Bi-Cultural Wraparoudn Practices in New Zealand

Ruth Gammon1, Janine Locke2

INTRODUCTION
New Zealand is a bi-cultural country with European and Māori (indigenous people of New Zealand) people. All clinical and social services strive to ensure culturally safe practices when adapting overseas models to include not only a European or Western perspective, but a Māori World View and framework of wellness.

The Ministry of Education / Te Tāhuhu o Te Mātauranga provides support services to schools in New Zealand. The highest levels of support to students and their whānau (refers to family in a broader context than a nuclear family) is their Intensive Wraparound Service / Te Kahu Tōī (IWS). IWS is for the small number of students with highly complex and challenging behavior across several settings – at school, with their whānau, and in the community. Challenging behavior could be social, emotional, and educational, and its cause may involve an intellectual learning difficulty (“Intensive Wraparound Service”, n.d., para. 1).

In New Zealand all government programs have an English name, but are also given a name in Te Reo Māori (the language of Māori people) by cultural advisors. The Māori name for the Intensive Wraparound is “Te Kahu Tōī”, which translates to “The Mountain Cabbage Tree Cloak”: (Gammon, 2016)

WEAVING CULTURE INTO PRACTICE (continued)

This involves multiple metaphors, which are frequently used in a Māori world view: For example the name Te Kahu Tōī

Kahu: A cloak wraps around an individual to help meet that individual's needs for protection, shelter, and warmth. A wraparound service wraps around an individual to help meet that individual's needs. Tōī (the plant): The leaves of the Tōī are known to be very difficult to work and weave requiring time and skill. These four dimensions are represented by the four walls of a house. Each wall is necessary to the strength and symmetry of the building.

The other model of Māori models of wellbeing is the Melhana Model, which is a clinical assessment framework which incorporates the four dimensions of Te Whare Whānau and inserts two additional elements: Taio; the Physical Environment and Iwi-Katara; Societal Structures. Both models are holistic in their conceptualization of wellbeing, which aliens with the NWI Wraparound model.

References:

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Gammon, RA

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