Whānau Ora Navigators: Valuing Indigenous knowledge to promote culturally safe responsive practice that enhances the health and well-being of whānau, hapū and iwi

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Abstract

This research examines the Whānau Ora framework, in particular how it values and utilises indigenous knowledge to promote culturally safe and responsive practice that effectively enhances the health and wellbeing of whānau. The study conducted for this thesis highlights the various ways in which the Whānau Ora model and approach is of benefit to all New Zealanders. Particular attention is paid to the viewpoint of tane and wahine who work as Whānau Ora navigators. This research acknowledges that while Whānau Ora practices are closely linked to tradition, its policy and ways of practicing continue to evolve with new research and a growing body of literature.

There have been significant changes over the past nine years in Aotearoa with the growth of Whānau Ora approach in health and social services. This approach has helped Māori services to assist whānau with their aspirations. More importantly, it reflects a whānau centred approach that is whānau led with Whānau Ora navigators guiding the process.

This research utilised Kaupapa Māori theory and qualitative research to interview eight Whānau Ora navigators. All participants had at least two years' experience working as Whānau Ora navigators with a Māori health and social service provider in the Lower North Island of Aotearoa New Zealand. The researcher undertook kanohi ki te kanohi (face-to-face) semi-structured interviews and used thematic analysis to identify key themes.

The purpose of the research was to explore Whānau Ora navigator's worldviews and practice when working with whānau Māori. This research identifies the roles and responsibilities of Whānau Ora navigators via a Kaupapa Māori approach and highlights the benefits and challenges of a Whānau Ora framework that promotes a culturally safe and responsive practice.

A key finding from this research revealed the benefits for Whānau Ora navigators when utilising a Whānau Ora framework, which worked to enhance and strengthen whānau wellbeing. It is also important to note that the Whānau Ora navigator's way of practicing ensures a whānau led process that is driven by whānau who are working towards making decisions that benefit their whole whānau. Furthermore, Whānau Ora rejects deficit models of practice, as well as notions that promote a "one size fits all' approach. Rather, it embraces ideals that look at all areas of whānau wellbeing.

Whakamanatanga - Dedication

This thesis is dedicated to my wonderful husband Takana Ihaia Rissetto for his humbleness, calming, peaceful, guidance, patience, perseverance, and unwavering aroha and support throughout this kaupapa and, saying "*you can do this honey*". Our two beautiful sons Justin and Arana for their aroha and words of encouragement and the best sons, a mother could ever ask and wish for in life – Ngā mihi nui!!

To my beautiful parents Charlie Pirika and Ana Kopu, thank you for the values, skills, determination, aroha, and strength you both instilled and passed on to me. Dad, you instilled in me to be strong, a hard worker, selfless and never give up, and to keep us together as a whānau.

Mum, you were very strong in your own way and your determination towards health and wellbeing was amazing to watch and observe over the years. You have instilled in me to take care of myself and to be mindful of my surroundings and the people around me. Mum also inspired me to be the best in all that I did in my life. My parents passed away before completing my thesis. I know they will be watching what I have achieved and will continue to achieve in my life with joy and happiness. I say, no matter what age in life you start to study – "*just do it"*

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Whangai ka tupu, ka puawai

That which is nurtured, blossoms, then grows

The above whakataukī highlights the importance of whānau addressing their issues and resolving their concerns. The Whānau Ora framework guides and enhances Whānau Ora navigators working with whānau towards positive changes for improved health outcomes. “Whānau Ora practitioners develop appropriate care and management plans; and measure changes in health and wellbeing over time” (Boulton et al., 2013, p. 26).

Introduction

In April 2010, the Minister for the Community and Voluntary Sector, Tariana Turia, announced a new whānau centred approach to social services delivery, alongside the release of Whānau Ora: Report of the Taskforce on Whānau-Centred Initiatives (Durie et al., 2010; Ministry of Social Development, 2010). This resulted in a shift away from traditional western approaches, to a whānau centred approach. This new approach and its corresponding policy, philosophy, and practice allowed for a greater emphasis on valuing Māori principles that promoted culturally safe and responsive practice in order to gain better health outcomes for Māori. Today, the Whānau Ora framework is applied to work practice as it enables Māori greater autonomy to manage and deliver their programmes in a way that is effective for whānau Māori (Boulton et al., 2013). However, it is also important to note that the ‘Whānau Ora’ way of working was not already in place previously. But what marked this new development as significant, was the fact that an official name became attached to the way Māori practitioners have always worked with whānau, hapū, and iwi. Since this time, Whānau Ora had been resourced and supported by the previous government, National Party, and our current government, Labour party to deliver a service towards improving whānau lives.

The Board of Directors for Whānau Ora were formed and given the responsibility of guiding proposed new policies, as well as collaboration across government departments and stakeholder groups (Durie et al., 2010; Ministry of Social Development, 2010).

Whilst Whānau Ora has been implemented for the past 10 years, it continues to evolve and grow. This initiative is delivered by Māori, for Māori, however, increasingly it is being delivered to non-Māori. The view is that it will benefit Māori, yet it is an approach that can benefit all New Zealanders. With this in mind, the research aims to explore the perspectives of Whānau Ora navigators and how they value and utilise indigenous knowledge to promote a culturally safe practice for whānau, hapū, and iwi aspirations. The research project involved a qualitative, interpretivist study that utilised kanohi ki te kanohi, semi-structured interviews with navigators, and thematic analysis was used to interpret the results.

Research aims

In 2010 the Taskforce Report announced a policy initiative that aimed at meeting the needs of whānau Māori. The aspirations and goals of whānau Māori of services such as health, education, iwi social and health and justice services is to bring about a robust approach for optimal health and wellbeing (Campbell-Knowles, 2012; Durie et al., 2010; Ministry of Social Development, 2010). Therefore, this research adopted a qualitative, Kaupapa Māori approach and aimed to explore how Whānau Ora navigators' valued and utilised indigenous knowledge to promote a culturally safe and responsive practice to enhance the health and wellbeing of whānau, hapū, and iwi.

Three key research questions were constructed to meet the overall aim and aid in guiding the direction of the research They are:

1. How do Whānau Ora navigators' value and utilise indigenous knowledge in practice?
2. How does working in a Whānau Ora framework enhance the health and wellbeing of whānau, hapū, and iwi?
3. How has the Whānau Ora approach contributed towards whānau aspirations?

These questions centre on the perspective of the Whānau Ora navigators' viewpoints and the importance of working in partnership with other service providers to provide opportunities for whānau, hapū, and iwi. In terms of research outcomes, it is hoped that this research will be of benefit to Whānau Ora navigators, as well as other working professionals by providing them with in-depth information regarding the diversity and complexity relating to the navigator role.

This research utilised Kaupapa Māori theory and qualitative research to interview eight Whānau Ora navigators. The researcher undertook kanohi ki te kanohi, semi-

structured interviews and used thematic analysis to identify the key themes. A culturally safe interview process was employed for the well-being of both the participants and the researcher. All participants had more than two years' work experience as Whānau Ora navigators, with a Māori health and social service provider in the Lower North Island of Aotearoa New Zealand.

Each Whānau Ora navigator came into their role from a mixture of diplomas and degrees, such as social work and a diploma in Whānau Ora. The Whānau Ora navigators identified themselves as Māori, the indigenous people of Aotearoa New Zealand, and worked with whānau from a culturally safe environment via Māori practice. This research is centred on Whānau Ora navigators who work with whānau with no age limitation. In short, this means the age of whānau ranges from pēpi (baby) to kaumatua and kuia (elders) status. While the Whānau Ora navigator role is complex, the work typically entails being creative and thinking 'outside the box', as their main objective is to promote a consistent message to all whānau, which is that whānau health outcomes are whānau led and whānau driven.

The name 'Whānau Ora navigator' is used to describe all of the participants. However, it is important to note that not all of kaimahi recruited for this research use this title in their daily work, as they are known by various other titles. It is also equally important to note that regardless of their title, all of the kaimahi worked as professionals guided by the Whānau Ora framework (Ministry of Social Development, 2010). Also, in the literature review, the term 'Whānau Ora wellbeing' contains various concepts from a Te Ao Māori worldview, compared to a whānau perspective and what Whānau Ora may mean to them.

The main role of Whānau Ora navigators is to support and assist whānau to implement their goals and aspirations for their future success and work extensively to access the services required to initiate their plan of wellness. The whānau wellbeing plan can consist of one or more of the following: whakapapa, education, employment, drug and alcohol, and anger management programs. However, when activating a plan, it is also important to recognise the strengths, abilities, and capabilities of each whānau member participating in their goals (Boulton & Gifford, 2014a; Boulton et al., 2013). Typically, some Māori social workers work from a clinical perspective, assessing whānau issues, and deciding who will be involved in the care plan. The main variance between the two practitioners, Whānau Ora navigators, and social workers is defined by their approach. In that, Whānau Ora adopts a whānau led process. Whereas social workers are more likely to direct the process, rather than let the whānau lead. However, there are many aspects from a social worker's

perspective that are in alignment with Whānau Ora navigators, as they both work to ensure positive outcomes for families (Boulton & Gifford, 2014a, 2014b; Selby, 2013; Waikari, 2012). Past research also provides some clarity and understanding from a grassroots perspective working with whānau Māori (Gray et al., 2008; Ministry of Social Development, 2010).

Rationale of the research

The motivation for conducting this research was connected to the lack of research and literature on the topic in relation to the lived experiences of the Whānau Ora navigators who work within Whānau Ora frameworks across Māori health and social service organisations in Aotearoa New Zealand. The interviews and research with Whānau Ora navigators were conducted to gain further insight about this role, as well as identify and understand the mahi from a mana-enhancing perspective. In particular, how Whānau Ora navigators engaged with whānau, including their challenges, barriers, and successes through pūrākau (storytelling). Whilst traditional Māori knowledge is not new, the aims of this research are. Hence, as an evolving and growing area of practice, this research contributes to a growing body of literature (as is demonstrated in Chapter 2's literature review).

Undertaking this research has allowed for a better understanding of Whānau Ora frameworks and how Māori Whānau Ora navigators are working collaboratively with social and health providers. As well as the associated benefits of a whānau centred approach that promotes the health and wellbeing of whānau, hapū, and iwi. This research is intended to assist Māori and non-Māori professionals, tauira (students), and organisations by providing in-depth information about approaches to the navigator role and what working with whānau Māori and promoting a culturally safe and responsive practice looks like.

This research may also benefit others who wish to use these findings as a starting base for conducting further research, for example, up-and-coming Māori researchers, Māori health and social services organisations, hospitals, police, Oranga Tamariki, and Corrections. Ongoing research must continue to examine Whānau Ora and its role in working to achieve whānau wellbeing. Furthermore, it is important to identify the benefits and challenges for Whānau Ora navigators working in communities and utilising a holistic approach to assist with whānau Māori futures. With this in mind, my position as a Māori researcher was to bring the kōrero of Whānau Ora navigators experiences to the fore; to share information about navigator's roles with readers and

researchers; covering their experiences, knowledge, and future recommendations for Whānau Ora frameworks and practice.

Introducing the researcher

“He puawai au nō runga tikanga, he raurenga au nō rungai te raukura

Ko taku raukura he manawa nui ki te ao”

I am a product of my upbringing, raised on the teachings of the raukura.

