

# Māori perspectives of Intensive Response

DEVELOPMENTAL EVALUATION

The Oranga Tamariki Evidence Centre works to build the evidence base that helps us better understand wellbeing and what works to improve outcomes for New Zealand's children, young people and their whānau.

**Email:** [research@ot.govt.nz](mailto:research@ot.govt.nz)

**Authors:** Goodwin D., Were L., Crocket, A., Wehipeihana N., Moss, M., McKegg K., Pipi K., Porima L., (The Knowledge Institute)



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# Whakarāpopotanga – Executive summary



## He tīmatanga kōrero – Introduction

Intensive Response seeks to better support tamariki to be safe at home with their whānau/family. For nearly two years, Oranga Tamariki have been working with Māori and Pacific organisations and the wider community sector in four locations across the motu to develop and deliver a new way of working to achieve this aim. Intensive Response is one of several Oranga Tamariki initiatives designed to better respond to the needs of tamariki and whānau Māori, recognising that the current care and protection system disproportionately impacts them. It connects with a wider change programme within Oranga Tamariki and reflects the broader strategic goals of the organisation.

Intensive Response is underpinned by three core concepts: developing partnerships, strengthening relationships, and supporting locally led solutions. Improving support involves partnering with Iwi, hapū, mana whenua, and communities to work in a more culturally appropriate way. This report has explored the perspectives of Māori who are working on Intensive Response in the hope that this will support a greater understanding of the differing perspectives, worldviews, and paradigms of those internal and external to Oranga Tamariki who are trying to work in partnership for the benefit of tamariki and whānau Māori. This report brings together the perspectives of Māori stakeholders from 13 in-depth interviews.

## Ngā hua – Findings

Intensive Response has created an opportunity for Oranga Tamariki and its partners to embrace te ao Māori. In general, the care and protection system is reflective of a Western Approach. Intensive Response has opened a space for Māori, both inside and outside the organisation, to explore how they can work together and navigate the cultural differences, worldviews, and tensions that exist.

Te Toka Tūmoana is the Oranga Tamariki indigenous and bicultural practice framework. It is a framework that seeks to support Māori and non-Māori practitioners, managers, and leaders to work in a way that is responsive to Māori beliefs and practices and advances mokopuna ora. The framework is based on eight principles of wellbeing as described in detail in the Findings section. Māori perspectives of Intensive Response and its journey to date reflect all eight of these principles, as follows.

**Te Reo Māori:** Interviews demonstrated that each location is designing and developing Intensive Response in a way that uses language and practice that is meaningful to them ‘as Māori’ and as tangata whenua. Each location is choosing the way they make sense of, and contextualise, Intensive Response to their location.

**Whakamanawa:** For Māori, particularly Māori working within Oranga Tamariki, Intensive Response has become an opportunity to support tamariki and whānau in the way they wanted to for a long time but were unable to because of system constraints. Intensive Response is an expression of whakamanawa for these practitioners; it provides support and space for them to develop and implement ways of working they have previously not been able to. The interviewees specifically discussed Intensive Response as a means to disrupt the system and redistribute power in a way that enables lasting positive change for tamariki and whānau Māori.

**Whakapapa:** Māori identified that for them, Intensive Response is founded on many connections – people to people, people to place, all with the purpose of connecting mokopuna/tamariki and whānau back to their place and their people. Two benefits can be derived from this. Firstly, Intensive Response is strengthening the use of relational approaches when working with tamariki and whānau Māori as well as between organisations. Secondly, relationships and connections between people and organisations, iwi to iwi, Māori and Pacific have helped progress the design and development of Intensive Response by enabling the right people to be involved at the right time in the process. These whakapapa and relational connections are valued and foundational to the Intensive Response approach.

**Kaitiakitanga:** For Māori working in Intensive Response, enacting guardianship, stewardship, and trusteeship is exhibited in the responsibility they feel to design and deliver Intensive Response in a culturally meaningful way for them and the tamariki and whānau in their rohe. Māori have responded to Intensive Response through Māori ways of working that are relational, culturally bound, and whānau-centred. Additionally, they are demonstrating the broader aspiration of Iwi to care for and look after the wellness of their people within this work.

**Manaakitanga:** All interviewees were committed to the kaupapa, to create a system that serves tamariki and whānau Māori in a way that enhances their potential. This commitment helps create the conditions required to reach out and grapple with how to work together as partners to design and deliver Intensive Response. Whilst relationships are still emerging between partners, manaakitanga is a value held by interviewees working in Intensive Response. There is a genuine intent, generosity, and goodwill by Māori to ensure the relationships between Oranga Tamariki and Iwi/Māori providers benefit whānau and tamariki. One facet of this is working in ways that reflect espoused values. It takes significant time, trust, good leadership, and ongoing commitment to create and maintain the operational application of these shared values.

**Tikanga:** Interviewees identified that Intensive Response has created space for Oranga Tamariki staff and providers to bring their mātauranga and tikanga to the fore in the interests of tamariki and whānau Māori. However, some interviewees reported tensions around whose tikanga was privileged and prioritised. There was recognition amongst interviewees, particularly those within Oranga Tamariki, that their ways of working would need to shift more to work in a whānau-centred way and support the diverse realities of Māori. They pointed to Oranga Tamariki systems and structures that needed to change to enable them to implement their work in a Māori way. They acknowledged that Oranga Tamariki systems and structures were changing, but there was still a long way to break down ingrained Western ways of working.

**Rangatiratanga:** There were many examples of how leadership at the Mana ki te Mana (leadership/governance) level and Mahinga (operational) level has been expressed in the Intensive Response journey. Interviewees elevated the focus of Intensive Response as an approach that first and foremost supported whānau self-determination. At a governance level, initial engagement in Intensive Response was between those who could enact a strategic relationship. These people have then demonstrated leadership at a strategic level to ensure that Intensive Response is being designed and delivered in an ‘as Māori’ way. At an operational level, those

who are already practising in a whānau-centred, relational way see Intensive Response as a way to demonstrate leadership within their organisations by supporting the integration of Māori ways of working more broadly.

**Wairuatanga:** Intensive Response opened a door for Oranga Tamariki to do things differently and gave impetus for using existing Māori frameworks and Māori ways of knowing, culture, and values to the work. Each location brings its own approach to Intensive Response, both at an Oranga Tamariki site level and a community/iwi partner level. There is variability in how deeply tikanga Māori practices frame the work, as determined by those using them. These frameworks reflect Māori contexts and views of the world and what each location believes will work for whānau in their rohe.

## He kupu whakatepe – Conclusion

Intensive Response has provided an opportunity to bring together iwi/mana whenua, community partners and Oranga Tamariki to create new ways of working for the betterment of tamariki and whānau. It is supporting the strengthening of relationships and partnerships between these stakeholders, although this process has not been without its challenges.

Intensive Response, alongside the shift to Māori-centred practice within Oranga Tamariki, helps the valuing of a te ao Māori approach. It enables discussion and practice change towards whānau-centred and relational approaches. Intensive Response also supports local Oranga Tamariki offices to work more closely with iwi and community partners to explore and create more culturally relevant and beneficial support for tamariki and whānau Māori. Through this process the cultural capacity limits of Oranga Tamariki are being stretched and challenged. For those involved in Intensive Response, the journey has begun but there is still a long way to go. The journey is challenging, but those involved are enthusiastic and committed to doing it well to make things better for tamariki Māori and their whānau.

