visit Mhirangi (Mum) at her home to talk about her tamaiti. A cultural profile has been started by the Kaitakawaenga, and both staff have met with Mum already, but this is the first hui that's been held at home.

Q1 *What did you notice about the appropriateness of clothing and the wearing of shoes inside?*

Q2 *How did Mum feel about the visitors sitting straight on the couch and declining her hospitality?*

Q3 *Why do you think Mum was a bit unsettled when a karakia was being recited?*

Q4 *How could the two staff have prepared themselves better for this engagement?
Eg, to address name pronunciation.*



Watch take 2 – reflect on the engagements before referring to the points of engagement below.

How has this engagement improved from take 1?

What learning will you take from this section that would be helpful to your practice?

Points of engagement

Best Practice

- Formalities of how to conduct the meeting are discussed by staff before the meeting.
- Staff culturally greet the whānau on arrival.
- Staff make use of the surroundings to make connections between the staff and whānau before the business of hui is brought up.
- Staff are dressed appropriately in casual dress for the home visit and shoes are automatically taken off in respect.
- The two staff wait to be directed to where the meeting will take place, holding on to their coats and bags. They use this as an opportunity to find out more information about the whānau, which also provides more opportunity to put Mihirangi at ease.
- Whānau are asked if they would like formalities such as karakia performed.
- Staff are accepting of any food and drink offered in hospitality.
- Karepa and Julie learn specific information about the concerns of Mihirangi by asking questions.
- Staff discuss the next steps and what Mihirangi can do if she has any further questions.

Cultural Markers

- **Protocol:** Māori protocol asks visitors take their shoes off before entering the wharenui (including the home). This respects ancestors. Coats and bags must not be put on the table because this is where food is presented. Māori have responsibilities for hosting and caring for their guests. It's important to accept offers of refreshments without expecting it.
- **Whakapapa:** iwi and tribal affiliations give important background information on people. When Karepa starts a conversation about the flax and connects this to people, it means he understands the importance of whānau to Mihirangi and he also provides background information of where he comes from. This was shown by Julie in her connection to a photo on the wall.
- **Karakia:** whilst hui usually start with karakia it is important to ask whether a karakia is appropriate at the whānau house.
- **Language:** using Te reo Māori sets the tone of the conversation and acknowledges the home's preferred language. Whānau are listened to and responses are respected.

3 Mahere Mātauranga Hui at School



Watch take 1 – a hui about the progress Tyler is making at school. The Special Education Advisor and the whole team have worked together for a while now, however, the Mother has asked that the Kaitakawaenga help the teacher to lead the process in a cultural way and the Mother has also indicated for the Resource Teacher; Learning and Behaviour (RTLb) to be present. A karakia has just been said to welcome everyone along.

Q1 *How do you think Tawhiwhirangi (Mum) is feeling in this engagement?*

Q2 *How are the adults interacting with Tyler as he sits within the hui?*

Q3 *What effect will the decision to direct Tawhiwhirangi to partake in Incredible Years Parenting Course have on the relationship status?*

Q4 *How could the Ministry staff have supported the whānau to be more engaged in the hui?*



Watch take 2 – reflect on the engagements before referring to the points of engagement below.

How has this engagement improved from take 1?

What learning will you take from this section that would be helpful to your practice?

Points of engagement

Best Practice

- Mother and son are involved and asked for input into all decisions, with no assumptions made for them in front of them.
- Plans are discussed fully so Tawhiwhirangi (Mum) understands the process for support for Tyler at kura.
- Tawhiwhirangi has the opportunity to contribute and her concerns are listened to and the solutions are explained clearly, along with the process for what happens next.
- Tawhiwhirangi is helped to understand the benefit of and is positive about taking part in an Incredible Years Parenting Course.

Cultural Markers

- **Introductions:** in Māori culture it is important that everyone at a hui introduces themselves, which means attendees are clear about everyone's roles. Māori prefer to concentrate on building relationships before getting down to the business of the hui.
- **Whānau:** the wider whānau was brought into discussion acknowledging the wider links Māori have with family who may not be 'immediate family'.
- **Language:** te reo Māori is used at the hui, then translated into English so that communication is appropriate for all attending. There is no unnecessary jargon.
- **Protocols:** correct hui procedure was followed, beginning and closing with karakia, having formal introductions and open discussion.
- **Pace:** time is taken throughout the hui so that everyone is comfortable with the pace. The hui is not rushed.
- **Explanations:** tawhiwhirangi contributes to the meeting and her concerns are acted upon. There is acknowledgement of progress and agreement of the way forward and checking with the whānau to ensure they are comfortable and at ease.

4 He Hui Whānau Whānau Hui at Office



Watch take 1 – the whānau go to the local Ministry office for an initial hui about their child. No cultural profile has been completed yet, and the whānau has never met the specialist staff member.