My raukura sustains me

Ko wai au

Ko Cherie Roberta Petula Patricia Rissetto (nee Pirika) ahau

I te taha tōku Mama

Ko Taranaki te maunga

Ko Tokomaru te waka

Ko Waiongana te awa

I te taha tōku Papa

Ko Pipitariwa te maunga

Ko Tokomaru te waka

Ko Mangatukuwhera te awa

Ko Te Ātiawa te iwi	Ko Ngāti Mutunga o whare kauri rāua ko Ngāi Tahu ngā iwi
Ko Muru Raupatu te marae	Ko Te One rāua ko Kopinga ngā marae
Ko Puketapu te hapū	Ko Ngāti Mutunga te hapū
Ko Terry Ngarana Kopu tōku Mama	Ko Charlie Pirika tōku Papa

Ko Takana Ihaia tōku tane

Ko Justin Charles raua ko Arana Ihaia ngā tamariki

I am a descendent of Te Ātiawa, Taranaki and Ngāti Mutunga o Wharekauri, Chatham Island and Ngāi Tahu. My whakapapa is through my parents. I am the third oldest of six sisters and one brother. Starting with our tuakana, Chrisanne, Marie, Cherie, Terry (Gipsy), Donna, and Steven, twins, Judy and Chrisdel, our parent's whāngai. Chrisdel is our second pōtiki in our whānau.

I remember the day our Dad departed from this earthly world. It was the day I was to start my new role as a Pūkenga (lecturer) at Te Wānanga o Raukawa, Otaki, Friday 18th March 2016. On this day, Gipsy and I were in Dannevirke and making our way back to Lower Hutt to be with our Dad. Once there, we attended the pōwhiri and returned to Lower Hutt hospital, where our Dad passed away that evening.

Our Mum passed away on Saturday, July 20, 2019, while at home in Upper Hutt. It was a most peaceful time for her and us as a whānau. To this day, we miss our parents deeply and are grateful for them giving us life to be on this earth. Both of our parents had exceedingly good and happy lives; they were loved and surrounded by their tamariki, mokopuna, and many great, great mokopuna.

As a whānau, we had the privilege of having our parents around us to the very end. Dad and Mum were in their mid-eighties and their minds were as sharp as when we were babies – our rangatira, our taonga, "Forever in our hearts".

I remember my grandparents Erureti James Kopu and Agnus Waikura Rangi always being there for us mokopuna. The days on the farm, mingling around a big fire out in the paddock, guitars playing, whānau singing, and many a kōrero of the many antics everyone got up to. My siblings and I did not know our grandparents on our father's side as Dad left the island for Christchurch at the young age of sixteen. It was later in life that I got to see a photograph of my grandmother who had become bedridden and was cared for by Dad's younger sister Nicky who lived on Chatham Island. We

connected with Dad's brothers, sister's, and lots of cousins in the late 1990s. This was through our tuakana Chrisanne who made the first connection, and it took us on a journey of whakapapa, strengthening our links, our identity, and most importantly, connecting us back to our Mārae, hapū, and iwi; our people and our whenua. Our father's reconnection to his broken links contributed to his happiness, aspirations, and his optimum wellness. This has led me to believe that families are forever and as a result, making the connections back to our whakapapa has strengthened my abilities and capabilities to work with my whānau towards our goals and aspiration to improve our lives through reconnecting to our Chatham Island whānau. This journey was significant for us as whānau, and also representative of Whānau Ora in the making.

Māori words and use of Māori kupu "Whānau Ora"

Te reo is an official language of Aotearoa that is spoken in everyday situations and as Māori reclaiming back into our lives towards our ora (wellbeing). In this research, Māori words and the use of Māori kupu "Whānau Ora" means well-being by Māori Whānau Ora navigators. Many Māori kupu are utilised in this research. At times translations are provided. A glossary section will be provided for you to pursue. For further assistance, Google the Māori dictionary.

Positioning myself in the research

I graduated with a Bachelor of Social Work from Massey University Palmerston North in 2009. The same year I was employed by a Māori health and social services Rangitane Tamaki Nui a Rua, Dannevirke as a community social worker. In 2010, I changed organisations and was employed by a non-government organisation as a community social worker then as a kaiawhina/Whānau Ora worker within the Whānau, Integration, Innovation & Engagement (WIIE) Plans. My objective in this role was to assist four whānau towards their goals and aspirations. However, this provided a challenging time for both myself and my employers, given they were a non-Māori organisation. It was during this time that Te Puni Kōkiri was given the reins by the then Māori Minister, Tariana Turia to lead the Whānau Ora initiative. This, in turn, began a process where the manager of a social service organisation applied for a Whānau Ora contract. Also, a proposal was put forward to lead the Whānau, Integration, Innovation & Engagement (WIIE) plans within the lower Tararua area, and amazingly**,** it was accepted. This was because the organisation I was employed in was a non-Māori organisation. On reflection of this era – it presented a significant learning curve for everyone involved as new and unfamiliar ways of practice were being proposed.

As a qualified social worker, this was an exciting period of my life as I was able to witness whānau engagement and development, all the while working towards enabling them to take the lead of their moemoea (dreams), also, education, employment, owning their own home, setting up a trust account and many more avenues where whānau could espouse to reach their goals and aspirations.

This is where my passion was first ignited and where I started to become interested in the development of Whānau Ora and its inception in Aotearoa New Zealand. In particular, I was interested in the uniqueness of its capabilities in Māori health and social service organisations throughout Aotearoa New Zealand as a model of practice that would be whānau led and whānau driven (Ministry of Social Development, 2010). What I have found from my experience in this role, is that Whānau Ora provides hope and greater opportunities for whānau. Also, it utilises an approach that is mana-enhancing and enables whānau to take the direction they feel is right for them to reach their goals and aspiration – one step at a time with respect, patience, empowerment, endurance, and tribulations.

In 2016, I had the opportunity to be employed by Te Wānanga o Raukawa in Otaki as a Pūkenga (lecturer) to deliver the Toiora Whānau (Bachelor of Social Work) 4-year degree. This was done from a Whānau Ora perspective with the principles of kaupapa tuku iho as the foundation of all aspects related to whānau wellbeing. As we tautoko whānau and hapū, implementing a Whānau Ora framework such as kaupapa tuku iho (manaakitanga, kotahitanga, whakapapa, te reo) enabled Māori practitioners to practice, action, and contribute towards improving the health and wellbeing of whānau Māori (Te Wānanga o Raukawa, 2016). I have learned much about myself, and the ways of being Māori while being fully immersed in a kaupapa Māori educational institution that delivered programs that are kaupapa Māori.

The following ten concepts represent the core values of whānau aspirations and wellbeing (Te Wānanga o Raukawa, 2016). Overall, they provide an expression of wairuatanga, whakapapa, whanaungatanga, te reo, ūkaipōtanga, manaakitanga, pūkenga, kaitiakitanga, and kotahitanga. All of which aid in leading to significant moemoea (dreams), goals, and aspirations towards optimum health and wellbeing outcomes.

As mentioned by Whatarangi Winiata in *A Fire in your belly* (Diamond, 2003, p. 65): “Māori will take their mātauranga, knowledge, values, practices; their wellbeing with them and that will make them distinctive on the cultural stage of the world”. This continued to ‘stroke the fire in my belly’; my passion for Whānau Ora. I am tangata whenua of Aotearoa New Zealand; a Māori wahine toa registered social worker with

experience in Whānau Ora development. My passion for this work led me to a role as an educator where I taught from a Māori worldview, preparing the next generation of Whānau Ora navigators.

Hence, it is this culmination of lived experiences and working roles that has sparked my interest in this research topic. This research gives voice to Whānau Ora kaimahi and promotes Whānau Ora practice as best practice for Māori whānau, hapū, and iwi.

The Beginning of Whānau Ora

Whānau Ora was created through a government's response to the issues related to social and health services systems, with a focus on improving health and wellbeing outcomes for whānau Māori.

As mentioned earlier in the chapter, in 2010 the Government developed and launched a Whānau-Centred approach to support whānau wellbeing, which. In 2010, the Government provided a Whānau-Centred initiative after the development occurred from arose out of the Taskforce report. In doing so, the Whānau Ora framework was created and implemented provided and developed throughout Aotearoa New Zealand for health and social services organisations to utilise in their efforts to implement for better improve health outcomes for Māori (Ministry of Social Development, 2010).

Whānau Ora Navigators

The research reaffirms what Māori have been saying for quite some time that Whānau Ora navigators are a key element for enabling whānau Māori towards better health and wellbeing outcomes (Savage et al., 2019). According to Boulton, et al. (2013) and Te Puni Kōkiri (2016) the role of Whānau Ora navigator is essential for building whānau capabilities, as doing so effectively identifies qualities within the whānau and provides "wrapping support" (Boulton, 2019, p. 506; Boulton et al., 2013; Durie et al., 2018; Te Puni Kōkiri, 2016). As pointed out by Durie et al. (2018), whānau similarly perceives Whānau Ora, which in turn influences the level of rapport they build with navigators, as well as their aspirations, strengths, and identity. This includes other opportunities that represent a shift to a whānau centred and Māori worldview approach (Boulton et al., 2013). Through this process, whānau are empowered to improve their current circumstances via the resolution of any issues in their lives, and by also managing their health and wellbeing in more productive ways (Hayes, 2016).

The implementation has occurred in two phases

Phase One of Whānau Ora (2010 – 2014) Delivery of whānau-centred services to enhance and build the capabilities of whānau Māori, which also placing whānau at the centre of their goals and aspirations.

Phase Two (2014 – present**)** Three non-government Commissioning agencies were implemented and contracted directly to invest with the communities throughout Aotearoa New Zealand. The decision for further funding was to allow for the communities to work closely with Whānau Ora navigators and be encouraged to be creative to meet the goals and aspirations of whānau. A Whānau Ora Partnership group was established, made up of six iwi and six Crown representatives to oversee Whānau Ora, and who reports to the Minister of Whānau Ora, Tariana Turia.

The three commissioning agencies employed by the government were: The Whānau Ora Commissioning Agency – working with whānau in the North Island, Te Pūrahitanga o Te Waipounamu – working with whānau and in the South Island, and Pasifika Futures – for Pacific Island whānau across Aotearoa New Zealand. The Pasifika Futures organisation was given the mandate to lead Whānau Ora to support whānau and their supporting partners to assist whānau to plan towards their goals and aspirations. This entailed enhancing the performance of navigation services, developing the quality of the data and outcome evaluation, sharing knowledge gained, and improving strategies. In total, a collaborative network of 38 partners was formed, with all dedicated to working in collaboration, to meet the needs and aspirations of Pasifika people throughout Aotearoa New Zealand (Futures, 2017; Ministry of Social Development, 2010).

In February 2019, a report containing the findings and results to the Cabinet of Whānau Ora went to the Cabinet, illustrating and the effectiveness of a whānau-centred approach, and it has made a positive impact on whānau wellbeing. The findings found Whānau Ora resulted in a significant impact by encouraging change within whānau and facilitating opportunities that aided whānau in reaching and achieving their goals. Evidence also showed that Whānau Ora provided an effective framework that could be supported across non-government and government organisations for whānau to be the lead agent of their wellbeing and decision-making process. More importantly, Whānau Ora and whānau-centered approaches could be incorporated into all government policies, initiatives, and services to promote whānau well-being. This included ensuring Whānau Ora was adequately resourced to assist whānau in meeting their aspirations and was adequately funded by government

departments, as well as whānau are the representatives for their transformation (Te Puni Kōkiri, 2019).

What is Whānau Ora?

