Te Ara Whānau Ora (A Pathway to Whānau Wellbeing)

Exploring the Practice of Kaiwhakaaraara/Whānau Ora Navigators

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Abstract

This thesis is about Whānau Ora, whānau-centred practice and an aspirational strengths-based whānau-centred practice framework called Te Ara Whānau Ora (a pathway to whānau wellbeing), it explores the practice of Kaiwhakaaraara/Whānau Ora Navigators who work in the Te Tihi O Ruahine Whānau Ora Alliance. This insider research explores and illustrates the unique combination of knowledge from Te Ao Māori and Te Ao Pākehā that Kaiwhakaaraara/Whānau Ora Navigators at Te Tihi O Ruahine Whānau Ora Alliance use in their practice. It explores how this skilled workforce is able to go beyond crisis intervention and empower whānau to dream and achieve their moemoeā (dreams and aspirations). Six Kaiwhakaaraara/Whānau Ora Navigators were interviewed to find out how they define whānau-centred practice and how they use it to generate social and transformative change for the whānau they walk alongside.

A qualitative research method that utilises a Māori-centred approach and is underpinned by the principles of Kaupapa Māori research was used to explore the practice of Kaiwhakaaraara/Whānau Ora Navigators. Kanohi ki te kanohi (face to face) interviews were used to explore the knowledge, wisdom and experience of Kaiwhakaaraara/Whānau Ora Navigators. Thematic analysis was used to analyse the rich data generated from the interviews. A Te Ara Whānau Ora framework was then used to confirm the applicability of the themes generated by this analysis.

The findings of this research indicate that Kaiwhakaaraara/Whānau Ora Navigators define whānau-centred practice as: whānau led, whānau determined, whānau controlled, promoting whānau leadership and building whānau capabilities. Kaiwhakaaraara/Whānau Ora Navigators entered their profession with the cultural capital necessary to operationalise 'Te Korowai O Te Ao Māori' (the protective cloak of the world of Māori). Te Ara Whānau Ora is a transformational process that focusses on the moemoeā (dreams and aspirations) of whānau, what whānau want. It is the focuss on whānau moemoeā that enables Kaiwhakaaraara/Whānau Ora Navigators to work in a way that is not deficit, challenge or issue focussed. When you focus on the moemoeā of whānau the crises solve themselves and whānau achieve sustainable change.

Mihi

Ka nui te mihi ki a Io matua kore anake

Kei te mihi, kei te mihi

E te hau kāinga, karanga mai.

Karanga mai ngā pae maunga o Tararua e rārangi mai nā me te awa o Manawatū

Karanga mai ki ngā mātā waka o te motu kua tae mai nei ki a koe

E ngā mate o Aotearoa

Haere, haere, haere atu rā ki Hawaiiki nui, ki Hawaiiki roa, ki Hawaiiki pāmamao

Rātou kia rātou, tātou kia tātou

Ngā tāngata e noho mai nei tēnei whenua, tēnā koutou

E mihi atu ana ki ngā Kaiwhakaaraara o Te Tihi O Ruahine Whānau Ora nā rātou te mātauranga me me te mōhiotanga i puāwai mai tēnei whakatau.

Kei te mihi hoki ki ngā whānau i whakaae kia hīkoi au ki tō rātou taha ki te whakatutuki i ō rātou moemoeā. Kua mahana te ngakau, kua kī te wairua me te mauri i a koutou. Ko tō koutou ekenga ki pae o angitū te ihiihi mōku. Tēnā koutou.

My mihi acknowledges and welcomes: the atua (gods), whenua (land), awa (water), the many waka (canoe), the tāngata (people), and the spirits of those that have passed in Aotearoa, to this space that is my thesis. It welcomes the Kaiwhakaaraara of Te Tihi O Ruahine Whānau Ora who shared their knowledge and wisdom with me, to make this thesis possible. It welcomes the whānau I walk alongside, in my mahi, that have shared with me their moemoeā (dreams and aspirations). It is the moemoeā and achievements of whānau that fill my ngākau (heart), my wairua (spirit) and my mauri (lifeforce). They are my inspiration.

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Ko Te Paea te marae

Ko Te Paki Hone Te Aho Keretene tōku papa

Ko Sue Olsson tōku mama

Ko Hemi Keretene tōku ingoa

Ko James Cherrington tōku ingoa

"Ngāti Hine pukepuke rau.

He puke rangatira."

Ngāti Hine of hundreds of hills.

On every hill there is a chief.

I have chosen this whakataukī because it speaks of where I am from. For me it also speaks of kōtahitanga (unity) and tino rangatiratanga (self-determination). The hapū I belong to is diverse, with many rangatira, but we are all Ngāti Hine. In my mahi as a Kaiwhakaaraara/Whānau Ora Navigator, the whānau I walk alongside are also diverse, in every whānau there is a rangatira.

In my pepeha you will notice I have included the Māori and English versions of my name. My father used the name Paki Cherrington, for him Cherrington was an alias as his legal surname was Keretene. For my generation we were all legally registered as the English version of our names. My whānau believed that to flourish in a Pākehā world it was better for me to have a Pākehā name. My legal name is a reflection of the assimilationist policies evident in New Zealand in the 1960's. Throughout my life I have always walked in two worlds, Te Ao Māori and Te Ao Pākehā, thus in my pepeha I claim both versions of my name.

Introduction

This research is about Whānau Ora, whānau-centred practice and an aspirational strengths-based whānau-centred practice framework called Te Ara Whānau Ora, it explores the practice of Kaiwhakaaraara/Whānau Ora Navigators who work in the Te Tihi O Ruahine Whānau Ora Alliance. This chapter introduces the researcher and the reason for the research, the research questions and introduces Te Ara Whānau Ora. A brief background on Whānau Ora, whānau-centred practice and the Te Tihi O Ruahine Whānau Ora Alliance is included as this provides the whakapapa of this research. A chapter outline is included as this provides the structure of this thesis.

Kupu Māori (Māori words)

Throughout this thesis Māori words will be translated in brackets, therefore a glossary of kupu Māori is not provided. This has been done to improve the flow of the text for the reader. Also Māori words can have a deeper meaning than what a simple translation would provide. In this thesis the translation included in brackets provides the meaning that the writer wishes to communicate. Māori was made an official language of New Zealand in 1987, 33 years ago. Many Māori words are now used in everyday conversation, such as: whānau, mana, aroha, tika, pono, kete, mahi, wairua, mauri, these words will not include a translation. Should the reader find a Māori word they do not understand, my wero (challenge) to them, is to find it's meaning in order to improve their knowledge.

Introducing the Researcher: my Journey and Motivations

This is insider research, I am a 55 year old Māori male who currently works as a Kaiwhakaaraara/Whānau Ora Navigator in the Te Tihi O Ruahine Whānau Ora Alliance. I began my academic journey in 2013, at the age of 47, when I commenced full time study in the Bachelor of Social Work degree at Massey University. I had spent the previous four years working as a security guard, standing at the front doors of Work and Income and Oranga Tamariki. My moemoeā (dream and aspiration) in 2013 was to complete my Social Work degree and gain employment as a Social Worker, so I could provide a better life for my wife and children and work in a job that helps and supports Māori. Throughout my undergraduate years most of my papers started with a theory and a model, mainly based on western frameworks but occasionally we were shown a Māori approach (for example Te Whare Tapa Whā and Mana enhancing practice). I remember

writing an assignment on behavioural theories that I got an A for. The last line of my conclusion paragraph was "However I still struggle to see the world through the eyes of a dead frenchman". My undergraduate years were spent searching for theories and approaches that resonated with me and my Māori worldview.

In 2017 I left Massey University with my Bachelor of Social Work degree and commenced work as a Kaiwhakaaraara in the Te Tihi O Ruahine Whānau Ora Alliance. When I left Massey all I knew about Whānau Ora was that it was a Māori social policy, I did not know what a Whānau Ora Navigator was or what they did. I was then trained to be a Kaiwhakaaraara, using a framework called Te Ara Whānau Ora. I realised that finally I had found what I had been looking for. I found a practice framework that was based in Te Ao Māori and mātauranga Māori that included some of the western concepts I had learnt about at university (for example, strengths-based practice and motivational interviewing). Working in a kaupapa Māori organisation I found a place where my Māori worldview was the norm not the exception, a place that was governed by Māori values and processes, a place where I could use the cultural capital that existed in me.

In 2017 I also began part time study for my Masters of Social Work degree. I began to study and research everything I could find on Whānau Ora, whānau-centred practice and the practice of Whānau Ora Navigators. I soon realised that there was a gap in the available literature. Policy documents and researcher's evaluating Whānau Ora had written about the role of Whānau Ora Navigators, but there was little or no literature written by Whānau Ora Navigators themselves. I then wondered if Whānau Ora and Whānau Ora Navigators roles were the same in all the 34 Whānau Ora Collectives. I did find many similarities but I also realised that Te Ara Whānau Ora and the practice of Kaiwhakaaraara at Te Tihi O Ruahine was unique. Thus, I decided to embark on my Masters thesis 'exploring the practice of Kaiwhakaaraara'. This research seeks to privilege the voices of Kaiwhakaaraara who work in the Te Tihi O Ruahine Whānau Ora Alliance.

Research Questions and Aims

This research seeks to explore the practice of Kaiwhakaaraara/Whānau Ora Navigators who work in the Te Tihi O Ruahine Whānau Ora Alliance by answering the following questions:

1. How do Kaiwhakaaraara/Whānau Ora Navigators define whānau-centred practice and how do they use it to generate social and transformative change for the whānau they walk alongside?

2. What are the barriers to working in a whānau-centred way and how do they overcome them?

One of the aims of this research is to provide the reader with an understanding of what Whānau Ora and whānau-centred practice is and to increase understanding of the role of Kaiwhakaaraara/Whānau Ora Navigators by exploring what they do and how they do it. The Whānau Ora Review (2019) indicates that many practitioners and government agencies have not adpoted a Whānau Ora approach because they find it difficult to understand and are concerned about its efficacy.

A further aim of this research is to illustrate how Kaiwhakaaraara/Whānau Ora Navigators are able "to go beyond crisis intervention and build skills and strategies that will contribute to whānau empowerment and positive outcomes" (Taskforce on Whānau Centred Initiatives, referred to as Whānau Ora Taskforce, 2010, p.22).

Whānau Ora Navigators are a skilled workforce who have existed for a decade (since 2010), so what can social work and other helping professions learn by exploring the practice of Whānau Ora Navigators? This thesis will answer this question by providing insight into the practice of Kaiwhakaaraara/Whānau Ora Navigators.

Te Ara Whānau Ora (a Pathway to Whānau Wellbeing)

Te Ara Whānau Ora is an aspirational, strengths-based whānau-centred practice framework used by Kaiwhakaaraara/Whānau Ora Navigators who work in the Te Tihi O Ruahine Whānau Ora Alliance. It has been used in this research as a framework for analysing the applicability of themes generated by the data collected (this will be discussed in more detail in the methodology chapter of this thesis), it is a framework that comes from the community being researched. Te Ara Whānau Ora is the intellectual property of Te Tihi O Ruahine Whānau Ora Allinace and was created by the Whānau Ora Leadership Group. The Whānau Ora Leadership group consisted of the eight CEO's of the kaupapa Māori organisations that formed the Te Tihi O Ruahine Whānau Ora Alliance, Māori cultural advisors, Māori psychologists, experts in Rongoa and Mirimiri, Māori with backgrounds in social work and nursing. It is a taonga (treasure) that was

shared with me and I thank the Te Tihi O Ruahine Whānau Ora Alliance Governance Group for allowing me to explore and utilise Te Ara Whānau Ora in my research thesis. Te Ara Whānau Ora (the framework) consists of four main parts: Moemoeā, Here Tangata, Te Whare Tapa Whā and Ngā Ara. Following is a brief introduction of how Te Ara Whānau Ora is utilised in practice, the process that creates a pathway to whānau wellbeing.

Moemoeā (Dreams and Aspirations)

Whānau write down their dreams and aspirations. The Kaiwhakaaraara then asks the whānau questions about their moemoeā, unpacking them so that the Kaiwhakaaraara gains an understanding of what they mean for whānau. This is an important part of the process, the Kaiwhakaaraara is trying to see the dreams and aspirations from the whānau perspective. Many whānau also create vision boards, of their moemoeā, and hang them up in their whare.

Here Tangata (their Important People)

Whānau write down the names of people who have been and who are important people in their lives. This may include people that have died, but have in some way shaped who the whānau are today. Whānau also consider who are currently the important people in their lives, who can they count on for support. They explore the roles these people play, their skills and strengths and how they can support the whānau to achieve their moemoeā. Here Tangata is not strictly whakapapa whānau as it may include kaupapa whānau (people that are important to the whānau but are not relatives). Here Tangata does have an intergenerational aspect to it. What are the whānau strengths, handed down generationally, what are the not so good things handed down generationally and what do the whānau want to be different for the next generation? For many whānau this is a reflective process that provides them with an understanding of why they are the way they are today. Sometimes this section generates new moemoeā, when they consider what they want to be different for the next generation.

Te Whare Tapa Whā (a Stocktake)

Sir Mason Durie's 1994 holistic Māori health model, Te Whare Tapa Whā, is used to create a stocktake of the whānau pūmanawa (strengths, skills, and attributes) and

kia ata titiro (areas for attention). By exploring with whānau their taha whānau (family), taha tinana (physical), taha hinengaro (mental) and taha wairua (spiritual), a holistic picture of the whānau is developed. Whānau write down under each taha, the strengths, skills and attributes (pūmanawa) they have to achieve their moemoeā. Whānau also write down under each taha kia ata titiro (the area's in their lives the whānau believe need attention). As each taha (taha tinana, taha whānau, taha hinengaro, taha wairua) are explored the Kaiwhakaaraara also gains an understanding of what each taha mean to whānau.

Ngā Ara (the Plan, Actions and Tasks)

On an A3 sized piece of paper whānau write down the actions and tasks they can do to move towards achieving their moemoeā (dreams and aspirations). Tasks are separated into things they can do now and things that will take longer to achieve. Each task includes a time frame and date for its completion. Whānau decide which of the seven Whānau Ora outcome areas each task pertains to for them. The plan is divided into the following seven Whānau Ora outcome areas (Whānau Ora Taskforce, 2010): Whānau self-management, healthy whānau lifestyles, whānau participation in society, whānau participation in Te Ao Māori, economic security and wealth creation, whānau cohesion, responsible stewards of their living and natural environments. The Whānau Ora outcomes are explained further in the next section of this chapter. As whānau complete the tasks in their Ngā Ara (plan) they become milestones in their journey to achieving their moemoeā (dreams and aspirations).

Te Whakapapa O Whānau Ora

Whānau Ora is a policy, a philosophy, an approach, a model of practice and an outcome (Boulton, Tamehana & Brannelly, 2013; Ministry of Health, 2011; Te Puni Kokiri, 2015; Whānau Ora Taskforce, 2010). The following documents are considered key documents and therefore are essential reading for anyone interested in understanding Whānau Ora and whānau-centred practice: *He Korowai Oranga: Māori Health Strategy* (Ministry of Health, 2002), *Whānau Ora: Report of the Taskforce on Whānau-Centred Initiatives* (Whānau Ora Taskforce, Ministry Of Social Development, 2010), *Whānau Ora: Transforming our futures* (Ministry of Health, 2011), *Understanding whānau-centred approaches: Analysis of Phase One Whānau Ora research and monitoring*

results (Te Puni Kōkiri, 2015). Whilst there is a large body of literature on whānau-centred practice, these documents provide a basis for understanding Whānau Ora, whānau-centred practice and form part of the whakapapa of this research.

Whānau Ora in Policy

Whānau Ora first appeared in policy as a part of a Māori health strategy. *He Korowai Oranga: Māori Health Strategy* (Ministry of Health, 2002) was a 10-year government health strategy that aimed to improve Māori health and reduce inequalities. The main aim of *He Korowai Oranga* (2002) was "whānau ora: Māori families supported to achieve their maximum health and wellbeing" (Ministry of Health, 2002, p.1). As Boulton et al., (2013) indicate *He Korowai Oranga* (2002) did not specify how Whānau Ora would be achieved but it did instigate growth of whānau-centred practice frameworks and the inclusion of Māori models of wellbeing in the health and social service sector.

In 2010, the *Whānau Ora: Report of the Taskforce on Whānau-Centred Initiatives* (Whānau Ora Taskforce, 2010) was published. The Whānau Ora Taskforce (2010) provides a framework that "is built around whānau aspirational aims consistent with the Whānau Ora philosophy" (Whānau Ora Taskforce, 2010, p.7). The Whānau Ora Taskforce (2010) provided a framework for Whānau Ora and whānau-centred practice as an approach, a philosophy, a model of service and an outcome (Boulton et al., 2013; Fernandez, 2015). Boulton et al., (2013) suggests this report led to the establishment of the Ministry of Whānau Ora, with a dedicated budget to support the introduction of a "Whānau Ora Approach to Social Service Delivery" (p.19). This led to the establishment of 34 Whānau Ora Collectives around New Zealand and the Whānau Ora Navigator role. Sir Mason Durie indicates that in the health and social service sector it "shifted attention from individuals to collectives, from sectoral interventions to intersectoral collaboration" (Ministry of Health, 2011, p.5).

Whānau Ora as a Philosophy

Whānau Ora means whānau wellbeing and is built around the idea that the health and wellbeing of the individual is directly related to the health and wellbeing of the group, the whānau (Ministry of Health, 2002). Whānau Ora is based on the whānau unit as the principal source of connection, strength, security and identity (Te Puni Kōkiri, 2015). Key characteristics of Whānau Ora are - it is about group, whānau wellbeing, self-

determination, positive and empowering interactions between generations, the transmission of values, knowledge, culture, life styles, health and assets, there is a strong cultural dimension that supports Māori cultural identity and the expression of Māori cultural values (Whānau Ora Taskforce, 2010). The philosophy of Whānau Ora is about whānau led, whānau-centred, whānau accountability and empowering whānau to take control of their own lives, to achieve their moemoeā (dreams and aspirations)

Whānau Ora as an Approach and Model of Practice

In Te Ao Māori (the world of Māori) all things are interconnected, thus a Whānau Ora approach and model of practice are interconnected. Te Puni Kōkiri (2015) states that "The terms 'Whānau Ora approach' and 'whānau-centred approach' refer to a culturally grounded, holistic approach focused on improving the wellbeing of whānau (families) and addressing individual needs within a whānau context"(p.9). Thus, the philosophy and key characteristics of Whānau Ora inform the approach and are reflected in the models of practice utilised by Whānau Ora practitioners. As Boulton et al., (2013) indicates Whānau Ora and whānau-centred practice frameworks have existed in kaupapa Māori health and social services organisations since the 1980's, as they are culturally grounded, holistic and reflect the mātauranga that the wellbeing of the individual is interconnected with the wellbeing of the group (the whānau).

Whānau Ora as an Outcome

Viewing Whānau Ora as an outcome stems from the requirement of government funding agencies to measure the efficacy of a Whānau Ora approach (Auditor-General, 2015; Boulton et al., 2013; Te Puni Kōkiri, 2015). Boulton et al., (2013) indicate that prior to 2010, the measurement of government funded health and social service interventions was based on individual outputs (individuals in and out of a service, measurement of individual health and social indicators). The Whānau Ora Taskforce (2010) proposed funding for and measurement of outcomes, combining individual data with whānau data and focusing on outcomes not outputs. As the measurement of outcomes can be difficult the Whānau Ora Taskforce (2010) suggested six Whānau Ora outcome areas: whānau self-management, healthy whānau lifestyles, whānau participation in society, whānau participation in Te Ao Māori, economic security and wealth creation, whānau cohesion, a seventh Whānau Ora outcome of being responsible

stewards of their living and natural environments were added to this kaupapa in later years. The Whānau Ora Taskforce (2010) indicated, if whānau were achieving positive outcomes in these areas that whānau would be achieving Whānau Ora. The Whānau Ora Taskforce (2010) indicated that this would require the involvement of whānau in outcome measurement and decision making about outcome goals, as the relevant immediate indicators will inevitably depend on current whānau situations and their own aspirations. "This approach moves away from an expert identifying the problem and then prescribing an intervention, to working with whānau to identify preferred outcomes and then jointly mapping a pathway to achieve them" (Whānau Ora Taskforce, 2010, p.33). From a Kaiwhakaaraara/Whānau Ora Navigator perspective, Whānau Ora is whatever each whānau say it is.

Localised Versions of Whānau Ora

A strength and perhaps a complicating factor of a Whānau Ora approach or whānau-centred practice framework is its ability to accommodate diversity. As the Auditor-General (2015) indicated she could not get a clear definition of what Whānau Ora is, it "means many different things to many people" (p.8). Boulton et al., (2013) indicate that many Whānau Ora Collectives have adapted the framework supplied by the Whānau Ora Taskforce (2010) and developed localised versions of Whānau Ora and whānau-centred practice that incorporate local Iwi and hapū tikanga and kawa. Whilst this can contribute to making a Whānau Ora approach difficult to understand it is a strength because it allows local Iwi, hapū and collectives to develop Whānau Ora approaches that meet their needs (tino rangatiratanga, self-determination). This is consistent with the Whānau Ora philosophy of whānau led, whānau-centred and whānau controlled.

There are several examples of these localised versions of Whānau Ora and whānau-centred practice in the available literature. Te Tihi O Ruahine Whānau Ora Alliance, in Palmerston North (that cover Papaioea, Manawatu, Horowhenua area), details a framework called 'Te Ara Whānau Ora' (A pathway to whānau wellbeing, Central Primary Health Organisation, 2011), as described in this research. Kidd, Gibbons, Kara, Blundell and Berryman (2013) describe a Waikato framework of Whānau Ora, developed in collaboration with local kaumatua and Iwi, that utilises the metaphor of a Korowai cloak to represent the pathway to whānau ora and whānau-centred service

provision. Te Moananui-Makirere et al., (2014) present a whānau-centred practice framework called 'Te Ara Whakapikiōranga' (a pathway to develop and sustain well-being) developed by a collective of wāhine who work in health and social services alongside whānau, in the Levin area. Baker, Pipi and Cassidy (2015) describe a Northland Whānau Ora Collectives framework that is guided by the kawa and tikanga of Ngāpuhi and uses the metaphor of ngahere (a forest) that includes a strong pūriri tree to symbolise growth and strength. Fernandez (2015) discusses a whānau focused wrap around Māori health service provider framework called 'Whakawhirinakitanga Ahua', utilised at Best Care Whakapai Hauora in Palmerston North. Shea, Leahy and Farrar (2016) describe a South Island Whānau Ora outcomes framework 'Te Pūtahitanga' developed by Ngā Iwi o Te Waipounamu (the nine Iwi of the South Island). Whilst each of these Whānau Ora frameworks are localised they include aspects of the Whānau Ora Taskforce (2010) framework: with a focus on outcomes, whānau self-management and whānau developing plans to achieve whānau ora.

Te Tihi O Ruahine Whānau Ora Alliance

Te Tihi O Ruahine Whānau Ora Alliance (Te Tihi) is an alliance of nine Kaupapa Māori organisations in the Manawatū region. Te Tihi alliance members are: Rangitāne o Tamaki nui ā Rua, He Puna Hauora Inc, Te Wakahuia Manawatū Trust, Best Care (Whakapai Hauora) Charitable Trust, Ngā Kaitiaki o Ngāti Kauwhata, Raukawa Māori Wardens, Māori Woman's Welfare League (Rangitāne O Manawatū and Kauwhata), Ngā iwi o te reu reu- Te Rōpu Hokowhitu Charitable Trust, Muaūpoko Tribal Authority. Te Tihi is also a charitable trust, with its own staff, that operate in a Māori development space and supply services to the nine alliance members. Māori staff at Te Tihi include managers, project managers, data analysts, computer experts, property development experts, media experts, trainers and program facilitators, cultural advisors, administration and support staff. Te Tihi trainers train all Kaiwhakaaraara/Whānau Ora Navigators (who work in the alliance home organisations) in the use of Te Ara Whānau Ora, providing ongoing practitioner development and refresher training. It was one of Te Tihi's cultural advisors, Tawhiti Kunaiti, who gave Te Tihi Whānau Ora Navigators the important title of Kaiwhakaaraara.

Kaiwhakaaraara (Person Doing Awakening)

In a training session at Te Tihi, Tawhiti Kunaiti (Te Tihi cultural advisor) explained to me the meaning of the word Kaiwhakaaraara. Kaiwhakaaraara were like sentinels that stood at the entrance of a Pā and kept watch. The role of a Kaiwhakaaraara was to keep watch for people approaching the Pā, challenge them and to wake those in the Pā when someone was approaching. "A literal translation of the word Kaiwhakaaraara is, person doing awakening" (T. Kunaiti, cultural advisor, personal communication, 2017). I remember thinking to myself what is it that I will be awakening in the whānau I walk alongside? After nearly four years working as a Kaiwhakaaraara I have witnessed transformations in many whānau and now have my answer. It is hoped that this thesis will provide the reader with an understanding of what Kaiwhakaaraara are awakening and how we do it.

Chapter Outline

The first chapter sets the scene for this research by introducing the researcher, my personal motivations for the research, the research questions and the aims of the research. Te Ara Whānau Ora is introduced to the reader as well as a brief background on the whakapapa of Whānau Ora, whānau-centred practice and this research.

Chapter Two presents a review of the available literature in the areas of: Whānau Ora, Whānau-centred practice, the emergence of Kaiārahi/Whānau Ora Navigators, barriers to working in a whānau-centred way and working with moemoeā (dreams and aspirations). Literature and research was sourced from a wide range of areas and professions.

Chapter Three discusses the methodology and research design. A qualitative research design that utilises a Māori-centred approach and is underpinned by the principles of Kaupapa Māori research was used to explore the practice of Kaiwhakaaraara/Whānau Ora Navigators. The ramifications of insider research are discussed along with mechanisms used by the researcher to mitigate potential bias and provide participants with āhurutanga (a safe space for kōrero). Selection, recruitment, consent processes, data collection, the interview process and ethical issues are discussed in detail. Thematic analysis utilising a Te Ara Whānau Ora framework to confirm the applicability of themes is discussed. This section provides a synthesis of mātauranga

Māori and mātauranga Pākehā, combining two bodies of knowledge without undermining the credibility of either.

Chapter Four presents the results of the interviews, however a profile of participants is provided first along with an explanation of the term Kaiwhakaaraara. Key themes and sub themes are explored using thematic analysis and the framework of Te Ara Whānau Ora. This section seeks to privilege the voices of Kaiwhakaaraara and provide the reader with a Kaiwhakaaraara perspective on what they do, why they do it and how they do it.