# He tīmatanga kōrero – Introduction





## Introduction to Intensive Response

Intensive Response is a new approach being developed by Oranga Tamariki with Māori and Pacific organisations and the wider community sector to better support tamariki to be safe at home with their whānau/family. Intensive Response addresses a need to “improve the support to whānau who are at risk of having their tamariki taken into care.”<sup>1</sup> The desire for the programme is that with better support, “more tamariki and whānau can stay together and thrive.”<sup>2</sup> Intensive Response is connected to a wider change programme within Oranga Tamariki and complements and furthers the organisation’s strategic goals.

There are four key locations where Intensive Response is currently being developed and/or delivered: Tokoroa, Ōtautahi (Christchurch East), Ōtāhuhu, and Horowhenua. In addition, Oranga Tamariki is also working in other areas in Intensive Response-like ways where local relationships are strengthened to extend existing practices in line with an Intensive Response approach.<sup>3</sup>

There are three foundational aims and interdependent aspects to Intensive Response.

- Developing partnerships with iwi, Māori and Pacific organisations and the wider community sector to design, develop, and implement intensive support for tamariki and their whānau.
- Further developing and strengthening the relationships of local Oranga Tamariki offices with local Māori, Pacific, and community agencies.
- Supporting locally led solutions that reflect the needs and contexts of local whānau, hapū, iwi, and community.

Within the design and development of Intensive Response to date, “locally led” encompasses a variety of ways in which partners are working together. For example, in Ōtautahi the local Oranga Tamariki Christchurch East office is leading Intensive Response in partnership with Ngāi Tahu and with local NGO’s. In Tokoroa, Raukawa, the local iwi, leads Intensive Response and works collaboratively with the local Oranga Tamariki site office.

## Why it is vital to consider Māori perspectives of Intensive Response

Five recent reviews of Oranga Tamariki identified that the current care and protection system is not meeting the needs of at-risk tamariki. In particular, the reviews highlighted that the needs of Māori and Pasifika tamariki and whānau are not being

<sup>1</sup> Oranga Tamariki (n.d.). Intensive Response for whānau. [www.orangatamariki.govt.nz/support-for-families/intensive-response-for-whanau/](http://www.orangatamariki.govt.nz/support-for-families/intensive-response-for-whanau/). Accessed on 17 March 2021.

<sup>2</sup> Ibid.

<sup>3</sup> The Intensive Response programme has expanded beyond the initial four locations since 2020 to provide support for an additional 11 community led initiatives.

met and have not been met for a long time. These reviews concluded that transformational change is required.<sup>4</sup>

Across government agencies, there is an increasing focus on equity, evident in the priorities of agencies such as the Ministry of Health<sup>5</sup> and the Ministry of Education.<sup>6</sup> This has influenced the increased focus on partnering and specifically on Treaty partnerships. Te Arawhiti – The Office for Māori Crown Relations, has provided significant guidance on this.

In 2017, Oranga Tamariki set out to create a “bold overhaul”<sup>7</sup> of the care and protection system. Intensive Response is one of the ways that Oranga Tamariki is seeking to implement new ways of working to support all tamariki to be safe at home. The agency has recognised that tamariki and whānau Māori are disproportionately represented in the care and protection system; and improving support therefore requires partnering with iwi, hapū, mana whenua, and communities to work in a more culturally appropriate way. To signal the importance of actioning Te Tiriti o Waitangi, direct obligations of the Chief Executive were outlined in section 7AA of the 2017 legislation. The three duties within section 7AA seek to ensure better outcomes for tamariki Māori, by recognising and affirming the mana of whānau-hapū and iwi and seeking strategic Te Tiriti-based partnerships with iwi and Māori providers to better provide for tamariki and whānau.

Partnering to design and deliver new services and approaches for whānau and tamariki is a new way of working for most people involved in Intensive Response. Intensive Response adopted a Learn and Grow approach that supports reflection and adaptation during the design and implementation journey. Learning about and reflecting on the perspective of Māori who have been involved in Intensive Response is a critical piece of related work.

This report provides information on Māori perspectives of Intensive Response and the journey that has occurred to date. Māori perspectives both internal and external to Oranga Tamariki have been sought. This reflects two recommendations of Hipokingia Ki Te Kahu Aroha, Hipokingia ki te katoa.<sup>8</sup> Firstly, that “collective Māori and community responsibility and authority must be strengthened”, and Oranga Tamariki has a role to support this. Secondly, that workforce development is required to rebuild the “mana and professionalisation of Oranga Tamariki social workers”. Hearing the perspectives of those who have been working on Intensive Response

<sup>4</sup> These reviews are: Office of the Children’s Commissioner (2020). Te Kuku O Te Manawa: Ka puta te riri, ke momori te ngākau, ka heke ngā roimata mo tōku pēpi Reports One and Two.

Whānau Ora Commissioning Agency (2020). *Ko Te Wā Whakawhiti, It’s time for Change: A Māori inquiry into Oranga Tamariki*

The Office of the Ombudsman (2020). *He Take Kōhukihuki, A Matter of Urgency: Investigation Report into policies, practices and procedures for the removal of newborn pēpi by Oranga Tamariki, Ministry for Children, Waitangi Tribunal.* (2021) *He Pāharakeke, Te Rito Whakakīkinga Whāruarua: Oranga Tamariki Urgent Inquiry* (Wai 2915). [waitangitribunal.govt.nz/publications-and-resources/waitangi-tribunal-reports](https://waitangitribunal.govt.nz/publications-and-resources/waitangi-tribunal-reports)

Oranga Tamariki Ministerial Advisory Board (2021). *Hipokingia Ki Te Kahu Aroha, Hipokingia ki te katoa.*

<sup>5</sup> [www.health.govt.nz/about-ministry/what-we-do/work-programme-2019-20/achieving-equity](https://www.health.govt.nz/about-ministry/what-we-do/work-programme-2019-20/achieving-equity)

<sup>6</sup> [www.education.govt.nz/our-work/consultations/recent-consultations/education-funding-system-review/](https://www.education.govt.nz/our-work/consultations/recent-consultations/education-funding-system-review/)

<sup>7</sup> Office of the Minister for Children (2019). Cabinet paper: *Transforming our response to children and young people at risk of harm.* Paper One: Overview p.1.

<sup>8</sup> [www.beehive.govt.nz/sites/default/files/2021-09/SWRB082-OT-Report-FA-ENG-WEB.PDF](https://www.beehive.govt.nz/sites/default/files/2021-09/SWRB082-OT-Report-FA-ENG-WEB.PDF)

provides valuable information to understand the differing perspectives, worldviews, and paradigms of those internal and external to Oranga Tamariki who are trying to work in partnership for the benefit of tamariki and whānau Māori.

## Methods

This section introduces Developmental Evaluation, identifying its role and approach for the wider evaluation of Intensive Response. It then goes on to outline the specific data collection used to gather Māori perspectives about Intensive Response.

## Introduction to the Developmental Evaluation

As part of the Learn and Grow approach, Oranga Tamariki incorporated a Developmental Evaluation into the work programme. Oranga Tamariki is using this evaluation approach so that critical learning and engagement with Intensive Response partners, participants, and stakeholders is supported.

Developmental Evaluation is an evaluation approach that brings together evaluative thinking and evidence to those developing and implementing innovative initiatives in complex situations. It is an approach, guided by a suite of principles, that sits alongside and supports emergent, innovative, and transformative development and on-going adaption. Participatory approaches are embedded in the Developmental Evaluation process.