Whānau Ora is a government policy initiated by the Māori Party. It is for all New Zealanders; however, its primary focus was on Māori whānau. The policy allows for opportunities that assist with positive transformation, and where whānau play an active role in determining their goals and, aspirations (Ministry of Social Development, 2010; Munford & Sanders, 2011). However, Dyall (2010) questioned whether funding for Whānau Ora should be accessed by all people, rather than just or only for Māori. In response, Turia argued that, as part of the policy process, any ethnic group could apply, and that it is not up to the state or even for Māori to determine a whānau for other ethnic groups based on their worldview (Dyall, 2010). This particular argument is useful as it demonstrates a pertinent point, which is how acceptance of diversity sits at the heart of the Whānau Ora framework.

Waikari (2012) and Hollis-English et al. (2011) indicated that the Whānau Ora initiative was established to develop better interventions and resolutions to achieve better health outcomes to ensure whānau Māori aspirations are met. On the one hand, according to Eruera (2010) and Boulton and Gifford (2014a), the development of a Whānau Ora framework in Aotearoa examines utilising a framework that brings a richness to enhance and contributes towards whānau health and wellbeing. On the other hand, there is a common misunderstanding about Whānau Ora, which is that it is not, and never has it been a program, a service, or a pre-packaged sequence of activities to undertake for the people. In short, Whānau Ora is a form of delivering services, “not a programme, and most important of all, it is an approach to life” (Turia as cited in Ministry of Social Development, 2010, p. 1).

Dame Tariana Turia, Minister for the Community and Voluntary Sector established the Taskforce Whānau Centred project in 2009. The following six evidence-based framework is providing a guide towards wellbeing and includes as follows:

- Strengthened whānau capabilities
- Whānau capabilities
- A Whānau Ora approach towards whānau wellbeing
- Good relationships between community and government agencies
- Cost-effective and value for money (Ministry of Social Development, 2010).

Whānau Ora gives provides the whānau with opportunities for self-determination, which to enables them to achieve their moemoea (dreams) and desires, alongside services to improve and manaaki (support). As well as providing a service where whānau are willing to establish and formulate trusting relationships with services and professionals who can assist them in their overall growth for their care and wellbeing (Durie, 2005; Te Puni Kōkiri, 2017).

Whānau Ora is an approach that provides Māori social workers and Whānau Ora navigators with the opportunity to deliver a whānau centred support system that enhances engagement with whānau in a manner that is whānau-led and whānau driven, with whānau making a direct contribution towards achieving their goals and aspirations. The guiding principles and concepts are established by a Kaupapa Māori framework and the importance of relationship-building between practitioners and whānau (Durie, 2003; Hollis-English et al., 2011). Boulton and Gifford (2014b) and Te Wānanga o Raukawa (2016) describe Whānau Ora as a practice model that embraces the philosophy and principles associated with tikanga Māori, which in turn allows for organisational operations to embed values that nurture, respect, promote opportunities and fairness.

The term ‘Whānau Ora’ is defined in various ways, including how it underpins the health and wellbeing of whānau Māori. For example, it has been described as being more than just service delivery, “it has always had an inspirational element to it, that it was not just about service delivery” (Ministry of Health, 2001, p. 3). Ministry of Health (2001) goes on to say that Whānau Ora is recognised as a foundation for whānau wellbeing, a source of supports, whakapapa, and security that are essential for whānau when taking control of their futures. Metge (1995) states that whānau are likened to a twine that holds tight to their values and strives to work together to achieve their aims and aspirations. In addition, Whānau Ora navigators work alongside non-Māori government and social services to assist whānau with appropriate services. The emphasis is on providing assistance to whānau that aids in developing their “social, cultural, economic and educational resources” (De Bruin & Read, 2018, p. 165). As well as nurturing and supporting the existing relationships between Māori and government organisations.

Significance of the study

The significance of this study stems from the exploration of the Whānau Ora navigator's views regarding the frameworks within their practice and how they see their role contributing to the wellbeing of whānau. Also, this research pays particular

attention to the contrast between policy and the actual work being done by navigators with whānau Māori, who are at the centre of the decision-making. Here, the Whānau Ora framework is promoted as envisaging significant life changes to whānau to "achieve their maximum health and wellbeing". However, as highlighted by Boulton et al. (2013, p. 152), the term Whānau Ora is illustrated in several different ways, which reflects "wider societal and indeed, political understandings of the term".

Māori involvement in various health initiatives has become increasingly more common when the focus is aimed at achieving better health and wellbeing outcomes for Māori. Hence, the concept of Whānau Ora was adopted as a framework for many Māori health and social services when working alongside whānau Māori (Boulton et al., 2013). With this in mind, a key aspect of Māori social workers and Whānau Ora navigator roles is their responsibility to be aware of how they and other practitioners contribute towards aiding whānau Māori with their goals and aspirations. Ultimately, striving to ensure best practice, as well as establish trust and accountability that allows for positive outcomes (Ropata, 2007). ‘Burnout’ can also be an issue when working in the roles of Whānau Ora navigator or social work. Consequently, the health and wellbeing of the professionals within these roles can be challenging and stressful at various times (Beddoe & Maidment, 2013). However, providing a high level of assistance with the practitioners, whānau, and individuals utilising the service (Te Puni Kōkiri, 2019).

According to Māori Party leader Tariana Turia, one of the key drivers behind the adoption of Whānau Ora, has illustrated an innovative approach that inspires the "aspirations of whānau at the centre of services planning and delivery" (Waikari, 2012, p. 18). As mentioned by Kingi et al. (2014), a Māori view and the importance of service delivery for whānau wellbeing highlights a focus that is unique for measuring Māori health and wellbeing. Furthermore, it utilises a world view that not only captures but also emphasises the perspectives of Māori, which are aimed at identifying whānau outcomes. In turn, these outcomes can be measured by navigators who working alongside whānau for an improved home situation, i.e., food on the table, employment, and children in good safe schools (Beddoe & Maidment, 2013; Kingi et al., 2014; Savage et al., 2017; Waikari, 2012).

Chapter overview

Chapter one presents the research aims and objectives. The descriptions outlined in this chapter are explained and a comprehensive rationale for the research is also provided, along with the researcher’s own personal viewpoint regarding their position

within the research. In addition, background information is provided, highlighting the experiences of Whānau Ora navigators, who empower whānau to achieve their goals and dreams. Here, emphasis is placed on the whānau centred approach, which focuses on working with the whole whānau, rather than individuals.

Chapter two provides a review of literature that is relevant to this topic. The literature review provides a foundation for the research. It also identifies links to the research topic, identified across various sources, with several themes highlighted via the discussion.

Chapter three presents an overview of the methodology and research design. Here, both the thematic analysis process and the Whānau Ora framework and practice are discussed and explored. Simultaneously, a description of this framework is provided, regarding how it is used to inform kaimahi in their practice. Also, the process involved in kaimahi recruitment is illustrated. This is followed by a breakdown of the qualitative research approach and semi-structured interviews are provided. Furthermore, Kaupapa Māori research and Kaupapa Māori in practice are discussed and analysed.

Chapter four, the main findings are presented, beginning with an overview of kaimahi profiles, followed by the key themes. The results reflect a Māori point of view from the perspective of the kaimahi, where two major themes are identified: 1) Personal and life experiences, and 2) Māori worldview and concepts.

Chapter five explores the findings further by analysing the themes and providing in-depth discussions of a Māori worldview, whakawhanaungatanga, whakapapa, and mana. This is followed by a further discussion relating to the Whānau Ora navigator's role, as well as the benefits and challenges of utilising a Whānau Ora framework and philosophy.

The concluding chapter six provides an overall summary of the research. It also highlights reflections of the research journey, as well as its limitations. Finally, recommendations for future research are discussed.

Conclusion

This chapter has provided a discussion that reflects on relevant background information regarding the research topic and its aims. It explored the origin of Whānau Ora policy, philosophy, and practice in Aotearoa New Zealand. It has provided an understanding of key concepts and Whānau Ora frameworks. More importantly, it has looked at the utilisation of Māori practices by Whānau Ora navigators, who continue to pave the way towards whānau goals and aspirations in their working careers. This

chapter has also provided an opportunity for me to locate myself in research, hence, it is with a passion that this contribution will provide insight regarding the importance of whānau aspirations towards achievable health outcomes.

Chapter Two: Arotake Tuhituhi - Literature Review

Inā kei te mohio koe ko wai koe, I anga mai koe, kei te mohio koe

kei te anga atu ki hea

If you know who you are and where you are from, then you will know

where you are going

The above whakataukī highlights an expression that relates to the essence of who you are, to your origin. In this instance, we seek enlightenment and a sense of belonging to our Marae, our whenua, and our people, where we aspire to uphold our beliefs, values, and identity. The whakataukī in the context of this literature review highlights the complex connections between past knowledge and current research.

Introduction

The discussion presented in this chapter draws on various forms of literature that are relevant to the research topic concerning Whānau Ora in Aotearoa New Zealand that has shaped understandings of Māori health. Also, this chapter examines various issues outlined in the literature regarding health initiatives, Whānau Ora frameworks, and Whānau Ora navigators, as all are aimed at improving the state of culturally safe and responsive practice.

The literature review initially focussed on material relating to Whānau Ora. From here the literature broadens to consider Te Ao Māori perspectives of health and wellbeing for whānau. Historical literature has been utilised as necessary to set the scene. Literature was accessed from a range of sources, google scholar, research repositories in key websites such as Te Puni Kōkiri and Massey University library searches.

This chapter discusses several topic areas, linked to relevant literature, ranging from, 1) Te Tiriti o Waitangi, history of Māori health 2) Te ao Māori approaches and models of practice 3) Social services and health approaches with indigenous people 4) Whānau centred initiatives and principles and 5) Resilience and best practice 6) Kaupapa tuku iho – model of practice in Aotearoa New Zealand

Tiriti o Waitangi and history of Māori health

This section starts with a focus on Tiriti o Waitangi and the history of Māori health. This is followed by a focus on Te Ao Māori approaches and Māori models of practice,

which highlight values and approaches that have been utilised in health and social services.

Te Tiriti o Waitangi was signed on 6th February 1840 by a crown representative and five hundred Māori chiefs. There were two versions of the Treaty, with one written in English and the other written in te reo. Article Two (English) confirms and guarantees Māori would not be unjustly alienated. Whereas the Māori version gives full exclusive rights of undisturbed possession and recognises the authority of chiefs. Consequently, Māori argues that the version written in te reo is the legitimate one. Research by Orange (1987) mentions that Māori may have had a different interpretation of the English text written in 1840 that was accurate at the time. However, Pākehā did not have the same understanding of the Māori version, believing that the English version was the true document being agreed upon and signed. Hence, the treaty version believed to be more legitimate was the English version; despite “what Māori had signed or understood” (Orange, 1987, p. 103). The Māori and English version of the treaty clearly stated that the protection of Māori health was a special claim to protect all New Zealanders and responsibility for the crown to endeavour that health is granted to all (Lawson-Te Aho et al., 2019; Orange, 1987).

In 1840 the Treaty of Waitangi was recognised as a founding document in New Zealand that advocated for the protection of Māori. In 1985 it was proposed and recommended the Treaty of Waitangi be the underpinning of wellbeing and legislation to shape issues that are recognised according to the rights guaranteed by the Treaty of Waitangi (Durie, 1994). To this day, the three principles, participation, partnership, and protection, are regarded as an important guide for informing health policy and improving health outcomes for Māori. Overall, the treaty is a significant document that connects Māori to their whenua (land) with strong "spiritual ties to their wider environment" (Durie, 2003, p. 20). As highlighted, the treaty is always speaking in our social work practice and an important factor for all economic and social policy documentation (Durie, 1994). However, it was not until 1992, over 150 years after the signing of the Treaty of Waitangi, that it was proposed and accepted by the Ministry of Health that the Treaty become a "founding document of New Zealand" (Durie, 1994, p. 94). However, Durie (2003) stated that under the Treaty, the recognition of Māori rights since 1975 has paved the way for a special relationship with the crown and caused a shift in policy that has worked to enhance Māori health and Māori involvement in decision making. For example, the increased implementation of Māori frameworks such as Te Whare Tapa Whā and Whānau Ora is a more integrated approach to overall health and wellbeing (Kingi et al., 2017).