Chapter Five analyses and discusses the findings of this study. It draws on the available literature and the kōrero shared by Kaiwhakaaraara to highlight similarities and differences. It explores the meaning of themes highlighted in Chapter Four and considers the implications of the findings. It provides answers to the initial questions raised by this research.

Chapter Six provides a full summary of the research. It considers key points, the implications of the research, the limitations of the research, reflections on the research journey and recommendations for future research.

Conclusion

The purpose of this chapter was to introduce the researcher, the reason for the research, its aims and research questions, and the whakapapa of this research. This research seeks to provide the reader with an understanding of what Whānau Ora and whānau-centred is and to increase understanding of the Kaiwhakaaraara/Whānau Ora Navigator role by exploring what they do and how they do it. A further aim of this research is to illustrate how Kaiwhakaaraara use Te Ara Whānau Ora to go beyond crisis intervention, to build skills that contribute to whānau empowerment and positive outcomes for whānau. The key components of Te Ara Whānau Ora were introduced to the reader along with a brief explanation of how they are used in practice. A brief background to the topic being researched was provided to give context to this research. A chapter outline was provided to highlight the structure of this thesis. The next chapter presents the results of a review of the available literature divided into five main themes: the concept of Whānau Ora, Whānau-centred, the emergence of Kaiārahi/Whānau Ora

Navigators, barriers to working whānau centred and working with moemoeā (dreams and aspirations).

Literature Review

Introduction

This chapter presents the results of the literature review completed for this thesis. It is divided into five sections: the concept of Whānau Ora, Whānau-centred practice, the emergence of Kaiārahi/ Whānau Ora Navigators, barriers to working in a whānau-centred way and working with moemoeā (dreams and aspirations). The rationale for reviewing literature in these five areas was to investigate what exists in the current literature, provide a foundation/ context for this research and then compare what is written to the kōrero (voices, discussion) of Kaiwhakaaraara/Whānau Ora Navigators. This review searched for scholarly peer reviewed journal articles, books and grey literature from 1980 onwards. It reviewed government reports, research and policy pertaining to Whānau Ora since 2000, web sites of government Whānau Ora funding providers (Te Kuni Kokiri, The Whānau Ora Commissioning Agency formerly Te Pou Matakana, Te Pūtahitanga o Te Waipounamu and Pasifika Futures) and the websites of Whānau Ora Collectives. Multiple databases and search engines (such as Scopis and Google Scholar) were searched looking for articles on: Kaupapa Māori approaches, whānau, family-centred interventions, indigenous wellbeing, whānau ora, whānau focused and whānau-centred approaches, aspirational and strengths-based approaches. This search generated journal articles, Masters thesis and Doctoral dissertations from multiple professions, including : Māori studies, nursing, education, policy, psychology, psychiatry, social work, Māori health practitioners and medical practitioners. As Te Moananui-Makirere et al., (2014) indicate, Whānau Ora and whānau-centred practice is a body of knowledge that has been constructed over a long period of time and includes the kōrero of multiple professions.

The Concept of Whānau Ora

Whānau Ora is a Māori concept that has emerged from traditional holistic Māori views of wellbeing (Kara, Gibbons, Kidd, Blundell, Turner & Johnston, 2011). A Māori perspective of wellbeing is that the wellbeing of the individual is interconnected to the wellbeing of the collective: the whānau (Durie, 1994). Whānau Ora (extended family wellbeing) is linked to maintaining balance between the physical, spiritual, mental and relational domains: taha tinana, taha wairua, taha hinengaro and taha whānau (Durie,

1994; Webster & Bosmann-Wātene, 2003). These dimensions are woven together and cannot be viewed in isolation as "Māori view the mental, physical and spiritual as a whole" (Webster & Bosmann-Wātene, 2003, p.9). A Māori world view is that Māori are a part of their environment, this is expressed clearly by Durie (2004) "we are the river, and the river is us…. we are the land, and the land is us" (p.1). Māori wellbeing is linked to having a secure identity as tangata whenua, people of the land as opposed to people on the land (Durie, 2003, 2004; Lapsley, Nikora & Black, 2002). When considering wellbeing from a Māori perspective one must adopt a holistic view of the world that sees achieving wellbeing as a combination of mind, body, spirit, family and land (Marks & Lyons, 2010). Whānau Ora is a complex concept that is interconnected with a Māori view of wellbeing and a Māori world view.

To understand the concept of Whānau Ora one must have an uderstanding of a Māori world view, a Māori view of wellbeing and the values, principles, processes and mātauranga that inform a Māori world view (Durie, 1994; Marks & Lyons, 2010; Waitoki, Nikora, Harris & Levy, 2015). Whānau are at the centre of a Māori world view, the term whānau is not confined to the nuclear family it refers to the extended family (children, siblings, cousins, aunties, neices, nephews, uncles, grandparents, hapū, Iwi, kaupapa whānau and tūpuna); (Durie, 1994; Lawson-Te Aho, 2010). The health and wellbeing of an individual is linked to the health and wellbeing of the collective: the whānau, hapū, Iwi (Durie, 2002). Interactions between individuals, whānau, hapū, Iwi, taha hinengaro, taha whānau, taha tinana and taha wairua are informed by mātauranga Māori (Māori knowledge), kaupapa Māori (Māori processes) and tikanga Māori (is living by Māori values); (Mead, 2003).

Thus to understand the concept of Whānau Ora it is necessary to have an understanding of mātauranga Māori, kaupapa Māori and tikanga Māori. Māori values include: aroha, mana, tika, pono, tapu, noa, kaitiaki, kōtahitanga, manaaki, rangatiratanga, wairuatanga and whanaungatanga (Mead, 2003). Mātauranga Māori (Māori knowledge) are the basis for these values and it is Māori values that inform kaupapa Māori (Māori processes); (Durie, 1994, 2002; Mead, 2003). In Māori culture Māori values and concepts inform Māori interaction (Fay, 2018). Manaakitanga enhances others dignity and social standing by way of generosity and hospitality (Fay, 2018). Whanaungatanga promotes whānau cohesion and loyalty, Kaitiakitanga is about care and guardianship of others and the environment (Mead, 2003). Kōtahitanga seeks a unified

purpose and promotes consensus seeking, while Rangatiratanga advocates for sovereignty and self-determination (Durie, 1998). Wairua is about spiritual connection and interconnectedness, and Mauri is the presence of spiritual and lifeforce energy and Aroha promotes compassionate and unconditional love (Mead, 2003). The concept of Whānau Ora (whānau wellbeing) cannot be viewed in isolation because it is interconnected with Māori values, mātauranga Māori, tikanga and kaupapa Māori.

Research into whānau resilience and how whānau define Whānau Ora indicates that whānau view Whānau Ora as a journey, a pathway and a destination (Boulton & Gifford, 2014; Kidd, Gibbons, Kara, Blundell & Berryman, 2013). Whānau indicated that utilising Māori values, mātauranga Māori, tikanga and kaupapa Māori assisted them to achieve Whānau Ora (Boulton & Gifford, 2014; Kidd et al., 2013; Waitoki et al., 2015). Boulton and Gifford (2014) concluded that their research indicated there is a link between resilience and whānau ora (whānau wellbeing), on both an individual level and a collective level. Kingi, Durie, Tapsell, Lawrence, and Bennett (2017) suggest that access to Te Ao Māori and developing a secure identity increases resilience and acts as a buffer against psychological distress. Matika, Manuela, Muriwai, Houkamau, and Sibley (2017) indicate their research suggests that cultural efficacy increases self esteem and acts as a buffer against stressful events and factors that can cause psychological distress. This research indicates that there are protective factors in Māori culture that promote resilience, whānau ora, and a secure identity and these factors also safeguard against psychological distress. Thus understanding Whānau Ora, a Māori world view and a Māori view of wellbeing is a prerequisite to developing culturally effective whānau-centred interventions that assist whānau to improve their health and social status, to achieve Whānau Ora (Waitoki et al., 2015). International literature on indigenous wellbeing supports the need to understand indigenous indicators of wellbeing when developing culturally effective interventions.

International Literature on Indigenous Wellbeing Supports Understanding Whānau Ora

International literature on indigenous wellbeing and family-centred interventions (with indigenous people) supports the notion that there are similarities in indigenous indicators of wellbeing and that these indicators can form the basis of culturally effective family-centred interventions. Roundtree and Smith (2016) provide a review of nine

international indigenous studies and conclude that, for indigenous peoples, wellbeing is linked to harmony and balance between physical, mental, spiritual and relational domains, cultural values and a secure identity. Roundtree and Smith's review of indigenous wellbeing literature concludes that "instilling cultural values and positive cultural identity is requisite to well-being as much as economic security or physical health" (2016, p.217). Blackstock, Bruyere and Moreau (2006) provided a First Nations model of wellbeing 'The circle of life' that supports Roundtree and Smith's (2016) conclusions. McCalman, Heyers, Campbell, Bainbridge, Camberlin, Strobel and Rueben (2017) provide a review of eighteen international indigenous studies on family-centred interventions in primary health care and indicate having an understanding of how indigenous people view wellbeing leads to the development of culturally effective family-centred interventions. Taken together, these studies support the idea that to understand the concept of Whānau Ora one must also understand a Māori view of what constitutes wellbeing, this understanding can then lead to the development of culturally effective whānau-centred interventions. As Bradley (1995) suggests " before you tango with our whānau you better know what makes us tick" (1995, p.1).

Whānau Ora Has Become a Complex Concept to Understand

The concept of Whānau Ora has become more complex to understand because it has been interpreted differently by policy makers, health and social service organisations, practitioners, Iwi, hapū and whānau (Auditor General, 2015). Whānau Ora is a policy, an approach, a philosophy, a model of practice and an outcome (Boulton et al., 2013; Ministry of Health, 2011; Te Puni Kōkiri, 2015; Whānau Ora Taskforce, 2010). The Whānau Ora Taskforce (2010) provided an evidence based framework for whānau-centred initiatives that focuses on achieving positive outcomes for whānau (Gifford & Boulton, 2104; Te Puni Kokiri, 2015). Whānau Ora Collectives adapted this framework and developed localised versions of Whānau Ora and whānau-centred practice that incorporate local Iwi and hapū tikanga and kawa (Boulton et al., 2013). Research into how whānau define Whānau Ora indicates that every whānau has its own vision of what Whānau Ora means to them and that their vision is often not congruent with the outcomes policy makers are seeking (Boulton & Gifford, 2014; Kidd et al., 2013). Whānau Ora Navigators have to navigate themselves and the whānau they work alongside, through the many diverse interpretations of Whānau Ora on a regular basis. This research seeks to

explore how Whānau Ora Navigators in the Te Tihi O Ruahine Whānau Ora Alliance do this and how they define Whānau Ora and whānau-centred practice.

Whānau-centred Practice

To accomodate the amount of literature related to whānau-centred practice this section has been divided into the following subsections: Whānau Ora and whānau-centred practice (common characteristics), Family-centred practice, Principles of family-centred practice, Principles of Whānau Ora and whānau-centred practice, Comparing family-centred practice and whānau-centred practice, and Whānau-centred approaches used in government agencies. These subsections were chosen to highlight: what the literature says about Whānau Ora and whānau-centred practice, family-centred practice, the debate that exists within the literature and the gaps within the literature. Throughout the literature the terms Whānau Ora and whānau-centred practice regularly appear together, however this does not mean that they are interchangeable terms, it just means that they are interconnected. In kaupapa Māori organisations Whānau Ora informs whānau-centred practice, therefore you cannot do whānau-centred practice without understanding Whānau Ora.

Whānau Ora and Whānau-centred practice (Common Characteristics)

Whānau Ora and whānau-centred practice is a body of knowledge that has been constructed over a long period of time (Te Moananui-Makirere et al., 2014). Social workers, Māori health workers, counsellors, family therapists, psychologists, nurses, medical practitioners, and cultural advisors, have contributed to this body of knowledge (Barton & Wilson, 2008; Bradley, 1995; Durie, 1994; English, Selby & Bell, 2011; Fernandez, 2015, Hollis, 2015; Huriwai & Baker, 2016; Mead, 2003; Munford & Sanders, 2011; Pere, 1984; Piripi & Body, 2003; Pohatu, 2003; Ruwhiu, 2013; Te Rau Matatini, 2014; Tuhaka, 1997). Whānau-centred practice approaches have existed in Māori organisations since the early 1980's (Boulton et al., 2013). *He Korowai Oranga: Māori Health, 2002* (Ministry of Health, 2002) a 10 year government health strategy that sought to improve Māori health and reduce inequalities, heralded the growth of whānau-centred and whānau focused aproaches in mainstream health and social service provisioning (Boulton & Gifford, 2014; Fernandez, 2015; Ministry of Health, 2002). The *Whānau Ora: Report of the Taskforce on Whānau-Centred Initiaties* (Whānau Ora

Taskforce, 2010) provided a framework for Whānau Ora and whānau-centred practice as: an approach, a philosophy, a model of service delivery and an outcome (Boulton et al., 2103; Fernandez, 2015). Whilst there have been many interpretations of whānau-centred and whānau focussed practice from multiple professions, working in different contexts with whānau, they do share some common characteristics.

The common characteristics of whānau-centred practice are: understanding a Māori world view, understanding a Māori view of wellbeing, understanding Māori concepts, processes and values and applying this knowledge in practice (Dobbs & Eruera, 2014; English, Selby & Bell, 2011; Munford & Sanders, 2011; Ruwhiu, 2013; Te Moananui-Makirere et al., 2014; Te Puni Kokiri, 2015; Te Rau Matatini, 2014;Whānau Ora Taskforce, 2010). Whānau-centred practice places the whānau at the centre of all interventions and views the whānau as an integral part of an individual's health and wellbeing (Durie, 1994; Hollis, 2015; Pere, 1984, Ruwhiu, 2013; Te Rau Matatini, 2014; Whānau Ora Taskforce, 2010). The health and wellbeing of an individual is linked to the health and wellbeing of the collective, the whānau (Durie, 2002). A Māori worldview sees the physical, mental, spiritual and relational (whānau) domains as being interconnected (Ruwhiu, 2013). Kaupapa Māori (Māori processes) and tikanga are utilised in whānau-centred practice because they reflect how Māori interact with these domains, tikanga Māori is living by Māori values (Bradley, 1995; Hollis, 2015; Mead, 2003; Ruwhiu, 2013; Whānau Ora Taskforce, 2010). Māori values include: aroha, mana, tika, pono, tapu, noa, kaitiaki, kōtahitanga, manaaki, rangatiratanga, wairuatanga and whanaungatanga (Barton & Wilson, 2008; Mead, 2003). Whānau-centred practice frameworks seek to operationalise mātauranga Māori, kaupapa Māori, tikanga Māori and Māori values into culturally effective interventions that focus on the whānau and contribute to positive outcomes for Māori whānau (Te Rau Matatini 2014; Waitoki et al., 2015; Whānau Ora Taskforce, 2010).

Family-centred Practice

International literature on family-centred interventions (with Indigenous people) acknowledges the importance of understanding indigenous worldviews and harnessing the protective factors of indigenous culture to develop culturally effective interventions that focus on the family and generate positive outcomes for indigenous families (Blacklock et al., 2006; McCalman et al., 2017; MacKean, Thurston & Scott, 2005;

Walker & Shepherd, 2008). Walker and Shepherd (2008) suggest that family-centred, strengths-based, capacity building approaches used in Australia incorporate an Aboriginal world view to achieve Aboriginal solutions through Aboriginal control, cultural security and mutual respect. Blacklock et al., (2006) indicated the First Nations core values of belonging , mastery, independence and and generosity are incorporated into many family-centred interventions, used in Canada. Roundtree and Smith's review of indigenous wellbeing literature concludes that "instilling cultural values and positive cultural identity is requisite to well-being" (Roundtree & Smith, 2017, p.217) and is an integral part of family-centred interventions. McCalman, Campbell, Chamberlin, Strobel, Bainbridge, Wenitong, Rueben, Edmond, Marriott, Tsey, Keith and Shields (2016), reviewed indigenous early childhood family-centred interventions used in primary healthcare in Australia, New Zealand, Canada and the United States of America and concluded that in family-centred health care interventions care is planned around the whole family not just the individual. McCalman et al., (2016) also noted that there are several core principles common to family-centred practice.

Principles of Family-centred Practice

McCalman et al., (2016) and MacKean et al., (2005) discuss six core principles of family-centred practice. Family-centred practice recognises family as central to and a primary source of strength and support (McCalman et al., 2016; MacKean et al., 2005). Family-centred practice acknowledges the uniqueness and diversity of children and families (McCalman et al., 2016; MacKean et al., 2005). Family-centred practice acknowledges that parents bring expertise at an individual and collective level (McCalman et al., 2016; MacKean et al., 2005). Family-centred care is competency rather than deficit based (McCalman et al., 2016; MacKean et al., 2005). Family-centred practice encourages true collaborative relationships between health care providers, partner organisations and families (McCalman et al., 2016; MacKean et al., 2005). Family-centred health care facilitates family to family support, networking and provides services that offer emotional and financial support that meets the needs of families (McCalman et al., 2016; MacKean et al., 2005).

Whilst McCalman et al., (2016) and MacKean et al., (2005) do acknowledge the uniqueness and diversity of children and families, in their core principles of family-centred practice, they do not mention indigenous worldviews, indigenous values or

indigenous processes. Other writers, Blacklock et al., (2006), Walker and Shepherd, (2008) do provide an indigenous perspective on family-centred practice but do not discuss family-centred practice principles. MacKean et al., (2005) state that "Family-centred care is beginning to sound like something that is being defined by experts and then carried out to families"(2005, p.81), they indicate that family-centred care is defined by experts not families. The principles of family-centred practice discussed by McCalman et al., (2016) and MacKean et al., (2005) appear to come from a western perspective, defined by western experts and not an indigenous perspective or whānau perspective. Whilst there does appear to be some similarities between family-centred practice, Whānau Ora and whānau-centred practice this writer suggests they are not the same because they are based in different ideologies and world views. The following section considers the principles of Whānau Ora and whānau-centred practice.

Principles of Whānau Ora and Whānau-centred Practice

The Whānau Ora Taskforce (2010) developed seven principles, they believe, underpin Whānau Ora and whānau-centred service delivery: Ngā kaupapa tuku iho, whānau opportunity, best whānau outcomes, coherent service delivery, whānau integrity, effective resourcing and competent and innovative provision.

Ngā kaupapa tuku iho refers to the ways in which Māori beliefs, values, obligations and responsibilities are available to guide whānau and service providers on a daily basis (Whānau Ora Taskforce, 2010). Whānau opportunity, means that all whānau will have chances that will enable them to reach new heights, to do their best, engage with their communities and foster a strong sense of connectedness (whanaungatanga); (Whānau Ora Taskforce, 2010). Best whānau outcomes, maintains that the success of Whānau Ora interventions will be measured by increases in whānau capabilities and their ability to contribute to the wellbeing of their whānau and the wellbeing of individual whānau members (Whānau Ora Taskforce, 2010). Coherent service delivery recognises the importance of collaborative intersectoral interventions that do not overshadow the wider needs of the whānau. Whānau integrity acknowledges whānau accountability, whānau innovation and whānau dignity (Whānau Ora Taskforce, 2010). Effective resourcing means allocating resources to achieve the best results with an intervention plan that can measure successful outcomes. Finally, competent and innovative provisioning acknowledges a need for skilled practitioners who can go beyond crisis

intervention to build skills and strategies that empower whānau to take control of their lives and achieve positive outcomes (Whānau Ora Taskforce, 2010). The seven principles of Whānau Ora and whānau-centred service delivery, developed by the Whānau Ora Taskforce (2010), currently provide the template that informs whānau-centred practice in each of the 34 kaupapa Māori Whānau Ora collectives established in Aotearoa New Zealand (Boulton et al., 2013; Whānau Ora Review, 2019).

Comparing Family-centred Practice and Whānau-centred Practice

There is limited literature available that compares family-centred practice with Whānau Ora and whānau-centred practice. This thesis suggests that they are different because they are based in different ideologies and worldviews. Te Rau Matatini (2014, now known as Te Rau Ora) suggests that whānau-centred practice operationalises the philosophy and processes of Whānau Ora, utilising approaches and tools both Māori and western. Te Rau Matatini (2014, Te Rau Ora) further suggest that, in New Zealand, family-centred and whānau inclusive approaches favour western paradigms, such as family-centred practice, but may incorporate Māori knowledge and processes. Te Puni Kokiri (2015) indicates that Whānau Ora and whānau-centred practice refers to approaches that are holistic, culturally grounded and focussed on improving the wellbeing of whānau. Munford and Sanders (2011) discuss how, traditionally, social work practice has used western theories and practice frameworks and adapted them to fit non-western contexts, family-centred practice adapted for use with Māori. Munford and Sanders (2011) acknowledge that Māori world views have made a major contribution to the development of Social Work practice in New Zealand which now includes concepts such as: mana, wairuatanga, whānau, whakapapa, kaupapa, tikanga, manaakitanga and whanaungatanga. However Social Work theories and practice are still based in a western paradigm. Fay (2018) stresses the need to continually decolonise health and social service practice and develop localised practice that draws on the protective factors of Te Ao Māori. Whānau Ora and whānau-centred practice, utilsied in kaupapa Māori organisations, is based in mātauranga Māori and Te Ao Māori. Therefore, Whānau Ora and whānau-centred practice should not be compared to family-centred practice because they are unique to Māori and incorporate a Māori world view, Māori values, kaupapa and tikanga Māori.

Whānau-centred Approaches in Government Agencies

There has been debate about whether the whānau-centred approaches adopted by many government health and social service organisations are actually whānau-centred (Boulton et al., 2013; Dobbs & Eruera, 2014; Fay, 2018; Kara et al., 2011; Kingi et al., 2017; Te Puni Kōkiri, 2015; Whānau Ora Review, 2019). Kingi et al., (2017) suggest that giving an organisation a Māori name, using Māori words in practice and adopting whānau-centred approaches has not changed government institutions that are based on Western philosophies of individualism, client-centred practice and whose funding is based on producing outputs for individuals. Te Puni Kōkiri (2015) suggests that the funding of outputs for individuals is a barrier to utilising whānau-centred practice in government agencies because the performance of the agency is measured by individual outputs and not whānau outcomes.

Several writers have suggested that the whānau-centred approaches adopted by government agencies are not truly whānau-centred because the power to make decisions does not reside with the whānau, it resides with the government agency (Boulton et al., 2013; Dobbs & Eruera, 2014; Fay, 2018; Kara et al., 2011). An example of this would be a Family Group Conference at Oranga Tamariki, where whānau are invited to participate but final decision making resides within Oranga Tamariki and possibly a Family Court Judge. Moyle (2014) states that the Family Group Conference "is being used as a state centred tool rather than a whānau-centred (or led) decision making process"(p.83) Te Rau Matatini (2014, Te Rau Ora) indicated that whānau-centred approaches used in government agencies have, at best, been whānau focussed or whānau inclusive, but are not whānau-centred. The agency may promote whānau participation and inclusion but they still retain the power to make decisions, thus the interaction is not whānau led or whānau controlled. The Whānau Ora Review (2019) indicated that many government agencies did not understand Whānau Ora and continued to provide single issue crisis intervention services that were client centred and not whānau-centred.

Whānau-centred practice frameworks have existed for a long time and have been instituted in many government agencies (Boulton et al., 2013). However, statistically they have not contributed to positive outcomes for Māori whānau. Statistics on Māori health and social outcomes indicate that the whānau-centred approaches instituted in government agencies are not improving outcomes for Māori whānau. Māori experience inequality in health outcomes, when compared to non-Māori, across all health indicators

monitored by the Ministry of Health (Kingi et al., 2017; Ministry of Health, 2015). There are a host of negative Māori statistics: sixty percent of children in Oranga Tamariki care are Māori (Ministry of Social Development, 2015), Māori make up fifty percent of the prison population (Ministry of Justice, 2016), Māori suicide rates are higher than non-Māori (Bennet & Liu, 2018; Ministry of Health, 2015), twenty eight percent of Māori live in material hardship compared to ten percent of New Zealand Europeans (Perry, 2014). A key policy of the Whānau Ora Taskforce (2010) was to create intersectoral collaboration across the health and social service sector that would seek to address the negative statistics of Māori and utilise whānau-centred initiatives to promote positive outcomes for Māori whānau (Boulton et al., 2013; Whānau Ora Taskforce, 2010). Whānau Ora seeks to empower whānau to take control of their own lives and develop a plan to achieve their dreams and aspirations (Auditor General, 2015). One of the key initiatives of Whānau Ora, the policy, was the establishment of the Kaiārahi/Whānau Ora Navigator role.

The Emergence of Kaiārahi/ Whānau Ora Navigators

Since the inception of Whānau Ora, as a government policy in 2010, research and literature has mainly focussed on the establishment of Whānau Ora, Whānau Ora principles and practice frameworks, measuring Whānau Ora outcomes and reviewing the efficacy of a Whānau Ora approach. Key documents include: *Whānau Ora: Transforming our futures* (Ministry of Health, 2011); *Whānau Ora: The first four years* (Auditor General, 2015); *Understanding whānau-centred approaches* (Te Puni Kokiri, 2015); *Kaupapa Māori action research in a Whānau Ora Collective* (Baker et al., 2015) and *Whānau Ora Review: Tipu matoro ki te Ao* (Whānau Ora Review, 2019). Limited attention has been paid to the emergence of the Kaiārahi/Whānau Ora Navigator role. Boulton et al., (2013) indicated that the Whānau Ora Navigator role was established after the recommendations of the Whānau Ora Taskforce (2010) became a government policy, Whānau Ora. Thirty four Whānau Ora Collectives were established throughout New Zealand, representing 280 Māori health and social service organisations that employed Whānau Ora Navigators (Boulton et al., 2013).

Te Pou Matakana (2016), North Island funding agency for Whānau Ora, now known as the Whānau Ora Commissioning Agency and Te Pūtahitanga o Waipounamu (2017, South Island funding agency for Whānau Ora) describes Kaiārahi/ Whānau Ora Navigators as support workers who walk alongside whānau to develop plans, set goals

and support them to achieve their intended outcomes. An important part of the Kaiārahi/ Whānau Ora Navigator role is to assist whānau to navigate access to health and social services (Te Pou Matakana, 2016,Whānau Ora Comissioning Agency; Te Pūtahitanga o Waipounamu, 2017). The Whānau Ora Taskforce (2010) provided a strengths-based whānau-centred framework that focuses the work of Whānau Ora Navigators on six outcome areas: whānau self-management, whānau cohesion, whānau participation in society, economic security and wealth creation, whānau participation in te ao Māori and healthy whānau lifestyles, a seventh Whānau Ora oucome area of being responsible stewards of the living and natural eveironments was addedd to this kaupapa in subsequent years. Whānau Ora Collectives then developed localised versions of Whānau Ora, whānau-centred approaches, navigator roles and whānau-centred initiatives that reflected the kaupapa and needs of their local populations (Gifford & Boulton, 2014). Whilst all Whānau Ora Navigator roles are focussed on assisting whānau to achieve positive outcomes in the same seven outcome areas there appears to be no common job description, competency framework or practice framework among the 34 Whānau Ora Collectives.