Kaupapa Māori (a Māori way of doing things) underpins the Developmental Evaluation approach for Intensive Response. In practice, this means that the approach is combined with Kaupapa Māori, working alongside the development process of Intensive Response. A Kaupapa Māori Developmental Evaluation approach is principles-based. It adheres to the principles and processes developed within Kaupapa Māori as well as taking an iterative, reflective, and sensing stance to evaluation. See Figure 1.

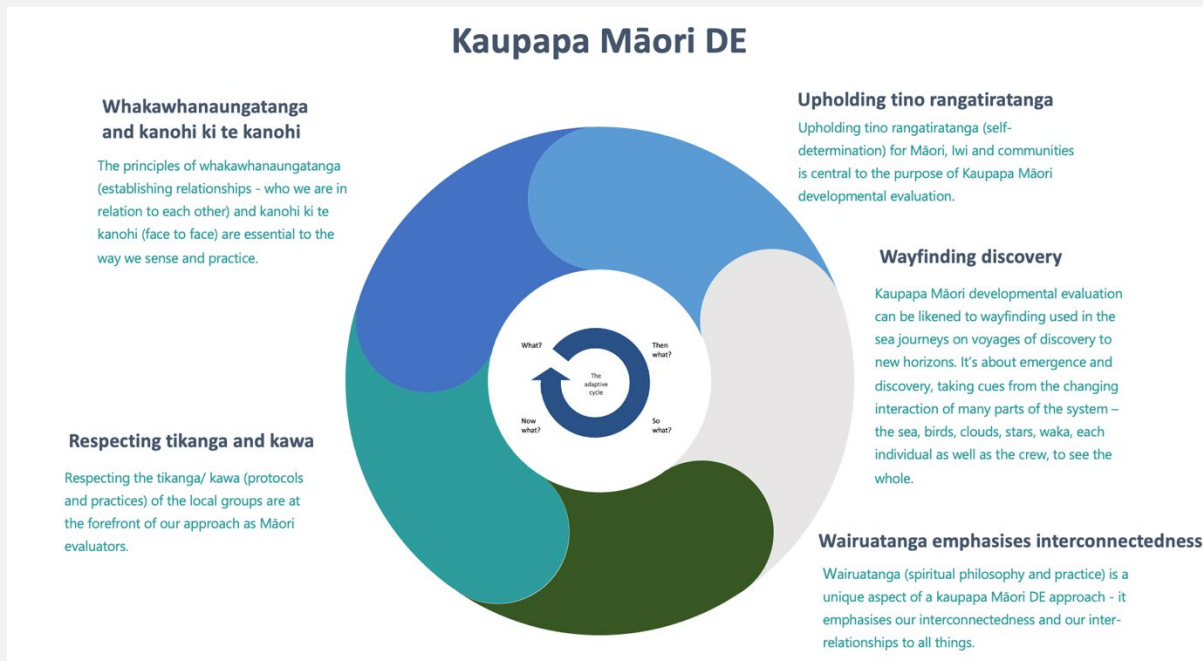


Figure 1: Kaupapa Māori developmental evaluation

## Data collection methods

This report brings together the views and perspectives of Māori individuals and groups from three of the four Intensive Response locations. A qualitative approach where in-depth conversations were facilitated along with a nuanced and collaborative analysis process linked to context was undertaken to support deeper insights and understanding. The main sources of data were group and individual interviews with Māori working inside and outside Oranga Tamariki at three of the four locations where Intensive Response is being designed and implemented: Tokoroa, Ōtautahi, and Ōtāhuhu. Thirteen people in total were interviewed, with nine Oranga Tamariki staff and four people working within an iwi or community provider. Information sheets and consent forms were provided to the potential interviewees, and all those happy to participate completed a consent form.

Interviews focused on four key areas:

- Understanding of Intensive Response
- Mahi Tahī (receptiveness to Intensive Response and readiness for change)
- Te reo Māori, Tikanga Māori, and Kaupapa Māori (and the role these have had in Intensive Response)
- Whanaungatanga (partnerships and relationships).

In the first instance, data were thematically analysed against these four key areas. Group sense-making within the Māori members of the developmental evaluation team was used to discuss the data and identify key findings. During the sense-making process, the evaluation team decided that Te Toka Tūmoana was a more appropriate frame for deeper analysis of the findings in relation to desirable characteristics of Oranga Tamariki practice.

## Limitations

The main limitation of this work is that we were unable to gather perspectives from all Māori involved in Intensive Response. In two sites we were only able to gather perspectives from people working within Oranga Tamariki rather than the perspectives of those external to Oranga Tamariki. Furthermore, to preserve participant confidentiality, given the identifiable nature of the group we have not used quotes within the report.

# Ngā hua – Findings



# Intensive Response is an opportunity to embrace te ao Māori

Intensive Response sees Oranga Tamariki, a government agency, working in partnership with Iwi and community groups to better meet Crown obligations to Te Tiriti o Waitangi; whilst acknowledging the impact of colonisation on Māori is ongoing through the continual “privileging of tauwi beliefs, values and knowledge.”<sup>9</sup> This intent speaks directly to the need to value a te ao Māori approach.

Oranga Tamariki is currently working to create an organisational shift towards Māori-centred practice to better respond to its obligations to Te Tiriti o Waitangi and Section 7AA requirements. A Māori-centred approach encourages practice within a Tauwi-Crown context that responds to, and resonates with Māori, as Māori. It sits in the middle of the spectrum between Western approaches (on one end) and Kaupapa Māori approaches (on the other). See Figure 2.



Figure 2 Continuum of practice approaches for working with Māori (Oranga Tamariki Practice Centre, 2021).

Boulton and Cvitanovic (2021), in a recent evidence review<sup>10</sup> say the following about Māori-centred approaches:

*The approach puts Māori at the centre of activity and involves Māori at every stage, though it is generally carried out under the control of mainstream*

<sup>9</sup> Oranga Tamariki. (2021). Our shift to Māori-centred practice: Creating an organisational shift. Briefing Slides.

<sup>10</sup> Oranga Tamariki Evidence Centre. (2021). *Māori centred social work practice: Evidence brief*. Wellington, New Zealand: Oranga Tamariki—Ministry for Children.

organisations. It is strongly imbued with Māori values and aims to enhance Māori wellbeing. Core components include:

- An overarching philosophical foundation grounded in te ao Māori concepts of wellbeing and care.
- Recognition of the rights and obligations Māori possess as a Te Tiriti o Waitangi partner.
- Understanding that Māori centred approaches occur in a relational space between Māori and Tauīwi (non-Māori).
- Recognition that the locus of control resides, for the most part, within the mainstream system and not with Māori (p5).

Intensive Response, and its partnering approach, is an opportunity for both Iwi and Māori communities and a Crown agency to explore how they will work together and navigate the pathways necessary to embrace te ao Māori for the benefit of tamariki and whānau Māori.