However, it is important to note that these outcomes have been slowly improving since the signing of Te Tiriti o Waitangi. In short, after the signing of the Treaty, the systematic implementation of a colonial agenda was carried out, where Māori health and wellbeing suffered greatly. In the past, Durie (2005) points out that Māori organisations had much difficulty working within Pākehā frameworks when attempting to achieve inspirational outcomes that benefit Māori within health programmes, education, social services, and employment. Also, health contract expectations were different in terms of reporting obligations, and they did not fit well with the Te Ao Māori holistic approach. Fortunately, the status of the Treaty has evolved over the years and the government now recognises the important role it plays in different aspects of life, including lands, forestry, and other resources. While these later developments have been promising for Māori, a large number of land settlement disputes continue to be ignored, leaving alienated Māori landowners without proper rights of consent and/or compensation of lands. Consequently, this has had an immense impact on Māori health and wellbeing (Durie, 2005).

Māori Health

In the early 19th century, the Māori population was declining at an alarming rate, and by the time of the signing of the Treaty in 1840, the population had been reduced by 70-90%. This was due to diseases such as influenza, cholera, smallpox, and deaths from the Māori land wars (Durie, 1994). However, there were contagious diseases before the European entered Aotearoa, and because of this, it was contained and did not "lead to widespread infection" (Durie, 1994, p. 31). More recently, the Māori population is recorded as having the highest statistics in most categories of illness, hospital admissions, drug, and alcohol abuse, and mental health disorders, in comparison to non-Māori (Durie, 1994; Durie, 2005). Yet, this is a common theme of colonisation in other indigenous cultures; for example, Aborigines and Canadian Indians in terms of treaty rights, oppressive systems, and being unsuccessful in "dealing with the needs of the indigenous peoples" (Gray et al., 2008, p. 49). Also, Durie (2001) outlines similar concerns for indigenous people regarding health issues, policy, and governance, etc. For example, there has been resistance against the implementation of traditional practices within policy processes to ensure positive outcomes are identified, delivered, and appropriate cultural tools are introduced for best health outcomes (Durie, 2001, 2003, 2005; Fejo-King, 2013; Selby, 2013).

Additionally, Ropata (2007) highlighted the need for Māori researchers to continue to developing Māori frameworks that enhance, empower and nurture Kaupapa Māori values aimed at best practice. This issue highlights the importance of recognising the

values and skills handed down from our tupuna for better health outcomes that affect positive change (Hoskins & Jones, 2017; Selby, 2013). The growth of Māori health initiatives through the 1900s was vital for Māori whānau, hapū, and iwi to be actively involved in the service and delivery of shaping health policies that facilitated the recovery process for Māori wellbeing (Durie, 1994). As a result, Māori community health initiatives were prepared by 144 separate Māori health interest groups to improve Māori wellbeing. The themes of these initiatives were about positive approaches to Māori wellbeing, including the development of health promotions, and cultural development of healing frameworks. Also, additional focus was placed on building up competent strong kaumatua leaders within the community and the importance of Te Tiriti o Waitangi. All of which worked to endorse links to health, autonomy, and Māori playing an active role in decision making in various areas such as health policies (Durie, 1994; Durie, 2003). However, as stated by Durie et al. (2018) and Mead (2016), Māori were sometimes reluctant to engage with primary health care due to cost, attitude, and cultural safety. As such, they did not always seek adequate support and assistance concerning health issues, which typically worsened with delay. Hence, these types of delays started to become a concern for the whānau, health professionals, and the communities. More importantly, this example demonstrates that new pathways for improved wellbeing were needed, while also acknowledging that "cultural factors can play a role in improving access and promoting enhanced outcomes" (Durie et al., 2018, p. 180).

Māori development in health and wellbeing became prevalent in the 20th century to address health issues for Māori. This also created a new sense of purpose for Māori approaches that acknowledged the effectiveness of Māori models of practice, such as Te Whare Tapa Whā (a house of wellness), and Whānau Ora framework (wellbeing). Te Whare Tapa Whā describes Māori health as four cornerstones assisting health practitioners to assess the wellbeing of Māori, taha wairua (spiritual wellbeing), taha hinengaro (emotional wellbeing), taha tinana (physical wellbeing), and taha whānau (social wellbeing and family relationships (Durie, 1998). Today, both of these frameworks are utilised by organisations that employ Māori social workers and Whānau Ora navigators who worked alongside whānau (Durie, 2011; Hollis-English & Selby, 2015).

However, it is important to note that a Kaupapa Māori framework may have various meanings, which is typically described as a set of cultural values and beliefs from an indigenous perspective that in turn, provides a set of tools for assisting Māori in feeling connected, empowered, and nurtured through a process of informed decision-making aimed at enhancing their wellbeing (Curtis, 2016). Similarly, Ropata (2007) and

Powick (2003) believe Kaupapa Māori values and skills used in practice can be a tool for empowerment that challenges non-Māori to work in culturally appropriate ways.

A Māori health approach differs from a western approach that has normalised the use of medication as a primary form of treatment for health issues (Durie, 2003). In contrast, rongoa and mirimiri were the practice for Māori for treatment of various health issues, such as toothaches, burns, stomach pains, and diarrhea. However, the Europeans arrival in Aotearoa had a negative effect on Māori health and wellbeing, bringing various illnesses and lifestyle-related diseases, such as diabetes, cancer, asthma, and mental illness (Durie, 1994; 2011). As emphasised by Kingi et al. (2014), Durie (2011), and (Boulton et al., 2010), Māori health in the 20th century has strengthened, with Māori wellbeing and health initiatives paving a way forward that strengthens opportunities for Māori, where they feel empowered. However, it is through the use of various Māori models of practice, such as the Whānau Ora framework, which promotes, a culturally safe responsive practice that these outcomes have seen improvement. Hence, these improved outcomes have led to the Whānau Ora approach being commonly used in health care initiatives for Māori, as well as across social service providers who employ Māori social workers and Whānau Ora navigators to walk alongside whānau and individuals (Curtis, 2016; Kara et al., 2011; Turia, 2014). Tikanga Whānau Ora is a holistic approach based on a whānau centred approach to improve Māori health and empower them to take control of their health (Durie, 2005; Hayes, 2016; Mead, 2016). Therefore, this research is aimed at exploring how the Whānau Ora framework values and utilises indigenous knowledge to promote a culturally safe and responsive practice that enhances the health and wellbeing of whānau through the perspectives of Māori social workers and Whānau Ora navigators.

Multiple cultural factors influence the health and wellbeing of Māori and there has been a focus on revitalisation. For example, over the past three decades, there has been an increased use of spoken te reo Māori in Aotearoa New Zealand (Hoskins & Jones, 2017). This shift has occurred in a way that allows Māori to address problems and provide solutions in a manner that is more aligned with cultural knowledge. In other words, in a way that is aligned with “Māori ways of living in the world” Durie (2003) and Hoskins and Jones (2017, p. 17) explains that self-determination is a “key to indigenous aspiration” Hoskins and Jones (2017, p. 284), which in turn advances the progression of health and social services that delivers an indigenous service. In particular, a service that links whānau Māori to opportunities for health promotion, te reo language development, and connections to other indigenous networks. However, as Durie (2003) points out, it is also important to reflect on long-term goals, where

such a service facilitates the ongoing use and strengthening of indigenous worldviews that are crucial to achieving better health outcomes for Māori.

As highlighted by Durie (2003), Hoskins and Jones (2017), and Piripi (1999), any changes planned for Māori should bring about Māori advancement via social justice, economic self-reliance, and cultural confirmation, as well as embolden aspirations for nurturing the physical, social, and cultural environment for future generations. Furthermore, Durie et al. (2010) stated that an ongoing focus on Māori development and knowledge will strengthen whānau to achieve Whānau Ora (wellbeing) and in particular, highlight areas of disadvantage and ongoing discrimination within the health system for Māori. Additionally, Durie (2003) believed that if capacity building is about the future, then Māori must create a wide range of approaches and frameworks that open up new opportunities to improve this over the next 25 years (Durie, 2003, 2005).

This discussion highlights the importance of understanding how Tiriti o Waitangi and Māori health have developed over the years to strengthen the health and wellbeing of Māori as well as the ongoing development of Māori frameworks, such as Whānau Ora, which have made positive changes to the areas of Māori whānau health, and wellbeing. As a result, Māori no longer wants others to make policy decisions for them or make key decisions on their behalf. The essence of tino rangatiratanga is that initiatives for Maori should be made by Māori at all levels, and Māori policy developments like Whānau Ora have taken promising steps in that direction (Consedine & Consedine, 2012).

Te Ao Māori approaches - models of practice

Māori approaches utilises tikanga in practice. According to Winiata (2001) tikanga can include the following:

- Tikanga Māori can be ordinary and/or normal within a practice that is Māori
- Tikanga Māori is a people or whakapapa and practices supporting whānau, hapū and iwi

Māori have a particular approach to practice in health and social services that draw on tikanga Māori, Māori views, beliefs, and values. These attributes allow them to strengthen and support whānau to achieve wellbeing through connecting with their communities, and more importantly themselves (Boulton & Gifford, 2014a; Hollis-English, 2012; Hollis-English & Selby, 2014; Kara et al., 2011; Kidman, 2007).

Whānau Ora and social work are important for further examination. Furthermore, although it is new to the social work profession, and is optimal for further research, Whānau Ora is not a new practice model or way of doing things for Māori (Roberts, 2020). Similarly, Gray et al. (2008, p. 81) suggest that "indigenous ways of knowing, being and doing persist and can continue to shape how people are helped, with or without social work". Bradley (1995, p. 29) article emphasises "before you tango with our whānau, you better know what makes us tick". In other words, understanding the culture of who you are working with is paramount to creating a successful outcome. Bradley goes on to argue that while non-Māori social workers may provide excellent social work to whānau Māori when given the choice, whānau Māori often prefers to work alongside Māori social workers. Raising a similar point Bell (2008) discusses the impact of connecting whānau to whakapapa and providing opportunities and services for Māori by Māori. Also, Munford and Nash (1994) reflect on the appropriateness of considering the world from a Māori perspective that also includes whānau, hapū, and iwi. Furthermore, providing solutions and issues to be placed in the hands of Māori social workers and Whānau Ora navigators to implement Māori frameworks to transform whānau into a state of wellness (Bell, 2008; Boulton & Gifford, 2014a; Hollis-English et al., 2011; Selby, 2013).

The Pā Harakeke is another form of metaphor, and a model for the "protection of children, whānau structure and wellbeing" (Watson, 2017, p. 7). It is a foundation model of health and wellbeing and aids kaimahi in their tautoko of whānau that typically involves a healing process (Watson, 2017). However, Moyle (2013) argues that Whānau Ora is a positive policy initiative, nevertheless, if not supported and managed well, some whānau will miss out, or be overlooked. Hoskins and Jones (2017) describe a Kaupapa Māori way of organising and outline the way Māori think about practitioners' engagement with whānau. In doing so, Hoskins and Jones (2017) believed Kaupapa Māori practice and ideas with whānau Māori be delivered for Māori, by Māori. Munford and Sanders (2011) found that various holistic practice frameworks were important as they directly influenced practitioner's work in a manner that ensured whānau were empowered and strengthened in the decision-making process. Also, Maxwell-Crawford and Matatini (2011) emphasised that it is important for practitioners to be effective and supportive of Whānau Ora, and to work collaboratively with other practitioners, where a group approach can be applied to finding solutions for Māori, but in a way that allowed for self-determination of aspirations and goals. As mentioned by Walker et al. (2006), kaupapa reflects a way of being for Māori from a Te Ao Māori worldview, who we are, where we come from, and staying true to who we are as Māori. Put simply, Māori people are, tangata

whenua, the people of the land, born into the whenua, and then you become kaupapa tangata. Smith (1997) outlines, and describes the practice key elements of te reo language, customs, and education, which include:

- The authority and legality of Māori taken for granted
- The endurance and revitalisation of te reo language and culture
- The struggle for independence within our health and our own lives to Māori efforts (Smith, 1997).

