

Bi-Cultural Wraparound Practices in New Zealand

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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 Tōi (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 Tōi**”, which translates to “The Mountain Cabbage Tree Cloak”: (Gammon, 2016)



Te = The
Kahu = garment, clothes, cloak
Tōi = The Mountain Cabbage Tree (Cordyline indivisa)



Nga Kaitiaki (The Guardians) A marae (traditional Māori meeting house) based Youth Leadership Programme.



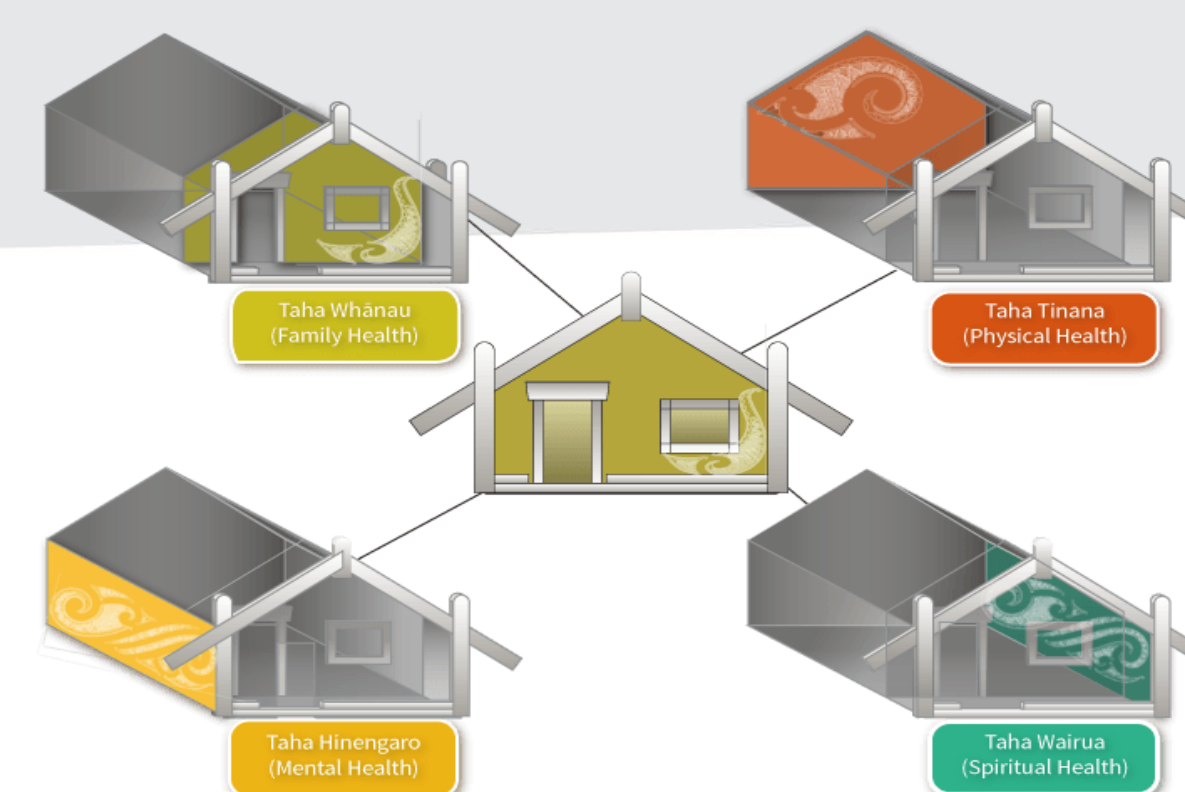
Local women trained to provide a parenting program and ongoing mentoring

WEAVING CULTURE INTO PRACTICE (continued)