## The eight principles of Te Toka Tūmoana are reflected in Māori perspectives of Intensive Response and the journey they are experiencing

The principles of the Oranga Tamariki practice framework, Te Toka Tūmoana, are used to frame the findings of this research. This indigenous and bicultural framework “guides practitioners, managers and leaders through all work with tamariki and whānau Māori.”<sup>11</sup> As such, it is an important frame for this report about Māori perspectives of Intensive Response. Te Toka Tūmoana has three overarching principles (Tiaki mokopuna, Mana āhua ake o te mokopuna and Te Ahureitanga) and eight guiding principles for wellbeing that sit underneath these. It is the eight guiding principles for wellbeing that form the framework for this report. They are:

- Te reo Māori
- Whakamanawa
- Whakapapa
- Kaitiakitanga
- Manaakitanga
- Tikanga
- Rangatiratanga
- Wairuatanga

For each of these, this research has identified ways in which Intensive Response is creating opportunities to align practice with these principles. Yet there are also challenges and tensions, particularly for Māori within Oranga Tamariki as they seek to look outside of the predominantly Western system they operate under and navigate a new path of practice. These opportunities, tensions, and challenges are discussed in this section. For each guiding principle, we have provided the definition

<sup>11</sup> Oranga Tamariki (n.d.). *Working with Māori: Te Toka Tūmoana*. Accessed 18 July 2020 from: [practice.orangatamariki.govt.nz/practice-approach/working-with-maori-te-toka-tumoana/](https://practice.orangatamariki.govt.nz/practice-approach/working-with-maori-te-toka-tumoana/)



(paraphrased) that is given in the framework and then we present and discuss our findings in relation to that principle.

## Te Reo Māori

*Te Reo Māori is treasured and essential for providing deeper understandings of Māori worldviews<sup>12</sup>*



This principle elevates the importance of the use of te reo Māori, the Māori language, when engaging with Māori. It has a focus on increasing the use of the Māori language appropriately and respectfully throughout all engagements with mokopuna and whānau Māori. It also highlights the importance of socialising commonly used Māori words, names, concepts, thoughts, song, descriptions, and phrases that reinforce effective communication that strengthens the care, protection, safety, and support of mokopuna. It has been articulated on many occasions that the window to a culture is through their language. Practitioners need to at least be able to understand and have a working knowledge of commonly used kupu Māori. For some mokopuna and whānau, hearing, seeing, and using te reo Māori, increases their sense of comfort, identity, and connection with kaimahi. The more skilled practitioners are in this domain, the more it increases the ability to understand negative phenomenon impacting on mokopuna and whānau Māori, but also the strategies to effect real change for their growth, wellbeing, development, and betterment.<sup>13</sup>

### Key findings

Interviews demonstrated that each location is designing and developing Intensive Response in a way that uses language and practice that is meaningful to them ‘as Māori’ and as mana whenua. Each location is choosing the way they make sense of, and contextualise, Intensive Response to their location. For example, each location is using kupu Māori to name their interpretation of Intensive Response and the team names and roles of those involved. For example, Tokoroa Oranga Tamariki were gifted the name Te Tāniko by a long-standing Māori staff member. The metaphor of the korowai was utilised to describe how people come together in support of tamariki and whānau, with all their skills and resources. Te Tāniko is the woven edging of the korowai which helps to bring everything together and can see the tying of the korowai, a metaphor for reuniting tamariki and whānau.

Within those working to design and implement Intensive Response, several interviewees spoke of their own learning journey bringing te ao Māori concepts into their work. For some, te ao Māori concepts are already implicit in what they do, so the learning is about bringing their ways of working into their work in a more intentional way. Others are learning more about te ao Māori through the design and

<sup>12</sup> Oranga Tamariki (2019). What is Te Toka Tūmoana. <https://practice.orangatamariki.govt.nz/practice-approach/working-with-maori-te-toka-tumoana/>. Accessed on 17 March 2021.

<sup>13</sup> Te Pōtae Kōhatu Māori Guiding Principles (n.d.). Māori Leadership Governance Group Guiding principles to be used for strategic advice to advance best practice with mokopuna and whānau Māori.

implementation work, so they are more able to integrate these concepts into their practice.

Further, the use of kairāanga in different sites who are fluent in te reo brings a deep understanding of tikanga and Māori concepts and creates a Māori-driven practice for whānau and staff involved. Use of karakia, whakaaro Māori, and pūrākau also bring a connection for whānau at a level they are able to relate to.

## Whakamanawa

*Supporting whānau to emancipate and realise their full potential*



To fully understand this principle, it needs to be broken down into three inter-linked concepts: 'Whaka' means to cause something to happen, to change and effect change. When joined with 'Mana' it is about fully understanding the true potential of a person by encouraging the 'strengthening of their own prestige, authority, control, power, influence, status, self-esteem, spiritual power, and charisma'. Together with 'Wa', the challenge is that these changes can be done in time, in season or in other words, in a definite space. The synergy of these concepts articulates a view that this is truly about supporting in our responsiveness to mokopuna and whānau Māori, in their journey from states of oppression (all forms of abuse) to emancipation. Subsequently, 'Whakamanawa' highlights words like, encouragement, inspiring, freedom, and instilling confidence to achieve. This holds great significance in dealing with mokopuna Māori and should be paramount in our consideration of mokopuna ora and whānau ora.

### Key findings

For Māori, particularly Māori working within Oranga Tamariki, Intensive Response has become an opportunity to support tamariki and whānau in a way they wanted to for a long time but were unable to because of system constraints. Intensive Response is an expression of whakamanawa for these practitioners; creating support and space to develop and implement ways of working they have previously not been able to.

Intensive Response was seen to be about disrupting the system and creating a new way of working that shifts power to Iwi, hapū, and whānau. Interviewees understood Intensive Response as a mechanism to change how they interacted with tamariki and whānau within a strengths-based framework. They also saw Intensive Response as an opportunity to change and adapt systems, structures, and processes to enable lasting change so tamariki and whānau Māori are better supported to flourish over time.

Interviewees spoke of shifts in practice that prioritised whānau making decisions and having more control over processes relating to them. For Oranga Tamariki staff, the philosophical shift to working with the entire whānau, rather than focusing on the tamariki independently, aligned with their perspective as Māori and was considered beneficial. Meanwhile, the inclusion of whānau as a core and more holistic focus in their work through the Māori-centred approach was reported as a significant change in practice that had complemented the Intensive Response work in the local Oranga

Tamariki offices. This is also evidenced in the training material such as “Our shift to Māori-centred practice: Creating an organisational shift.”

Interviewees believed that to create lasting change in systems, structures, and processes that support intensive whānau-centred ways of working, greater capacity was needed. Interviewees (both within Oranga Tamariki and partners) identified that creating systems change takes significant time and effort, and that their capacity was stretched. In addition, most interviewees expressed concern that the new way of working might easily revert to the old way of working due to systemic constraints and leadership changes at all levels.

## Whakapapa

*Connection with significant people, places, events, values, and beliefs*



Within this principle there are two concepts that need to be viewed to fully understand its essence. Again ‘Whaka’ generates a sense of causing something to happen (action orientated). ‘Papa’ means to, lie flat, lay flat but is also short for Papa-tū-ā-nuku – mother earth and that aligns to the creation pūkorero/narrative, where everything originated from the joining of Papa-tū-ā-nuku with Rangi-nui – father sky. When woven together, this principle

acknowledges Māori world views where everything living and non-living are connected to and with each other. Often people translate this term to mean genealogy. But reflected in these two joined concepts ‘whakapapa’ for our work, challenges kaimahi to look carefully at the way people connect to people, to places, to events, to activities, to significant values, ideologies, and beliefs. Mokopuna and whānau Māori can be viewed as the ‘lesser other’, but whakapapa shifts that deficit view into relational connections, and introduces the underpinning concepts of ‘Muka tāngata’. Muka – weaving, tāngata – people to people.

### Key findings

Māori consider Intensive Response to be founded on many connections – people to people, people to place, all with the purpose of connecting mokopuna/tamariki and whānau back to their place and their people. This appears to be beneficial in two ways. Firstly, Intensive Response is strengthening the use of relational approaches when working with tamariki and whānau Māori. Secondly, relationships and connections between people and organisations have helped progress the design and development of Intensive Response by enabling the right people to be involved at the right time in the process.