Each of the above elements is applied when whānau work towards their aspirations. Several organisations throughout Aotearoa New Zealand deliver a service for Māori by Māori via tikanga, practices, values, and the use of holistic models aligned with the enhancement of wellbeing. For example, Durie's (2004) Te Whare Tapa Whā as described in the previous section, taha wairua, the spiritual side, the ability to believe and comprehend the interconnections between the human experience and the environment; taha whānau, extended family, the whānau is the primary support group, offering not just physical but also cultural and emotional support and nurturing; taha hinengaro, the expressions of feelings and thoughts which are located inside an individual. These four components are essential to one's health and are well known among Māori as they are directly linked to the overall wellbeing of whānau (Boulton et al., 2013; Durie, 1994).

Indigenous practice models are being recognised on a national and international level in countries such as Australia, Canada, and Aotearoa New Zealand, and in particular, evolving models in the area of whānau leading the decision-making process, which is effective across educating and enhancing social work practice (Lynn, 2001; Ministry of Social Development, 2010). There are a growing number of people who maintain that indigenous models of social well-being and practice are used by "western and non-western practitioners" (Lynn, 2001, p. 903). For instance, Lynn (2001) points out that indigenous models of practice are being recognised at a global level in countries such as Australia, South Africa, and Canada. In particular, Aotearoa New Zealand, and Canada have managed to develop models of practice that where families can share in the "decision making and partnership with families in child and family welfare" (Lynn, 2001, p. 904). While these are positive steps forward, there remains considerable work to do before some form of social well-being and practice is fully acknowledged and valued in practice and a concept within "western social work practice" (Lynn, 2001, p. 904).

For example, a Whānau Ora framework recognises whānau goals and aspirations, and the importance of empowering leaders within the whānau to determine their destination (Te Puni Kōkiri, 2017). Te Puni Kōkiri (2017) also, goes on to say, there is an understanding that cultural diversity is a strength, not a weakness, and that it is an asset, not an issue. Evidence shows that Māori models of practice as well as other indigenous models are beginning to be respected in the fields of social work practice, and social wellbeing. Consequently, there is an increased focus on how indigenous people assist their people, as well as further opportunities for social work practitioners to see the world from a different viewpoint and "perhaps even feel differently" (Lynn, 2001, p. 906). As highlighted by Watson (2019, p. 32), 'Māori social workers' connection to indigenous social work confirms that Māori practitioners operate uniquely. Most importantly, social work should be culturally appropriate and acknowledged, and an indigenous awareness can provide the answers to enhance and empower whānau (Durie, 2011; Walker et al., 2006). However, there were some reservations of a Whānau Ora framework regarding certain practices, such as a whānau centred approach being supported amongst other various social work methods (Boulton, 2019). Roberts (2020) points out, weaving a korowai, a rug, a basket, or a kete works well as a model, as well as weaving in other types of assessment and practice. A Māori centred approach, mana-enhancing, and social work practice are also important factors for further examination in practice. As stated by Ruwhiu (2019), a focused reflection exercise can be used to teach social work students regarding mana through the lens of te ao Māori in social work education. This means that our understanding of mana is based on a world-derived cultural system of knowledge.

Māori aspirations and opportunities

When one gives expression to Kaupapa tuku iho to whānau, hapū, and iwi, they are acknowledging a process of Māori tikanga, values, and principles that have been handed down from tūpuna. According to Mikaere (2016, p. 14), the meaning of kanoi is a strand, as well as to" trace one's whakapapa". In fact, as a tangata whenua of Aotearoa New Zealand, one can imagine the significant challenges colonisation has had on Māori. For example, the loss of te reo language, whenua (land), culture (being Māori), as well as "ways of knowing, being and acting" (Hoskins & Jones, 2017, p. 92; Mikaere, 2016). The principles and concepts of Kaupapa tuku iho are a set of values that underpin wellbeing for whānau, hapū, and iwi. Hence, each area represents guidelines, development, leadership, future health aspirations, and the capacity to provide opportunities and a sense of belonging (Durie, 2003; Hollis-English et al., 2011; Hoskins & Jones, 2017; Te Wānanga o Raukawa, 2016).

Furthermore, there are ten intervention strategies (outlined below) that are aligned with principles that reflect the magnitude of Māori independence and practice when working with whānau Māori towards wellbeing. Accordingly, each kaupapa represents the core values of relationships, values, beliefs, strengths, and challenges to enhance wellness (Durie, 2005; Hoskins & Jones, 2017; Te Wānanga o Raukawa, 2016).

The following strategies and principles are as follows" (1) Manaakitanga, feeling connected and providing a safe space to ensure whānau have opportunities to feel supported with mana and aroha. (2) Rangatiratanga, flourishing relationships with whānau, hapū, and iwi. A sense of belonging and retaining their values and beliefs. (3) Wairuatanga, contributes a sense of uniting with the environment, with whānau, hapū, iwi and working together towards wellbeing. (4) Kotahitanga, contributing towards enhancing wellbeing and participating in a range of activities – kapa haka, waiata, karanga. (5) Te reo, use of the language on Mārae, school setting, homes, and community. (6) Whanaungatanga, positive strong relationships and clear communications with whānau and developing one's uniqueness in practice. (7) Ūkaipotanga, nurturing and nourishing the information at hand to make an informed decision towards good health and wellbeing outcomes. (8) Whakapapa, to recognise identity links through kōrero on Mārae, work settings and a beginning point towards building good relationships with whānau and whānau, work setting and the community. (9) Pūkengatanga, focuses on whānau wellbeing to develop a whānau plan that may include their hapū and iwi members and (10) Kaitiakitanga, that nurtures, provides protection, and shelters its people and its environment, as well as continuing to preserve and enrich the things we've inherited (Durie, 2005; Hoskins & Jones, 2017; Kidman, 2007; Kingi et al., 2017; Te Wānanga o Raukawa, 2016).

Durie (2003, p. 71) mentions that Māori are empowered when planning their future and able to access "Māori cultural, social and physical resources" that provide and build a strong basis of health and wellness. As stated by Hammond (2010) a strength-based approach empowers people to take control of their lives and lead their wellbeing process. A strength-based approach has many similarities to kaupapa tuku iho values and principles, as it identifies the positive aspects of whānau wellbeing, and ways of identifying and combating challenges to move forward. As quoted by Hammond (2010, p. 4), "there is nothing new about the observation that challenge is ever-present in most communities." Importantly, the strength-based paradigm of whānau wellbeing are as follows – (1) strengths and capabilities of every individual is unique. (2) a focus on exploring strengths, what works and what does not (3), exploring goals and aspirations. (4) focusing on a better future and how people are going to utilise the skills and leaders within their whānau. (5) listening, exploring,

identifying, and highlighting people's experiences and processes for change. (6) building trusting relationships and providing a safe space. (7) cultural perspectives and resources. (8) do not be pushy "listen", and (9) empowering people to take the lead and process (Hammond, 2010).

As stated by McCashen (2005), a deficit model of practice focuses on all things that are wrong and how people are going to address issues for resolution. Therefore, a Whānau Ora model of practice enhances whānau moemoea (dreams) and wellbeing (Durie, 2003; Mikaere, 2016). With this in mind, McCashen (2005) emphasises the process of change that occurs when whānau lead, guide, and take ownership of their future, and where the workers become agents of change, who show faith in the whānau ability to make positive change. More importantly, McCashen (2005, p. 52) highlights stresses that one of the biggest challenges within a strength-based practice can be for the practitioner to let-go, and simply be certain that "every part of the change process is owned and directed by the people accessing the services".

Social services and health approaches with indigenous people

Durie (2004) highlighted how many Māori perceive their interaction with health professionals and the healthcare system as deteriorating. Poor access or even insufficient care was reported, resulting in a lack of mutual decision-making, and understanding of Māori viewpoints. Also, Māori became less tolerant as professionals using their positions or roles in a manner that belittled or undervalued Māori knowledge (Durie, 2004). In contrast, when agencies and professionals utilised frameworks such as Te Whare Tapa Whā, a Māori health viewpoint was not only sought after but embraced as it offered a foundation that increased Māori sense of empowerment. As pointed out by Consedine and Consedine (2012), indigenous peoples have the right to engage in decisions that affect their interests, alongside members appointed by them according to their own processes. They also have the right to preserve and establish their own indigenous values and judgment structures. Further, they have the right to participate actively in decisions concerning health issues, accommodation, and other social and economic programmes, as well as the right to be involved in the implementation of those programmes (Consedine & Consedine, 2012).

Whānau centred initiatives and principles

In 2008, Minister Turia assigned a working party to develop a report that examined whānau-centred initiatives. The report identified several principles that were to become pivotal in guiding and supporting whānau. In short, these principles were

centred around opportunities for best outcomes, integrity, and "coherent service delivery, effective resourcing, and competent and innovative provision" (Ministry of Social Development, 2010, p. 7). Each aspect of the principles was important for recognising strengths, obligations, responsibilities, and guidance for whānau for a better future (Boulton et al., 2010; Ministry of Social Development, 2010). Turia (2014, p. 3) stated:

> The future challenge for Whānau Ora will be to build upon the efforts of those leaders and practitioners involved over the past years and continue to seek out opportunities for whānau with the same energy and passion we have seen so far.

Authors Boulton and Gifford (2014a), Hollis-English and Selby (2015), Ministry of Social Development (2010), and Durie et al. (2010) all indicate the uniqueness of implementing and delivery of whānau-centred initiatives via the Whānau Ora framework. However, the Whanau Ora framework introduced some significant changes to roles and responsibilities of social workers to "fit the Whānau Ora processes" Hollis-English and Selby (2015, p. 85), as well as restructuring to Māori health and social services, and access to funding for whānau Māori. Consequently, there was some initial concern from Māori social workers working in schools. Yet, these changes created mostly positive results and social outcomes that aided whānau wellbeing. In particular, Hollis-English et al. (2011) expressed their views, stating that Whānau Ora navigators were able to begin working more closely with tamariki and whānau in the schools, and in ways that better recognised their aspirations towards optimum wellbeing (Durie, 2001; Hollis-English et al., 2011; Ministry of Social Development, 2010).

Whānau Ora, Whānau, Integration, Innovation & Engagement (WIIE) Plans

In 2010 the Whānau Ora initiative was reshaped into the form of Whānau, Integration, Innovation & Engagement (WIIE); a plan to support whānau development. The initiative assisted whānau in developing an effective plan that enabled them to take control of their own destiny. The WIIE fund was open to Whānau Ora providers, non-government organisations, including hapū, iwi, rūnanga, whānau trusts, and Mārae committees (Durie et al., 2010; Ministry of Social Development, 2010). The WIIE fund also supported at least 2000 whānau to work on their dreams and aspirational plans, with over 15000 whānau members who became engaged in a process aimed at enhancing whanau wellbeing. In comparison, 1000 whānau utilised the 25 Māori health providers throughout Aotearoa to access existing services (Ministry of Social Development, 2010). The Ministry of Social Development (2010) stated that whānau

are referred to Whānau Ora navigators to assist whānau to achieve, also link whānau to services they need to achieve their health and social needs and goals.