However Te Pou Matakana (Whānau Ora Commissioning Agency) has funded research undertaken by Dr Kiri Tamahere-Waititi to develop a national competency framework for Whānau Ora Navigators. Tamahere-Waititi (2019) conducted interviews and focus groups with 32 Whānau Ora Collectives and 119 Whānau Ora Navigators. Tamahere-Waititi's intial report 'Te Kawa O Whānau Ora' indicated that cultural components made up 75% of the practice of Whānau Ora Navigators (Tamahere-Waititi, 2019). Tamahere-Waititi's research indicated there were six core themes or values common to Whānau Ora Navigators practice: Mana Motuhake, Ngākau Māori, Tumanakohanga, Tūhono, Ngā Hua and Matataki (Tamahere-Waititi, 2019). Mana Motuhake is described as self-determination, whānau focussed, collaborative and having an understanding of mana (Tamahere-Waititi, 2019). Ngākau Māori is having a Māori heart, being empathetic, alturistic, instilling trust, cultural commitment and unconditional compassion (Tamahere-Waititi, 2019). Tumanakohanga is an aspirational mindset, it cultivates innovation, strengths and is solutions focussed (Tamahere-Waititi, 2019). Tūhono: to build networks, being collaborative and resoursefulness (Tamahere-Waititi, 2019). Ngā Hua refers to accountability, being results and outcome focussed and adaptability (Tamahere-Waititi, 2109). Matataki is courage, persuades and advocates (Tamahere-Waititi, 2019). Whilst a national competency framework for Whānau Ora

Navigators is still being developed, Dr Kiri Tamahere-Waititi's research does provide insight into the complexity and cultural knowledge required to be a Whānau Ora Navigator.

A few Whānau Ora Collectives have published the results of action research undertaken in their Whānau Ora Collectives that refer to the role of Whānau Ora Navigators. Baker, Pipi and Cassidy (2015) indicate that their research suggests that whānau believe Whānau Ora Navigators: care for whānau, motivate whānau and believe in whānau, assisting them to create plans and take action so they can manage their own lives. Gifford and Boulton (2014) state the Navigators support "whānau to develop a plan that sets out aspirational goals beyond their immediate needs"(p.13). The Whānau Ora Navigators role is solutions focussed, transformative, seeks to empower whānau and is whānau driven as opposed to funder driven (Gifford & Boulton, 2014). Te Tihi O Ruahine Whānau Ora Alliance (Te Tihi, 2014) indicated Whānau Ora Navigators seek to empower whānau to reach their fullest potential through building whānau capacity, helping whānau identify their strengths, facilitating whānau plans and mentoring whānau to identify and achieve their aspirations. Te Tihi (2014) further indicated that Whānau Ora Navigators support whānau by providing advocacy, brokerage and coaching services. The Whānau Ora Taskforce (2010) recommended the establishment of a skilled workforce of "practitioners who are able to go beyond crisis intervention and build skills and strategies that will contribute to whānau empowerment and positive outcomes" (p.22).

Whānau Ora Navigators have been described as agents of change, a key catalyst for assisting and empowering whānau to achieve change that is meaningful for them (Auditor General, 2015; Boulton & Gifford, 2014; Boulton et al., 2013; Kidd et al., 2013; Waitoki et al., 2015). The same claim could be made by other practitioners in helping professions such as: social workers, Māori health workers, counsellors, family therapists, psychologists, medical practitioners and cultural advisors who utilise whānau-centred practice frameworks. So what is different about Whānau Ora Navigators? I have not been able to locate any academic literature that explores the differences between Whānau Ora Navigators and other helping professions. A key focus of this research is to explore the practice of Whānau Ora Navigators and to illustrate what is unique about Whānau Ora Navigators.

The Barriers to Working in a Whānau-centred Way

There is very little literature available that specifically considers the barriers to working in a whānau-centred way. This section discusses some of the barriers such as: difficulties understanding and defining Whānau Ora and whānau-centred practice, systemic and funding barriers to implementing Whānau Ora and the isolation of whānau. Several writers have suggested that understanding the diverse range of interpretations of Whānau Ora and whānau-centred practice are a barrier to it being implemented in the health and social service sector, there is no single simple interpretation to follow (Auditor General, 2015; Boulton et al., 2013; Gifford & Boulton, 2012; Kara et al., 2011; Te Puni Kokiri, 2015; Waitoki et al., 2015). Whānau Ora "means many different things to many people"(Auditor General, 2015, p.8). Whānau Ora is a policy, an approach, a philosophy, a model of practice and an outcome (Boulton et al., 2013; Ministry of Social Development, 2010; Ministry of Health, 2011; Te Puni Kōkiri, 2015; Whānau Ora Taskforce, 2010). Two research studies that asked Māori families to define what Whānau Ora meant for their whānau, found that at a whānau Māori level, understandings of Whānau Ora are diverse and variable, every whānau interviewed had their own definition of Whānau Ora (Boulton & Gifford, 2014). Te Puni Kokiri (2015) indicates that many mainstream health and social service providers do not understand Whānau Ora and how to work in a whānau-centred way and focus instead on individual service and client centred practice. The Whānau Ora Review (2019) suggests that there has been limited buy in and uptake of Whānau Ora and whānau-centred practice among government agencies because they do not understand what it is, how it works and are hesitant about its efficacy. Thus the literature available indicates that the complexity of understanding Whānau Ora and whānau-centred practice are a barrier to working in a whānau-centred way and it's implementation in the health and social service sector.

Literature also indicates that there are systemic and funding barriers to working in a whānau-centred way (Bennet & Liu, 2017; Boulton et al., 2013; Dobbs & Eruera, 2014; Fay, 2018; Kingi et al., 2017; Waitoki et al., 2015; Whānau Ora Taskforce, 2010; Whānau Ora Review, 2019). Te Puni Kōkiri (2015) suggests that the funding of outputs for individuals is a systemic barrier to utilising whānau-centred practice in government agencies as it focuses on individuals and single issue problems, agency performance is measured by individual outputs not whānau outcomes. Another example of this is that: Iwi social services deal with the whole whānau yet they are currently contracted to

provide services to individuals (Whānau Ora Taskforce, 2010). The limited understanding, buy-in and uptake of Whānau Ora approaches among government agencies is a systemic barrier to working in a whānau-centred way (Whānau Ora Review, 2019). The ongoing need to decolonise the health and social service sector is a systemic barrier to working in a whānau-centred way (Fay, 2018; Kingi et al., 2017). The lack of intersectoral collaboration between the health and social service sector and government agencies is a systemic barrier to working in a whānau-centred way as central government agencies tend to operate in a siloed manner and focus on meeting their own responsibilities (Waitoki et al., 2015; Whānau Ora Taskforce, 2010; Whānau Ora Review, 2019). The demand for Whānau Ora navigation services far outstrips the funding and resources available and has resulted in Whānau Ora providers working in the area of crisis intervention as opposed to whānau aspiration and capacity building (Whānau Ora Review, 2019). Thus the literature available indicates that systemic and funding barriers have impacted on the adoption and implementation of Whānau Ora and working in a whānau-centred way.

Whānau isolation can also be a barrier to working in a whānau-centred way (Kingi et al., 2017). The rapid migration of Māori, in the 1950's and 1960's, away from their marae to urban areas left many Māori isolated from their extended whānau, traditional homes and cultural practices (Durie, 2001; Gillies, 2015; Harpman, 1994; Kingi, 2002). Several writers indicate that overtime many whānau Māori have become disconnected from their extended whānau networks and the protective factors of Te Ao Māori (Boulton & Gifford, 2014; Durie, 2001; Fernandez, 2015; Kidd et al., 2013; Kingi et al., 2013; Matika et al., 2017; Waitoki et al., 2015; Webster & Bosmann-Watene, 2003). Key outcomes that Whānau Ora Navigation focusses on are reconnecting whānau, whānau cohesion and the confident participation of whānau in Te Ao Māori (Te Puni Kokiri, 2015; Whānau Ora Taskforce, 2010, Whānau Ora Review, 2019). However the breakdown of whānau relationships and the long term isolation of whānau can be a barrier to working in a whānau-centred way, especially when whānau do not know the answer to the question 'No hea koe?'(where are you from?). For many whānau answering this question is part of the journey to achieving Whānau Ora.

Working with Moemoeā (Dreams and Aspirations)

An integral part of the practice of Kaiwhakaaraara/Whānau Ora Navigators in the Te Tihi O Ruahine Whānau Ora Alliance (Te Tihi) is the moemoeā (dreams and aspirations) of whānau, it is our starting point and informs every decision throughout our interaction with whānau. While there is little literature available that specifically focusses on working in a moemoeā space, Camp (2015) places the dreams of clients at the forefront of a practitioners practice. Camp (2015) suggests that another name for Social Worker is Dream Advocate. Camp (2015) states that:

"Social Workers work tirelessly everyday, to inspire their clients to begin to think about how things could be...what are the requirements for change, the differences that it would take for change to occur, and what dreams could come true in the future if they were willing to assess and overcome the obstacles that engulf them" (Camp, 2015, p. 2).

Camp (2015) further suggests that the role of a Social Worker is to sustain hope, encourage, support her clients to dream and achieve their dreams, advocate for them, and often believe in the dream more than the client does. Camp's (2015) description of what a Dream Advocate does has many similarities to how Kaiwhakaaraara/Whānau Ora Navigators work in a moemoeā space. However there are some key differences: Kaiwhakaaraara/Whānau Ora Navigators do not work with clients, we walk alongside whānau, Kaiwhakaaraara/Whānau Ora Navigators do not live and practice in America, we live and practice in Aotearoa New Zealand, Kaiwhakaaraara/Whānau Ora Navigators utilise a strong Te Ao Māori lens and a holistic Māori approach in our practice.

Whānau Ora Taskforce (2010) indicates that an aspirational aim of Whānau Ora is to build whānau capacity and empower whānau to take control of their own lives. Te Puni Kōkiri (2015) also mentions building whānau capacity so that whānau "look towards the future and where they want to be"(p.66). Te Rau Matatini (2014, Te Rau Ora) suggests that ascertaining and utilising the aspirations of whānau can lead to whānau transformation. Whānau Ora Review (2018) states that "Whānau Ora puts whānau in charge of decision making, empowering them to identify their aspirations, to improve their lives and build their capacity to achieve their goals"(p.5). For Kaiwhakaaraara/Whānau Ora Navigators working in a moemoeā space, focussing on the moemoeā (dreams and aspirations) of whānau is our starting point, our middle and our end goal (whānau achieving their moemoeā).

There are three approaches that that in some way consider the dreams and aspirations of whānau: Strengths-based Practice: the Miracle Question, Empowerment Practice, and Motivational Interviewing.

Strengths-based Practice: the Miracle Question

Strengths-based practice and the use of the miracle question does encourage whānau to think about and articulate how they would like their life to be (Coulshed & Orme, 2012; Early & GlenMaye, 2000; Saleebey, 1996; Sanders & Munford, 2010; Turner & Rowe, 2013). Saleebey (1996) suggests a strengths approach looks at hopes, opportunities for change, exceptions (how they have coped in the past) and resources they have to overcome the issues they are facing. Coulshed and Orme (2012) indicate that the miracle question is a technique to help identify exactly what the service user wants to happen. "If a miracle were to happen what changes would you want...If I had a magic wand and could make the situation better, what would be different ?" (Coulshed & Orme, 2012, p. 166). Turner and Rowe (2013) indicate that the miracle question emphasises how their life could be different "with a focus on what the client can do to bring about the kinds of change in their life they seek"(p.290). Kaiwhakaaraara/Whānau Ora Navigators at Te Tihi use strengths-based practice and the miracle question however we spend a considerable amount of time discussing and exploring the moemoeā (dreams and aspirations) of whānau as this is the main focus of our interaction with whānau. Exploring how Kaiwhakaaraara/Whānau Ora Navigators do this to generate social and transformative change for whānau is a key focus of this research.

Empowerment Practice

Empowerment practice seeks to raise the consciousness of people, "leading clients to address ways in which they can free themselves...from some of the negative components of oppression in their lives" (Turner & Rowe, 2013, p.147). Lee (1994) suggests that consciousness raising leads to transformation as people are empowered to see alternatives "It broadens the possiblity of the imaginable" (p.14). Lee (1994) further suggests that there are three key dimensions of empowerment practice: developing a more positive potent sense of self, developing knowledge and critical comprehension of the social and political realities of one's environment, and cultivating resources, strategies

and competencies for the attainment of personal and collective goals. Kaiwhakaaraara/Whānau Ora Navigators use the moemoeā (dreams and aspirations) of whānau to empower them to take control of their own lives. Whānau indentify their dream, the resources they have to make their dream happy , develop strategies and a plan to achieve their moemoeā. When whānau are able to articulate what their moemoeā looks like, the possibility of achieving their moemoeā becomes more imaginable.

Motivational Interviewing

Motivational Interviewing is an important part of the practice of Kaiwhakaaraara/Whānau Ora Navigators at Te Tihi O Ruahine Whānau Ora Alliance. Miller and Rollnick (2012) state "Motivational Interviewing is a collaborative conversation style for strengthening a person's movitation and commitment to change"(p.12). Key questions asked by Kaimahi are: what's good about that? what's not so good about that ? and What would you like to change ? (Britt, Gregory, Tohiariki & Huriwai, 2014). Britt et al., (2014) indicate that a key part of Motivational Interviewing is evoking. Evoking brings forth the underlying motivations whānau have for wanting things to be different, their desire for change (Britt et al., 2014). This is why having a detailed understanding of the moemoeā (dreams and aspirations) of whānau is so important to Kaiwhakaaraara/Whānau Ora Navigators. By having a collaborative converstaion whith whānau about what their moemoeā look like for them, Kaiwhakaaraara are evoking the underlying movtivations whānau have for change. Whānau moemoeā are the catalyst for whānau action, their motivation for achieving sustainable change.

Conclusion

This literature review has drawn on the literature available on: Whānau Ora, whānau-centred practice, Kaiārahi/Whānau Ora Navigators, the barriers to working in a whānau-centred way and working in a moemoeā (dreams and aspirations) space. The concept of Whānau Ora has become more complex to understand because is has been interpreted differently by policy makers, governement and non-government agencies, Iwi, hapū and whānau. Whānau-centred practice operationalises the philosophy and processes of Whānau Ora. Whānau Ora and whānau-centred practice should not be

compared to family-centred practice because they are unique to Māori and incorporate a Māori world view, Māori values, kaupapa and tikanga Māori. Several writers have suggested that the whānau-centred approaches adopted by government agencies are not truly whānau-centred because the power to make decisions does not reside within the whānau. The Whānau Ora Taskforce (2010) recommended the establishment of a skilled workforce of practitioners who are able to go beyond crisis intervention and empower whānau to take control of their own lives. This skilled workforce now exists and is the subject of this research.

Whānau Ora Navigators have been described as agents of change, a key catalyst for assisting and empowering whānau to achieve change that is meaningful for them. Dr Kiri Tamahere-Waititi's research provides insight into the complexity and cultural knowledge required to be a Whānau Ora Navigator. Literature suggests that the main barriers to working in a whānau-centred way are: understanding and defining Whānau ora and whānau-centred practice, systemic and funding barriers to implementing Whānau Ora and the isolation of whānau. Kaiwhakaaraara/Whānau Ora Navigators focus on the moemoeā (dreams and aspirations) of whānau, what whānau want. They tautoko (support) whānau to discuss, articulate, write down and achieve their moemoeā. Kaiwhakaaraara draw on strengths-based practice, empowerment practice and motivational interviewing. Kaiwhakaaraara/Whānau Ora Navigators are Dream Advocates, however unlike Camp (2015) they don't work with clients, they walk alngside whānau, using a strong Te Ao Māori lens and a holistic Māori approach. This research seeks to explore why and how Kaiwhakaaraara/Whānau Ora Navigators at Te Tihi work in a moemoeā (dreams and aspirations) space with whānau.

Methodology and Methods

Introduction

This chapter will discuss the methodology and methods used in this research and provides the justification for their usage. A qualitative research design that utilises a Māori-centred approach and is underpinned by the principles of Kaupapa Māori research was used to explore the practice of Kaiwhakaaraara/Whānau Ora Navigators who work in the nine Kaupapa Māori organisations that constitute the Te Tihi O Ruahine Whānau Ora Alliance (Te Tihi, a Whānau Ora Collective). As this research is insider research this section will discuss the ramifications of insider research and the mechanisms used by the researcher to mitigate potential biases and provide participants with āhurutanga (a safe space to kōrero). The selection and recruitment of participants is discussed, as well as the criteria and consent process. Data collection, the interview process, data storage, data analysis, the rights and responsibilities of participants and the researcher are also explored. Te Ara Whānau Ora (a pathway to whānau wellbeing) is explained as it is a practice framework used by Te Tihi Whānau Ora Navigators and has been incorporated into the data analysis and structure of this thesis. The Massey Human Ethics approval process is discussed along with the Māori ethical considerations inherent in conducting research in a Kaupapa Māori environment. This section provides a synthesis of mātauranga Māori and mātauranga Pākehā, knowledge from two worlds. As Durie (2004) indicates, Māori researcher's work at the interface where the challenge is to combine two bodies of knowledge without undermining the credibility of either, "providing opportunities for the expansion of knowledge and understanding" (Durie, 2004, p. 1141).

Methodology

Kaupapa Māori Research

As indicated earlier this research project used a Māori-centred approach that draws on the theories, principles and processes of Kaupapa Māori research. Moyle (2014) suggests that a Māori-centred approach is Kaupapa Māori research because they both draw on common theories, principles, and processes, processes common to Māori (tikanga and kaupapa). Cunningham (2000) indicates that the main differences between a Māori-centred approach and Kaupapa Māori research is in the area of power, control

and accountability. In Kaupapa Māori research there is a greater degree of Māori control in all aspects of the research: in identifying research priorities, deciding on methodology and methods, ethical and peer review criteria, in project leadership, in the consultation and assessment processes, in dissemination and in the measurement of research outcomes (Cunningham, 2000). Cunningham (2000) further suggests that Kaupapa Māori research "primarily meets expectations and quality standards set by Māori" (p.65), therefore the control and accountability for the research resides with Māori, not mainstream institutions. This research project has dual accountabilities as it must meet the expectations of mainstream reviewers and the expectations of Māori (the researcher is Māori, the participants are Māori and one of the intended audiences is Māori).

This research project draws on the theory and principles of Kaupapa Māori Theory which informs Kaupapa Māori research. Kaupapa Māori Theory has been described as a homegrown form of critical theory, it focuses on emancipation, it challenges existing power structures and societal inequalities and seeks transformative change for Māori; whānau, hapū and iwi (Moyle, 2014; Pihama, 2010, 2016; Smith, 1997). Smith (1997) suggests three main components of Kaupapa Māori theory are: a 'conscientisation' that critiques and challenges the hedgemony and privilege of the dominant culture (Pākehā), a focus on resistance of dominant structures that oppress, exploit, manipulate and contain, and "a need to reflect on the world in order to change it"(Eketone & Walker, 2013, p. 261). Pihama (2016) indicates that Kaupapa Māori Theory is based upon and informed by mātauranga Māori (Māori knowledge) that provides a template and philosophy that is culturally defined and determined. Walker, Eketone and Gibbs (2006) state that the main principles of Kaupapa Māori theory are: tino rangatiratanga (sovereignty, self-determination, autonomy and independence), social justice, recognition of a Māori world view and way of doing things, acknowledging the importance of te reo Māori and that all theses principles are underpinned by the concept of *whānau*. As the researcher and the participants are Māori, and both work in kaupapa Māori organisations, dedicated to helping whānau achieve Whānau Ora, it is appropriate that this research incorporates the theories, principles and processes of Kaupapa Māori Theory and Kaupapa Māori Research. This research is research 'by Māori, with Māori, for the benefit of Māori' (Pihama, 2010, 2016; Smith, 1997).

There are several other principles and concepts, common to Kaupapa Māori research, that have been incorporated into this research project, because they provide a

way of interacting with others and ensuring the mana of all involved. One of these is the concept of the *tuakana/teina* (older and younger sibling) relationship. In this research project the researcher was definitely the *teina* (younger sibling) and the participants were the *tuakana* (older sibling), irrespective of their actual age. The participants (*tuakana*) gifted their knowledge, experience and stories, to the researcher (*teina*), for the benefit of the *teina* and all others (Eketone & Walker, 2013; Moyle, 2014; Walker, 2003). Eketone and Walker (2013) discuss seven cultural terms/concepts, commonly used in Kaupapa Māori research that also apply to this research project:

1. Aroha ki te tangata (a respect for people).
2. Kanohi kitea (the seen face)
3. Titiro, whakarongo … kōrero (look, listen … speak)
4. Manaaki ki te tangata (share and host people, be generous)
5. Kia tupato (be cautious).
6. Kaua e takahia te mana o te tangata (do not trample over the mana of people).
7. Kaua e mahaki (do not flaunt your knowledge). (Smith, L.T, 1999, p.120.)

These concepts will be discussed further in the Ethics section of this thesis, as they provide a way of interacting with people as well as a framework for ethical research with Māori.

A Māori-centred Approach

A Māori-centred approach was utilised in this research project because it incorporates many of the principles, theories and processes of Kaupapa Māori research but also allows for the use of mainstream (Western) methodologies (Cunningham, 2000; Mooney, 2012; Moyle, 2014). In Māori-centred research, Māori are involved in all levels of the research: as participants, as researcher's and as analysts (Cunningham, 2000). Māori-centred research "asserts a Māori philosophy and caters for the contemporary realities of Māori" (Mooney, 2012, p.52). A Māori-centred approach utilises both Māori and non Māori methods, employing contemporary research and analytical tools, as well as developing Māori analytical tools (Cunningham, 2000, Moyle, 2014). Māori-centred research involves the collection of Māori data, applying a Māori analysis and results in the provision of Māori knowledge (Cunningham, 2000; Moyle, 2014). Cunningham (2000) asserts that Maori data, analysed by Māori, produces Māori knowedge even if it is measured against mainstream standards of research, for its validity and robustness.

Cunningham (2000) further suggests that a limitation of a Māori-centred approach is its duality of accountability, the researcher must meet the expectations of funders and reviewers (mainstream) as well as the expectations of Māori. However this is the reality that Durie (2004) articulates, working at the interface, combining two bodies of knowledge without undermining the credibility of either. Rickard (2014) simplified this challenge, by suggesting that a researcher should use methodology that fits, that works, within their particular research project. Eketone and Walker (2013) suggest that "it is the researcher's conduct and the way he implements the research that enhances the prestige – *mana* – of participants"(p.268). Therefore utilising a Māori-centred approach in this research project is appropriate because it allows me to meet this dual accountability by: incorporating Māori and non-Māori research methodologies, valuing Māori language and tikanga, including Māori at all levels of the research, valuing Māori voices and perspectives, combines two forms of knowledge without undermining the credibility of either and providing me with the opportunity to create Māori knowledge to give back to Māori for the benefit of future generations (Cunningham, 2000; Moyle, 2014; Tibble & Ussher, 2012).

Insider Research

This research is insider research: I am Māori, 'Ko Ngapuhi te iwi. Ko Ngāti Hine te hapū', and I have worked as a Kaiwhakaaraara/Whānau Ora Navigator for Te Tihi O Ruahine Whānau Ora Alliance for over three years. I was born in 1965, when government policies were still trying to assimilate Māori into Pākehā society and I experienced what Durie (1998) refers to as the 'Decade of Māori reniassance'. I was at Bastion Point in 1978, I was at Eden Park in 1981 and I grew up around Māori mentors who were descibed, then, as Māori activists. But that is not all I am. I am a father, the tuakana of my branch of my whānau, a registered social worker, a Kaiwhakaaraara/Whānau Ora Navigator and now a researcher. I am Māori, Nuiean, Samoan, English and Irish. When I was growing up my father shared with me a way of understanding my diversity and building bridges with other ethnicities and forms of knowledge. He said:

"We are all the same, so long as you understand the differences. Whilst it is our differences that make us unique, it is our similarities that connect us" (T.P. Keretene, toku papa, personal communication, 1980).

This whakatauki informs both who I am and my practice, I consider myself a bridge builder. As a researcher I am working at the interface, combining two forms of knowledge without undermining the credibility of either.

From a research perspective there are both benefits and risks inherent in 'insider research'. Costley, Elliot and Gibbs (2010) indicate that insider researcher's are in a unique position, they can study a particular issue indepth with specialist knowledge about the issue and they have easy access to people and information that can further enhance that knowledge. Cram (2001) suggests that insider researcher's, being a part of the community they seek to study, can hear the common sense of their communities, because they understand the realities of their own lives. Walker et al., (2006) stated that "often, only the insider understands the subtleties, nuances and sometimes the significance of what takes place" (p.335). Eketone and Walker (2013) indicate that words in te reo Māori contain layers of meaning, someone outside the culture may not immediately recognise the significance of what is being described. Watson (2017) suggests that insider research allows "the researcher to reach different levels and go on different pathways that can not be reached by 'outsiders'" (p.5). Thus as an insider in this research project I am in a privileged position, my challenge is being able to articulate the knowledge, that has been shared with me, in a way that enables 'outsiders' to understand it.

There are many methodolgical and ethical risks inherent in 'insider research' that need to be mitigated (Cunningham, 2000; Costley et al., 2010; Moyle, 2014; Smith, 2006). Cunningham (2000) indicates the need for robust processes to meet the dual accountability between the communitity being researched, in this case Māori, and the institution reviewing the research, the university. Costley et al., (2010) highlights the need to, ensure there are no conflicts of interest, mitigate power dynamics and reduce the impact on any working relationships. Paton (2015) discusses the need for the researcher to understand and mitigate their own bias through reflexivity, in all stages of the research, it is the voices of participants that are the priority. Smith (2006) mentions the possibility for bias, the lack of distance and objectivity and insider researcher's mistaking their research role for one of advocacy. All these risks need to be carefully considered and processes built into the methodolgy to mitigate them.