Māori also believed that Intensive Response is enabling and strengthening the use of relational approaches in the sector when working with whānau. An expression of this is Whai Oranga, a whakapapa whānau-centred model used in Ōtāhuhu which has the potential to develop iwi to iwi and strengthen and consolidate Māori and Pacific connections. All interviewees believed that Māori ways of working can make the focus on relationships and the relational work explicit. Intensive Response can intentionally strengthen this relational approach, helping to support the internal Oranga Tamariki culture and practice shifts that will ensure relationships are important and valuable in their own right. However, a noted area of challenge is

ensuring cultural safety and responsiveness of those who have worked within the dominant system to recognise the importance and value of a relational approach and how to do this.

Key people from both Oranga Tamariki and external organisations such as iwi and community groups have had an important role in Intensive Response to date. Their relationships and connections internal and external to Oranga Tamariki (i.e., with iwi, hapū, whānau, and other community groups who support whānau) have been, and still are, critical to Intensive Response. To date, those involved in coordinating the design and development of Intensive Response have been leveraging off the hononga, connections, and well-established Māori relationships among Māori staff at all levels within Oranga Tamariki and in the community. Interviewees identified that during design and development so far different people have had different roles at different times depending on their skillset and strengths.

Getting relationships right is an important foundation for enabling successful design and delivery of Intensive Response. But this takes time and is not a linear process. At this stage, interviewees identified that relationships within Intensive Response are emerging and complex. There are many different stakeholders with different ideas about how the involvement of mana whenua, iwi, and Māori providers might work in each location. Further, there are different layers of relationships (strategic and operational) as well as relationships that connect the layers.

From a strategic perspective, already and newly established strategic partnerships with iwi provided a backdrop to setting foundations for Intensive Response design and development. At an operational level, the selection of sites was in response to the strength of relationships that already existed. However, in hindsight, interviewees identified that the readiness assessment did not fully appreciate that some of these relationships were more of a funder/provider type. They still required dedicated focus to support the development of the collaborative partnership needed to realise the Intensive Response vision. Although feedback indicates that relationships have been strengthened through the design and development process, that is not to say all relationships have developed in a linear positive direction. There have been ebbs and flows, ups and downs, but in the main relationships are strengthening overall. Most interviewees reported tensions at times in the relationships, which they believed arose from the historically unequal relationships that Oranga Tamariki has held with iwi and Māori providers, often based on funder/provider contractual requirements. But, because of the desire to strengthen operational relationships for the benefit of whānau these tensions have been tabled, discussed, and worked through.

Interviewees were clear that it takes time and capacity to create, maintain and strengthen relationships and have them at the centre of Intensive Response. Whilst many Māori already work in this way at the whānau level as well as in their professional relationships, this has not always been funded. In contrast, Intensive Response is supporting ways of working that value these relationships as a core part of engagement with tamariki and whānau as well as with colleagues and partners.

## Kaitiakitanga

*Roles, responsibilities, and obligations to protect, keep safe, support, and sustain tamariki/mokopuna and whānau oranga*



As one unravels this principle of three interlinked key concepts, strategic depth is manifested. When 'Kai' is used in front of an action (verb), it reflects a significant human role or in other words, an agent to an identified activity. 'Tiaki' is the identified activity or action (verb) and reflects, caring for, looking after, protecting, making safe, supporting, and developing. 'Tanga' reflects the collectivity. Some have also referred to this as our indigeneity. In

unison, the joining of these three concepts 'Kai-tiaki-tanga', highlights the roles people take on board to enact guardianship, stewardship, and trusteeship on things entrusted into their care. Our focus as statutory social workers is about understanding fully the importance of 'trust' in such a role. The Act highlights that our kai-tiaki-tanga role is built on being caretakers of, protectors of, sentinels of best indigenous and bicultural practice and engagement with mokopuna and whānau Māori.

### Key findings

For Māori working in Intensive Response, enacting guardianship, stewardship, and trusteeship is exhibited in the responsibility they feel to care for the intergenerational wellbeing of mokopuna, tamariki, and whānau. Participating in the design and delivery of Intensive Response provides an opportunity to do this in a way that is culturally meaningful for them and the tamariki and whānau in their rohe.

This means that Māori have responded to Intensive Response through Māori ways of working that are relational and whānau-centred. They are also demonstrating their understanding of the obligations and responsibilities of Iwi to care for and look after the wellness of their people. Furthermore, stewardship and guardianship are reflected in the desire to work with all whānau needing support. This contrasts with the original intent of Intensive Response, which was to work with whānau whose tamariki were most likely to be taken into the statutory care system.<sup>14</sup> This shift was made possible because the National Office Programme Team was open to this way of thinking flexibly to consider Intensive Response more broadly. Increasing whānau centred work is also at the heart of the practice shift being promoted across Oranga Tamariki through the implementation of a Māori-centred practice framework.

<sup>14</sup> For more information, visit [www.orangatamariki.govt.nz/support-for-families/intensive-response-for-whanau/](http://www.orangatamariki.govt.nz/support-for-families/intensive-response-for-whanau/)

## Manaakitanga

*Caring for and giving service to enhance the potential of others*



This principle is built on the back of ‘mana’, that has been well explained in ‘Whakamanawa’. However, the emphasis is on understanding that as you display acts of support, care, hospitality, and protection to others, reciprocity comes in the form of collaborative mutually beneficial human interactive engagements. The concept, ‘aki’ is used to emphasise action that urges people on, encourages and induces them to manifest actions/acts of kindness and hospitality. As mentioned previously, ‘Tanga’ reflects the collectivity. Some have also referred to this as our indigeneity. In essence, when attached to Mana-aki, it provides acknowledgement that these acts of kindness and hospitality are deeply ingrained in our psyche. When involved in huge debates, conflict, difficulty, trauma, it is this conceptual principle of manaakitanga that can help assist in moving through the associated tapu of an issue or situation to noa and vice versa. Practitioners need to be supported with resources and policies to enact real manaakitanga with mokopuna and whānau Māori as aspects of mokopuna safety and healing are advanced.

### Key findings

All interviewees were committed to the kaupapa, to create a system that serves tamariki and whānau Māori in a way that enhances their potential. This commitment helps to create the conditions that are required to reach out and grapple with how to work together as partners to design and deliver Intensive Response. For all interviewees this meant a willingness to work together. For some interviewees this meant Oranga Tamariki moving to an enabling space and reactivating those relationships to respect and acknowledge the mana and mauri of iwi.

There is a genuine intent, generosity, and goodwill by Māori interviewees to ensure the relationships between Oranga Tamariki and iwi/Māori providers benefit whānau and tamariki and therefore, a mutually beneficial relationship to occur between Oranga Tamariki and iwi/Māori providers. This desire for a mutually beneficial relationship is reflected in demonstrating manaakitanga towards each other’s partners when working together. Whilst relationships are still emerging between partners, manaakitanga is a value held by interviewees working in Intensive Response because they know it will benefit tamariki and whānau Māori.

One tension noted by interviewees that they are having to navigate is the realisation that it is not always easy to operationalise shared values. Interviewees identified that having conversations and theoretically discussing and deciding shared values was much easier than operationalising them amid the conflicting systems of Oranga Tamariki and Māori partners. This tension is reflective of the challenges inherent in negotiating collaboration and working together across different cultural paradigms.