In 2010, Prime Minister John Key announced that the National government would be funding Whānau Ora $134.3 million over a four-year period to assist whānau in transforming their lives. Turia advised that the funds would also support ongoing research; training of staff and Whānau Ora navigators, and continue to build provider's capabilities. The WIIE plans set out to increase the capabilities of whānau to develop their goals and aspirations, as well as working alongside Whānau Ora navigators. It also worked to access the required resources and provide guidance on how to access non and indigenous services towards wellbeing. This in turn built upon and strengthened whānau self-determination, whānau capabilities, and whānau self-management. Here, it is evident that a whānau centred approach was used to underpinned goals for continuous change (Te Puni Kōkiri, 2016, 2017). An evaluation of the WIIE plan and the broader Whānau Ora work was administered by Te Puni Kōkiri (2016) to identify whānau goals and aspirations for improved health and wellbeing. An early evaluation indicated that Whānau Ora was helping to achieve positive transformation and whānau wellbeing (Te Puni Kōkiri, 2016). In contrast, there were areas of concern regarding privacy, personal and sensitive information, and whānau were hesitant to share their whānau plans. However, this was overseen by a whānau member who was appointed as the coordinator. Whilst the initiative has changed over time, the Whānau Ora navigator role has always been one that provides tautoko whānau by supporting them to successfully participate in their communities and live healthier lives (Campbell-Knowles, 2012; Te Puni Kōkiri, 2016, 2017; Turia, 2014).

Whānau Ora framework

Essentially, the Whānau Ora framework is a long-term progressive instrument for change for whānau that aids them in achieving their goals and aspirations. As such, these aspirations have short, medium, and long-term outcomes (Te Puni Kōkiri, 2016). For example, the short-term outcomes include improving whānau Māori lives and are typically accomplished within a 4–5-year period. Medium-term outcomes occur across a 5–10-year period, and long-term outcomes are projected out to 11–25 years. The outcomes framework for Whānau Ora is recognised as achieved when whānau are:

- self-managing, a better future
- living healthy lifestyles, exercise, and healthy eating

- participating fully in society, whānau making their own decisions
- confidently participating in Te Ao Māori, kapa haka, and Te reo language
- economically secure and successfully involved in wealth creation, employment, and education
- cohesive, resilient, and nurturing and building good trusting relationships
- responsible stewards of their natural and living environments

(Durie et al., 2010; Te Puni Kōkiri, 2016, p. 1).

Key literature demonstrates the effectiveness of the Whānau Ora framework as a whānau-centred approach, which works to enhance whānau Māori support and provide opportunities to create and set achievable wellbeing goals (Boulton et al., 2013). Kara et al. (2011) point out that whānau Māori have access to Māori health social services and Whānau Ora navigators due to policies that ensure whānau wellbeing plans are developed accordingly. With this in mind, this new approach to support services was focused on whānau and aimed at benefitting them as a whole, from within a framework that gave whānau the right to act on behalf of their own needs (Boulton et al., 2013; Kara et al., 2011).

Eruera (2010), Hollis-English and Selby (2014), and Selby (2013) outline the various ways in which whānau are supported through support, whakapapa (identity), and building whānau capacity to realise their aspirations and a pathway to opportunities (Hoskins & Jones, 2017; Selby, 2013; Te Puni Kōkiri, 2016). Furthermore, incorporating the principles of Kaupapa tuku iho such as manaakitanga, kotahitanga, whakapapa, te reo creates a sense of optimum wellbeing (Eruera, 2010; Hoskins & Jones, 2017; Kingi et al., 2014; Ministry of Social Development, 2010; Selby, 2013).

Te Puni Kōkiri (2017), in the 2015 budget, $50 million was identified as funding to secure approximately 230 Whānau Ora navigator's roles until 2019. The three Commissioning agencies that oversaw this were Te Pūtahitanga o Waipounamu - South Island, Pasifika Futures - Pacific whānau throughout Aotearoa, and Waipareira Trust - North Island. Authors such as Boulton et al. (2018), and Durie et al. (2018) highlighted Whānau Ora as a framework that facilitates Māori transformation, with embedded opportunities for self-awareness, the progress of encouragement, self-determination, participating in society, adopting healthy lifestyles, growing confidence in Te Ao Māori, increasing resilience, nurturing relationships with whānau, and the capacity to reach optimum health and wellbeing through self-managing, as well as being successful in employment and education.

According to Eruera (2010) when reflecting on best practices for understanding whānau realities, it is vital to consider what that entails in society today. Furthermore, we also need to consider how strengthening relationships contributes to whānau wellbeing and society as a whole (Eruera, 2010). For example, enabling whānau to have access to available services and ensuring approaches to work alongside whānau are culturally safe, responsive, and empowering, as well as inclusive to all whānau members is critical to the overall care-plan process. As a result, whānau involved in this process can reflect on everyday lived experiences and storytelling that uncovers past and present narratives that will ultimately aid in improving relationships (Ministry of Social Development, 2010; Te Puni Kōkiri, 2016). More importantly, Whānau Ora navigators play a key role as they work to present opportunities and identify aspirations that enable whānau to formulate plans with trust, and confidence, as well as build their capabilities (Moore, 2014; Te Puni Kōkiri, 2017).

Relationship with government

Moore (2014) highlighted that Whānau Ora is reliant on government funding, which acts as a vehicle for modifying services for Māori. Yet, it also represents the ever-evolving relationship between whānau Māori, service providers, and the government. It is also important to note that if the planned initiatives become challenged or at-risk, Whānau Ora (as implemented via Te Puni Kōkiri, 2017) is held accountable. Fortunately, the Whānau Ora framework has seen many successes. For many whānau, working with Whānau Ora navigators was a new experience, where they could be supported by a Māori health and social service provider who had adopted a whānau centred approach to their work. Whereby, whānau were able to take the lead and become the decision-makers in building their life prospects (Metge, 1995; Moore, 2014).

The success of Whānau Ora

Whānau Ora is deemed successful when whānau are accessing resources and becoming more involved with various areas, such as the health sector, the education of their tamariki, and communicating successfully with each other (Te Puni Kōkiri, 2017). Whānau Māori responds positively to holistic approaches when working on their care-plan (Hollis-English et al., 2011; Metge, 1995; Moore, 2014). In particular, the Whānau Ora Review panel identified Whānau Ora as having an anchored approach towards the wellbeing of Māori and their drive that created positive change and promoted self-growth. Ultimately, these successes become heightened when whānau Māori work to strengthen their roots (identity), as well as their connections

with Mārae, hapū, and iwi. In fact, whānau Māori recognises these aspects as life-changing towards achieving greater opportunities (Moore, 2014; Te Puni Kōkiri, 2017, 2019). Furthermore, Whānau Ora has been a positive influence and had a huge impact on many whānau Māori throughout Aotearoa New Zealand. As stated by Boulton (2019, p. 1), these results reflect a “paradigm shift”, and the success of the initiative for whānau, hapū, iwi, and communities, from inception to current.

Resilience and best practice

As Eruera (2010), Selby (2013), and Hollis-English and Selby (2014) point out that the potential of whānau is realised through connection to whakapapa (identity) and providing assistance to whānau that encourages resilience and a sense of belonging (Selby, 2013). Especially when also incorporating the principles of Kaupapa tuku iho, such as manaakitanga, wairuatanga, te reo, pūkengatanga for the enrichment of whānau wellbeing (Eruera, 2010; Kingi et al., 2014; Ministry of Social Development, 2010; Selby, 2013). Selby (2013) and the Ministry of Social Development (2010) illustrate how Kaupapa tuku iho as principles of Māori values are used to promote wellbeing. Similarly, Winiata (2001) describes Kaupapa tuku iho as "treasures that we inherited from tūpuna Māori" (Selby, 2013, p. 53). In particular, the Ministry of Social Development (2010, p. 21) explains these principles as opportunities, consistency, and valuable resourcing for best practices for whānau to enhance "Whānau Ora and enhance strong leadership". For example, a Whānau Ora framework highlights area’s for whānau to instill a good healthy lifestyle in (i.e., marakai), introducing exercises, cooking healthier meals, and providing a safe environment in the home for tamariki and mokopuna (Boulton & Gifford, 2014a; Dyall, 2010).

Kaupapa tuku iho – model of practice in Aotearoa New Zealand

In Aotearoa New Zealand, there are limited options available for social work education training that is immersed in Kaupapa tuku iho and founded on principles such as, *ma te rongoa, ka mohia ma te mohio, ka marama ma te marama, ka matau ma te matau, ka ora* - Through listening, comes awareness, through awareness comes understanding, through understanding comes knowledge, and through knowledge comes life and well-being (Te Wānanga o Raukawa, 2019).

Kaupapa tuku iho is another form of expressing and delivering a Whānau Ora framework that in practice, works towards the wellbeing of whānau, hapū, and iwi. This approach enhances tauira (students) ability to identify who they are, where they come from, and the importance of learning and using te reo language in everyday

situations as a practitioner and within their own whānau. The following ten Kaupapa tuku iho introduce, inform, and give expression to whānau wellbeing (Whānau Ora). They are:

Wairuatanga – Spiritual existence – respect differences, openness

Whakapapa – Maintain and enhance whānau wellbeing

Whakawhanaungatanga – building relationships, actions

Te Reo – Promoting the te reo, utilising te reo, enlighten, tupuna

Rangatiratanga – Importance of leadership, accountability, policies, and procedures

Ūkaipōtanga – A place of nurturing, inspiration, comfort, engagement

Manaakitanga– Mana enhancing, encouragement, respect, values

Pūkengatanga – Matauranga knowledge, skills, one's potential

Kaitiakitanga – Relationship building, nurture, protection, contribution

Kotahitanga – Rights and obligations, a purpose, common goals

As this list highlights, these ten kaupapa are interwoven within social workers - toiora whānau practitioners to strengthen the health and wellbeing of whānau, hapū, and iwi. As a result, the Toiora Whānau degree has strong connections to the above principles, which is Poutuarongo Toiora Whānau (Te Wānanga o Raukawa, 2019).

"If you love working with our people and assisting whānau to make positive changes in their lives then turn your passion for helping others into a career in the social services sector; grasping hold of ancestral knowledge to guide you" (Te Wānanga o Raukawa, 2019, p. 47). This quote is from the 2019 Prospectus for Toiora Whānau and is an advertisement for a four-year degree accredited by the Social Workers Registration Board. This particular course provides a uniquely Māori perspective on whānau wellness that is underpinned by whānau centred principles and best practice. While enrolled, tauira gain the skills and knowledge required to work effectively with Māori to improve the social wellbeing of whānau, hapū, and iwi. As tauira draws on kaupapa tuku iho (inherited values), they can plan and implement measures that contribute to the wellbeing of whānau, hapū, and their communities, therefore, Aotearoa New Zealand as a whole (Te Wānanga o Raukawa, 2019).

Mātauranga Māori and whakawhanaungatanga provide the foundations for the promotion of wellbeing, hapū and iwi planning, as well as hui organisation. It is the

entry-level skills and knowledge required for tauira to begin working with Māori to improve the social wellbeing of whānau, hapū, and iwi. More importantly, assisting to develop kaupapa Māori research skills and a working knowledge of social policy, legislation, Māori policy development, and practices relevant to whānau wellness. Iwi, hapū and te reo Māori papers are an integral part of the Toiora Whānau programmes (Te Wānanga o Raukawa, 2019).