The risks of this 'insider research' project were mitigated by ensuring robust methodology and processes were implemented that met the research, ethical and cultural

standards expected by all participants and stakeholders. By combining mainstream research methodology and analytical tools with kaupapa Māori (Māori processes). By not having a pre-conceived hypothesis about the results of the research and continually engaging in reflective practice with my research supervisors and the cultural advisor engaged to advise me on matters of kaupapa and tikanga. By being humble and maintaining my status as a *teina* (younger sibling) throughout this research project. I gained a lot from the knowledge and experience of all those involved in this research project (participants, supervisors, cultural advisor, Massey Human Ethics committee and the writings of all those referenced in this thesis). My focus was on learning and articulating the voices of participants in a way that makes their knowledge and experience accessible to everyone.

Qualitative Research

A qualitative research design was chosen for this research because it allows for the collection of rich in-depth qualitative data that prioritises the experiences and narratives of participants (Moyle, 2014; O'Leary, 2017; Watson, 2017). In this research the kōrero and pūrākau (discussion and narratives) of Kaiwhakaaraara/Whānau Ora Navigators, regarding their practice, was the rich in-depth qualitative data the rearcher was seeking to explore. As O'Leary (2017) suggests, qualitative studies "can add amazing insights to our understanding"(p. 299). Semi-structured interviews that utiltised kaupapa Māori (Māori processes), such as whanaungatanga, karakia, āhurutanga and kanohi kite kanohi (face to face interaction), were used to collect this qualitative data. Semi-structured interviews allow the researcher to start with defined questions, to follow the natural flow of a conversation as well as exploring interesting and unexpected data, kōrero (O'Leary, 2017). This actually occurred several times during the data collection process and has provided the researcher new insight and understanding. Thus using a qualitative research design was appropriate for this research project.

Methods

Introduction

This section details the methods used to complete this research. It starts with the recruitment and selection of participants, the criteria for participation, gaining approval

to approach participants, lessons learnt in the recruitment process and a brief profile of participants. The data collection and interview process are described, the use of semi-structured interviews, establishing the kaupapa of the interviews, the consent and confidentiality processes used, the recording and transcription process. The data analysis process is described: thematic analysis was combined with a framework analysis, Te Ara Whānau Ora (a framework used by Kaiwhakaaraara, participants). Following this methods section is a separate Ethics section, which discusses both the ethical considerations and the ethical processes used in this research.

Recruitment and Selection of Participants

As this research focuses on the practice of Kaiwhakaaraara/Whānau Ora Navigators, who work in the nine kaupapa Māori organisations that are a part of the Te Tihi O Ruahine Whānau Ora Alliance, the pool of prospective participants was limited. When the research commenced there were only 16 Kaiwhakaaraara working in the Te Tihi Whānau Ora Alliance, at the conclusion there were over 20. The criteria for participation, included in the Information Sheet (Appendix 1), asked that only Kaiwhakaaraara that had worked in the role for 12 months or more respond to the invitation to participate, this further limited the pool of prospective participants to 10. Prior to contacting these 10 Kaiwhakaaraara a formal approach was made to the Te Tihi Governance Board, supplying them with an Information Sheet about the research project and the Interview Schedule (Appendices 2 and 3), asking for permission to approach Kaiwhakaaraara and conduct research interviews with them during work hours. Once formal approval had been received, from the Te Tihi Governance Board (Appendix 4) the process of recruiting participants began.

To mitigate the possibility of Kaiwhakaaraara feeling coerced to participate, a key administrator at Te Tihi forwarded a copy of the Information Sheet and Interview Schedule onto prospective participants. The Information Sheet and Interview Schedule, identified the researcher, provided information about the research project, the research questions, the rights and obligations of participants, an invitation to participate and asked that if Kaiwhakaaraara wished to participate that they phone or email the researcher directly. A fortnight later only one response to participate had been received. Advice was sought from the cultural advisor of this research project.

The cultural advisor said "You should know better James". In kaupapa Māori we use kanohi ki te kanohi" (face to face), (T.Kunaiti, cultural advisor, personal communication, 2019). I immediately realised that by attempting to recruit participants via email, I was not following kaupapa Māori. The process of kanohi ki te kanohi (face to face) allows for discussion, engagement and enables me to show the required level of mana (respect) for prospective participants. Thus began a lengthy process where I met with prospective participants, kanohi kite kanohi (face to face, one on one), explained my research project, answered any questions they had, invited them to participate, reiterated that participation was voluntary and that they should not in anyway feel obligated to participate. Three weeks later, five more Kaiwhakaaraara had agreed to participate and one declined. Following are some of the comments said to me after approaching Kaiwhakaaraara kanohi ki te kanohi : "All you had to do was ask bro", "Sorry I didn't realise the email had an attachment", "It would be a privilege to participate in your research", "Nav's are a whānau...happy to help in any way I can".

Kaiwhakaaraara/Whānau Ora Navigators are a diverse group of people, this diversity is reflected in the six Kaiwhakaaraara who agreed to participate in this research project. Two participants were male, four were female and their ages ranged from 39 to 70 years of age. Their experience of working as Kaiwhakaaraara varied from 13 months to 9 years, there is a total of 30 years experince working as Kaiwhakaaraara in this group. Two have Bachelors Degrees, one in Māori Studies and Health, one in Health Promotion and Psychology. All have completed other tertiary qualifications such as the Diploma in Health and Nutrition, Diploma in Statistics, Diploma of Whānau Ora or Te Reo Māori qualifications at Wānanga (from Levels 1 to 7). Several participants have been employed in the health, education or social service sector for over 10 years, one for over 30 years. All participants were Māori and had worked as Kaiwhakaaraara/Whānau Ora Navigators for more than 12 months.

Data Collection and Interview Process

Data collection occured via kanohi ki te kanohi (face to face) taped semi-structured interviews that lasted between 1 and 1.5 hours and were conducted at agreed locations where participants felt safe to kōrero (in most cases in interview rooms at their place of business). This involved the researcher travelling to locations around Palmerston North, to Feilding, Dannevirke and Levin. All interviews started with a period of

whanaungatanga, karakia, establishing an agreed kaupapa and structure for the interview, a recap of the Information Sheet, kōrero about the rights of participants, kōrero about the consent process and confidentiality, participants chosing a pseudonym. Participants signed a consent to participate form and were provided with a copy of the researcher's confidentiality agreement (see Appendices 5 and 6). How the interviews would be transcribed and that transcripts would be forwarded to participants for editing with a consent for release of transcript form, was discussed with participants. All participants were given another copy of the Interview Schedule, which contained a list of questions the researcher intended to ask, this was used to guide the interview. Any questions and concerns that participants had were discussed prior to the tape recorder being turned on.

Establishing the kaupapa of the interview is designed to provide the participant with āhurutanga (a safe space for kōrero) that encourages open and honest dialogue exhanges (Mead, 2003; Moyle, 2014). Throughout the interview the researcher asked further questions to clarify the participants answers and ensure the researcher had correctly understood the answer. This often led to further discussion of topics, the researcher had specifically allocated time to capture this rich kōrero. With the prior approval of participants the researcher wrote notes throughout the interview. At the conclusion of the intervew participants were thanked for sharing their knowledge and experience with the researcher and a karakia was used to close the session. All participants were given a small koha, in the form of a thank you card and a $30 Countdown gift card.

Initially interviews were recorded on the researcher's mobile phone, however at the completion of the second interview it was found that the mobile phone had failed to record half of the interview, this meant that the researcher had to make a second appointment to complete the interview. From this point on interviews were record on the researcher's mobile phone and an MP3 recording device was used as a secondary back up recorder. This was invaluable as the researcher's mobile phone again failed to complete recording a subsequent interview. The researcher's supervisors had suggested a pilot interview be conducted, due to the limited number of participants a pilot interveiw was not undertaken. However the researcher did learn some valuable lessons from the first few interviews that enabled the researcher to improve the questions asked in the interview schedule. At the conclusion of each interview participants were asked if they had any feedback, about the interview. After receiving feedback from participants, some

minor alterations were made to the interview questions to simplify them or reframe them in a way that assisted participants to better understand the question the researcher was trying to ask.

The taped interviews were later uploaded from the MP3 recorder to the researcher's laptop and copied to a memory stick. To ensure the security of the recorded interviews they were password protected on the researcher's laptop and the memory stick was placed in a locked cabinet at the researcher's home along with the signed consent to participate forms. All participants were asked if they would like a copy of their taped interview, all declined. Next the researcher began the process of transcribing the taped interviews. The researcher initially attempted to use a software program to assist the transcription. However the software program failed to understand the many Māori words used by participants and the researcher found it easier to manually transcribe the interviews. It took the researcher 8 to 10 hours to transcribe each interview. This was a very valuable process, whilst transcribing the taped interviews the researcher made summary notes of the major points and rich kōrero shared in the interviews. It became evident to the researcher that the taped interviews had captured the rich narratives, knowledge, insight and experiences of a very experienced group of Kaiwhakaaraara/Whānau Ora Navigators. The typed transcripts were then emailed to participants, for feedback and to edit in any way they wished, along with a transcript release form (see Appendix 7). Once the edited transcripts and signed transcript release forms were received from the participants the process of analysing the data began. At the completion of the thesis review process all transcripts and taped interview recordings were destroyed.

Data Analysis

Thematic analysis was used to provide a way of identifying themes and patterns of meaning in the data set and relating it to the research question (Braun & Clarke, 2013). To compliment the thematic analysis, a Te Ara Whānau Ora framework was applied to the data. Kidd et al., (2013) indicate that framework analysis differs from simple thematic analysis because it requires the data to be related to its applicability to key ideas. Māori-centred research approaches employ contemporary analytical tools, thematic analysis, as well as developing Māori analytical tools, Te Ara Whānau Ora (Cunningham 2000, Moyle, 2014). This research project sought to explore the practice of

Kaiwkakaaraara/Whānau Ora Navigators, who work in the Te Tihi O Ruahine Whānau Ora Alliance and use an aspirational whānau-centred strengths-based practice framework called Te Ara Whānau Ora. Using a framework endorsed by the community being researched, Te Tihi O Ruahine Kaiwhakaaraara/Whānau Ora Navigators, thereby adds a level of validity to the analysis (Kidd et al., 2013). Therefore it is appropriate that Te Ara Whānau Ora be used as a framework in the analysis of the data collected, to confirm the applicabilty of the themes to the key ideas of Te Ara Whānau Ora. By combining thematic analysis with a Te Ara Whānau Ora framework this research is utilising knowledge from two worlds, academia and the community being researched.

Te Ara Whānau Ora is an aspirational whānau-centred strengths-based practice framework used by Kaiwhakaaraara/ Whānau Ora Navigators, who work at Te Tihi. The key ideas of Te Ara Whānau Ora are: Moemoeā (dreams and aspirations of whānau), Here Tangata (who is important to the whānau and what skills and roles do they have), Te Whare Tapa Whā (a holistic assessment of the pūmanawa, strengths of the whānau and kia ata titiro, area's the whānau believe need attention) and Ngā Ara (a plan for achieving the moemoeā of the whānau), (CPHO, 2011). In the analysis of the data these key ideas were written on a white board and as themes emerged from the data they were checked to see if they were applicable to these ideas. The word whānau was substituted for the word Kaiwhakaaraara: what were moemoeā of Kaiwhakaaraara, the Here Tangata of Kaiwhakaaraara, the holistic pūmanawa and kia ata titiro of Kaiwhakaaraara, the Ngā Ara of Kaiwhakaaraara. Te Ara Whānau Ora has been used as an analysis framework by Te Tihi O Ruahine Whānau Ora Alliance in the evaluation of its services and staff, as well as a tool for establishing the needs and personal development pathways for Kaiwhakaaraara.

To ensure the rigour of the thematic analysis a number of processes were followed. Firstly, the interviews were transcribed verbatim and analysed with the notes taken at the time of the interviews. The transcripts were read and reread to search for meanings and patterns, and to familiarise the reader with the content and its depth (Braun & Clarke, 2013). Next the data was coded into conceptual categories to create themes for use in the analysis. Themes were then represented on a conceptual map, a large white board in the researcher's garage was used for this purpose. The key ideas of Te Ara Whānau Ora were written along the top of the white board and the themes that had emerged from the data were written on the white board (see Appendix 8). Conceptual

mapping provides a visual representation of the data to assist in revealing the relationship between themes (Rubin & Babbie, 2008). Themes were reviewed, redefined, some were discarded and then the final set of themes were applied to the Te Ara Whānau Ora framework to confirm their applicability. A reflexive journal was kept to document the highs and lows of the analysis process and to assist the researcher to develop a clear picture of what the data was saying (Moyle, 2014). The final written analysis will document this journey, include extracts from the narratives of participants, link the analysis to the literature review and use a Te Ara Whānau Ora framework to provide an answer to the research questions (O'Leary, 2017).

Ethics

The Aotearoa New Zealand Association of Social Workers (ANZASW, 2019) *Code of Ethics* states that "We ensure any research we undertake and promulgate is governed by an appropriate Ethics Approval process" (p.11). The ANZASW (2019) *Code of Ethics* also states that Social Workers will uphold the values that emanate from "Te Tiriti o Waitangi- Rangatiratanga, Manaakitanga, Whanaungatanga, Aroha, Kōtahitanga, Mātātoa, Wairuatanga and the ethical principles that derive from them"(p.10). This research adheres to the *Massey University Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants* (Massey, 2017) and the *Te Ara Tika Guidelines for Māori Research Ethics* (Te Ara Tika, Health Research Council of New Zealand, HRC, 2017). The Massey University Code of Ethical Conduct for Research and the process of submitting a full ethics application to the Massey Human Ethics Committee (MUHEC) ensures that the research meets its obligations and adheres to the principles of: informed and voluntary consent, privacy and confidentiality, mitigating the risk of harm, ensuring data storage security, avoiding conflicts of interest, meeting obligations of Te Tiriti o Waitangi and respecting the mana of people. As *Te Ara Tika* (HRC, 2017) indicates a key focus of ethical Māori Research is ensuring that research is beneficial for Māori by considering: whakapapa (purpose and relationships), tika (research design, correctness), manaakitanga (cultural and social responsibility), mana (justice and equity). All of these ethical issues were considered and processes were put in place to address them.

The Massey University Human Ethics Process

With the guidance and advice of my supervisors a full ethics application was submitted to the Massey Human Ethics Committee on the 26th March 2019, application number 4000020638. This application was provisionally approved pending some minor alterations to the documents provided as part of the ethics application, these alterations were made and the application was resubmitted for approval. Full ethics approval was received from the Massey Human Ethics Committee Southern B, SOB 19/16 on the 29th of April 2019 (see Appendix 9). Completing the Massey Human Ethics Application was a learning experience where I was required to consider and submit many documents: Information Sheet, Interview Schedule, Consent to Participate Form, Confidentiality Agreement, Release of Transcript Form, draft request to enter institution (letter to Te Tihi Governance Board).

Informed and Voluntary Consent

To ensure that prospective participants were fully informed about this research they were sent an Information Sheet and an Interview Schedule and asked to contact the researcher directly if they wished to participate. As indicated earlier this only generated one response. After consultation with the cultural advisor, for this research project, kanohi ki te kanohi (face to face) meetings were arranged with prospective participants, to show them the required mana. At this meeting kaupapa Māori (Māori processes) were followed including: karakia, whanaungatanga and āhurutanga. The research project, the purpose of the research, the kaupapa of the research and the privacy and confidentality of participants was discussed using the Information Sheet, the Interview Schedule and the Confidentiality Agreement as a guide for the discussion. Prospective participants were then invited to participate, however it was reiterated to prospective participants that they should in no way feel cocerced or obligated to participate. For those who agreed to participate a further meeting was arranged for the interview, at a time and in a place that suited them. At this second meeting the above process was repeated and included completion of: the Consent to Participate form and Confidentiality Agreement.

Privacy and Confidentiality

To ensure the privacy and confidentiality of participants, interviews were conducted in private, quiet places that the participants chose. Prior to commencing interviews the issue of privacy and confidentitality was dicussed with participants and

confidentiality agreements were signed. Participants were also asked to choose pseudonyms, to protect their privacy. All transcripts were titled with the chosen pseudonym and have been used throughout this thesis. Any interview content that may identify the participants, their residency or place of work was removed from the transcripts. Participants were subsequently sent a typed copy of their interview transcript for review, alteration and removal of any identifying information. At the completion of this process particpants were also asked to complete a Release of Transcript Form.

Mitigating the Risk of Harm

The mechanisms used in this research to mitigate the risk of harm, distress or discomfort of participants were predominanly sourced from Te Ao Māori, kaupapa Māori and tikanga Māori and are discussed later, in more detail, in the Māori Ethical Frameworks section of this chapter. However ensuring participants have provided voluntary and informed consent to participate and that their privacy and confidentiality is protected are also mechanisms that were used to mitigate the risk of harm. The use of pseudonyms in this research was designed to protect participants from being identified and to mitigate the risk of harm. Participants were advised that if they felt any distress or discomfort during the interview process that the interview would be halted and assistance sought for them. At the end of each interview participants were asked to provide feedback, to the researcher, about the interview and to ensure they were comfortable with the processes being followed.

Conflict of Interest

The insider status of the researcher, as a Kaiwhakaaraara and a colleague of all participants raised the possibility of conflicts of interest. These possibilities were discussed with my supervisors and participants and processes were put in place to mitigate the possibility of conflicts of interest. It was agreed that if conflicts of interest did arise they would be immediately brought to the notice of my supervisors and we would work together to resolve them. Also the privacy and confidentality provisions of the research would be strictly adhered to to ensure the researcher did not disclose confidential information shared by participants. The *tuakana/teina* concept was discussed with participants, to clearly establish the role of the researcher. The researcher was the *teina* (younger sibling), learning from the knowledge, experince and kōrero of *tuakana*

(older siblings, the participants), irrespective of their age. Maintaining this relationship, throughout the research, ensured that conflicts of interest did not occur.

Te Tiriti o Waitangi

Te Tiriti o Waitangi principles of partnership, participation and protection provide a guide to considering the Māori ethical issues in this research in terms of: rights, roles and responsiblities of the researcher, the researcher's supervisors, the Massey University Human Ethics Committee and the community being researched (Māori). The key to these principles is reciprocity, the reciprocal actions of those involved to uphold the principles of Te Tiriti o Waitangi. These principles have been used as a foundation for the processes used in this research. This research has been conducted by Māori, with Māori, for the benefit of Māori and those that seek to understand Whānau Ora, whānau-centred practice and the practice of Kaiwhakaaraara.

Māori Ethical Frameworks

As part of the process of ensuring that this research met all the requirements and obligations of ethical research, with Māori, I also considered the ethical principles of Kaupapa Māori research and looked at Māori ethical frameworks. *Te Ara Tika* (HRC, 2017) indicates a key focus of ethical Māori Research is ensuring that research is beneficial for Māori by considering: whakapapa of the research (purpose and relationships), the tika of the research (research design and correctness), the manaakitanga of the research (cultural and social responsibility) and, the mana of the research (justice and equity). The ethical principles of Kaupapa Māori research and the kia ata titiro (areas for attention) of *Te Ara Tika* (HRC, 2017) are designed to keep the researcher and the participants safe, mitigate the risks of either experiencing distress or harm, and provide a reciprocal process for the participation of all parties. As a Māori and a Kaiwhakaaraara/Whānau Ora Navigator all the principles, mentioned below, inform my worldview, who I am and guide my daily practice alongside whānau. For me they are not just ethical principles (words) they are reciprocal processes and actions that I do every day, they inform how I interact with others.

Eketone and Walker (2013) discuss seven ethical principles of Kaupapa Māori research, that have been used by many researcher's and have been used by myself in this

research project. I include them here with a brief explanation of what they mean to me and how I apply them:

1. Aroha ki te tangata (a respect for people). For me this is about āhurutanga (creating a safe space for kōrero), mana: respecting the diversity, knowledge and experiences of others, ensuring participants confidentality is protected and ensuring I give them all the information about my research so they can make informed decisions about their participation.

2. Kanohi kitea (the seen face). This principle is about kanohi ki te kanohi (face to face engagement with others), being up front and honest about who I am and the purpose for our meeting. It also provides a mana enhancing way to engage with others that is governed by tikanga Māori and reciprocity.

3. Titiro, whakarongo … kōrero (look, listen … speak). This principle refers to patience, humility, the art of effective listening and clarifying a participants kōrero. I am the *teina* (younger silbing) who is being gifted the narrative of the participant. To fully understand their kōrero I must look, listen, think about my response and then speak to clarify my understanding.

4. Manaaki ki te tangata (share and host people, be generous). This is about the care for and the care of others, ensuring the wellbeing and comfort of participants. It is about sharing my wairua and aroha with participants and ensuring we have enough time for them to share their story with me.

5. Kia tūpato (be cautious). This is about being methodical and ensuring that all legal, moral and ethical obligations of the research are adhered to. It is about taking care to ensure that the confidentiality and anonomity of participants is protected. It is about ensuring I take the time to successfully meet my obligations to all stakeholders: myself, the participants, my supervisors, the university and Māori.

6. Kaua e takahia te mana o te tangata (do not trample over the mana of people). For me this is about clearly setting and articulating the kaupapa of the research, what it is about and where it is heading. Ensuring that participants are fully informed and feel they are a part of the process. It is about forming collaborative relationships with all involved. In this research project it is also about protecting the intellectual property of Te Tihi (Te Ara Whānau Ora) and the narratives of Kaiwhakaaraara.

7. Kaua e mahaki (do not flaunt your knowledge). This principle is particularly important for insider researcher's, even though I have insider knowledge of the practice of Kaiwhakaaraara, it is not my story that this research seeks to articulate, it is the kōrero of paticipants that is important. I am the *teina*, the participants are the *tuakana*. This principle is about being reflective, being humble and acknowledging the gift participants have shared with me.

Study Limitations

A key limitation of this study is its small sample size and its focus on the practice of Kaiwhakaaraara/Whānau Ora Navigators in Te Tihi O Ruahine Alliance. Whilst there is very little literature on the practice of Whānau Ora Navigators, this research seeks only to articulate the practice of a small group of Whānau Ora Navigators in a specific region. Thus the findings of the research will lack generalisability and triangulation, because the data was only collected using one method (semi-structured interviews) and a small sample size. However O'Leary (2014) suggests that a small sample size allows for more in-depth exploration of the phenomenon being researched. The insider status of the researcher is also a limitation due to the possibility of bias and ethical considerations related to insider research. These limitations were migitated through the use of reflection, a cultural adviser, research supervisors and strict adherance to kaupapa Māori and the Massey Code of Ethical Conduct. The use of kaupapa Māori and the use of the Te Ara Whānau Ora framework adds to its credibility and dependability because the validity of the study comes from the community being researched, Māori (Walker, Eketone & Gibbs, 2006; Lee, 2009; Ware, Breheny, & Forster, 2018).

Conclusion

This chapter discussed the methodology and methods used in this research and provided the justification for their usage. A qualitative research design was chosen for this research because it allows for the collection of rich in-depth qualitative data that prioritises the experiences and narratives of participants (Moyle, 2014; O'Leary, 2017; Watson, 2017). A Māori-centred approach was utilised in this research project because it incorporates many of the principles, theories and processes of Kaupapa Māori research but also allows for the use of mainstream (Western) methodologies (Cunningham, 2000;

Mooney, 2012; Moyle, 2014). The principles of Kaupapa Māori Theory were used in this research because they focuss on emancipation, challenging existing power structures and societal inequalities and seek transformative change for Māori. This research is research 'by Māori, with Māori, for the benefit of Māori' (Pihama, 2010, 2016; Smith, 1997). The benefits and risks associated with insider research were discussed, the researcher fully disclosed his insider status and indicated the mechanisms he used to mitigate any potential bias. The methodology and methods used in the recruitment, data collection and analysis phases of the research were discussed. The data analysis phase combined thematic analysis and then a framework analysis to confirm the applicability of themes to the key ideas of Te Ara Whānau Ora. The ethical processes and ethical principles that informed this research were discussed. This methodology section provided a synthesis of mātauranga Māori and mātauranga Pākehā, combining two bodies of knowledge without undermining the credibility of either (Durie, 2004).

Te Kōrero o Kaiwhakaaraara/Whānau Ora Navigators (interview results)

Introduction

This section presents the results of the six interviews conducted with Kaiwhakaaraara. A series of twelve questions were used to explore the practice of Kaiwhakaaraara (see Appendix 3, Interview Schedule). Pseudonyms, chosen by Kaiwhakaaraara, are used to protect their identity. Kaiwhakaaraara responses are presented in italics to highlight their views and voices. Kaiwhakaaraara is the title given to Whānau Ora Navigators who work in the Te Tihi O Ruahine Whānau Ora Alliance. It is important to revisit the meaning of the word Kaiwhakaaraara as this provides a focus for their role. Historically, Kaiwhakaaraara were sentinels that stood at the entrance of a Pā and kept watch. The role of a Kaiwhakaaraara was to keep watch for people approaching the Pā and to wake those in the Pā when someone was approaching. "A literal translation of the word Kaiwhakaaraara is, person doing awakening" (T. Kunaiti, cultrural advisor, personal communication, 2017). The responses of Kaiwhakaaraara confirm that they view their role as one of awakening the moemoeā (dreams and aspirations) of whānau, using the pūmanawa (strengths) of whānau and mātauranga Māori (Māori knowledge) to tautoko (support) whānau to achieve their moemoeā (dreams and aspirations).

This section starts with a brief profile of the Kaiwhakaaraara: outlining their age range, gender, professional experience, academic qualifications and cultural capital. Kaiwhakaaraara provide their definitions of whānau-centred practice. The results of the interviews are presented thematically in seven key themes and several sub-themes: Te Korowai O Te Ao Māori (the protective cloak of the world of Māori), how Kaiwhakaaraara combine knowledge from Te Ao Māori and Te Ao Pākehā, points of difference between Kaiwhakaaraara and other helping professions, the process of Te Ara Whānau Ora and how it leads to transformation, the barriers to working in a whānau-centred way and how Kaiwhakaaraara overcome them, the importance of moemoeā and working in an aspirational space. The presentation of these themes provides a clear understanding of how Kaiwhakaaraara define whānau-centred practice and how they use it to generate social and transformative change for the whānau they work alongside, in essence how Kaiwhakaaraara do awakening.

Kaiwhakaaraara Profiles

The six Kaiwhakaaraara, who participated in this research project are a diverse group of people with diverse educational and tertiary qualifications, they come from a range of health, education, social service and kaupapa Māori employment backgrounds. Two participants were male, four were female and their ages ranged from 39 to 70 years of age. Their experience of working as Kaiwhakaaraara varied from 13 months to 9 years, there is a total of 30 years experience working as Kaiwhakaaraara in this group. All participants have been employed in the health, education or social service sector for over 10 years, one for over 30 years. Two have Bachelors Degrees, one in Māori Studies and Health, one in Health Promotion and Psychology. All have completed other tertiary qualifications such as the Diploma in Health and Nutrition, Diploma in Statistics, Diploma of Whānau Ora or Te Reo Māori qualifications at Wānanga (from Levels 1 to 7). However the above profile does not begin to illustrate the cultural capital that exists among this group of Kaiwhakaaraara. As Kaiwhakaaraara Gene so aptly put it:

"I have 39 years of worldview, culture and belief systems...that I brought to my mahi".