An additional barrier that interviewees identified for successfully navigating and operationalising shared values were the past negative experiences that whānau, iwi, and Māori/community providers may have had with Oranga Tamariki.

There was an expressed need and a desire by interviewees for Oranga Tamariki and its partners to move through conflict and assumptions based on previous interactions and come to a place where they can work together in a way that works for them all. It takes significant time, trust, good leadership, and ongoing commitment to create and maintain ways of working that reflect espoused shared values.

## Tikanga

*Unique and diverse Māori processes that provide balance, stability, and safety to uphold the mana of all*



Tikanga is made up of two concepts: 'Tika' and 'nga'. In this context 'Tika' can be defined as a verb 'be correct true, upright, right, just, fair, accurate, appropriate, lawful, and proper.' As a noun it highlights truth, correctness, directness, justice, fairness, righteousness, and right. The concept of 'nga' in this context refers to plural or multiple (more than one) ways of practicing protocols. When brought together, there are all these ways of engaging or behaviours that can be described as 'customs, habits, methods, and practices that are part of accepted or conventional ways of engaging with each other'. These acts of accepted and expected human engagements and protocol also need to be viewed in light of the correlating principle of Te Ahureitanga. Ahurei has been defined as 'prominent and unique'. Within this setting, Te Ahureitanga, views Māori perspectives of the world as valid, legitimate, distinct, and numerous. Subsequently, statutory social workers when working with mokopuna and whānau Māori should not be dismissive of differing tikanga from iwi (Tangata Whenua Nations), hapū (subtribes), and whānau (extended family) Māori. Practitioners need the skills set to be able to negotiate and navigate respectfully, and astutely the activities that have been central to harbouring effective means of responsiveness to the diverse realities of Māori as mokopuna ora outcomes are advocated for.

## Key findings

Interviewees identified that Intensive Response has created space for Oranga Tamariki workers and providers to bring their mātauranga and tikanga to the fore in the interests of tamariki and their whānau, hapū, and iwi. There was recognition amongst interviewees, particularly those within Oranga Tamariki that their ways of working would need to shift more to work in a fully whānau-centred way and support the diverse realities of Māori. They pointed to Oranga Tamariki systems and structures that needed to change to enable them to implement their work in a Māori way. Interviewees recognised that there was change slowly happening within Oranga Tamariki systems and structures but noted that there was still a long way to go to break down longstanding Western ways of working and being.

Māori we spoke with were open to all people, regardless of their culture, using Māori ways of working. However, they also identified the need for both Māori and Pākehā practitioners to be open to transparency, reflection, and evaluation on their practice and the use of Māori ways of working. This encourages them to test their assumptions about what works and ensures that how they are working resonates with tamariki and whānau Māori they are serving.

Interviewees did note some tensions around whose tikanga was privileged and prioritised during the process of design and delivery for Intensive Response. There was one instance of someone not feeling able to push back against something that they thought was not tika because they thought the relationship was too fragile at that time. There was another instance where Māori thought their way of working was seen as not valid and replaced with a more Western/Pākehā way of working. These instances reflect the need to constantly reflect on practice and create ways of working that are grounded in what will best support tamariki and whānau Māori.

## Rangatiratanga

*Enabling whānau self-determination*



As a composition word, this principle also combines three other concepts: 'Ranga', 'Tira' and 'Tanga'; and it is important to understand the contribution of each separately before globalising its essence. 'Ranga' is defined as raising something up or setting something in motion. 'Ranga' also infers sites of engagement and investigation. Furthermore, 'Tira' can mean ray or beam of light.

Together the word 'Rangatira' gathers both definitions to reflect nobility or whakapapa to ariki or the line of chiefs within a hapū or iwi. It also signals those who are revered by others through their expression or enactment of leadership. Rangatira (both male and female) were viewed in their recognised roles as chief, with qualities ranging from integrity, negotiation abilities, prosperity, to other skilfully acquired expertise, knowledge, and wisdom deemed of high value by whānau, hapū, and iwi. From another perspective, in the context of wānanga or state of learning, we were taught that 'ranga', prominent in flax weaving, reflected people and 'tira', representing leadership for inspired healthy outcomes. When adding 'tanga' to Rangatira, the expectations of leadership become grounded in collective knowledge, wisdom, understanding, and manifested actions of service to others. Rangatiratanga as a noun includes descriptive words and definitions such as, sovereignty, chieftainship, the right to exercise authority, advance chiefly autonomy, and selfless service that reinvigorates whānau, hapū, and iwi rights to self-determination and self-management. In addition, 'tino rangatiratanga' has also been referred to in modern times as advancing the attribute of 'absolute integrity' within one's sphere of influence as a leader of substance. For practitioners in the statutory environment, it would be essential that they are aware and respectful of various levels and the variety of leadership approaches, from the highest spheres (iwi leadership) to those inherent in hapū and whānau. By variety, there are times where leadership is evidenced by being at the front, leading from behind, working with others collaboratively or being a figurehead, to name a few. Part of the process of identifying who are the leaders within a whānau involves understanding and recognising the collective roles whānau members play in the lives and wellbeing of their mokopuna and whānau Māori.

### Key findings

Through its emphasis on partnering, Intensive Response has the potential to enable the self-determination of whānau, community partners, particularly iwi and mana whenua, but also community/NGO providers.



Interviewees elevated the focus of Intensive Response as an approach that first and foremost supported whānau self-determination. The use of whānau voices was essential to ensuring that whānau needs and aspirations were heard and responded to. The ongoing need to keep the focus on the tamariki and whānau within the development and implementation of Intensive Response was critical for Māori.

Open communication with the 'right people'; initially making connections and opening up conversations has been an enabler of this self-determining journey. For example, initial engagement in Intensive Response was with those who had the ability to enact a strategic relationship. These people have gone on to demonstrate leadership at a strategic level to ensure that Intensive Response is being designed and developed in an 'as Māori' way.

At an operational level, those who are already practicing in a whānau-centred relational way see Intensive Response as an affirmation of their way of working. They also see it as an opportunity to demonstrate leadership within their organisations by supporting the integration of Māori ways of working more broadly. Each location has created their own approach to guide how they are working through and integrating new ways of working into their practice and relationships. Examples of how locations are framing their shift in practice include:

- For Ōtāhuhu the shift will come about through the operationalisation of Whai Oranga
- For Te Tāniko and the Christchurch East Oranga Tamariki staff, the Māori centred practice framework is being used as the lever to shift their practice
- In Ōtautahi however, the shift to more whānau-centred, relational practice had already started before the more recent roll out of the Māori-centred practice framework. This shift started because of the strategic partnership with Ngāi Tahu, supported by a strategic oversight role. The design of Intensive Response and the gathering and sharing of whānau voice strengthened this work further.

Working in this way requires deep thinking and ongoing staff development to deepen understanding and embed this practice within Oranga Tamariki. Interviewees in two of the three sites believed that wānanga may be required to support staff to take time out to reflect on their own positions and assumptions and explore how to bring these frameworks to life within their practice.

For this reflection and shift in practice to be successful, interviewees believed that there needs to be an authorising environment locally that enables leadership and self-determination. For example, in the situations where a handover to local teams was required, this handover was not always purposeful or clear. Those operationalising the model, did not feel like they were able to self-determine their localised pathway and show leadership as much as they wanted to. There were reported tensions around who holds the power and decision-making for Intensive Response. Some believed that their needs 'as Māori' were not met or listened to and were superseded by Pākehā and Western thinking and processes. There were several suggested reasons for why this was occurring e.g., capacity of Māori to engage, readiness to partner, not having regional teams engaged early enough,

Oranga Tamariki/Western ideals being prioritised, or people in new working relationships feeling their way through how they are going to work together.