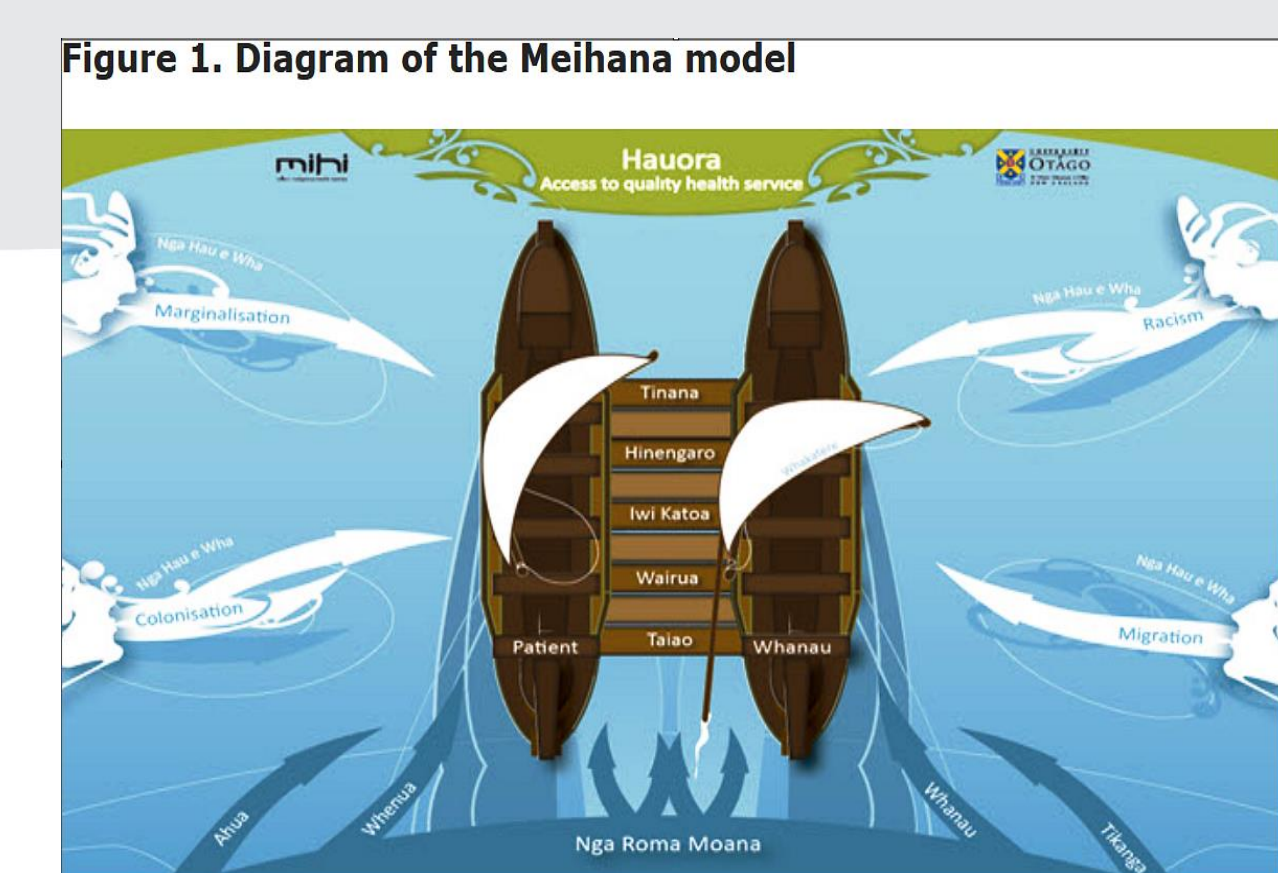
The procedure (**pōwhiri**) for entering a Marae involves learning the “**karanga**” which is a call from the hosting tribe to the visitors. It involves “**karakia**” or prayer to increase the spiritual goodwill of a meeting, and “**whakapapa**” which is not just genealogy but the basis for establishing relationships. These key elements are integrated into the wraparound process by being welcomed into the homes of our clients, including “karakia” in our meeting process and learning our families stories and finding connections through working locally in a team and including whānau, and members of local iwi (tribes).

METHODOLOGY

Over the last year the Ministry of Education has undertaken a major overhaul of their Intensive Wraparound Service to ensure better outcomes and high fidelity practice. Baseline fidelity data using the Wraparound Fidelity Index V.4 (WFI-4) was gathered from a cross section of current clients to determine program areas of strengths and needs. A training manual and roll out was developed based on the National Wraparound Initiative’s (NWI) model and material from the National Wraparound Implementation Center (NWIC). However to ensure a culturally safe practice, cultural advice was sought and integrated to the material adapted from the NWIC.



Te Whare Tapa Whā – Māori Model of Wellbeing



Meihana Model

DISCUSSION

The Māori philosophy toward health is based on a holistic health and wellness model called **Te Whare Tapa Whā**. Developed by Dr. Mason Durie in 1982, it can be applied to any health issue, whether it involves physical or psychological well-being. Māori health is underpinned by four dimensions representing the basic beliefs of life – **Te Taha Hinengaro** (psychological health); **Te Taha Wairua** (spiritual health); **Te Taha Tinana** (physical health); and **Te Taha Whānau** (family health): 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 **Meihana Model**, which is a clinical assessment framework which incorporates the four dimensions of Te Whare Tapa Whā and inserts two additional elements: **Taio**; the Physical Environment and **Iwi-Katoa**; Societal Structures. Both models are holistic in their conceptualization of wellbeing, which aligns with the NWI Wraparound model.

References:

- Gammon, R.A. (2016). *Intensive Wraparound Services Training Manual*. Wellington, NZ: Ministry of Education.
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This involves multiple metaphors, which are frequently used in a Māori world view: For example the name **Te Kahu Tōi**

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.

Tōi (the plant): The leaves of the Tōi are known to be very difficult to work and weave requiring great skill: as is the work involved in supporting students with high needs.

Kahu Tōi (the cloak): This sort of cloak is renowned for its strength, durability, and ability to protect the wearer: as is the intent of the wraparound process (Gammon, 2016).