There is a saying that my father taught me "you must go through the kitchen to get to the taumata"(T.P Keretene, personal communication, 1985) that highlights the cultural capital that exists in this group of Kaiwhakaaraara. The taumata/paepae is the place on a marae where the orators speak. The saying denotes a marae based Māori developmental pathway, before you can speak on behalf of your whānau, hapū and iwi you must go through this pathway. You start as a child setting tables in the whare kai, you then progress to serving the manuhriri by bring food and drink into the whare kai and clearing away their dishes. When you get bigger you progress to being a dishwasher in the kitchen and then a potato peeler out the back. As a young man I got to tend the hangi with my uncles and koro supervising, later I had the privilege of carving the meat for the kitchen. Throughout this journey I learnt about whakapapa, whanaungatanga, āhurutanga, manaakitanga, kaitiakitanga, kōtahitanga, rangatiratanga, wairuatanga, mana and aroha. It took 35 years before I was asked to speak on my taumata. All the Kaiwhakaaraara in this research have experienced this developmental pathway and several now speak on their taumata/paepae.

Defining Whānau-centred Practice

During the opening section of the interviews each Kaiwhakaaraara was asked to define and explain what whānau-centred practice meant to them. Asking this question first enabled me to hear their definition of whānau-centred practice and provided a basis for the discussion of their practice throughtout the interview. Kaiwhakaaraara emphasised that whānau-centred practice should be whānau led, whānau controlled, focus on the goals and aspirations of whānau and any solutions, answers or pathways should come from the whānau themselves. In order to privilege the voices of all six Kaiwhakaaraara, their responses are included verbatim:

Tahi: *A space that is whānau driven that promotes whānau leadership and whānau control. Whānau are at the centre of whatever it is...it's centred on the whānau's goals and aspirations.*

Toru: *Where whānau are the ones determining what they want and how they see Whānau Ora as a whānau...Whānau determined, whānau led, using the concepts and dimensions of Te Whare Tapa Whā.*

Gene: *Creating spaces where we learn from whānau. Learning what something is and how it can be improved from a whānau point of view. Whānau-centred practice in a nutshell is ensuring that: the engagement, what we are capturing, any solutions, answers, pathways...always come from the whānau themselves.*

Whaea Mirika talked about her role as a tuakana and how whānau-centred practice was:

An extension of how I live.

It is about finding the gold among whānau so they become the stars in their own movie.

Whānau-centred practice is not about me or I, it is about we, us and our...the collective.

Hemi: *Putting the whānau first, whānau led. Listening to whānau and taking the lead from whānau.*

Whaea Wha: *Whānau control...whakawhanaungatanga. Working alongside whānau so they become the drivers of their own change. It is also about having the time to spend with whānau, to hear their stories and listen to what they want, their moemoeā.*

Whaea Wha: *Instead of trying to fix or do to whānau its about doing with whānau.*

The responses of Kaiwhakaarara indicate that they define whānau-centred practice as practice that promotes whānau leadership, focuses on what whānau want (their dreams and aspirations), is whānau led and whānau controlled. Where whānau have the power to make decisions, develop and impliment their own solutions, and become stars in their own movie.

Key Themes

Seven key themes and several sub-themes were identified as a result of the interviews. Theme one, Te Korowai O Te Ao Māori: Ngā Uara (the protective cloak of the world of Māori: vaules and principles), what are the ngā uara that inform their practice and how do they weave ngā uara into their practice. Theme two: Kaiwhakaaraara combine knowledge from Te Ao Māori and Te Ao Pākehā in their practice. Theme three: points of difference between Kaiwhakaaraara and other helping professions. Theme four: Te Ara Whānau Ora (the process and its main components). Theme five: how Te Ara Whānau Ora leads to transformation. Theme six: the barriers to working in a whānau-centred way and how Kaiwhakaaraara overcome them. Theme seven: Moemoeā, the importance of moemoeā and working in an aspirational space, the moemoeā Kaiwhakaaraara have for the whānau they work alongside and how Kaiwhakaaraara see the future of the Whānau Ora Navigator role.

Te Korowai O Te Ao Māori: Ngā Uara (The Protective Cloak of the World of Māori: Values and Principles)

All Kaiwhakaaraara were asked the following question in their interview "What are the professional values that inform your practice as a Kaiwhakaaraara?". I realised at the time that this was a very social work/practitioner focussed question that did not quite fit in a kaupapa Māori space where 'Te Korowai O Te Ao Māori' was as much a part of the lived experience of the person as it is a part of their professional practice. The responses to this question simply said *the tanga* or *all the tanga*, some recited lists of tanga that included: whanaungatanga, āhurutanga, manaakitanga, kaitiakitanga, kōtahitanga, rangatiratanga, ukaipokotanga, honohonotanga, and wairuatanga. The tanga are inteconnected values, principles and processes (kaupapa Māori) that inform a Māori world view and provide us with a way to interact with everyone and everything that exists

in the physical and spiritual rhelms. Collectively the tanga form 'Te Korowai O Te Ao Māori' (The protective cloak of the world of Māori).

Following are the Kaiwhakaaraara responses to my initial question about what principles inform their practice:

Tahi: *Reliability, timeliness, integrity, relationships, taonga tōku iho, pūrākau, whakawhanaungatanga, hononga, ukaipokotanga, te whare tangata, pukumohio, intuition, the flow push pull of energy and years of lived experience.*

Toru said: *Ngā Uara, all the tanga's: manaakitanga, whanaunatanga, tino rangatirtanga, kōtahitanga, kaitiakitanga, wairuatanga...I might not be able to work across all the Uara all the time, but I touch on most of them.*

Gene said: *I have been asked that question before and my response often leaves the asker slightly perplexed. My traditional response is: I have a background in manners, I have a background in respect and I have a background in empathy.*

Gene: *The tanga are a part of me, who I am...I did not go and acquire them for my mahi.*

Hemi said: *All the tanga are things I have grown up with. They are a part of my practice but they are also a part of me.*

Whaea Mirika said: *Instantly I think of professional values as being: mana, ihi (a ray of light), aroha, tika, pono, tau, karakia, wairua. Those are all the values that inform how I function and what I do.*

A key point, made by Kaiwhakaaraara, is that the principles and values that inform their practice come from their lived experience in Te Ao Māori, that they grew up with these values and that they are a part of who they are (their cultural capital).

Whaea Mirika said : *A Māori world view or perspective comes from living it. And I think it's really difficult to deliver that by theory...Its not theory based it's life based.*

To try and gain a deeper understanding of what the tanga mean to Kaiwhakaaraara I asked several of them to explain what the various tanga meant to them. Prior to explaining their meaning several Kaiwhakaaraara indicated that the tanga were interconnected.

Hemi said: *They are all connected, I don't separate them. I don't go now I am doing whanaungatanga and next I will do manaakitanga. I use what ever tanga are more*

importanat to the whānau, what resonates with them. If they are more spiritual I will start with a karakia and engage in wairuatanga, but that is also a part of whanaungatanga.

Whaea Mirika and Gene also indicated that they don't label and separate out the tanga in their engagement with whānau, they draw on them all.

There were several common ngā uara (values and principles) that Kaiwhakaaraara did explain and their responses are included in the following sub-theme: Ngā Uara that inform their practice.

Ngā Uara That Inform Their Practice (Tanga)

This section shares the tanga that Kaiwhakaaraara did explain: whanaungatanga, āhurutanga, manaakitanga, kōtahitanga, kaitiakitanga, rangatiratanga and wairuatanga. This section is full of direct quotes because imbeded in their explanation of tanga are elements of how they apply them, how they demonstrate the tanga. Kaiwhakaaraara describe the tanga as being interconnected, they do not separate them. Whilst engaging in one tanga they may also be simultaniously drawing on and demonstrating several other tanga.

Whanaungatanga/Whakawhanaungatanga and Whakapapa

Kaiwhakaaraara indicated that whanaungatanga was about building and maintaining relationships through active listening, finding and establishing connections and reciprocal actions.

Tahi: *Whakawhanaungatanga is the first step of a meaningful engagement, actively listening and hearing the whānau's story.*

Toru: *Whanaungatanga is making that contact/connection with them...'No hea koe'(where are you from). They will give to you and you know, you reciprocate. You share a bit about yourself.*

Hemi: *Making connections...tying in links of where they're from and where we are from.*

Whaea Wha: *Often, as a Navigator, whakapapa is about reconnecting.*

Āhurutanga

Āhurutanga was described as creating a safe space both physically and spiritually so that whānau and Kaiwhakaaraara felt safe and confident to share kōrero.

Toru: *Make it as safe an environment and process as possible. Where whānau feel safe, relaxed and confident to share.*

Gene: *Creating spaces where ourselves and more importantly whānau are safe.*

Whaea Mirika: *Āhurutanga is about creating safe spaces for myself and whānau...to actually enter into, not only physically but also in the wairua space.*

Whaea Mirika: *...because you can't expect a good result from an unsafe space.*

Here Whaea Mirika makes a very important point, if people do not feel safe then the engagement is not likely to generate a postive outcome.

Manaakitanga

Manakitanga was described as providing hospitality, being generous with ones time, ensuring whānau feel comfortable and valuing the whānaus contribution to the engagement.

Toru: *Ensuring whānau feel comfortable and welcome, throughout the time you spend with them.*

Hemi: …*lots of things contribute to making those connections. Usually over a cup of tea, take some biscuits, sometimes I might do baking…yep, manaakitanga.*

Whaea Wha: …*manaakitanga is also about time…being generous with your time. Having the time to spend with whānau and valuing the whānau's time.*

Kōtahitanga

Kōtahitanga was describe as unity, whānau working cohesively together to find their own solutions.

Gene: *...spaces where whānau come up with suggestions about how they're going to help themselves.*

Whaea Wha: *...everyone being on the same page, singing from the same song sheet, working as one and cohesively trying to weave things together.*

Whaea Mirika: *The whānau pulled together and came up with a solution, so there was kōtahitanga.*

Kaitiakitanga

Kaiwhakaaraara indicated this tanga was about demonstrating care and guardianship, awakening what already exists in whānau.

Tahi applied this tanga to her interactions with whānau: *We don't care about what you know until we know you care.*

Hemi: *...showing whānau we care by actively listening to their story and what they want.*

Whaea Wha: *It's about showing whānau we care and doing awakening, awakening what exists in whānau to achieve their moemoeā.*

Rangatiratanga

Kaiwhakaaraara described this tanga as being about leading by example, whānau self-management, whānau leadership, whānau ownership and whānau control.

Tahi: *It's about leadership, whānau ownership and whānau control.*

Whaea Wha: *For me it's about leading by example, humility, diplomacy and professionalism. I like to encourage our whānau that no matter how desperate or how down and out, or how bad things may seem to them, they can still take control. Grab a hold of something for that moment and take control.*

Wairuatanga

Kaiwhakaaraara indicated that wairuatanga was an integral part of their practice, it is about spirituality, spiritual connection and interconnectedness.

Whaea Mirika: *Wairua is an integral part of our practice. I think firstly you need to recognise that it exists. And once you recognise that it exists then you are open to find that space, with whānau.*

Whaea Mirika: *I believe that each whānau has their own wairua and it varies in depth determined by their experiences.*

Hemi: *So some whānau might be more into wairuatanga, spirituality...so I drill down on wairuatanga. It starts covsersations and shows you do have similar whakaro or similar beliefs.*

Whaea Wha: *Wairuatanga is a concept that we identify in our framework, but a lot of whānau are unsure of what it is. They don't know how to describe it or how to name it. But certainly they know it, they feel it in their puku.*

Toru: *I had a Wāhine who was able to see how wairua and this affinity with matekite has been passed down through her blood lines. The fear of undertsanding her gift dissipated when she understood where it had come from. She said to her husband "see I'm not nuts"*

Another sub-theme emerged from my kōrero with Kaiwhakaaraara about the Ngā Ara (values and principles) that inform their practice: how do they weave ngā uara into their practice?

How do Kaiwhakaaraara Weave Ngā Uara (Tanga) Into Their Practice?

When asked this question all Kaiwhakaaraara talked about demonstrating the tanga, leading by example, coming to a shared understanding with whānau about what the tanga are and mean to them. Kaiwhakaaraara did not seperate out and label tanga, they did not say this is how I do whanaungatanga or this is how I do wairuatanga, however some of their responses demonstrated several tanga.

Whaea Mirika explained it well when she spoke about tanga:

...they are not just words, they are places and spaces that you can actually get yourself into to deal with particular situations.

Whaea Mirika also said: *For some of our whānau the tanga's, as concepts, are too huge. So I start with mana, ihi, aroha, tika, pono, karakia and work up...and all of a sudden you are demonstrating what the tanga is.*

Gene said: *I am a person first and a pratictioner second...the tanga are a part of who I am.*

Gene indicated he weaved the tanga into his practice by : *Being a person first...be nonjudgemental, be transparent...be someone the whānau can relate to.*

Hemi: *I play off what ever tanga they find valueable... their interests...what matters to the whānau.*

Tahi: *Demonstrate them by being timely, reliable, showing integrity, stick to what I say I'm gonna do...value the whānau's time...walk the walk.*

Tahi also shared an example of how she uses nature and wairua in her engagement with whānau:

> *My use of our whenua and the environment around us, that push pull and flow of energy is the beauty of Tawhirimatea. Often the whānau and I go to the bush or we go to the river. The beauty of the river is in the flow and the change of its flow, so I liken it to the dynamic of a whānau. The ebb and flow of life, all it's issues and all it's intergenerational trauma...that river changes quite a lot...and so do whānau.*

Toru described a first engagement with whānau (whanaungatanga): *sit down, relax, ensure they feel welcome, make connections...no hea koe, having time... and to allow giving of yourself.*

Whaea Wha: *Demonstrate the values. Show you care by asking about what matters to them...where they have come from, where they are and where they want to be.*

Whaea Mirika:

> *...to weave those values into your practice I think you have to be these things. You have to be the whanaungatanga, you have to be the manaaki. You have to be those things and demonstrate them...take something along for a cup of tea, share a karakia. You actually be those things...not as something seperate to yourself, but something that you are.*

Kaiwhakaaraara weave ngā uara (tanga) into their practice by demonstrating them and drawing on tanga that whānau find valuable, what matters to them. For Kaiwhakaaraara tanga are a part of who they are, the cultural capital they brought to their mahi. They are not just words, they are spaces and places you can get yourself into. Kaiwhakaaraara are able to utilise these spaces and places because they do not just talk the talk they also walk the walk.

Kaiwhakaaraara Combine Knowledge from Te Ao Māori and Te Ao Pākehā in Their Practice

All Kaiwhakaaraara were asked if they combined knowledge from Te Ao Māori and Te Ao Pākehā in their practice and how they did this. All acknowledged that they do combine knowledge from both worlds in their practice but instead of explaining how they did this most explained why they did it. An example all Kaiwhakaaraara shared was that they had been trained in and use a specific version of Motivational Interviewing in their practice, 'Takitaki Mai : A guide to Motivational Interviewing for Māori (Britt,Gregory, Tohiariki & Huriwai, 2014). Several Kaiwhakaaraara spoke of being in a translator role, translating for whānau what government agencies were saying and translating for government agencies what whānau were saying and what each wanted.

Whaea Mirika said she was often called on to be a translator and described herself as "*a conduit for information*".

Gene said: *As a Navigator we are constantly sitting in the role of translator. Translating between whānau and services and vice versa.*

Tahi: *I walk two roads in this world and one of those roads in a sense is Te Ao Pākehā...if you're talking about practice or things I've learnt over the years that have a Pākehā lens, there are many mandatory trainings that I have done in my time that have added value to my kite...mindfulness, communication for results, neurosymantics, motivational interviewing.*

Hemi said: *Definitely. I use technology a lot...uncle google has lots of answers.*

Toru: *I rock in anyway. I combine knowledge from different worlds depending on the understanding of the whānau in front of me.*

Gene: *I combine my life experince with what the role requires to determine how I practice...those values from Te Ao Māori create spaces where ourselves and whānau are safe.*

Gene: *When we are dealing with systems or other non-Māori organisations, my front facing component is often Te Ao Pākehā....I use my Te Ao Māori worldview to determine the approach and how we might do things. But often the front facing component is Te Ao Pākehā, so that they understand what we are doing, what we are up to.*

Whaea Wha said: *Absolutely. The ability to tap into Te Ao Pākehā skill base, process and systems is vital ...An example is how I have explained the taha in Te Whare Tapa Whā, to some whānau.*

Whaea Wha: *Have you heard of heard of mind, body and soul....Yes whaea I saw that at my gym. Well our tupuna added whānau.*

Whaea Mirika said: *Yes, because that is the world I grew up in. My parent's taught me that to survive I had to function effectively in both, not just function but function effectively. Now I only know how to inter weave the two.*

All Kaiwhakaaraara acknowledged that they do combine knowledge from Te Ao Māori and Te Ao Pākehā in their practice. Whilst their practice is based in Te Ao Māori and mātauranga Māori they do draw on western concepts that are useful to tautoko and empower whānau, such as Motivational Interviewing. Kaiwhakaaraara said they often found themselves in a translator/interpretor role, translating for whānau what government agencies were saying, translating for government agencies what whānau were saying and what each wanted. Kaiwhakaaraara felt that the ability to tap into Te Ao Pākehā skill base, processes and systems was vital especially when dealing with systems or other non-Māori organisations. Including knowledge from Te Ao Māori and Te Ao Pākehā, in their practice, enabled them to communicate and function effectively in both worlds.

Points of Difference Between Whānau Ora Navigators and Other Helping Professions

Kaiwhakaaraara were asked what they felt the points of difference were between Whānau Ora Navigators and other helping professions such as: social worker, counselling, psychologists, health professionals and cultural advisors. Kaiwhakaaraara were also asked what unique pūmanawa (strengths) they brought to their role and how they use them. This section has been seperated in to two sub themes: What are the points of difference? and what are the unique pūmanawa each Kaiwhakaaraara bring to their mahi?

Points of Difference

All Kaiwhakaaraara felt that many of the differences were attributable to the field of practice we work in 'Whānau Ora' (whānau wellbeing). In Whānau Ora kaupapa Māori and Te Ao Māori is supported and governs how we work, time does not constrain our work alongside whānau. In Whānau Ora our accountability is to the whānau first. In Whānau Ora we work across sectors, going wherever the whānau want our support. As Kaiwhakaaraara/Whānau Ora Navigators we do not seek to fix whānau we seek to empower them to take control of their own lives and achieve their moemoeā. Kaiwhakaaraara do not work in crisis intervention, we work in an aspirational moemoeā space. We do not work with whānau, we walk alongside them. Following are the Kaiwhakaaraara responses, how they each explained the points of difference:

Tahi: *Engagement (whanaungatanga), taonga tuku iho…taking the time to hear their story…*

Whakapiri, whakamārama, whakamana…to engage leads to enlightenment, enlightenment leads to empowerment.

Toru: *Te Ao Māori governs how we work…a whānau lens…we look holistically at what's happening…we are accountable to whānau first.*

Gene: *We create spaces where whānau are inspired to achieve sustainable change…where whānau can dream. We are not challenge, deficit or issue focussed, it's about resilience and capacity building.*

Whaea Mirika: *Other professions are generally about clinical engagement, diagnostics and therapy are non-Māori. We are Te Ao Māori based…working in the wairua space is integral to our practice.*

Hemi: *Whānau first, whānau-centred. We don't tell whānau what they need to be doing, we listen and get them to tell us.*

Whaea Wha: *Collective, holistic, whānau-centred care in an aspirational space. Instead of trying to fix or do to whānau it's about doing with whānau.*

Kaiwhakaaraara indicated that key points of difference are a combination of: working in the field of `Whānau Ora, Te Ao Māori governs how we work, we work in a wairua space, we are not challenge, deficit or issue focussed, we are accountable to whānau first, our practice is whānau led, whānau-centred and aspirational.

Kaiwhakaaraara do not work in crisis intervention with whānau, we walk alongside whānau to tautoko and empower them to achieve their moemoeā (dreams and aspirations).

Unique Pūmanawa (Strengths) Kaiwhakaaraara Brought to Their Mahi

When I asked Kaiwhakaaraara what were the unique pūmanawa (strengths) they brought to their mahi and how they used them, several replied with the following whakatauki: 'Kāore te kumara e korero mō tōna ake reka'(the kūmara does not speak of its own sweetness). This whakatauki is about being humble and not 'big timing' oneself. I clarified my question by saying that I was trying to highlight the diversity that existed among Kaiwhakaaraara and how we each brought something unique to our mahi. After clarifying my question, I got the following responses:

Tahi: *My lived experience, I am a mother first and foremost. My desire to learn about philosophies and ways of functioning. I don't get phased easily…I'm not waivered easily, so I'm not likely to give up on a whānau. Whānau would consider the fact I utilise the environment and Papatuanuku and karakia and waiata in this space, as a strength. My mahi is my passion…I'm not here to be a bum on a seat.*

Toru: *My life and work experience, being a single mum. I was a soldier in a past life, so there's a sense of loyalty, being true to your word and doing what you say. Not every Island woman has been brought up to understand Te Ao Māori, I am able to stand in three worlds really. I have a soft approach to how I do things.*

Gene: *Being a person first, being myself, being straight up and my use of humour are pūmanawa. And I guess, the ability to create relationships with diverse groups of people.*

Whaea Mirika: *My sense of humour, that gets me out of so many sticky spots. Humour is so Māori. I love humour and bring it to my practice. I guess kaumātuatanga is another pūmanawa…I don't see myself as a leader…I share knowledge. I bring myself to my mahi…this is who I am and what I do. I don't really have a demarcation point between mahi and home. How I kōrero and laugh with my whānau mahi is probably no different than my whānau whakapapa. It's the same kōrero.*

Hemi: *I am a great listener and I have he ngākau nui (a big heart).*

Whaea Wha: *I totally believe that one of my unique pūmanawa is working in Taha Wairua. Taha Wairua is not always something our whānau like to talk about…when you get into the nitty gritty about Taha Wairua, beautiful things come from that. We start sharing stories about things that have happened…we start talking about wairua, how it makes us feel and how it makes us special and sets us aside from anyone else in the world.*

This section highlights the diversity and unique pūmanawa (strengths) that each Kaiwhakaaraara brought to their mahi. These strengths included: life experience, being a mother, being a soldier, being able to stand confidently in three worlds, the ability to create relationships with diverse groups of people, use of humour, being a great listener and having a big heart, utilising nature in her mahi and the ability to work in Taha Wairua. Humility is also a strength that they all have, just like the kūmara, they did not really wish to speak of their own sweetness.

Te Ara Whānau Ora (the Process)

All Kaiwhakaaraara use an aspirational strengths-based whānau-centred practice framework called Te Ara Whānau Ora (a pathway to whānau wellbeing). They were asked to explain the main steps in this framework and how they use them. Te Ara Whānau Ora was described as a journey, a pathway to whānau achieving their moemoeā (dreams and aspirations). All indicated that the first step was whanaungatanga, making a connection with whānau to achieve meaningful engagement. All mentioned the main parts of the process as being: Moemoeā, Here Tangata, Te Whare Tapa Whā and Ngā Ara. These parts make up the Te Ara Whānau Ora paperwork which the whānau complete and retain.

Whaea Mirika said :

> *I think how we use Te Ara Whānau Ora is reasonably prescriptive in that we are supplied with a really solid infrastructure. That's how I speak about it with whānau. I talk about setting up a solid infrastucture using their skills and pukenga and knowledge to fortify and strengthen the base they already have. What they have and they know adds to the solid infrastructure of Te Ara Whānau Ora. I always say it is so strong that they can hang and build anything they want on it and around it.*

The main steps of Te Ara Whānau Ora are introduced below as four sub-themes to this section. The responses indicate how Kaiwhakaaraara describe and use these steps.

Moemoeā (Dreams and Aspirations)

Hemi: *Moemoeā is the most important part....I get whānau to write down their dreams and aspirations and then explain to me what those dreams mean for them...Every time I meet with them we go back to and look at their moemoeā.*

Tahi: *We focuss on the moemoeā, what is a goal, what is an aspiration, what do you aspire to be, what do you aspire to know, what do you aspire to do, what ever that realm looks like for them.*

Gene: *Without a moemoeā I don't believe there is a Te Ara Whānau Ora plan...you need a strategic intent, or you need a strategy or an end goal in mind, to any journey you begin. Because that is what constanly provides you a reference point or your direction throughout that journey.*

Gene also said: *...establishing what moemoeā look like for whānau and actually dreaming the dream. I want to be rich or I want to have more money. Why ? If you had more money what would you do? Tell me about that. Cause it's one thing wanting money, but to actually understand what you actually want to do with it. Now we are starting to get into what drives people, what are their values, what's their value base.*

Whaea Wha: *Identify a dream, whatever that might look like for them...it's crucial. Without a clear definition of what the dream is, everything else might fall away. We keep the dream at the forefront, as the shining light.*

Moemoeā is described by Kaiwhakaaraara as the most important part of Te Ara Whānau Ora, it provides a strategic intent, an end goal, a reference point throughout the journey. Whānau write down their dreams and aspirations and then explain to Kaiwhakaaraara what the dream looks like for them. At every engagement Kaiwhakaaraara revisit the whanau moemoeā. It is the moemeā of whānau that creates their motivation to take action and achieve sustainable change.

Here Tangata (Important People)

Here Tangata was descibed as being a type of genogram that looks at who are or have been the important people in whānau lives, it is not strictly a whakapapa as is includes kaupapa whānau (people that are not blood relatives). Here Tangata asks who can whānau count on to help them achieve their moemoeā, what are their roles. Here Tangata does have a generational aspect to it. Following are Kaiwhakaaraara responses regarding what Here Tangata is and how they use it:

Hemi: *Here tangata, a type of genogram, not as indepth as a whakapapa. But who has been in that persons life, who is important to them, who changed their life and who can support them to achieve their moemoeā.*

Toru: *I use 'who's who in the zoo'. It's a tool and out of it can come a lot of kōrero...it can actually generate new moemoeā and a yearning about who they are.*

Whaea Wha: *Sometimes we look back over generations. Because when you look back over generations we see some of the values and beliefs that our tupuna have gifted to us and passed down. We think about why we felt good going to Nanny's and Koro's. It starts off more conversations about where they are wanting to go, what their moemoeā is for their children. And they understand what's helped them get this far.*

Gene: *It allows us to get a really good understanding of and snap shot of who is in this whānau village. Who do they have and more importantly, what roles do they play...and what can they do to assist whānau in achieveing their moemoeā. It is also a space where the practitioner and whānau can understand how we became the person we are in 2019.*

Gene also talked about using Here Tangata to look back over the generations, what was handed down that was good, what was not so good and what whānau would like to change for future generations: *It is an opportunity to show the power of a person...You have an opportunity to make a difference for the next 3 or 4 generations, by the way you do things today. That's really powerful.*

Here Tanga is used to explore who are or who have been the important people in whānau lives. It looks at what their roles are and how these people can be resources to assist whānau to achieve their momoeā (dreams and aspirations). Here Tangata has a generational aspect that considers, what was handed down that was good, not so good and what would whānau like to change for the future.