## Wairuatanga

*Māori values and beliefs inform practice*



‘Wairuatanga’, is made up of three interrelated concepts. ‘Wai’ – water or life source is simple to explain. Water gives sustenance and much needed nourishment to all life forms, inclusive of people. ‘Rua’, translates numerically to the number 2 or second. Subsequently, a direct translation of wairua is the second water or second source of life. Often this second water source is referred to as our spiritual source or spirit. ‘Tanga’, magnifies the collective consciousness of being, feeling, thinking, and acting Māori. When these concepts are combined into ‘Wairuatanga’, the definition encompasses Māori ideologies, Māori philosophies, Māori values and beliefs, Māori paradigms, Māori worldviews, Māori perspectives, Māori theoretical conceptualisations, Māori theories, frameworks, and models of practice. In this light, wairuatanga provides a cultural critique of Māori ways of viewing and making sense of the world we live in. This principle has significant implications for practitioners and for an organisation tasked with caring for, protecting, and making safe those most vulnerable mokopuna Māori who have come to our attention. Often understanding of wairuatanga tends to have a narrow definition related to spiritual matters only. However, broader reflection, gives rise to an in-depth appreciation of how this principle weaves all aspects of Māori critical analyses in circumnavigating ‘ora’ (wellbeing) strategies and activities for Māori.

### Key findings

While Māori frameworks have been introduced within Oranga Tamariki over the past several years, feedback indicated the practices of these are only just emerging across Oranga Tamariki sites. Intensive Response opened a door for Oranga Tamariki to do things differently. It gave impetus for using Māori frameworks and encouraging Māori to bring their Māori ways of knowing, culture, and values to the work. This change was influenced by the organisation reflecting on whānau voices and needs, as well as on iwi, mana whenua, and community partners’ perspectives.

Each location is bringing their own approaches to Intensive Response, both at an Oranga Tamariki site level and a community/iwi partner level. There is variability in how deeply tikanga Māori practices are framing the work, as determined by those who are using them. This variability reflects the contexts and views from each location. For example:

- Whai Oranga is deeply embedded in tikanga Māori and has the potential to create a very significant shift for tamariki and whānau Māori. However, because it is so deeply embedded in tikanga, it may take more time for local teams to understand the framework and how it may be applied at a local level.
- At one site office, Oranga Tamariki staff talked about being able to articulate what whanaungatanga, whakapapa, and manaakitanga means in relation to

their practice. They identified that the Māori-centred practice framework alongside their work to design and develop Intensive Response has enabled them to implement these in their everyday practice.

- In one site, there has been a reclamation of mātauranga Māori to reflect the intention of Intensive Response to weave together through choosing the ingoa Te Tāniko for the team. This came about through a rich whakaaro, steeped in mātauranga Māori, being shared by one of the initial local team members.

Interviews identified that variability is evident in how much each person needs to change to successfully embed practicing in a tikanga-based way. Some interviewees believed that this was the way they had always worked, and Intensive Response has given permission and validation to be and act as Māori, and to do things in a Māori way. Whereas others are having to make a concerted effort to unlearn the way the 'system' has historically made them work and bring in their tikanga-based practice.

# He kupu whakatepe – Conclusion



Intensive response aims to better support, “more tamariki and whānau (to) stay together and thrive.”<sup>15</sup> It has provided an opportunity to bring together iwi/mana whenua and community partners and Oranga Tamariki to achieve this aim.

Māori perspectives on the three aspects that underpin Intensive Response are:

**Developing partnerships with iwi, Māori, and Pacific organisations to design, develop and implement intensive support for tamariki and their whānau:**

Intensive Response has supported the creation and strengthening of partnerships between Oranga Tamariki and iwi/mana whenua and community agencies. For existing partnerships, it has been an opportunity to deepen the partnership by working together on a significant piece of work. For new partnerships, Intensive Response has been an opportunity to come together and learn more about each other. Māori perspectives were that the development of partnerships with iwi/mana whenua and community agencies has not been without its challenges. Reasons identified included the tensions and differences in worldviews, Oranga Tamariki used to being in the driving seat and needing to step back, the need to work at the pace of communities/iwi, the need to take account of multiple priorities of iwi, the available capacities of local Oranga Tamariki offices and their partners and understanding the unique context of each location.

**Developing and strengthening the relationships of local Oranga Tamariki offices with local Māori, Pacific and community agencies:**

By intentionally engaging in partnering processes, Intensive Response has supported the strengthening of relationships at the local/operational level as well as at the strategic level. This research highlights that people are committed to these relationships and willing to work hard to help them succeed. However, it also demonstrated that these relationships require considerable focus and attention by the parties, and Oranga Tamariki sites need greater preparation to be able to engage well in partnering relationships.

In addition, interviewees were clear that Intensive Response has supported Oranga Tamariki to prioritise and operationalise working in a relational way with whānau and strengthening relationships between tamariki and whānau and those who support them.

**Supporting locally led solutions that reflect the needs and contexts of local whānau, hapū, iwi and community:**

Intensive Response solutions vary from Oranga Tamariki-led/Iwi and community partnerships to Iwi-led/Oranga Tamariki partnerships. Locally led has also meant prioritising whānau and tamariki voices, which has been a key impetus for Intensive Response. Privileging whānau voice and realities is seen as critical to Intensive response solutions.

Intensive Response has provided an opportunity to bring together government and iwi/mana whenua and community partners to support whānau and tamariki and embrace te ao Māori worldviews. Māori also see Intensive Response as an

<sup>15</sup> Oranga Tamariki (n.d.). Intensive Response for whānau. [www.orangatamariki.govt.nz/support-for-families/intensive-response-for-whanau/](http://www.orangatamariki.govt.nz/support-for-families/intensive-response-for-whanau/). Accessed on 17 March 2021.

opportunity to enact Māori and iwi rangatiratanga to enhance the wellbeing of whānau and tamariki from a te ao Māori worldview.

Foundational to Intensive Response is the intent for Oranga Tamariki as a government agency to work in partnership with iwi and community groups to better meet Crown obligations to Te Tiriti o Waitangi and enabling whānau ora for whānau and tamariki Māori (as well as non-Māori).

The perspectives of Māori in this research were that Intensive Response ‘as Māori’ is about working within a continuum of Māori-centred, whānau-centred, and te ao Māori ways within the contexts and organisations that one works. This includes working from an Oranga Tamariki space as well as working from iwi, mana whenua, and community contexts that enable iwi, Māori, and community organisations to lead and/or participate in this work. What that looks like varies considerably across the motu.

However, some of the commonly shared Māori perspectives in this research are that Māori take a much broader, holistic, and intergenerational perspective. Furthermore, they include:

- Perspectives that are whānau-centred rather than child-centred.
- A focus on relationships between partners as well as with whānau.
- Taking the time needed to develop trust between partners before operationalising the mahi.
- An emphasis on wellbeing rather than ‘containment’ of risk.
- Intervening as early as possible and being strengths-based.

These perspectives also recognise the historical context of colonisation, power in relationships and the need to navigate differences in cultural worldviews. The perspectives shared also highlight the desire of Māori to realise wellbeing for whānau and tamariki, and the role they want to play in supporting whānau in the situations that bring them to Oranga Tamariki.