Q1 *What could have been enhanced in this engagement before the whānau even stepped into the meeting room?*

Q2 *Why do you think Aroha (Mum) and Koro exchanged glances when Claire (SLT) recited the karakia? How could this engagement have been improved?*

Q3 *How could the staff member have better catered for the whole whānau at this hui?*

Q4 *What could have happened to prevent Koro from making the unusual noises as he left the office?*



Watch take 2 – reflect on the engagements before referring to the points of engagement below.

How has this engagement improved from take 1?

What learning will you take from this section that would be helpful to your practice?

Points of engagement

Best Practice

- Because tamariki will be attending, toys are provided and there are refreshments for the whānau.
- When the whānau arrive the receptionist comes out to greet and extend manaakitanga to the whānau. They are welcomed and expected. When Karepa and Claire greet the whānau they acknowledge Māori values, bowing their heads and averting their eyes, towards Koro.
- Staff greet the whānau with a hariru/hongi.
- Karepa and Claire sit apart (so they don't appear to dominate the meeting) and the low table enables inclusive discussion.
- The Koro is offered the opportunity to open the hui with karakia as a sign of his rangatiratanga.
- Claire asked the whānau about their concerns.
- Whānau and staff are making connections on an informal level to bring the team closer together before official talks.
- The hui closes as it started with karakia. Koro is invited once again to do this.
- The staff see the whānau out of the building and once again share in a cultural exchange before departing.

Cultural Markers

- **Greetings:** the whānau is made to feel welcome and appropriate respect and mākahī (humility) is shown towards Koro, with heads bowed, eyes averted and hongi performed.
- **Family:** there is acknowledgement of other family members, eg, the tamariki, and that support people are welcome.
- **Protocols:** important hui processes are followed, with the hui opening and closing with karakia and refreshments provided. Roles within whānau are based on age and hierarchy. It is appropriate for kaumātua to open the meeting. Introductions are made so that people's roles are understood. This is important in Māori society where introductions provide background information on people whilst helping to make connections.
- **Language:** appropriate te reo Māori is used, no unnecessary jargon and checks are made to ensure everyone understands what is happening.
- **Pace:** time is taken to ensure everyone is comfortable and at ease. The events of the hui are not rushed.

5 Whakamātautau Assessment at Home



Watch take 1 – Tipene is being assessed for his language ability. A cultural profile has been completed and the parents and child have met the specialist staff on many times, and here they are hoping to be able to formally complete an assessment of Tipene.

Q1 *How did Rangi (Dad) feel about Amanda (Specialist staff) putting her jacket on the table?*

Q2 *What response did Linda (Kaitakawaenga) get by only speaking in Māori?
How could this engagement be enhanced?*

Q3 *What should staff have picked up on when Rangi nodded his head in agreement then looked to the side confused?*

Q4 *How would the whānau feel about being dictated to at the end of this engagement?
(Time of next appointment etc.)*



Watch Take 2 – reflect on the engagements before referring to the points of engagement below.

How has this engagement improved from take 1?

What learning will you take from this section that would be helpful to your practice?

Points of engagement

Best Practice

- Linda (Kaitakawaenga) engages with Rangi (Dad) to settle the whānau before getting into the assessment.
- Amanda (Specialist staff) invites Rangi to be involved with the assessment.
- Amanda sits on the couch next to Rangi after completing the assessment to go over observations in a less intrusive manner.
- Amanda acknowledges the wider whānau and their involvement and influence on the tamaiti.
- Both Linda and Amanda work together collectively with Rangi through the whole process.

Cultural Markers

- **Tikanga:** Māori don't put any items that come in contact with the body on a platform that food or drink can be presented on – eg. the table.
- **Language:** te reo Māori is used at the hui, then translated into English, so that communication is appropriate for all attending. There is no unnecessary jargon.
- **Protocols:** correct hui procedure is followed, beginning and closing with karakia, having formal introductions and open discussion.
- **Pace:** time is taken throughout the hui so that everyone is comfortable with the pace. The hui is not rushed.
- **Explanations:** Rangi contributes to the meeting and his concerns are acted upon. There is acknowledgement of progress and agreement of the way forward and checking with the whānau to ensure they are comfortable and at ease.

6 Te Whakakapi Closure at Puna Reo



Watch Take 1 – a hui about transitioning Tipene from Puna Reo to Kura and closing the service. The whānau and specialist staff have talked about this for a few months now and invited the Kura staff along to be a part of the hui.

Q1 *The meeting opened with a karakia, what else could have helped for everyone to re-affirm the relationships already built?*

Q2 *Having already collectively agreed that the closure would happen at this hui, how have staff and teachers ensured that Rangi is comfortable with the future pathway?*

Q3 *How do you think Rangi felt about the interaction after the hui?*

Q4 *How could staff have enhanced the engagements of this closure hui?*



Watch Take 2 – reflect on the engagements before referring to the points of engagement below.

How has this engagement improved from take 1?

What learning will you take from this section that would be helpful to your practice?

Points of engagement

Best Practice

- After karakia, time is taken for everyone to introduce themselves, including Rangi and Tipene.
- Plans are discussed fully so Rangi understands the process for support once Tipene is at kura.
- Rangi has the opportunity to contribute and his concerns are listened to and the solutions explained clearly, along with the process for what happens next.