Te Whare Tapa Whā (the House of Four Walls)

Kaiwhakaaraara described how Te Ara Whānau Ora operationalises the Te Whare Tapa Whā model. Whānau are asked to complete a stocktake of their pūmanawa (strengths) that can help them achieve their moemoeā and their kia ata titiro (areas the whānau believe need attention in their lives). Whānau write down their pūmanawa (strengths) and kia ata titiro (areas for attention) in the four taha of Te Whare Tapa Whā: taha tinana, taha whānau, taha hinengaro and taha wairua. Kaiwhakaaraara indicated that this often promoted conversation especially when whānau were not familiar with the model or the kupu (words).

Whaea Wha: *Have your heard of mind, body, and soul. Yes Whaea I saw that at my gym. Well our tupuna added whānau.*

Whaea Wha: *Whānau are often reluctant to talk about their strengths so you have to draw them out. As I listen to whānau telling their story I listen for pūmanawa. And we're able to say, that's a strength, well you got yourself this far. You have strengths, you have courage, you have resilience. Now how can we use that to achieve your dream.*

Whaea Wha: *We use kia ata titiro to identify some areas where they're not so strong, some work ons. And we're not talking about that deficit space, we're talking about what whānau want to work on.*

Gene: *Te Whare Tapa Whā is about understanding the whole person holistically. As an example lets say I broke my leg. Main stream and traditional services would only consider this part of my physical taha. However what does that do to me mentally, what am I thinking in my head. If that injury has prevented me from doing the things that I like to do, how does that affect my hinengaro and my wairua and my relationships.*

Gene: *And how we use Te Whare Tapa Whā within this context is, taking stock of whānau pūmanawa, existing strengths and highlighting area's the whānau want to strengthen or work on to help them be successful, to achieve their moemoeā.*

Kaiwhakaaraara operationalise the Te Whare Tapa Whā model as a way to gain a holistic view of a whānau, their pūmanawa (strengths) and kia ata titiro (areas the whānau believe need attention). As Kaiwhakaaraara discuss each taha with whānau it promotes conversation about what the taha mean for whānau, the strengths whānau have and the

areas they want to strengthen or work on. Te Whare Tapa Whā is used to compile a holistic stocktake of the strengths whānau have to achieve their moemoeā (dreams and aspirations) and what they want to work on, to make their meomoeā a reality. The kia ata titiro (areas for attention) identified by whānau often generate tasks in Ngā Ara (the plan) as whānau are asked what can they do to strengthen that taha.

Ngā Ara (the Plan, Tasks)

Ngā Ara is the plan part of Te Ara Whānau Ora, it is divided into seven main outcome areas that reflect the national Whānau Ora outcomes: whānau self-management, whānau cohesion, whānau participation in society, whānau participation in te ao Māori, healthy whānau life styles, economic security and wealth creation, being responsible stewards of their living and natural environment. Kaiwhakaaraara indicate they explain the outcome areas and that promotes converstaion with whānau about what outcome area they think the tasks and actions fit in. The outcome area's are divdied into two sections: short term and long term tasks. As tasks are written into their Ngā Ara (plan), whānau are also asked to write down a task completion date. If a task is not completed by the date written in their Ngā Ara (plan), the Kaiwhakaaraara and the whānau discuss what the barriers to completing the task have been and how they can be overcome.

Whaea Wha: *The final step is Ngā Ara. And that's the plan, developing the actions and tasks to get them there. For some whānau , it might be just in the short term, this week and next week or it might be just today and tomorrow, that's all we can deal with. But actually when we take those small steps and we have it written in the plan, whānau are moving forward.*

Tahi: *In Ngā Ara we action step the goals...what are the tasks and actions the whānau can do to achieving their moemoeā. When they complete the tasks and actions they become milestones.*

Toru: *Here tangata may generate a yearning to find out about other whakapapa connections. Here tangata may generate steps in Ngā Ara...who can they go to to find out, an uncle, an aunty, a trip to a marae.*

Hemi: *Ngā Ara is the plan...They know where they want to go and Ngā Ara is pretty much how to get there.*

Gene: *Ngā Ara is where the rubble hits the road for whānau...we work on the plan part of Te Ara Whānau Ora. It is about how. What are we going to do and how. We know what we know now and what can we do to progress to the aspiration you have identified.*

Ngā Ara is the plan part of Te Ara Whānau Ora, where whānau write down the tasks and actions they can do to achieve their moemoeā. Kaiwhakaaraara indicate the tasks are often just small steps that the whānau action to keep moving forward. As whānau complete each task or action they become milestones on their pathway to achieving their moemoeā.

How Te Ara Whānau Ora Leads to Transformation

Kaiwhakaaraara were asked how Te Ara Whānau Ora has assisted whānau to achieve social and transfrormative change. All Kaiwhakaaraara explained how they believed the process had assisted whānau and then provided actual examples of transformation they had seen. Following are their individual responses and examples:

Tahi suggests that it is the journey and whānau taking ownership of their plan that generates transformation.

Tahi: *It's capacity building...the transformation is in the journey. I want to reiterate that whānau have autonomy over their own Te Ara Whānau Ora plan...The whānau is where the centre is , so they have ownership over something. When they've been the driving force behind the creation of their plan, then they have more ownership over it, they're more likely to follow it through. Ownership is the key to transformation.*

Tahi: *An example is whānau faciliating their own hui's. Taking ownership of how that space is facilitated when they have something within their own whānau they want to address. Not having an outside agency or me facilitating...Their own whānau hui, that's ownership, that's empowerment.*

Toru describes the transformation she has seen as an awakening where whānau self esteem and confidence are boosted, where whānau have increased their ability to plan and focus on their moeoeā (dreams and aspirations).

Toru: *What I have seen is like an awakening. An awakening of a person's view on their own lives. How it can boost self esteem and confidence. What is their moemoeā and what is the next step.*

Toru: *An example is like when a whānau goes to MSD, if they are not confident in what to say they can walk away without the result they want. It's about planning before they go in, planning that focusses on their moemoeā. When they are confident then they also do their own advocacy, for themselves...Seeing a whānau bloom or blossoming in that area is amazing.*

Whaea Mirika indicated that Te Ara Whānau Ora activates thought into action and described a family harm situation where this occurred.

Whaea Mirika: *It activates and motivates thought into action. Because sometimes you can turn moemoeā into tangible, you can almost see it , feel it, taste it, touch it. And I think kōrero does that, kōrero and example. Actually doing it.*

Whaea Mirika: *An example, in a family harm or domestic harm situation. I talked with a wāhine about her triangle, and how much time she spends in the bottom of the triangle, sometimes cowering and staying unseen. And the growth it takes to get to the top of the triangle, reclaiming their space and what it takes and the actions that it takes. Then the wāhine said this has to stop, no longer in front of my children and the tane gets the choice of whether he does stop. She says or you will leave.*

Hemi spoke of how Te Ara Whānau Ora provides whānau with a clear visual of their journey and provided an example of how it assisted a whānau to focus on what was important to them and to achieve sustainable change.

Hemi: *Well it gets them to actually look at their journey and sort of like map it out. It provides a clear visual of where they have been , what they have been through and where they want to be.*

Hemi: *An example is a whānau effected by drugs who had lost their children to CYFS. It made them realise they needed to change if they wanted their kids back. It helped them map out and plan a change pathway. It reminded them that their kids were their life, before they got into drugs. They have now got their kids back and have a total change in their lifestyle.*

Whaea Wha spoke of how Te Ara Whānau Ora empowers whānau by giving them the time and space to dream. When whānau can dream it empowers them to see alternatives.

Whaea Wha: *When you talk about moemoeā with some of our whānau. They say " aye what are your talking about. We never had a dream, we don't know, we don't dream". And I say what is something you've always wanted and you've not quite got there. Well that's a dream...Its about giving them the time and space to actually dream.*

Gene viewed this question from a systemic, practitioner point of view. Te Ara Whānau Ora challenges the system and the practitioner to deliver services in a whānau-centred way because it empowers whānau to focus on their moemoeā and what whānau want to achieve.

Gene: *Te Ara Whānau Ora challenges the system and it challenges the practitioner. It challenges the way we deliver services rather than the way whānau engage.*

Gene: *It challenges the practitioner to put the whānau at the forefront. So no longer are whānau dancing to criteria and demands from service, that whānau need to meet. But whānau are actually dancing to their moemoeā and the stuff they have identified they need to achieve.*

Gene further suggests why Te Ara Whānau Ora leads to transformation and whānau achieving sustainable change.

Gene: *Because it creates spaces where whānau feel accepted, can feel successful. They feel like they belong and they matter. And therefore when whānau are feeling that way they are more inclined to go on and maintain the transformative journey they have embarked on. Because the experience has been positive.*

Kaiwhakaaraara have indicated that Te Ara Whānau Ora leads to transformation because it: promotes whānau ownership of their plan, boosts whānau self estem and confidence, activates though into action, provides whānau with a clear visual of their journey and empowers whānau to dream and see alternatives. Te Ara Whānau Ora challenges systems and practitioners to work in a whānau-centred way because it empowers whānau to focus on their moemoeā and what they want to achieve. Te Ara Whānau Ora leads to transformation and whānau achieving sustainable change because it has been a positive experience for whānau.

The Barriers to Working in a Whānau-centred Way and How Kaiwhakaaraara Overcome Them

Kaiwhakaaraara were asked "what are the barriers to working in a whānau-centred way and how do you overcome them?" Their responses indicated there were: systemic barriers, whānau barriers and that some felt funding was a barrier. These barriers are explored as three separate themes in the following section.

Systemic Barriers

All Kaiwhakaaraara felt that systemic barriers were the biggest barrier to working whānau-centred. Kaiwahakaaraara felt that the systems and mainstream organisations whānau engage with work in a client centred way, even if they say they are whānau-centred they do not work that way. Following are Kaiwhakaaraara responses about systemic barriers and how they overcome them:

Gene:

> *We live in an individualistic society, that's probably the biggest challenge...I guess we are dealing with a few isms...institutional racism...conflicting world views and ideology , about help and what that looks like for whānau. It's really hard to find spaces, out there in the main stream community, who are willing to engage with and deal with whānau.*

Gene:

> *How I overcome that as a Navigator is with persistence. In Whānau Ora we have a mantra that is whānau-centred, whānau led, aspirational and strengths-based. We need to carry that mantra into the relationships we negotiate outside our sphere. Because you are not going to be able to increase confidence from external stakeholders and partners if we are constantly putting ourselves in a position of conflict. Again the translation element comes into it where we are translators. We need to be able to sit down and share and communicate the benefits of this type of approach.*

Tahi: *A barrier is taking off the fix it hat. Society talks about a health intervention or a social intervention that's required and it sends in an agency to fix it. There is a lack of equity in our society, due to colonisation, assimiliation and institutionalised racism*

Tahi: *So I have to do what I can to counteract that force in a way. By being a strong advocate for whānau, not always accepting their (institutions) answers. Challenging the system with the tanga I have and my Māori world view.*

Whaea Wha: *Systemically, thats absolutely where the break down is...it's not whānau-centred.*

Whaea Wha: *By communicating, by collaborating, by educating, by being courageous and doing things that have never been done before, is how I overcome those systemic barriers.*

Kaiwhakaaraara indicate they find it hard to find organisations in the mainstream community that are willing to engage with whānau in a whānau-centred way. They feel that due to issues such as: inequity, colonisation, assimilation and institutional racism, society sends in agencies that seek to fix whānau instead of empowering them. To overcome systemic barriers Kaiwhakaaraara constantly share their mantra of whānau-centred, whānau led, aspirational and strengths-based and seek to communicate the benefits of a whānau-centred approach. They do this by being advocates for whānau, challenging systems, acting as translators, communicating, collaborating, educating and being courageous.

Whānau Barriers

Kaiwhakaaraara indicated that sometimes whānau were a barrier to working whānau-centred, especially when whānau were disconnected from each other or were not available to attend hui (say due to work commitments). Some whānau just simply wanted to do a Te Ara Whānau Ora plan just for themselves. Following are some of the ways Kaiwhakaaraara overcome these barriers:

Tahi:

> *Sometimes whānau are disconnected or estranged from each other. I have one wāhine who said she wanted to reconnect with her two daughters, but felt ashamed and whakama about her past actions. She had to identify, not me, that that relationship was important to her. So she was going to host a dinner to try and share and strengthen their relationship. Te Ara Whānau Ora helped her explore who and what was important to her and how to make it happen.*

Tahi: *I also have whānau where a partner can not attend our sessions because they work. So I work on Te Ara Whānau Ora with those present and ask them to share it with those not present. Sometimes I will have appointments after hours so all the whānau are present.*

Whaea Wha: *Sometimes it is difficult to get whānau together in one space at one time for a hui... for many reasons. When I start talking with whānau about their dreams and if one of them is just to come together as a whānau then we can develop small steps, a plan to make that happen.*

Hemi: *I have come across many whānau that may live in the same house and don't want to work whānau-centred...they can do theirs and I'll do mine, or I just want to do this for myself.*

Hemi: *So what I do is always leave the door open. I take the time to do individual plans until the whānau themselves see where things marry up. Eventually they do marry up and I do get them working together.*

Kaiwhakaaraara indicate that when whānau are barriers to working whānau-centred that they continue on with the process of Te Ara Whānau Ora until whānau identify they want to include other whānau members in Te Ara Whānau Ora. Kaiwhakaaraara explore with whānau who is and what is important to them and this can lead to including other whānau members in their plan. Sometimes Kaiwhakaaraara will have appointments outside normal working hours to allow for the participation of all whānau members.

Funding Barriers

On the subject of whether funding, of whānau and Whānau Ora was a barrier to working whānau-centred Kaiwhakaaraara had two different view points. One group felt funding and lack of resources was a barrier where as the other group felt it was not an issue. Following are some of their responses:

Hemi: *I think funding is a barrier...there are not enough of us (Navigators)...and traditionally funding has been for outputs not outcomes.*

Toru: *In order for whānau to be flourishing a lot needs to be done down here in the frontline, to get that flourishing space. Whānau need to be resourced to achieve their moemoeā...There needs to be more funding of frontline services.*

Whaea Wha: *I get tired of hearing there's not enough money, we need more money, we haven't got time, we don't have the resources. Actually, you figure out a way.*

Gene: *I'm a bit tired of everyone bleating on about, give us more money. I understand it takes resources to get things off the ground. As Māori we are born negotiators and entrepreneurs. You can strike up a relationship, get the right people in the right room and things can change, you don't need two billon dollars, to make that happen. It's about what exists within whānau and communities to make change occur.*

The differing responses of Kaiwhakaaraara indicate that some would like more funding, to increase the number of Whānau Ora Navigators and provide whānau with more resources. However other Kaiwhakaaraara indicated that funding was not an issue because even with limited resources they always find a way forward. When you get the right people in the right room, things can change because change is about what already exists within whānau and communities.

Moemoeā (Dreams and Aspirations)

Througout the interviews a theme constantly referred to by Kaiwahakaaraara was moemoeā. Moemoeā is an integral part of Te Ara Whānau Ora, it is something Kaiwhakaaraara focuss on and regularly revisit with whānau. Gene said: *Without a moemoeā I don't believe there is a Te Ara Whānau Ora plan.* Three subthemes about moemoeā are discussed in the following section: the importance of moemoeā and working in an aspirational space, the moemeoā Kaiwhakaaraara have for the whānau they work alongside and how Kaiwhakaaraara see the future of the Navigator role.

The Importance of Moemeoā and Working in an Aspirational Space

Kaiwhakaaraara were asked what is the importance of moemoeā in the Te Ara Whānau Ora process? Kaiwhakaaraara indicated moemoeā is the main tool, it provides hope, it provides a clear picture of what the dream is and it activates thought into action.

Toru: *Moemoeā is the main tool. It gives a purpose and meaning to our meetings. It focusses on what matters to them. It's going to give them hope. Hope that where ever they*

are in their lives, if they want to do better for themselves, this is one way they can achieve that.

Whaea Wha: *Its crucial. Without having a clear definition of what the dream is, everything else might fall away. If we lose sight of the dream and focus on the day to day stuff we get a bit muddy. The dream provides the motivation to take action.*

Tahi: *We focus on the moemoeā, what is a goal, what is an aspiration, what do you aspire to be, who do you aspire to know, what do you aspire to be.*

Whaea Mirika: *Without moemoeā it's just another process. Moemoeā is interwoven througout Te Ara Whānau Ora, its the driver, it's the reason to keep going...It activates and motivates thought into action.*

Kaiwhakaaraara also spoke about how focussing on the moemoeā of whānau often changed conversations, with whānau, from talking about crisis to talking about aspirations. What's good about that, what's not so good about that and how would you like it to be? Now tell me about that.

The Moemoeā Kaiwhakaaraara Have for the Whānau They Walk Alongside

Kaiwhakaaraara were asked what their moemoeā was for the whānau they walk alongside, following are their responses:

Tahi: *My moemoeā for whānau is that they believe in the dream...they all reach their goals... become self managing. And that Te Ara Whānau Ora plants a seed or legacy, because it is also about the wake of the next generation.*

Toru: *That they become a catalyst for their own whānau and friends. That their journey on Te Ara Whānau Ora is a lifetime skill that they can apply in their own lives with whoever.*

Gene: *My moemoeā for whānau, after having gone through the Te Ara Whānau Ora process, is they can continue to create new moemoeā and have the capacity, the skills and the ability to negotiate or navigate the pathway to those new moemoeā.*

Hemi: *My moemoeā is their moemoeā. For them to achieve what ever it is they want. To dream the dream and work towards it, no matter how big or small...But also for them to*

teach others a process, teach their children...That they can be navigators themselves in their own way in their own whānau and firends.

Whaea Mirika: *My moemoeā for them is to achieve their moemoeā...to continue their growth. Celebrate the gains they have made. And keep using the process, cause I speak of it as a lifetime journey. Continue on the journey as there is more to come.*

The moemoeā Kaiwhakaaraara have for the whānau they walk alongside is that they: achieve their moemoeā, believe in their dream, continue to dream, become self managing and continue to apply the process of Te Ara Whānau Ora thoughout their lives with whānau and friends.

How Kaiwhakaaraara See the Future of the Navigator Role

Kaiwhakaaraara were asked what they thought the future holds for the Navigator role in Aotearoa. Kaiwhakaaraara forecast continuing growth in their profession as more people began to understand: Whānau Ora, what Whanau Ora Navigators do, the need to work intersectorally, the need for systems to become more whānau-centred and the benefits of focussing on the asprations of whānau. Following are their responses:

Tahi: *Growth and expansion... there should be more of us, but also growth in others understanding us. Services don't know what we do. They know there are these Whānau Ora practitioners out their and they wonder why we get into the house and they don't. They need to understand why and how.*

Toru: *Ideally that we have Systems Navigators in government and mainstream organisations, so thay can train, educate and bring those organisations up to the play with what Whānau Ora is...Yes we do need more Navigators, but there is only so much we can do, when you are battling a system that is not operating whānau-centred.*

Gene: *I see Whānau Ora Navigation as being an emerging profession. In the next 7-10 years this role of Navigator, connector, aspirational agent of change is really going to start to grow... The Navigator role is a jack of all trades, they work across intersectoral boundaries. I see a different workforce that is aspirational and gives whānau the confidence to step out of the box, do things differently and sustain that change.*

Hemi: *I think Navigators should have key roles in all government departments...Because that is where most of our people are, even if they're not engaging with those services.*

Whaea Mirika: *We've been on the ground for a long time now. And I think the fact the we are more influential has made people start looking. I think as Māori regain their rangatiratanga, Kaiwhakaaraara will become more important. There will be more of us and we will spred out into other spaces.*

Kaiwhakaaraara see the future of the Whānau Ora Navigator role as an emerging aspirational profession that work across intersectoral boundaries. Kaiwhakaaraara would like to see Whānau Ora Navigators in all government and mainstream organisations, with a focus on systemic change that facilitates whānau-centred practice.

Conclusion

This chapter presented the results of six interviews conducted with Kaiwhakaaraara/Whānau Ora Navigators. The responses confirm that they view their role as awakening the moemoeā of whānau, using the pūmanawa (strengths) of whānau and mātauranga Māori to support whānau to achieve their dreams. Kaiwhakaaraara define whānau-centred practice as an extension of their own lives, whānau led, whānau determined and whānau controlled. Seven key themes were identified from the kōrero of Kaiwhakaaraara. The values and principles that inform their practice are the tanga that form Te Korowai o Te Ao Māori (the protective cloak of the world of Māori). These tanga are a part of the lived experience of Kaiwhakaaraara, they brought them with them when they started their mahi. Kaiwhakaaraara weave these tanga into their practice in their engagement with whānau by demonstrating and living them. They draw on whatever tanga are important to the whānau in front of them. Kaiwhakaaraara combine knowledge from te ao Māori and te ao Pākehā in their practice drawing on whatever is more useful for whānau at the time. Kaiwhakaaraara often engage in translator roles between whānau and services they are engaged with. Kaiwhakaaraara shared what they believe the key points of difference are between themselves and other helping professions.

Kaiwhakaaraara described the key steps in the process of Te Ara Whānau Ora: Moemeoa, Here Tangata, Te Whare Tapa Whā, Ngā Ara and how they use each step. Kaiwhakaaraara indicated how using Te Ara Whānau Ora leads to transformation for whānau and provided examples of transformation they had observed. Kaiwhakaaraara described what they believe are the key barriers to working whānau-centred: systemic

barriers, whānau barriers and funding. The importance of moemoeā and working in an aspirational space, the moemoeā Kaiwhakaaraara have for whānau and their profession were also discussed. This chapter sought to privilege the voices of Kaiwhakaaraara, sharing what they do, how they do it and why they do it.

Discussion

Introduction

This chapter analyses and discusses the findings of this study, drawing on the available literature and the kōrero shared by Kaiwhakaaraara in their interviews to highlight similarities and differences. This chapter explores the meaning and implications of the findings outlined in the previous chapter, focussing on seven key themes in order to answer the research questions. How do Kaiwhakaaraara/Whānau Ora Navigators define whānau-centred practice and how do they use it to generate social and transformative change for the whānau they walk alongside? What are the barriers to working in a whānau-centred way and how do they overcome them? How can social workers and other helping professions learn from exploring the practice of Kaiwhakaaraara/Whānau Ora Navigators? Kaiwhakaaraara Tahi answered this best when she said: *"They know there are these Whānau Ora practitioners out there and they wonder why we get into the house and they don't. They need to understand why and how"*. This chapter is divided into seven key sections: defining whānau-centred practice, Te Korowai O Te Ao Māori: Ngā Uara, Kaiwhakaaraara combine knowledge from Te Ao Māori and Te Ao Pākehā in their practice, points of difference between Whānau Ora Navigators and other helping professions, Te Ara Whānau Ora (a transformative process), the barriers to working in a whānau-centred way and working with moemoeā (dreams and aspirations).

Defining Whānau-centred Practice (a Matter of Power and Control)

The available literature provides many interpretations of what whānau-centred practice is. A common characteristic of these interpretations is that whānau-centred practice places the whānau at the centre of all interventions and views the whānau as an integral part of an individual's health and wellbeing (Durie, 1994; Hollis, 2015; Pere, 1984, Ruwhiu, 2013; Te Rau Matatini, 2014; Whānau Ora Taskforce, 2010). Whānau-centred practice frameworks also seek to operationalise mātauranga Māori, kaupapa Māori, tikanga Māori and Māori values into culturally effective interventions that focus on the whānau and contribute to positive outcomes for Māori whānau (Te Rau Matatini, 2014; Waitoki et al., 2015; Whānau Ora Taskforce, 2010). Within the available literature,

there has been debate about whether the whānau-centred approaches adopted by many government health and social service organisations are actually whānau-centred (Boulton et al., 2013; Dobbs & Eruera, 2014; Fay, 2018; Kara et al., 2011; Kingi et al., 2017; Te Puni Kōkiri, 2015; Whānau Ora Review, 2019). The findings of this study suggest that the reason for this debate has been a matter of power and control, whether the whānau are in control of the intervention and whether they have the power to make decisions. Moyle (2014) states that the Family Group Conference "is being used as a state centred tool rather than a whānau-centred (or led) decision making process"(p.83). I have attended many Family Group Conferences, as a Kaiwhakaaraara (supporting whānau), and I fully agree with Moyle (2014). Thus in defining a practice as whānau-centred practice it is necessary to consider if whānau have control and the power to make decisions.

In their kōrero Kaiwhakaaraara define whānau-centred practice as whānau led, whānau determined, whānau controlled, promoting whānau leadership and capabilities. Kaiwhakaaraara indicate that aspirations, solutions, answers and pathways should always come from the whānau themselves. They emphasised the importance of working with whānau instead of trying to fix whānau and moving away from individualist views to collectivist views. Kaiwhakaaraara indicated that they view themselves as facilitating a process, Te Ara Whānau Ora (a pathway to whānau wellbeing), they do not tell whānau what to do they ask whānau what they want and what they can do for themselves. Kaiwhakaaraara view any helping practice or process as whānau-centred if it is whānau controlled and whānau are the decision makers. Otherwise it is not whānau-centred. There is literature that agrees with this view point, Te Rau Matatini (2014) indicate that although government agencies have determined an approach to be whānau-centred, the approach they use is, at best, only whānau focussed or whānau inclusive.

A key recommendation of this study is for all social workers and other helping professionals to review their definition of whānau-centred practice. To encourage self reflection and ask themselves whether their practice and the organisations they work for are actually whānau-centred. Are whānau in control and do whānau have the power to make decisions? If the answer to either of these questions is no, then what can they do to empower whānau and; to promote whānau leardership and capabilities. If the aim is to be whānau-centred and the goal is to achieve positive outcomes for whānau, they need to return the control and power to whānau to make decisions in their own lives.