Tauira typically become semi to fluent in te reo before the end of their degree is completed and competent and confident in identifying to their Mārae, hapū, and iwi. More importantly, the ability to karanga back onto their Mārae and hear the stories of their tupuna and the interviews of their kaumatua - kuia throughout their iwi hapū studies. Tauira are encouraged to write a sentence or a paragraph in te reo (pepeha) at the beginning and end of all their assignments over the four years and dependent on what year level they are in; a glossary of Māori kupu (words) they have learned throughout each noho is to be attached to their assignments. Tauira celebrates te reo, informing them that the reo makes them unique to the whole world. Learning te reo teaches tauira tikanga - kawa and whakapapa (ko wai au) (Te Wānanga o Raukawa, 2019).

At the end of the degree, tauira become Toiora Whānau practitioners (social workers) with skills that aid them in developing and implementing Māori models of practice, change strategies, as well as evaluating the performance of various strategies and action plans towards whānau centred practice. This form of Māori education within a wānanga improves the lives of whānau in an empowering, holistic way through a Māori worldview (Te Wānanga o Raukawa, 2019).

Conclusion

In conclusion, this literature review has demonstrated the development and history of Whānau Ora and a whānau centred approach that is commonly used across Māori health and social services within Aotearoa New Zealand. It has also discussed in-depth best practice approaches for providing assistance to Māori that is created and underpinned by the concept of ‘by Māori by Māori’. All of which utilise the values and principles that uphold tikanga Whānau Ora. However, Whānau Ora has not arisen without its challenges throughout Aotearoa New Zealand. The more organisations and professionals become aware and understand Whānau Ora and whānau centred best practice, the more likely it is that whānau will begin to trust in helping professionals who walk alongside them and share in their dreams and aspirations. Whānau Ora continues to develop for the benefit of Māori to be empowered and be

effectively strengthened from a whānau centred approach. New Māori researchers continue to enhance what has already been implemented within the field of a culturally safe, responsive practice to enhance the health and wellbeing of whānau, hapū, and iwi. In particular working from a positive perspective of care towards whānau wellbeing, rather than a deficit model of practice such as organisation lead rather than whānau leading their destination. In the following chapter, the discussion focuses on the methodology that guides this research, as well as the methods, utilises for gathering and interpreting the data collected.

Chapter Three: Tikanga me nga Tikanga – Methodology and Methods

Ma tini ma mano ka rapa te whai

Many hands make light work. Unity is strength

Research and methodology are a pathway of kotahitanga (unity) and mana (strength). As discussed below, the research supports and examines the research topic of Whānau Ora frameworks and Māori concepts in practice.

Introduction

The purpose of this chapter is to reflect on and explore the principles underpinning this research framework and the chosen methods. The focus of this research is centred on exploring how Whānau Ora navigators utilise indigenous frameworks to engage with whānau to enhance culturally safe practices towards health and wellbeing outcomes. As Munford et al. (2003) point out, when conducting research, research must be conducted in a manner that best fits the topic of inquiry. In other words, choosing the right methods and tools is crucial to the end result, as well as essential for allowing the researcher to investigate the area of "subject". Hence, a qualitative Kaupapa Māori and Māori centred research approach was adopted, alongside appropriate methods, which have provided practical guidance for both the researcher and participants.

Kaupapa Māori research

Smith (1997) highlights that Kaupapa Māori is the "Māori way" and describes it as a process that endorses Māori values and practices, which also includes making connections to whakapapa towards positive and achievable outcomes for whānau, hapū, and iwi. Ropata (2007) goes on to argue that it is important to strengthen te reo Māori and identify the struggles for autonomy that Māori have experienced. In particular, a Kaupapa Māori framework has been utilised to address the research topic from a Māori perspective, where tino-rangatiratanga (integrity, discipline) was part of the interview process (Walker et al., 2006). Authors such as Walker et al. (2006), Durie (2003) stated that the principle of Kaupapa Māori research is an important aspect to research and recognition of a "Māori world view and a way of doing" (Walker et al., 2006, p. 334). As mentioned by Irwin (1994), if you are a researcher and utilising a Kaupapa Māori theoretical process, then the researcher should be Māori. It does not assume that the Māori researcher can speak te reo fluently, or that they know their whakapapa and understand tikanga practices,

nevertheless, they would have some knowledge and understanding (Consedine & Consedine, 2012; Durie, 2005; Metge, 1995). Kaupapa Māori means being Māori, along with the values and culture that are instilled and handed down from tupuna, which provides an "understanding of who we are in the world" (Hoskins & Jones, 2017, p. 138). Being Māori also means reconnecting to te reo, participating in Te Ao Māori, nurturing, and building relationships with the participants (Durie, 2003; Hollis-English et al., 2011; Hoskins & Jones, 2017). Therefore, it makes sense for Kaupapa Māori research to be focused on areas of self-identifying, a cultural framework, interests, integrity, and care for those participating in the research (Powick, 2003). In short, Kaupapa Māori research means empowering participants, with researchers being accountable and responsible for the process, while also striving for better outcomes for Māori (Powick, 2003). Furthermore, Kaupapa Māori ensures that the Māori voice is heard and that a culturally safe and responsive framework is utilised. Also, the values used throughout the interviews should reflect a commitment to kaupapa concepts such as manaakitanga, wairuatanga, and whakapapa, as well as the use of te reo, which are all important principles of the process (Powick, 2003; Ropata, 2007). Accordingly, Kaupapa Māori includes being Māori, being united to Māori philosophies and ensuring a safe space for Māori in terms of Māori language, Māori cultures, self-determination and incorporating safe practices and creating Māori models of wellbeing, “our ways” (Pohatu, 2003, p. 11).

Kaupapa Māori in practice

Kaupapa Māori research methods were identified as the model approach when researching Whānau Ora navigators’ practice and methods. As a result, Kaupapa Māori method is important in a Māori worldview and underpins this research (Walker et al., 2006). At a fundamental level, Kaupapa Māori research is not about control, but rather a collective set of values, cultural perspectives, and knowledge that ensure integrity and respect for all remain intact. Moreover, Kaupapa Māori research achieves many aspirations and goals for the wider population of whānau Māori. In this research, Kaupapa Māori principles were a part of the interview process and gave expression to Kaupapa tuku iho, such as manaakitanga (engage, opportunities), whanaungatanga (working together), ūkaipōtanga (inspiration, nourishment), wairuatanga (relationships, rediscovery). At the beginning of each session, every effort was made to build a strong foundation of trust, safety, respect, identity, and self-determination (Boulton et al., 2013; Munford & Sanders, 2011; Selby, 2013). Writers, such as Linda Smith (2006) argue that Pākehā have an obligation, as treaty partners, to contribute their expertise and knowledge to research, to be part of Kaupapa Māori

research. Yet, they should not “define, control or dictate the research” (Walker et al., 2006, p. 483).

Qualitative research

Qualitative research alongside Kaupapa Māori research seeks to investigate and create a foundation of trusting relationships, alongside the storytelling of past and future narratives and respect of the process (Eruera, 2010; Walker et al., 2006). Because of this, qualitative research aims to gather evidence (kanohi ki te kanohi) first-hand and face-to-face, to "tap the true responses or true values of an individual’s subject" (Pawson, 1999, p. 359). Due to this, a qualitative research approach was used to gather and collect data from participants in a manner that allowed for a deeper understanding of “perspectives and values and greater insights” into participants’ worldviews (Walshaw, 2012, p. 64). Furthermore, the intent of qualitative research is important for developing an understanding of the kaimahi involvement towards positive change, and towards their health and wellbeing (Munford et al., 2003). Thus, it is a method that enhances the researcher’s ability to build trusting and good relationships with participants, while also bringing about change that further explores the strengths and weaknesses of the Whānau Ora initiative (Boulton & Gifford, 2014b; Munford et al., 2003).

Recruitment of participants

The criteria utilised for selecting suitable participants were as follows:

(a) Current and past Whānau Ora navigators
(b) Identify as Māori
(c) At least one-year Whānau Ora navigator experience
(d) Working in Māori health and social service provider
(e) A qualification (diploma, degree)
(f) Preference for participants to live and work in the lower North Island
(g) A mixture of wahine mā and tāne mā. To further enhance the kaupapa from a male viewpoint

In this research, managers were contacted and asked to disseminate information about this research to their employees who worked as kaimahi. All of those who agreed to participate were emailed the questionnaire (appendix 4) a week before meeting with them which gave kaimahi a chance to reflect on the questions well before the interview, as well as inviting kaimahi to ask any queries prior to meeting with them (Munford et al., 2003; Pawson, 1999).

Demographic information was sought, and general information based on gender, age range, nature of qualification (if any), years of experience, and area of employment was collected. An attached confidentiality form and ethics letter were also emailed to the participants to inform them of the research process and its approval by the university ethics committee (Munford et al., 2003; Pawson, 1999).

Overall, eight kaimahi were interviewed for this research. As mentioned above, all kaimahi who were asked agreed to participate when they received the information from their managers. Two of the participants were unsure whether to participate, fortunately they were happy to take part once they were advised that the researcher has whakapapa to Te Ātiawa Taranaki. For instance, as a researcher and Māori wahine, I was able to connect with these two (and all of the kaimahi) through whakapapa kōrerō and share my own social work experiences and other stories with them as an educator for a wānanga institution, and delivering a kaupapa Māori social work degree, for Māori by Māori. It is also important to note that in one interview, there were two kaimahi at the start, yet one left due to a work commitment, and a third kaimahi entered the interview session after this to contribute her knowledge as a Whānau Ora navigator.

The interviews were held in the lower North Island, and by kanohi ki te kanohi. The length of the interviews was from one to two hours, with the use of te reo kōrero throughout, and was audio recorded with the permission of each kaimahi. A manaakitanga manner was used for koha and kai, and vouchers were offered to each kaimahi to thank them for their participation.

Data collection

Walshaw (2012) notes that it is important to ensure the researcher is collecting data that will address the research questions and evaluate them. Hence, the data collected should reflect what you want to know more about, and the data analysed for its quality (Pawson, 1999). Also, there is a lot of complex information that can be obtained from interviews. For example, not only are they excellent for building relationships, but the researcher can observe body language and see first-hand, what effect the kaimahi questions may have on their wellbeing.

The data collected for this research has followed the process set out by Massey University ethical guidelines, which was also made clear to all kaimahi before they participated in the research. Participants were provided with:

- A confidentiality form for the safety of the kaimahi data was emailed (see appendix 2)
- A participation consent form to be signed (see appendix 3)
- Copy of the interview questions (see appendix 4)
- An information sheet stating the purpose of the research and how the data was to be used (see appendix 5)
- Authority for release of transcripts (see appendix 6)

Semi-structured interviews

The method of the semi-structured interview was chosen as a way of gathering data from kaimahi (Pawson, 1999). In particular, interviews are a good choice in qualitative research as they allow researchers to observe behaviours, such as facial expressions, body language, and know what is going well, or not so well (Pawson, 1999). This method also provided opportunities for identifying and understanding the issues that were more or less prominent for kaimahi when discussing the research topic (Pawson, 1999). Hence, the information was collected using a semi-structured set of questions that meant all kaimahi were asked to reflect on the same set of questions, yet it also allowed for flexibility, in that kaimahi were able to provide in-depth answers and explore the questions in a way that made sense to them. In total, eight semi-structured interview questions were prepared for the participants, which were designed to provide answers to the overall research question, and in turn, obtain the key themes and capture the important data (Braun & Clarke, 2006; Munford et al., 2003).