Cultural Markers

- **Introductions:** in Māori culture it is important that everyone at a hui introduces themselves, which means attendees are clear about everyone's roles. Māori prefer to concentrate on building relationships before getting down to the business of the hui.
- **Language:** te reo Māori is used at the hui, then translated into English, so that communication is appropriate for all attending. There is no unnecessary jargon.
- **Protocols:** correct hui procedure is followed, beginning and closing with karakia, having formal introductions and open discussion.
- **Pace:** time is taken throughout the hui so that everyone is comfortable with the pace. The hui is not rushed.
- **Explanations:** Rangi contributes to the meeting and his concerns are acted upon. There is acknowledgement of progress and agreement of the way forward and checking with the whānau to ensure they are comfortable and at ease.

Cultural Markers Summary

Common themes over the six scenarios

Introductions: introductions are important in Māori hui and everyday life. Introductions mean everyone is acknowledged and listened to; introductions allow Māori the opportunity to understand where people have come from, their ancestry, where they fit in and, in a hui, their responsibilities.

Trust: be prepared to spend time getting to know the whānau. Māori prefer to build relationships before getting down to the business of the hui.


Dress: dress is important in Māori culture to indicate the formality of an event. On marae, for example, women usually wear a black skirt past the knee and a plain blouse. Māori like to ensure they are dressed appropriately for the occasion. Colours have significance, too. For example, red, white and black come from the story of creation. The black represents 'te po' – the darkness, the red represents the blood that was spilt and the white represents 'Te Ao Marama' – the light.⁸

Hospitality: Māori have responsibilities to ensure their visitors on the marae are fed and looked after. Refreshments allow Māori to fulfil their hospitality responsibilities. Offering refreshments is a mark of respect and thoughtfulness.

The child and the whānau: you can't separate the child from the whānau, so the child must be viewed in a holistic way. Whānau need to be engaged in regular in-depth discussions to discover concerns, provide support and to celebrate successes. If the child is present at the hui, engage with them too, on an appropriate level, using appropriate language.

Pace: Māori like to do things in order at a pace that allows time for protocol, respect, individual contribution and listening to others. Take your cues from the whānau on the extent of these.

⁸ Retrieved from <http://maori.org.nz>.



First contact: it's important to do your homework. Talk to colleagues; who else has worked with the whānau? Decide who will be the contact person. That person should remain in that role, ie, the person the whānau contacts at the Ministry. Provide as much information as possible so the whānau has the opportunity to ask questions and to digest the information. Don't assume the whānau know what your different roles in the Ministry are; explain who you are and why you are contacting the whānau. If you have to leave a message, make it short but clear and follow it up. Māori prefer kanōhi ki te kanōhi (face to face) so the sooner you can meet with the whānau the faster a relationship will form.

Karakia: hui are opened and closed with karakia to ensure favourable outcomes; karakia calls on the spirits of ancestors for guidance and protection. If a meeting begins with karakia, it should end with karakia. In saying this we need not expect that every hui in every environment will automatically have a karakia – if in doubt ask.

Language: it's possible that Māori will have te reo Māori as their first language. It is important to communicate in the language of choice for the whānau but also important in meetings to ensure everyone understands what is being said. Don't assume a level of proficiency in te reo Māori. Avoid jargon and explain any Ministry terms clearly. Communicate openly and honestly.

Protocols: don't ignore cultural practices, even if they seem inconvenient. Māori have ways of doing things on marae and it's important to be aware of what is the right way and what is the wrong way. For example, Māori males have speaking rights on marae and on many marae women don't. There are hierarchy levels based on age and gender in Māori society and respecting these is appropriate in meetings. Showing māhaki or humility is an important aspect of Māori culture; this is being humble, especially towards elders, lowering your head, averting your eyes.

Extended family is important in Māori culture. Whānau includes three or four generations, where younger members take advice and guidance from their elders, and elders are involved in everyday family life, including attending kōhanga reo or kura.

He Papakupu Glossary

aē	yes
ako	learn (two-way learning)
hariru / hongī	Māori greeting where the nose and forehead are pressed together
hui	meeting
Ka Hikitia	to step up, to lift up or to lengthen one's stride; meaning stepping up how the education system performs for Māori
ka kite anō	see you again
kaiako	teacher
kaiwhakahaere	manager/leader
kanohi ki te kanohi	face to face
kao	no
karakia	incantation
kei te pai	I'm good
kia ora	hello
kia ora tātou katoa	hello everyone
kōhanga reo	Māori language nest
kōkā	aunty
kōrero	talk
koroua (koro)	grandfather
kura	school
māhaki	humility/humble/values
manaakitanga	hospitality
marae	courtyard – the open area in front of the <i>wharenuī</i>
ngā mihi	greetings
pai tēnā	that's good
tamariki	child
Tātai Pou	the Ministry's workforce development framework to improve the educational performance of Māori
tautoko	support
te reo Māori	Māori language
whaea	mother, teacher, older female
wharenuī	meeting house – main building of a <i>marae</i>