Te Korowai O Te Ao Māori: Ngā Uara (The Protective Cloak of the World of Māori: Values and Principles)

Through out the literature there are many examples of practice that seek to harness and operationalise the protective factors of Te Ao Māori. Kingi et al., (2017) and Matika et al., (2017) suggest that access to Te Ao Māori; increases resilience and acts as a buffer to psychological distress (culture as a cure for mental distress). Munford and Sanders (2011) acknowledge that Te Ao Māori has made a major contribution to the development of Social Work practice in New Zealand which now includes concepts such as: mana, wairuatanga,whānau, whakapapa, kaupapa, tikanga, manaakitanga and whanaungatanga. Fay (2018) stresses the need to develop localised practice that draws on the protective factors of Te Ao Māori. Te Rau Matatini, (2014), Waitoki et al., (2015) and the Whānau Ora Taskforce (2010) indicate that whānau-centred practice frameworks seek to operationalise Māori knowledge, processes and values into culturally effective interventions that focus on whānau and contribute to positive outcomes for Māori whānau. Thus the literature indicates that many existing practice frameworks seek to draw on Te Korowai O Te Ao Māori (the protective factors of a Māori world).

This study indicates that the practice of Kaiwhakaaraara is also informed by and actively includes Ngā Uara (the values, principles and processes of Te Ao Māori). Kaiwhakaaraara stated that key values, principles and processes that inform their practice include: mana, aroha, tika, pono, ihi, whakapapa, whanaungatanga, āhurutanga, manaakitanga, kaitiakitanga, kōtahitanga, rangatiratanga, ukaipokotanga, honohonotanga, and wairuatanga. As Whaea Mirika said: *they are not just words, they are places and spaces that you can actually get yourself into to deal with particular situations.* All Kaiwhakaaraara indicated that the 'tanga' were a part of their lived experience, knowledge, values and processes, that they had grown up with. A part of the cultural capital they brought to their mahi.

A significant finding of this study is how Kaiwhakaaraara weave these values and principles into their practice, how they operationalise mātauranga Māori and turn values and prinicples into demonstrated reciprocal actions. As Whaea Mirika said: *to weave those values into your practice I think you have to be these things. You have to be the whanaungatanga, you have to be the manaaki. You have to be those things and*

demonstrate them...take something along for a cup of tea, share a karakia. You actually be those things...not as something seperate to yourself, but something that you are. All Kaiwhakaaraara talked about demonstrating the tanga, leading by example, coming to a shared understanding with whānau about what the tanga are and mean to them. Kaiwhakaaraara also indicated that at times they found themselves in the role of explaining Māori terms and concepts to whānau. Thus Kaiwhakaaraara weave Te Korowai O Te Ao Māori (the protective factors) into their practice by demonstrating them and having a discussion with whānau about what the tanga mean to whānau. Collaboratively they develope a shared understanding of tanga and how they may be used to assist whānau to achieved their moemoeā (dreams and aspirations).

In their practice Kaiwhakaaraara indicated that they did not separate the tanga out, they are interconnected parts of their engagement with whānau. Hemi said: *They are all connected, I don't separate them. I don't go now I am doing whanaungatanga and next I will do manaakitanga. I use what ever tanga are more important to the whānau, what resonates with them.* An example of this interconnectedness (honohonotanga) can be seen in a first engagement with a whānau. If a whānau agree, a Kaiwhakaaraara might start with a karakia, this may generate a wairua connection but is also designed to provide āhurutanga (a safe space for kōrero). Engaging in whanaungatanga, sharing who we are and listening to where whānau are from, listening to the whānau storey, offering whānau a cup of tea, can demonstrate manaakitanga, katiakitanga (caring) and kōtahitanga (unity). Thus Kaiwhakaaraara weave tanga and the protective factors of Te Ao Māori into their engagement with whānau as a natural, interconnected, flowing part of their practice with whānau.

In this study Kaiwhakaaraara have shared the values and principles that inform their practice (ngā uara and tanga) and how they weave these values and principles into their practice, by demonstrating them and developing a shared understanding with whānau about their meaning. This enables Kaiwhakaaraara to operationalise mātauranga Māori and to draw on the protective factors of Te Ao Māori, in a natural and interconnected way, to tautoko (support) whānau to achieve their moemoeā (dreams and aspirations). A key implication of this study, for social work and other helping professions, is how can they do this to develop culturally effective interventions that generate positive outcomes for Māori whānau. Kaiwhakaaraara indicate that their ability to do this comes from their lived experince, the cultural capital they brought to their mahi.

As Whaea Mirika said: *A Māori world view or perspective comes from living it. And I think it's really difficult to deliver that by theory...Its not theory based it's life based.* Thus for practitioners to deliver culturally effective interventions they must first develop the cultural capital necessary to deliver culturally appropriate interventions. An implication of this for all learning institutions that educate social workers and other helping professionals is how do they assist practitioners to gain the lived experience that will develop the necessary cultural capital.

Kaiwhakaaraara Combine Knowledge from Te Ao Māori and Te Ao Pākehā

There is currently no literature available on how Kaiwhakaaraara/Whānau Ora Navigators combine knowledge from Te Ao Māori and Te Ao Pākehā, in their practice. Dr Kiri Tamahere-Waititi's research with Whānau Ora Navigators in 2019, indicated that cultural components made up 75% of the practice of Whānau Ora Navigators (Tamahere-Waititi, 2019), however this research did not look at how Whānau Ora Navigators combine knowledge. There is a large body of knowledge, related to whānau-centred practice, where practitioners from multiple helping professions have combined knowledge from Te Ao Pākehā and Te Ao Māori (Barton & Wilson, 2008; Bradley, 1995; Durie, 1994; English, Selby & Bell, 2011; Fernandez, 2015, Hollis, 2015; Huriwai & Baker, 2016; Mead, 2003; Munford & Sanders, 2011; Pere, 1984; Piripi & Body, 2003; Pohatu, 2003; Ruwhiu, 2013; Te Rau Matatini, 2014; Tuhaka, 1997). Munford and Sanders (2011) indicate that social work practice in New Zealand intially used western theories and practice frameworks and adapted them to fit non-western contexts, but now incoporates Māori world views and concepts. However their is currently no literature that considers how Kaiwhakaaraara, who work in kaupapa Māori organisations, combine knowledge from Te Ao Māori and Te Ao Pākehā.

In their kōrero all Kaiwhakaaraara acknowledged that they do combine knowledge from both worlds in their practice but instead of explaining how they did this most explained why they did it. Several Kaiwhakaaraara spoke of being in a translator role, translating for whānau what government agencies were saying and translating for government agencies what whānau were saying and what each wanted. Kaiwhakaaraara indicated it was vital to have the ability to tap into Te Ao Pākehā skill base, processes and systems. This knowledge allowed them to be able to communicate effectively in both worlds, act as a translator/interpreter and ensure they and the whānau are understood.

Gene said: *When we are dealing with systems or other non-Māori organisations, my front facing component is often Te Ao Pākehā....I use my Te Ao Māori worldview to determine the approach and how we might do things.* Whaea Mirika indicated that from childhood her parents taught her how to function effectively in both worlds so now she only knows how to inter weave knowledge from both. Kaiwhakaaraara indicated that Te Ao Pākehā knowledge such as: motivational interviewing, strengths-based practice, mindfulness and lots of the mandatory training they had received in non-Māori organisations had added to their kete. The kōrereo of Kaiwhakaaraara indicates they utilise knowledge from Te Ao Pākehā, in their practice, when it adds to their kete and assists them to tautoko whānau to achieve their moemoeā (dreams and aspirations).

A key finding of this study is that Kaiwhakaaraara combine knowledge from Te Ao Pākehā with knowledge from Te Ao Māori, and why they do this. When the practice base of Kaiwhakaaraara comes from their lived experience in Te Ao Māori, the cultural capital they bring to their roles, the fact that they work in kaupapa Maori organisations and that the majority of the whānau they walk alongside are Māori, it seems unusual that they would utilise Te Ao Pākehā knowledge. However it makes sence when the majority of the systems that whānau interact with in Aotearoa New Zealand are non-Maori and do not operate from a kaupapa Māori perspective. It is a shocking revelation that in 2020, when Te Reo Māori is an official language of Aotearoa New Zealand, when many government agencies have Māori names, when all government agencies and helping professions include the principles of Te Tiriti o Waitangi in their practice, that Kaiwhakaaraara/Whānau Ora Navigators are still required to act as translators. This indicates that despite the recommendations of Pūao-te-Ata-tū in 1986, which sought to address institutional racism and improve State (Department of Social Welfare) communication and engagement with Māori, nothing much has changed.

Points of Difference Between Whānau Ora Navigators and Other Helping Professions

There is no current literature that explores the differences between Kaiwhakaaraara/Whānau Ora Navigators and other helping professions. However the Whānau Ora Taskforce (2010), which established the Whānau Ora Navigator role, does provide a hint as to what these points of difference may be. The Whānau Ora Taskforce (2010) recommended the establishment of a skilled workforce of "practitioners who are

able to go beyond crisis intervention and build skills and strategies that will contribute to whānau empowerment and positive outcomes"(p.22). This new skilled workforce was subsequently established in a specific field of practice, Whānau Ora, with a key focus of going beyond crisis intervention. It is acknowledged that many helping professions, such as social work, seek to empower whānau by building skills and using strategies that contribute to postitive outcomes for whānau, to go beyond crisis intervention. The key difference here is that Kaiwhakaaraara/Whānau Ora Navigators work in a specific field of practice, Whānau Ora, that does not focus on crisis intervention, it focusses on whānau moemoeā (the dreams and aspirations of whānau). The remainder of this section looks at what Kaiwhakaaraara say the points of difference are.

The kōrero of Kaiwhakaaraara indicates that the key points of difference are: working in the field of Whānau Ora where kaupapa Māori and Te Ao Māori govern how we work, we use a holistic lens, we work in a wairua space, working in a moemoeā/aspirational space, we are accountable to whānau first, our engagement with whānau is whānau led, whānau controlled and whānau make the decisions. Kaiwhakaaraara indicate they do not seek to fix whānau, they seek to empower them to take control of their own lives and achieve their moemoeā. Kaiwhakaaraara Gene said it best: *We create spaces where whānau are inspired to achieve sustainable change…where whānau can dream. We are not challenge, deficit or issue focussed, it's about resilience and capacity building.* Several Kaiwhakaaraara spoke about working in an aspirational, moemoeā space and how when they focussed on the moemoeā (dreams and aspirations) of whānau the crisis solved itself. Working in a wairua space was a difference several Kaiwhakaaraara mentioned. It often promoted discussion with whānau about what wairua meant for them, what is uplifting for them and how could they draw on it to assist them to achieve their moemoeā. The ability of Kaiwhakaaraara to work in a wairua space enables a deeper engagement with whānau and an awakening of Te Korowai O Te Ao Māori (the protective factors in the world of Māori). It is the combination of the points of difference that make the role of Kaiwhakaaraara and working in the field of Whānau Ora unique.

An important implication of this study is to understand that Whānau Ora, as a field of practice, and the practice of Kaiwhakaaraara provide a unique combination that has been generating postive outcomes for whānau for almost a decade. The Whānau Ora Review, (2018) indicates that Whānau Ora works and is generating positive outcomes for

whānau. Thus how can social work and other helping professions draw on this unique combination to generate postive outcomes for Māori whānau? Can other practitioners move beyond crisis intervention, work in a moemoeā/aspirational space and include Whānau Ora and wairuatanga in their practice? Can they stop trying to fix Māori whānau and seek to empower them to take control of their own lives and achieve their moemoeā? I suspect that before this occurs further research will need to be done that proves what Kaiwhakaaraara are saying, when your practice is whānau led and whānau controlled and focuses on the moemoeā (aspirations) of whānau, the crisis solves itself. Why ? Because no matter how complex the issues are that whānau are facing, they do not dream of being in crisis.

Te Ara Whānau Ora (a Transformative Process)

Te Ara Whānau Ora (a pathway to whānau wellbeing) is a unique aspirational, strengths-based, whānau-centred process/ practice framework developed by the Whānau Ora Leadership Group of Te Tihi O Ruahine Whānau Ora Alliance for Kaiwhakaaraara to use in their engagement with whānau. Thus there is no literature currently available that provides a direct comparison of Te Ara Whānau Ora. However, Te Ara Whānau Ora does combine knowledge from Te Ao Māori and Te Ao Pākehā and this is where social workers and other helping professionals may find similarities between their own practice and Te Ara Whānau Ora. Te Ara Whānau Ora draws on knowledge from strengths-based practice and whānau-centred practice, it includes a type of genogram, it operationalises Te Whare Tapa Whā and results in whānau developing a task based plan to achieve their moemoeā. Te Ara Whānau Ora is a process that was developed by Māori, for Māori, for the benefit of Māori. To compare Te Ara Whānau Ora to any practice frameworks, that are not based in Te Ao Māori and mātauranga Māori, would in this writers opinion devalue it. What is unique about Te Ara Whānau Ora is how it combines knowledge from many sources into a transformative process for the benefit of whānau.

In their kōrero Kaiwhakaaraara describe Te Ara Whānau Ora as a transformational journey, a pathway to whānau achieving their moemoeā (dreams and aspirations) and a pathway that supports whānau to achieve Whānau Ora (whānau wellbeing). Whaea Mirika said: *It activates and motivates thought into action.* Kaiwhakaaraara spoke of how Te Ara Whānau Ora provides whānau with a clear visual of where they have been, what they have been through and where the want to get to.

Kaiwhakaaraara indicated that Te Ara Whānau Ora empowers whānau take ownership of their dreams and their plan. Tahi said: *When they've been the driving force behind the creation of their plan, then they have more ownership over it, they're more likely to follow it through.* Several Kaiwhakaaraara provided examples of whānau transformation that they had witnessed: whānau who had overcome drug addiction and got their children back from CYFS, whānau who had become advocates for themselves, whānau who had overcome domestic violence and whānau who had taken control of their own lives and are achieving their moemoeā. Kaiwhakaaraara also described Te Ara Whānau Ora as an awakening for whānau, that boosted their self esteem and confidence, and increased their belief that they can achieve their moemoeā. Thus Te Ara Whānau Ora provides whānau with a process they can use throughout their lives to achieve their moemoeā and generate postive outcomes for themselves.

An implication of this study is that a process, Te Ara Whānau Ora, that focusses on the moemoeā of whānau and gives whānau the control and power to develop their own plan does lead to whānau transformation and positive outcomes for whānau. The key to this transformation is that it is whānau-centred, whānau led and whānau controlled. As whānau have been the decision makers in this process they are empowered to take ownership of their plan and are more likely to follow it through. Te Ara Whānau Ora seeks to build whānau capacity to: dream, develop plans, take control of their lives and achieve their moemoeā. However there are sometimes barriers that need to be overcome, when working in this whānau-centred, whānau led and whānau controlled way.

The Barriers to Working in a Whānau-centred Way and How Kaiwhakaaraara Overcome Them

The literature available indicates that some of the barriers to working in a whānau-centred way are a lack of understanding of Whānau Ora and whānau-centred practice, systemic and funding barriers and whānau isolation. Several writers have suggested that understanding the diverse range of interpretations of Whānau Ora and whānau-centred practice are a barrier to it being implemented in the health and social service sector (Auditor General, 2015; Boulton et al., 2013, Gifford & Boulton, 2012; Kara et al., 2011; Te Puni Kokiri, 2015; Waitoki et al., 2015). There is literature that suggests that there are systemic and funding barriers to working in a whānau-centred way (Bennet & Liu, 2017; Boulton et al., 2013; Dobbs & Eruera, 2014; Fay, 2018; Kingi et al., 2017; Waitoki et al.,

2015; Whānau Ora Taskforce, 2010; Whānau Ora Review, 2019). Whānau isolation from their extended whānau networks and the protective factors of Te Ao Māori have also been suggested as barriers to working in a whānau-centred way (Boulton & Gifford, 2014; Durie, 2001; Fernandez, 2015; Kidd et al., 2013; Kingi et al., 2013; Matika et al., 2017; Waitoki, et al., 2015; Webster & Bosmann-Watene, 2003). However there is currently no literature available on what Whānau Ora Navigators/Kaiwhakaaraara say the barriers are or how they overcome them.

The kōrero of Kaiwhakaaraara indicates that, for them, the main barriers to working in a whānau-centred way are systemic barriers and whānau barriers. Gene said: *We live in an individualistic society, that's probably the biggest challenge... It's really hard to find spaces, out there in the main stream community, who are willing to engage with and deal with whānau.* Several Kaiwhakaaraara indicated that the systems and mainstream organisations whānau engage with work in a client centred way, even if they say they are whānau-centred they don't work that way. Tahi said: *A barrier is taking off the fix it hat*, often systems and main stream organisations seek to fix whānau rather than empower them to resolve the issues they are facing. Kaiwhakaaraara spoke of the need to be translators between whānau and the systems they engage with. Kaiwhakaaraara also spoke of whānau being barriers to working in a whānau-centred way. Hemi said: *I have come across many whānau that may live in the same house and don't want to work whānau-centred.* Kaiwhakaaraara then shared how they overcome the barriers to working in a whānau centred way.

Kaiwhakaaraara shared how they overcome both systemic and whānau barriers to working in a whānau-centred way. Gene said: *In Whānau Ora we have a mantra that is whānau-centred, whānau led, aspirational and strengths-based. We need to carry that mantra into the relationships we negotiate outside our sphere.* Whaea Wha said she overcame systemic and whānau barriers: *By communicating, by collaborating, by educating, by being courageous.* Tahi indicated she overcame barriers by being an advocate for what whānau want and by challenging both whānau and the systems they engage with. Hemi indicated that he overcame whānau barriers by always leaving the door open for all the whānau to engage with Te Ara Whānau Ora, he does indiviual plans until whānau identify where their plans connect. Thus how Kaiwhakaaraara overcome the systemic and whānau barriers to working in a whānau centred way are by: communicating, collaborating, educating, challenging, translating, spending time with

whānau and constantly sharing the mantra of whānau-centred, whānau led, aspirational and strengths-based.

An important implication of this study is the need for systemic change, to overcome the barriers to working in a whānau-centred way. Both Kaiwhakaaraara and the available literature support the need for a greater understanding of Whānau Ora and whānau-centred practice. Kaiwhakaaraara have already suggested how this may occur: by communicating, collaborating, educating, challenging, utilising translations to develop a shared understanding and implementing aspirational strengths-based interventions that are whānau-centred, whānau led and whānau controlled. If the goal of the health and social service sector is to achieve positive outcomes for whānau then systemic change is required to remove the barriers to working in a whānau-centred way. When this is achieved, helping professionals will spend less time trying to overcome these barriers and will be empowered to focus on what whānau want, the moemoeā (dreams and aspirations) of whānau.

Working with Moemoeā (Dreams and Aspirations)

Most of the available literatue does not specifically focus on working in a moemoeā space. However there are areas of practice that do utilise dreams and aspirations in their interventions: strengths-based practice, empowerment practice and motivational interviewing. Strengths-based practice and the use of the miracle question does encourage whānau to think about and articulate how they would like their life to be (Coulshed & Orme, 2012; Early & GlenMaye, 2000; Saleebey, 1996; Sanders & Munford, 2010; Turner & Rowe, 2013). In Empowerment practice, Lee (1994) suggests that consciousness raising leads to transformation as people are empowered to see alternatives "It broadens the possiblity of the imaginable" (p.14). In Motivational Interviewing, evoking brings forth the underlying motivations whānau have for wanting things to be different, their desire for change (Britt et al., 2014). As Camp (2015) suggests, a social worker can be a 'dream advocate': to sustain hope, encourage, support her clients to dream and achieve their dreams. Thus many areas of practice do utilise the dreams and aspirations of people as part of an intervention.

The kōrero of Kaiwhakaaraaraara indicates that the moemoeā (dreams and aspirations) of whānau are the most important part of the Te Ara Whānau Ora process. It was suggested that without a moemoeā then there is no Te Ara Whānau Ora plan.

Moemoeā was seen as the foundation to the whole plan and was integrated throughout it to drive and motivate thought into action. Kaiwhakaaraara spoke of getting whānau to write down their dreams and aspirations, create vision boards of what the dreams look like and explain to Kaiwhakaaraara what those dreams mean for whānau. When whānau share what their moemoeā look like, Kaiwhakaaraara gain a deeper understanding of what whānau want, their aspirations, desires and what motivates whānau. Kaiwhakaaraara indicate that the moemoeā gives a purpose and meaning to their hui with whānau, it provides the strategic intent. The momoeā becomes a beacon of light and hope for the whānau and is discussed at every visit. For Kaiwhakaaraara, the moemoeā (dreams and aspirations) of whānau and supporting whānau to achieve their moemoeā is the driving force behind their engagement with whānau. As several Kaiwhakaaraara indicated, when you focus on the moemoeā of whānau the crisis solve themselves. As Gene said: *We create spaces where whānau are inspired to achieve sustainable change…where whānau can dream. We are not challenge, deficit or issue focussed, it's about resilience and capacity building.*

An important implication of this study is the need to focus interventions on the moemoeā (dreams and aspirations) of whānau. It is the focus on whānau moemoeā that allows Kaiwhakaaraara to work in a whānau-centred way that is not challenge, deficit or issue focussed. The literature on strengths-based practice, empowerment practice and motivational interviewing supports this approach. Encouraging whānau to articulate how they would like their life to be, empowering whānau to see alternatives and evoking the underlying motivations and desires whānau have for change (Coulshed & Orme, 2012; Lee,1994; Britt et al., 2014). It has been my experience, speaking with whānau, that previous social work approaches, that utilise these concepts, have been viewed negatively or with suspicion by whānau, especially where whānau have not had the power to make decisions. In Te Ara Whānau Ora whānau are the decision makers. Moemoeā is the start, it also informs the discussion in Te Whare Tapa Whā about the strengths whānau have to achieve their moemoeā and the areas in their life whānau believe need attention. Whānau then create their own task based plan, Ngā Ara, that will assist them to achieve their moemoeā (dreams and aspirations). Thus it is the decisions, dreams, aspirations and motivations of whānau that lead to sustainable change.

Conclusion

This chapter compared the available literature with the kōrero of Kaiwhakaaraara using the seven themes discussed in the previous chapter. Kaiwhakaaraara define whānau-centred practice as: whānau led, whānau determined, whānau controlled, promoting whānau leadership and capabilities. Kaiwhakaarara indicate a key element of whānau-centred practice is that whānau are in control and have the power to make decisions. There are many examples in the literaure where practice has sought to harness and operationalise the protective factors of Te Ao Māori by including Māori concepts, processses, values and principles in practice frameworks. Kaiwhakaaraara shared that they weave the tanga and Te Korowai O Te Ao Māori (the protective factors of the world of Māori) into their engagement with whānau, how they operationalise mātauranga Māori and turn values and prinicples into demonstrated reciprocal actions. Kaiwhakaaraara indicated that their ability to do this stemmed from their lived experience and the cultural capital they brought with them when they started their mahi as Kaiwhakaaraara. Kaiwhakaaraara also combine knowledge from Te Ao Māori and Te Ao Pākehā in their practice when it adds to their kete and helps them to tautoko (support) whānau. The points of difference between Kaiwhakaaraara and other helping professions were discussed. Te Ara Whānau Ora (a pathway to whānau wellbeing) is a unique aspirational, strengths-based, whānau-centred process and practice framework that combines knowledge from many sources. Te Ara Whānau Ora is a transformational process, a journey and a pathway to whānau wellbeing. Kaiwhakaaraara overcome the barriers to working in a whānau-centred way by: communicating, collaborating, educating, challenging, translating, spending time with whānau and constantly sharing the mantra of whānau-centred, whānau led, aspirational and strengths-based. The most important part of the practice of Kaiwhakaaraara is focussing on the moemoeā of whānau as this allows them to practice in a way that is not challenge, deficit or issue focussed.

Several key implications and recommendations of this study were discsussed. Firstly, if whānau do not have control of an intervention and the power to make decisons then it is not considered to be whānau-centred practice. It was recommended that all social workers and helping professionals review their definition of whānau-centred practice and ask themselves what they can do to return to whānau the power and control to make decisions in their own lives. The ability of Kaiwhakaaraara to harness and operationalise Te Korowai O Te Ao Māori (protective factors of a Māori world) comes from their lives experience, the cultural capital they brought to their mahi. It was

recommended that learning institutions that train social workers and other helping professional consider how they can assist practitioners to develop the cultural capital necessary to use culturally effective interventions. Te Ara Whānau Ora is a transformational process that allows Kaiwhakaaraara to move beyond crisis intervention, when you focus on the moemoeā of whānau the crisis solve themselves. There are both systemic and whānau barriers to working in a whānau centred way. To overcome these barriers practitioners and their organisations need to identify these barriers and then collaboratively design ways to overcome them. Focussing on the moemoeā (dreams and aspirations) of whānau leads to transformation, whānau ownership of their plan and whānau achieving sustainable change in their lives. The following chapter summarises the key points of this thesis and provides the authors final thoughts on this discussion.

Conclusion

Consciousness raising leads to transformation as people are empowered to see alternatives "It broadens the possibility of the imaginable"(Lee, 1994, p.14)

This research sought to explore the practice of Kaiwhakaaraara (people doing awakening) who use an aspirational whānau-centred strengths-based practice framework called Te Ara Whānau Ora. This was done to fill a gap in the literature so that it includes the voices of Kaiwhakaaraara/Whānau Ora Navigators. It was also done to raise the consciousness of a wider audience, regarding understanding Whānau Ora and whānau-centred practice.

Introduction

This concluding chapter will summarise the aims of this research, its key findings and the implications of the findings. As part of the key findings it will provide a definition of whānau-centred practice based on the kōrero of Kaiwhakaaraara. This chapter will also consider the limitations of this research and provide a personal reflection on my research journey. Future research opportunities in the field of Whānau Ora and whānau-centred practice will also be discussed. My final thoughts conclude this chapter.

Summary of Research Aims

This research sought to explore the practice of Kaiwhakaaraara who work in Te Tihi O Ruahine Whānau Ora Alliance by answering the research questions: How do Kaiwhakaaraara define whānau-centred practice and how do they use it to generate social and transformative change for the whānau they walk alongside? and, What are the barriers to working in a whānau-centred way and how do they overcome them? One of the aims of this research was to provide the reader with an understanding of Whānau Ora, whānau-centred practice and the practice of Kaiwhakaaraara/Whānau Ora Navigators. A further aim of this research was to illustrate how Kaiwhakaaraara are able to go beyond crisis intervention, to build skills and strategies that contribute to whānau empowerment, transformation and positive outcomes. The following key findings are summarised to show how the aims of this research have been achieved.

Key Findings

Defining Whānau-centred Practice (a Matter of Power and Control)

Kaiwhakaaraara define whānau-centred practice as: whānau led, whānau determined, whānau controlled, promoting whānau leadership and building whānau capabilities. The aspirations, solutions, answers and pathways should always come from the whānau themselves. Kaiwhakaaraara indicated that if practice is not whānau controlled and whānau do not have the power to make the final decisions then it is not whānau-centred practice.