Intensive Response is an early example of a locally led and centrally enabled approach. It was envisaged that each location would create ways of working and supporting whānau that were relevant to their context and designed locally rather than being determined by National Office, as has historically been the case. The intention was that each site would go through a process of engagement, design, development, and then implementation, and this would be a locally driven process.

The reality has not been as straightforward as this, although this report identifies that in most cases Intensive Response is being locally driven rather than nationally. A key insight is that there are many different approaches that umbrella a locally driven development process, and this can be challenging to work through. This is particularly the case when local solutions are deeply embedded in te ao Māori and need to be supported and enabled centrally through Crown and government people and processes. Working through these challenges and navigating through the different worldviews, systems, and structures that uphold te ao Māori and statutory requirements takes time. These are critical processes, but they are not easy to navigate at an individual, site, iwi or Māori partner or national office level.

Intensive Response, alongside the shift to Māori-centred practice, supports the navigation of these worldviews. Intensive Response is opening a door and supporting discussion and practice change towards whānau-centred and relational approaches. Intensive Response is supporting local Oranga Tamariki offices to work more closely with iwi and community partners to explore and create support for whānau that is more culturally relevant and beneficial for tamariki and whānau Māori. Through this process the cultural capacity limits of Oranga Tamariki are being stretched and challenged. For those involved in Intensive Response, the journey has begun but there is still a long way to go.

Creating and solidifying trusting relationships are foundational to this on-going journey. Māori perspectives of successful relationships for Intensive Response are characterised by:

- Understanding and acknowledging the historical and current perspectives of those they are working with.
- Balancing out the power and acknowledging the historical differences in power and how this influences people’s biases and assumptions.
- Understanding negative perceptions and previous relationships as commissioner and provider that impact on current relationships.
- Surfacing and engaging respectfully with different paradigms, cultures, and values.
- Being committed to the journey, hanging in there for the long haul even when it is tough – and having whānau and tamariki wellbeing at the forefront of all the work.
- Whakarongo, titiro kōrero. Listen, observe, and then speak. Humility is needed, allowing things to emerge, and not always ‘driving’ conversation – and holding the space for whānau voice and whānau self-determination.
- Understanding the strategic intent of iwi and mana whenua and the aspirations they have for their people.
- Having trust and confidence in each other.

If relationships are the foundation of Intensive Response, then systems change is the critical outcome of this work. This report demonstrates that achieving systems change from the perspective of Māori involved in this work is enabled by:

- Acknowledging the different perspectives and worldviews first.
- Clear communication and involvement from those who hold decision-making roles.
- Encouragement and permission to trial new things and creation of an authorising environment to innovate.
- Reflection time to think about tangible structures and policies and mental modes that are influenced by and privilege the current system and how to change them.
- Support for change through providing and encouraging training that helps to change mindsets and organisational cultures.

**E whai ake  
nei...Going forward**

The background is a solid blue color. On the right side, there is a vertical, repeating decorative pattern of light blue, stylized scrollwork or floral motifs. The pattern consists of a central vertical line with symmetrical, swirling, leaf-like shapes extending outwards.



*Kua tawhiti kē to haerenga mai, kia kore e haere tonu.  
He tino nui rawa ou mahi, kia kore e mahi nui tonu. Ta Hemi Henare*

*You have come too far, not to go further.  
You have done too much, not to do more. Sir James Henare*

There is real enthusiasm from Māori (both in Oranga Tamariki and from iwi and NGO providers) for working in Māori ways. This report is a start to recording that work. Going forward it will be important to follow this work through as whānau-centred practice and other Māori frameworks are rolled out with Intensive Response and other Oranga Tamariki work.

Working hard in the partnership space and embracing te ao Māori perspectives in the work is key to gaining traction for whānau and tamariki. Building Oranga Tamariki capacity to engage with partners, whānau, and communities by creating an authorising and vibrant organisational environment that supports local site staff and local solutions is key.

Furthermore, one size equals one – not one size fits all – unique solutions will be required, reflecting the unique contexts of iwi and communities. This is what Intensive Response set out to do. It is important to remember that partnerships and relationships are a journey, not a destination – and therefore, it is important to stay the course.

# Āpitihanga – Appendix



# Appendix A: Intensive Response: Māori perspectives of Intensive Response

## Interview guide

### Notes for the interviewer:

This is intended as a semi-structured interview guide; questions may differ between kōrero/hui and may be adapted as new learning unfolds.

This guide may be used for individual or group hui.

This work seeks to explore perspectives from both Oranga Tamariki staff members and external partners who are Māori. We acknowledge that there are also those working for Oranga Tamariki who are also affiliated with iwi so these distinctions are not always clear-cut. This guide suggests questions that can be asked of both groups, as well as questions that typically be asked of one group or the other.

There are differences in each location; this process provides the opportunity to describe and explore these differences.

Our tikanga: How we are going to operate. What we will be mindful of.

- Allow the voice and perspectives of the interviewee to come through
- Need to be mindful about the diversity of Māori realities
- Need to be careful of not exposing Māori staff by checking back if issues such as possible identification or particular issues raised may be sensitive.

Below are the assumptions we are testing as listed in the proposed approach document. We may check in with participants about the extent to which they think these things are happening. But generally, these assumptions are to help us in our thinking rather than what we explicitly talk to participants about.

- All locations are drawing on mātauranga to deliver, implement or support IR
  - Mātauranga Māori/Kaupapa Māori approaches are acceptable
  - There is a receptiveness to a kaupapa Māori approach
  - What's good for Māori is good for all
  - That they know mātauranga, kaupapa, tikanga
- There is a clarity of understanding of the intent of IR as designed in the Oranga Tamariki site context and community location
- People are working in an IR way
- There are different levels of partnering
- There are active relationships between Oranga Tamariki and iwi or community partners
- There is a readiness for change

## **Whanaungatanga and background:**

- Ko wai au?
- Information sheet and signed consent forms
- Evaluation purpose
- Recording
- Learning focus:
  - Understanding of IR e.g., what it's trying to achieve, what will be different
  - Use of te reo Māori, Tikanga Māori and Kaupapa Māori
  - Mahitahi (receptiveness and readiness for change)
  - Partnerships and relationships
- Confidential interviews, names will not be attributed in any reporting
- No right or wrong answers, genuinely want to hear what you think
- Duration variable; 45-120 minutes depending on roles of individuals/teams being interviewed

## **Questions:**

### **Understanding of Intensive Response (IR)**

Overarching question: Tell us a little bit about your understanding of what IR is?

### **Mahitahi (Receptiveness to IR and readiness for change)**

Our understanding is that IR is a new way of working, and as such, change needs to occur to shift from previous ways of working to an IR partnership way of working. This section explores perspectives about receptiveness and readiness for this change.

Overarching question: How are the joint processes working so far? How does tikanga/kaupapa, if at all, enable or support the joint working processes?

### **Te reo Māori, Tikanga Māori and Kaupapa Māori**

Our understanding is that Intensive Response is open and receptive to Kaupapa Māori approaches and that Oranga Tamariki is open to the use of te reo and tikanga Māori in IR. The use of te reo and tikanga Māori in IR is explored in the next questions.

Overarching question: Tell us about the ways te reo and tikanga Māori are applied in your location/region, if at all?

### **Whanaungatanga (Partnerships and relationships)**

These next questions explore the nature of the partnerships and relationships and the way Oranga Tamariki and IR partners are working together.

Overarching question: What are the differences in the relationships between Oranga Tamariki and community/iwi partners that appear to be emerging as a result of working this way, if at all?