Te Korowai o Te Ao Māori (the Protective Cloak of the World of Māori)

Kaiwhakaraaara indicated that when they commenced their roles as Kaiwhakaaraara they already had the necessary cultural capital to access and operationalise the protective factors of Māori culture. This cultural capital came from their lived experience of growing up in the Māori world and their knowledge of tikanga, kaupapa, kawa and te reo Māori. This knowledge gave them the ability to operationalise mātauranga Māori and turn Māori values and principles (the tanga and ngā uara) into demonstrated reciprocal actions. Kaiwhakaaraara indicated that by demonstrating the tanga in their practice and having a discussion with whānau about what the tanga mean to whānau they were able to collaboratively develop a shared understanding of tanga with whānau. This would then lead to further discussions with whānau about how they may use tanga to assist them to achieve their moemoeā (dreams and aspirations). By facilitating and promoting this shared understanding Kaiwhakaaraara felt they were often awakening the protective factors of Te Ao Māori, that already existed within whānau.

Kaiwhakaaraara Combine Knowledge from Te Ao Māori and Te Ao Pākehā

The practice of Kaiwhakaaraara is based in Te Ao Māori however they do combine mātauranga Māori with knowledge from Te Ao Pākehā, when it adds to their kete and assists them to tautoko whānau to achieve their moemoeā (dreams and aspirations). Kaiwhakaaraara indicated it was vital to have the ability to tap into Te Ao Pākehā skill base, processes and systems. This knowledge allowed them to communicate effectively in both worlds. Several Kaiwhakaaraara spoke of being in a

translator/interpretor role, translating for whānau what government agencies were saying and translating for government agencies what whānau were saying and what each wanted.

Points of Difference Between Kaiwhakaaraara and Other Helping Professions

Kaiwhakaaraara indicated that there are key points of difference in how they practice in comparison to other professions. They are: working in the field of Whānau Ora where kaupapa Māori and Te Ao Māori govern how they work, they use a holistic lens, work in a wairua space, work in a moemoeā/ aspirational space, and are accountable to whānau first. Kaiwhakaaraara engagement with whānau is whānau led, whānau controlled and whānau make the decisions. Kaiwhakaaraara are not crisis, deficit or issue focussed. They do not seek to fix whānau, they seek to empower whānau to take contol of their own lives and achieve their moemoeā (dreams and aspirations).

Te Ara Whānau Ora (a Transformational Process)

Te Ara Whānau Ora is an aspirational whānau-centred strengths-based practice framework that Kaiwhakaaraara use to empower whānau to achieve their moemoeā (dreams and aspirations). Te Ara Whānau Ora draws on knowledge from Te Ao Māori and Te Ao Pākehā. Te Ara Whānau Ora is not an intervention it is a pathway, a journey and a process that focusses on what whānau want (their dreams and aspirations) and assists whānau to develop a plan of action that moves them towards achieving their moemoeā (dreams and aspirations). A whakataukī that informs this transformational process and the practice of Kaiwhakaaraara is: 'whakapiri, whakamārama, whakamana' (engagement leads to enlightenment, enlightenment leads to empowerment).

The Barriers to Working in a Whānau-Centred Way

Kaiwhakaaraara indicated that for them the main barriers to working in a whānau-centred way are systemic barriers and whānau barriers. Kaiwhakaaraara describe systems and mainstream organisations as working client centred, they seek to fix whānau rather than empower them to resolve the issues thay are facing. Sometimes whānau have become disconnected or isolated from their own whānau networks. Kaiwhakaaraara indicated they overcame these barriers, by communicating, by collaborating, by educating, by being courageous and by focussing on what whānau want (whānau dreams and aspirations).

Working with Moemoeā (Dreams and Aspirations)

All Kaiwhakaaraara indicated the importance of working in a moemoeā space. When whānau are empowered to share and articulate what they want and what their moemoeā look like for them, the dream provides the motivation to take action. Whānau become inspired to take action and achieve sustainable change. It is the focus on whānau moemoeā that allows Kaiwhakaaraara to work in a whānau-centred way that is not challenge, deficit or issue focussed. It is the dreams, aspirations and motivations of whānau that lead to sustainable change.

Implications and Recommendations

This research provides insight into how Kaiwhakaaraara define whānau-centred practice, how they combine knowledge from Te Ao Māori and Te Ao Pākehā, how they operationalise mātauranga Māori, and how they utilise Te Ara Whānau Ora to generate social and transformative change with the whānau they walk alongside. A key implication of this research is what can social work and other helping professions learn by exploring the practice of Kaiwhakaaraara? Several implications and recommendations of this study follow:

- Kaiwhakaaraara indicate that if whānau do not have control or the power to make decisions then the practice is not whānau-centred. It is recommended that all social workers and helping professionals review their definition of whānau-centred practice and consider whether returning control and power to whānau is a goal of their practice.

- If the aim is to be whānau-centred and the goal is to achieve positive outcomes for whānau then what can they and their organisations do to empower whānau, promote whānau leadership and capabilities, and return the control and power to whānau to make decisions in their own lives.

- The ability of Kaiwhakaaraara to harness and operationalise Te Korowai O Te Ao Māori (the protective factors of Māori culture) comes from their lived experience, their cultural capital. It is recommended that learning institutions assist helping professionals to gain or enhance the cultural capital necessary to use culturally effective interventions. This could be done by making introductory Te Reo Māori courses mandatory (to increase understanding that Māori words can have a deaper

meaning, than their simple translation) and providing helping professionals with more opportunities to gain lived experience in Te Ao Māori (to increase their Te Ao Māori knowledge and experiences).

- Te Ara Whānau Ora is a transformational process that allows Kaiwhakaaraara to move beyond crisis intervention, by focussing on the moemoeā of whānau. If the aim of other helping professions is to move beyond crisis intervention then they need to take off their fix-it hats and work more effectively with Māori whānau to empower them to find their own solutions. Ensure whānau are the decision makers.

- There are both systemic and whānau barriers to working in a whānau-centred way. Increased communication, collaboration, education, courage and returning the decision-making power to whānau is needed to overcome these barriers.

- Focussing on the moemoeā (dreams and aspirations) of whānau leads to transformation, whānau ownership of their plan and whānau achieving sustainable change in their lives. It is recommended that all helping professions place a greater emphasis on what whānau want, their moemoeā (dreams and aspirations).

Limitations of this Research

Some might view a key limitation of this research as being its small sample size and its focus on the practice of Kaiwhakaaraara/Whānau Ora Navigators in Te Tihi O Ruahine Whānau Ora Alliance. This research sought only to add to a larger body of knowledge in Whānau Ora or whānau-centred practice. It also aimed to fill a gap in the existing literature by privileging the voices of Kaiwhakaaraarara/Whānau Ora Navigators and sharing a unique practice framework, Te Ara Whānau Ora. O'Leary (2014) suggests that a small sample size allows for more in depth exploration of the phenomenon being researched. Even though the sample size was small the kōrero of Kaiwhakaaraara was full of knowledge, wisdom and experience, the participants are tuakana in their profession. Also a strength of Whānau Ora is it's ability to accommodate diversity and meet the needs of localised communities. The insider status of the researcher is also a limitation due to the possibility of bias and ethical considerations related to insider research. These limitations were migitated through the use of robust processes previously mentioned in the methodology chapter of this thesis. This thesis is written by a Māori

researcher, who is also a Kaiwhakaaraara, listening to, learning from and writing about the kōrero of his colleagues. The use of a Te Ara Whānau Ora framework in the analysis of the data adds to the credibility and dependability of this study because the validity of the study comes from the community being researched, Māori (Walker, Eketone & Gibbs, 2006; Lee, 2009; Ware, Breheny, & Forster, 2018).

My Research Journey (Reflections)

My research journey started with a moemoeā (dream and aspiration). My moemoeā was that social workers and other helping professionals would read this thesis, learn about the practice of Kaiwhakaaraara/Whānau Ora Navigators and aspire to be Kaiwhakaaraara (people doing awakening). When I started this journey I had already spent two years using this Te Ara Whānau Ora framework, walking alongside whānau as their Kaiwhakaaraara/Whānau Ora Navigator. In my first two years as a Kaiwhakaaraara I learnt many important lessons: I learnt that I needed to take off my fix-it hat if I wanted to go beyond crisis intervention, I learnt that I should not work with whānau I should walk alongside them, I learnt to trust the process of Te Ara Whānau Ora and that when you focus on the moemoeā of whānau transformation and sustainable change occurs. I learnt how to empower whānau to take control of their own lives. My research journey has added to my academic knowledge, but it has also improved my practice as a Kaiwhakaaraara as I have gained from the rich kōrero and experience shared with me by my Kaiwhakaaraara colleagues.

As I look back and reflect on what I have learnt from my research journey there is so much that has added to my knowledge, my kete. In conducting a literature review of Whānau Ora, whānau-centred practice, the role of Kaiarahi/ Whānau Ora Navigators and working in a moemoeā space I learnt what existed in current literature and the gaps in the literature. This helped me to reflect on how my research could contribute to the body of knowledge that is Whānau Ora and whānau-centred practice and how I could apply what I had read to improve my practice as a Kaiwhakaaraara. I began to realise how Te Ara Whānau Ora and the practice of Kaiwhakaaraara provides a unique combination of knowledge from Te Ao Māori and Te Ao Pākehā, but is still based in Te Ao Māori. I realised that each of my participants came to this mahi with cultural capital (Te Ao Māori knowledge and experience) and that they brought with them their own unique pūmanawa (strengths, skills, knowledge and experience). In listening to the kōrero

of Kaiwhakaaraara, transcribing their interviews, analysing the data and highlighting the themes I learnt about my own practice and how to enhance it.

Future Areas for Research

Completing this research has highlighted gaps in the literature on Whānau Ora and whānau-centred practice as well as what is missing from this research. This research sought to explore whānau-centred practice and the practice of Kaiwhakaaraara that work in Te Tihi O Ruahine Whānau Ora Alliance. Whilst this research provided Kaiwhakaaraara with an academic voice, what is missing are the voices of whānau who have engaged in Te Ara Whānau Ora or Whānau Ora approaches used by other Whānau Ora Collectives in Aotearoa New Zealand. However all Whānau Ora Collectives provide testimonials from whānau on their websites or in their reporting to Whānau Ora funding agencies. Areas for future research follow:

- Asking whānau about the impact of Te Ara Whānau Ora for them, has it been transformational and has it led to sustainable change in their lives?
- Researching the Whānau Ora approaches used in other Whānau Ora Collectives and asking whānau that have engaged in these approaches what change they have experienced. Then comparing the approaches and the impact of each approach.
- What is the collective impact of Whānau Ora approaches used across Aotearoa New Zealand? How has it improved the lives of whānau? Has it reduced government expenditure in the areas of: health, welfare benefits, Oranga Tamariki, social housing and corrections (for whānau engaged with Whānau Ora providers)?
- Researching the whānau-centred approaches of mainstream and government agencies to see if they are actually whānau-centred and confirming their efficacy by seeking feedback from the whānau that access these services. Do they lead to postive outcomes for whānau?

Final Thoughts

Te Ara Whānau Ora (a pathway to whānau wellbeing) is not a western framework that includes Māori concepts or has been adapted for use with Māori, it is the opposite. Te Ara Whānau Ora is based in Te Ao Māori and mātauranga Māori, it draws on western concepts that are useful to tautoko and empower whānau to dream and achieve their

moemoeā. Te Ara Whānau Ora is about tino rangatiratanga, empowering whānau to take control of their own lives.

As Whaea Mirika said: *"it is about finding the gold among whānau so they become the stars of their own movie. Whānau-centred practice is not about me or I, it is about we, us and our...the collective."*

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Appendices

Appendix 1 Information Sheet

'Te Ara Whānau Ora: exploring the practice of Kaiwhakaaraara/ Whānau Ora Navigators.'

"Kakahutia I te korowai, te Rangimarie, te aroha, te whakaiti ka whakapuawai, he Iwi humarie" (spread the cloak of peace and love thus shall blossom the people of humility, Rangitane O Manawatu).

Ko wai au ?

Ko Ngapuhi te iwi

Ko Ngāti Hine te hapu

Ko Parakiore te maunga

Ko Maruarua te awa

Ko Ngatokimatawhaorua te waka

Ko Te Paea te marae

Ko Te Paki Hone Te Aho Keretene toku papa

Ko Sue Olsson toku mama

Ko Hemi Keretene toku ingoa

Ko James Cherrington toku ingoa

"Ngāti Hine pukepuke rau.

He puke rangatira."

Ngāti Hine of hundreds of hills.

On every hill there is a chief.

Tēnā koutou katoa.

Ko James Cherrington toku ingoa. I live in Takaro, Palmerston North with my Ngati Wai Wāhine and my two teenage tamariki. I am Ngāti Hine, Nuiean, Samoan, Irish and English. Over the last 2.5 years I have worked as a Kaiwhakaaraara in the Kainga Whānau Ora Pilot Programme, for Te Tuahiwi, Te Tihi O Ruahine Whānau Ora Alliance.

This research is being undertaken as partial fulfilment of the requirement for the degree of Master of Social Work at Massey University.

What is the Research about?

This research will explore the practice of Kaiwhakaaraara/ Whānau Ora Navigators who work in the Te Tihi O Ruahine Whānau Ora Alliance (Te Tihi). This insider research seeks to explore and illustrate the unique combination of knowledge from Te Ao Māori and Te Ao Pakeha that Kaiwhakaaraara at Te Tihi use in their practice. This research seeks to answer two key questions: "How do Kaiwhakaaraara define whānau-centred practice and how do they put it into practice to initiate social and transformative change for the whānau they work alongside? and "What are the barriers to working in a whānau-centred way and how do they overcome them? This research is seeking to kanohi ki te kanohi, conduct six to eight semi-structured face to face interviews with Kaiwhakaaraara.

Invitation to participate.

   If you agree to participate in this research, you will be asked to sign a consent form and we will discuss a suitable time and venue for an interview to take place. The criteria to participate in this research are:

- Current and past Kaiwhakaaraara /Whānau Ora Navigators
- At least one year Kaiwhakaaraara/ Whānau Ora Navigator experience
- Currently work for or have worked for a home organisation in the Te Tihi O Ruahine Whānau Ora Alliance.

What will the research involve?

After gaining approval from the Te Tihi O Ruahine Whānau Ora Alliance Governance Board, to approach Kiawhakaaraara, key administrators in Te Tihi will provide you with this information sheet and invitation to participate. You will be invited to participant in an interview (kanohi kite kanohi). During the interview you will be asked questions that seek to explore your practice as a Kaiwhakaaraara/ Whānau Ora Navigator. This research is informed by Kaupapa Māori Theory and this is reflected in the interview process through the use of karakia, whanaungatanga and āhurutanga (providing a safe space for korero). A koha will be provided to acknowledge your time and support. If you feel

uncomfortable during the interview, the interview can be stopped at any time and support will be offered. Interviews will be audio-taped and the content will be transcribed by an external transcriber who has signed a confidentiality agreement. Typed transcripts of the interview will be provided to you for checking and to make any changes you wish to make. Once you have reviewed the transcripts you can send back to me, along with a Release of Transcript form indicating that you have made the changes and that you give permission for your views to be used in the research. Data will be kept until the project has been finalised and upon examination of the research. Should you wish to have a copy of the audio tape this will be provided to you, otherwise the tape will be deleted. Any information held on a computer is accessed only by me with a password.

Your identity will be confidential, and you can select a fictitious name (pseudonym). A summary of the findings will be sent to you at the completion of this project.

Participant involvement.

It is anticipated that the interview will take up to 1.5 hours and will be conducted during work hours. Time will also be needed to review the typed transcript of the interview and to make any alterations you require (approximately 1 hour depending on alterations required). A summary of the research findings will be forwarded to participants. Also participants will be invited to attend a meeting where the research findings will be presented back to Te Tihi O Ruahine Whānau Ora Alliance Governance Board (participants will only attend this meeting if they indicate to the researcher that they wish to attend, approximately 1 hour).

Participants rights.

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- withdraw from the study up until you sign the release of transcript form.
- ask any questions about the study at any time during participation
- provide information on the understanding that your name will not be used unless you give permission to the researcher
- be given access to a summary of the project findings when it is concluded
- ask for the recorder to be turned off at any time during interview

- you have the right to decline to answer any particular question.

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 19/16. If you have any concerns about the conduct of this research, please contact Dr Rochelle Stewart-Withers, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 3569099 x 83657, email humanethicssouthb@massey.ac.nz.

Supervisors.

Dr Michael Dale

School of Social Work

Massey University, Palmerston North

Email: M.P.Dale@massey.ac.nz

Telephone: 06 3569009 ext. 83522

Hannah Mooney

School of Social Work

Massey University, Palmerston North

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Telephone: 06 3569009 ext. 83511

If you have any questions regarding the research, please contact myself or my supervisors.

James Cherrington

Te Tuahiwi, Te Tihi O Ruahine

Telephone: ███████, mobile ████████

Email: ████████████████, ██████████████████

Appendix 2: Letter to Governance Board

Te Tihi O Ruahine Whānau Ora Alliance Governance Board

C/O

575 Main Street

Palmerston North , 4410.

Tena koutou,

Re: Proposed Master's Thesis research with Te Tihi O Ruahine Kaiwhakaaraara.

    I write to you today to seek your approval to approach and interview Kaiwhakaaraara in your home organisations as participants in my research (interviews will be approximately 1.5 hours and occur during work time). Included in this letter is an Abstract I wrote for my Massey lecturers to explain to them the kaupapa and aim of my research. Also please find attached an information sheet that I will provide Kaiwhakaaraara so they are fully informed about my research, my Massey supervisors and Massey Human Ethics approval.

<u>Abstract:</u>

    Whānau Ora Navigation is a new and developing field of practice that draws on a vast body of knowledge commonly known as Whānau Ora or whānau-centred practice. This insider research seeks to explore and illustrate the unique combination of knowledge from Te Ao Maori and Te Ao Pakeha that Whānau Ora Navigators at Te Tihi O Ruahine Whānau Ora Alliance (Te Tihi) use in their practice. Whānau Ora Navigators at Te Tihi utilise an aspirational strengths-based whānau-centred practice framework called Te Ara Whānau Ora (TAWO, a pathway to whānau wellbeing). This research asks the question "How do Whānau Ora Navigators define whānau-centred practice and how do they put it into practice to initiate social and transformative change for the whānau they work alongside?" This research also asks Whānau Ora Navigators "What are the barriers to working in a whānau-centred way and how do they overcome them". This qualitative research employs a Māori-centred research approach that is underpinned by the principles of Kaupapa Māori research. A small sample size of six to eight experienced Whānau Ora Navigators will be recruited using purposive sampling, including both

former and current Whānau Ora Navigators, from the nine Māori home organisations that make up Te Tihi. Data collection will be kanohi kite kanohi, semi-structured face to face interviews (approximately 1.5hours, conducted during work time). A combination of Te Tihi's TAWO framework and thematic anlaysis will be used to analyse that data. This research will contribute to the body of knowledge that is Whānau Ora and whānau-centred practice by providing a Whānau Ora Navigators perspective. By exploring and illustrating the practice of Whānau Ora Navigators this research is seeking to make it easier for all health and social service practitioners to understand Whānau Ora and adopt it in their practice.

My experience of working as a Kaiwhakaaraara on the Kainga Whānau Ora Pilot has been a taonga. I view my research as a way to give back and repay the gifts of knowledge I have recieved as a Kaiwhakaaraara. I have a moemoea that all Social Workers, in Aotearoa, should aspire to be Whānau Ora Navigators.

I look forward to meeting with you all to provide you with an overview of my proposed research, the possible benefits of my research and how I intend to protect the mana and intellectual property of : Te Tihi O Ruahine, Te Ara Whānau Ora Alliance and the korero of Kaiwhakaaraara.

Nga mihi

James Cherrington

Interview Schedule.

Participant: Background Information:

- Tane/Wāhine Toa - Age Range: 30-40 40-50 50+
- Tertiary Education
- Professional background: previous experience of working in health and social services.

Questions:

1. How long have you worked as a Kaiwhakaaraara/ Whānau Ora Navigator?
2. How would you describe your practice with the whanau you work alongside?
3. In your opinion, what are the differences between Whānau Ora Navigation and other helping professions such as: social work, counselling, psychologists, health professionals and cultural advisors.
4. What are the professional values that inform your practice as a Kaiwhakaaraara?
5. How do you weave these values into your mahi, your practice? Please give examples.
6. Do you combine knowledge from Te Ao Māori and Te Ao Pākehā in your mahi as a Kaiwhakaaraara? If so, please explain?
7. Kaiwhakaaraara in the Te Tihi O Ruahine Whānau Ora Alliance use a whanau-centred practice framework called Te Ara Whānau Ora. Can you please explain the main steps in this framework and how you use them?
8. How might this framework assist whānau to achieve social and transformative change? Can you provide some examples?
9. As a Kaiwhakaaraara what is your moemoeā for the whānau you work alongside?
10. Considering Here Tangata, in your mahi who are the important people for you?
11. It has been said that each Kaiwhakaaraara brings their own unique pūmanawa (skills, strengths) to their mahi. Using the taha of Te Whare Tapa Whā (Taha Tinana, Taha Wairua, Taha Hinengaroa, Taha Whānau), what are your unique pūmanawa and how do you use them?
12. What are the barriers or challenges to working whānau-centred and how might you overcome these barriers?

13. What do you think the future holds for the Kaiwahakaaraara role in Aotearoa?

Appendix 4: Te Tihi Approval Letter

Te Tihi
Reaching New Heights

17 July 2019

James Cherrington
Kaiwhakaaraara
Te Tihi o Ruahine
575 Main Street
Palmerston North

Tena koe James,

Proposed Masters Thesis research with Te Tihi o Ruahine Kaiwhakaaraara

Thank you for your letter dated 6th of June 2019 asking permission to approach Kaiwhakaaraara to assist with your Masters research.

I am delighted to advise you that the Te Tihi Governance Board met yesterday and have agreed for you to approach the Kaiwhakaaraara to assist with your research. We believe that the group of Kaiwhakaaraara are in a position to self select who would be best to assist you in your study.

We do want to advise you that we would like to have the Intellectual Property of Te Tihi to be recognised through your Thesis.

We wish you all the best with this research and are very much looking forward to the findings from your research.

Mauri ora,

Materoa Mar
Upoko Whakarae

Te Ara Whānau Ora: Exploring the practice of Kaiwhakaaraara/ Whānau Ora Navigators.

PARTICIPANT CONSENT FORM

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being sound recorded

I wish/do not wish to have my recordings returned to me

I agree to participate in this study under the conditions set out in the Information Sheet

I have the right to;

- decline to answer any particular question
- withdraw from the study up until I sign the release transcript form
- ask any questions about the study at any time during participation
- provide information on the understanding that my name will not be used unless I give permission to the researcher
- ask for the audiotape to be turned off anytime during interview
- be given access to a summary of the project findings when it is concluded.

Full Name: - printed

....

Signature: ....   Date:

....

Appendix 6: Researcher Confidentiality Form

CONFIDENTIALITY FORM

I James Martin Cherrington .... (Full Name - printed)

agree to keep confidential all information concerning the project.

Full Name: printed
....

Signature: ....   Date:
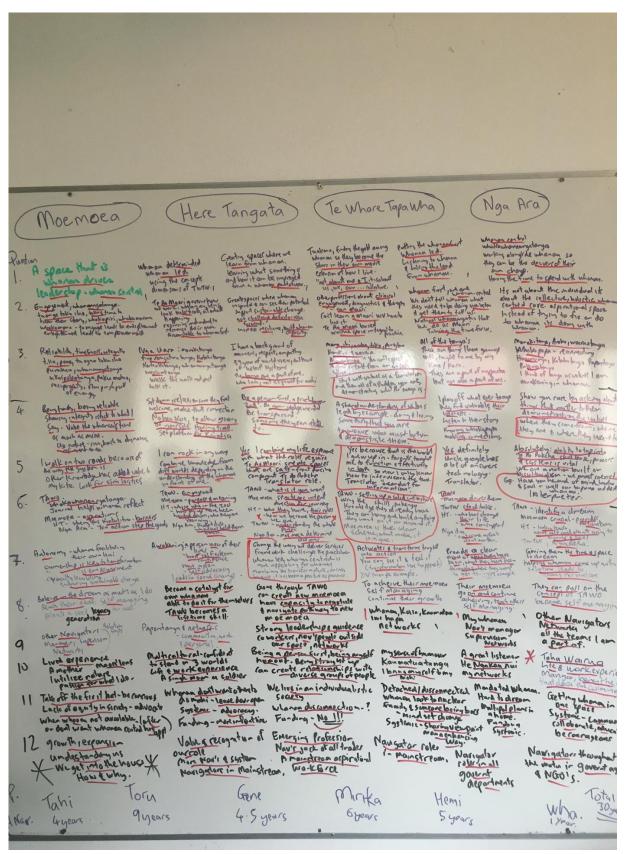...........................

Appendix 7: Transcript Release Form

Te Ara Whānau Ora: Exploring the practice of Kaiwhakaaraara/ Whānau Ora Navigators.

Authority for Release of Transcripts

I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications by the Researcher James Cherrington arising from the research.

Signature: .... **Date:** ....

Full Name - printed ....

Appendix 8: Conceptual Map (Whiteboard)

(Moemoea)   (Here Tangata)   (Te Whare Tapa Wha)   (Nga Ara)

Question

1. A space that is whānau driven. leadership - whānau control

2. Engagement, whanaungatanga ...

3. ...

4. ...

5. ...

6. TAWO ...

7. Autonomy - whānau facilitation ...

8. ...

9. Other Navigators ...

10. Lived experience ...

11. ...

12. growth, expansion ...

P. Tahi   Toru   Gene   Mirka   Hemi   Wha.
1 Nav. 4 years   9 years   4·5 years   6 years   5 years   1 year   Total 30y

Appendix 9: Massey Human Ethics Committee Approval

HoU Review Group

ReviewerGroup
Dr Michael Dale
Mrs Hannah Mooney

Researcher: James Cherrington
Title: Te Ara Whanau Ora (a pathway to whanau wellbeing): exploring the practice of Kaiwhakaaraara/ Whanau Ora Navigators.

Dear James

Thank you for the above application that was considered by the Massey University Human Ethics Committee: Human Ethics Southern B Committee at their meeting held on 29/04/2019. On behalf of the Committee I am pleased to advise you that the ethics of your application are approved.

Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.
If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

If you wish to print an official copy of this letter, Please logon to RIMS (http://rims.massey.ac.nz) , and under the Reporting section, View Reports you will find a link to run the Ethics Committee Report.

Yours sincerely
Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)