During each interview, kaimahi spoke about their experiences of practice within a Whānau Ora framework that promoted an overall goal of wellness and positive outcomes for whānau Māori (Boulton et al., 2013; Waikari, 2012). As a researcher, it is sometimes necessary to keep participants focused on the questions being asked. For instance, during the interviews, there were several times when the conversation began to diverge from the main topic, so it was important to consistently reflect on the purpose of the interview in order to bring the kōrerō back to the main kaupapa (topic). Equally as important was the ability to bring it back in a mana-enhancing way as not to lose the mauri (essence) of the interview process (Durie, 2003; Hollis-English & Selby, 2014).

Kaupapa Māori principles

Kaupapa Māori principles were part of the interview process, such as Kaupapa tuku iho (karakia, whakawhanaungatanga, whakapapa) and Te reo was used at the

beginning of each session to build a strong foundation of trust, safety, respect, identity, and self-determination (Munford & Sanders, 2011; Munford et al., 2003). As mentioned by Walker et al. (2006, p. 482), the most significant element present in interview settings is whakawhanaungatanga, "the process of identifying, maintaining, or forming past, present, and future relationships", and to be accountable for the protection of data which has been shared (Munford & Sanders, 2011; Munford et al., 2003; Walker et al., 2006).

Recording

The use of audio recording by dictaphone was used to capture the quality and essence of the information with the permission of participants (Pawson, 1999). A small portion of notetaking was used to capture key aspects of the data (Munford et al., 2003). As such, a narrative research of an individual's experiences is documented methodically by both customary and current methods using interviews – kanohi ki te kanohi (face to face) (Walshaw, 2012).

Transcriptions

Once the data was transcribed (appendix 7) a draft copy was emailed to participants for checking for any changes (Boulton & Gifford, 2014a; Munford et al., 2003; Pawson, 1999). I completed all transcriptions myself over the following weeks. As mentioned by Braun and Clarke (2006) transcribing the data yourself is well worth it as you get to remember parts of the conversation with more clarity and end up with a better understanding of the data that was generated, which ultimately increases the accuracy of the data captured.

Data analysis - Thematic analysis

Whānau Ora navigators were asked to share their kōrero regarding how their approach to practice affected whānau wellbeing outcomes. Data was gathered and analysed, with the aim of identifying key themes. As Braun and Clarke (2006, p. 92) mention, as you begin to sift through the data, the researcher is able to identify similarities and differences across themes, and “how they fit together and the overall story they tell about the data”. Once one theme was coded and analysed, it provided a good structure and starting point for identifying other themes (Bazeley, 2009; Braun & Clarke, 2006). Thematic analysis is a method that allows researchers to recognise, investigate, and see descriptions of "patterns (themes) within data (Braun & Clarke , 2006, p. 79). It has a level of flexibility as it can be utilised across different methods (Braun & Clarke, 2006).

According to Walshaw (2012), a researcher collecting all the data can be overwhelmed and not know where to begin the process. The data collection and analysis conducted for this research sought to first prioritise the data. This included written interview notes, audio recordings, which were later transcribed (Beddoe & Maidment, 2013; Kingi et al., 2014; Savage et al., 2017; Waikari, 2012; Walshaw, 2012, p. 75). During interviews, kaimahi were open and honest in expressing the benefits and challenges of working with whānau within a Whānau Ora approach. As such, common themes were identified throughout these discussions and the process is further elaborated on below.

Thematic analysis was used to define types of groups, description, and to check and verify that the “emerging conclusion'' reflected kaimahi experiences (Munford et al., 2003, p. 417). Braun and Clarke (2006) highlight how thematic analysis involves a process such as colour-coding transcripts, defining themes that allow researchers to identify data and analyse and to organise it in a way that facilitates greater understanding and clarity. However, debates stemming from how researchers interpret qualitative interview data are evident. For example, there may be similarities that occur within data across participants, and one could argue that the data may be interpreted from a different view or perspective from that of the researcher. Yet, in reality, what is important is that the theoretical framework and methods match what the researcher wants to know, and that the researcher can acknowledge these elements, as well as identify the decisions that lead to their evaluation of the data (Braun & Clarke, 2006).

Analysis via a Māori lens places mātauranga Māori and knowledge at the centre of the theoretical foundation. Additionally, given the topic and focus of this research, a Māori analysis is aligned with the methodology, as it allows for different sets of processes, such as tikanga, cultural views, and values, compared to a western approach (Cunningham, 2000). Māori culture, practices, and aspirations create a platform for Māori knowledge when conducting interviews as it interweaves tikanga Māori, such as karakia, whakawhanaungatanga, whakapapa, and pūrākau (storytelling). Furthermore, data collection is an ever-developing process that is evaluated and enhanced through the kaimahi disclosure of knowledge and understanding within their field of expertise (Te Huia, 2015; Walker et al., 2006).

Ethical considerations

This research was undertaken after reviewing the Massey University Human Ethics Committee's guidelines and procedures (Massey University, Palmerston North).

Approval to conduct the research was gained from the ethical committee, and the study was considered to be low risk (appendix 1). Several ethical factors were considered when designing and conducting this research. For example, it was made clear to all participants that they were free to decide if they wished to participate in the study without fear of being intimidated, and that they had a good understanding of what is being explored (Ryan et al., 2007). More importantly, the safety and wellbeing of all kaimahi were paramount throughout the process and they were treated with respect at all times. At the end of each session, I made sure that each kaimahi was back in a zone of safety: I asked if they were okay with the interview and then closed with karakia (Munford et al., 2003; Pawson, 1999; Walshaw, 2012). More importantly, I ensured that the kaimahi safety and rights were always respected in the research process and through the protection of their data (Pawson, 1999; Walker et al., 2006).

As mentioned by Ryan et al. (2007, p. 658), research works within the "realms of probability where nothing is absolutely certain". This is especially true of qualitative data as it typically involves in-depth discussions that engage participants, asking them to describe and reflect on personal or heartfelt issues. All of which the researcher attentively listens to capture the essence of their participants' words from beginning to end (Hollis-English et al., 2011). Therefore, it is critical for researchers to ensure participants have access to appropriate services for support to address issues that may develop throughout the research process. In the context of this research, avenues for further queries were made available to participants, who were informed of their right to contact either the researcher's supervisors or Massey University ethics if necessary. Also, confidentiality is paramount in any research study; and in the context of this research, all data was kept in a locked cabinet, including tape recordings, and only accessed by the researcher.

This research utilised consent and confidentiality forms for the protection of participants and their organisations. Also, with respect to the rights of the participants, a written report of the interview session was given to participants for their feedback, and they were asked to make any changes they thought necessary to the written content. This process highlights the use of principles that reflect power-sharing with participants and treats them with the utmost respect, integrity. While also being aware of challenges that may influence the process (Munford et al., 2003; Walker et al., 2006; Walshaw, 2012). As mentioned by Walker et al. (2006, p. 482), the most significant model is whakawhanaungatanga, "the process of identifying, maintaining or forming past, present, and future relationships". Therefore, while conducting

interviews with kaimahi, the researcher was careful to raise questions at appropriate times so that the kaimahi stories were not interrupted (Walker et al., 2006).

Confidentiality of the kōrero and information was kept confidential, with any printed data safely locked away when not in use, and any electronic protected on a computer that required a password log-in, only known by the researcher. The confidentiality form was stored in a computer locked by a password and the consent forms were stored separately in a locked filing cabinet. I removed the names of the kaimahi on the documents as soon as possible (Walker et al., 2006).

Māori research - ethical considerations

There are several key factors that need to be considered by researchers, particularly when protecting kaimahi wellbeing, the culture of the participants, and maintaining a high level of respect throughout the process (Walker et al., 2006). Hence, it is the researcher's responsibility to capture the essence of key issues and build trust and honesty with participants. Also, to maintain an awareness of their position of authority when researching (O'leary, 2017).

A safe environment for the interview sessions was determined by both the participants and the researcher. For example, suitable dates and times were suggested and agreed upon by both parties. Also, it was made clear to participants that they were able to opt out of the research if they wished. All interviews ended up being held at the respective organisations, where a koha and food were provided for each participant. Here, it is important to provide koha and food to the participants as this is part of manaakitanga for kaimahi of sharing their knowledge and is a way of thanking participants for the giving of their time. Also, an audio recorder was used with permission from all kaimahi.

According to Mead (2003), manaakitanga is supported and of high value in terms of relationships, which effectively facilitates the support and care of people, as well as treating them with mana and respect. Furthermore, Mead (2003) goes on to say that manaakitanga is one of the highest principles as it enables participants and researchers to experience the true essence of sharing, which in turn, enhances the overall process.

Limitations

There were no limitations linked to data collection within the small geographical area of Aotearoa New Zealand. Similarly, there was no issue related to the recruitment of Whānau Ora navigators working within the Māori health and social service sector. In

fact, kaimahi, wahine mā, tane, and their managers appeared to want ongoing research into the role of Whānau Ora navigators, examining the effectiveness of the initiative in Aotearoa New Zealand. One limitation could be that Whānau Ora is practiced all over Aotearoa, so future research could extend to include those services.

Reflections of the research journey

This research has been enhanced by the data gained from eight kaimahi, who have shared their enlightening and professional insights regarding their experiences of working within Whanau Ora (Moyle, 2013). From my perspective as a first-time researcher, I initially found this process to be somewhat nerve-racking, as it was a steep learning curve learning how to access participants, construct an interview schedule, and prepare for the length of each interview. At first, there seemed to be many unknown factors, such as not knowing how to begin recruiting kaimahi or wondering if one and a half hours would be enough time to conduct interviews. As a researcher, I realised that each interview was unique. Yes, there were similarities across them all, however, each kaimahi told their story of working with whānau from their viewpoint, reflecting on many complex aspects, such as their ability to provide a safe and responsive practice that was aimed at increasing the health and wellbeing of whānau, hapū, and iwi.

Another issue that I considered, was the process involved in finding an appropriate title for this research, creating, and providing clear information for kaimahi that outlined the purpose of the research, identifying the gap in research, and developing new research questions based on past research. In particular, the beginning and end of the process have enabled added insight into what went well, and not so well, as well as what I would do differently in the future. As previously stated, shared experience and an understanding of others' lives are crucial aspects in getting to know ourselves. To listen carefully to what is expressed in the kaimahi narratives is extremely important as the narrative may change from its original meaning (Kara et al., 2011). To change one's concept of the information is to identify and seek further clarification (Bishop, 1996). As I discovered on my journey as a Māori researcher, conducting research has presented me with an unfamiliar road to travel down, however, it has allowed me to capture every breath of the amazing kōrero from the kaimahi, as well as give voice to the spirit of the topic.

Another piece of insight is the realisation of the importance of close whānau supports, my sister Gipsy was also undertaking her MSW at the same time. Working alongside

and supporting each other has been invaluable for working through the research process.

Conclusion

As the discussion in this chapter highlights, a qualitative methodology was used with a Kaupapa Māori research, which gave an added emphasis to how this research provides a voice for kaimahi and their understanding and use of Whānau Ora frameworks. All of which are aimed at creating positive health outcomes for whānau Māori.

First, this chapter reflected on the use of Kaupapa Māori and western research methodology, followed by a discussion about the place of Kaupapa Māori research in this study. Second, qualitative research principles are highlighted about how they underpin this study. Third, the process of recruiting for the research. Fourth, data collection, to collect the data for the research and to know more about the topic. Fifth, semi-structured interviews, of different views, cultural perspectives, and seeing it through a Māori lens. Sixth, Kaupapa Māori principles, and the relevant themes from each interview session. Seventh, recordings to capture each kaimahi information. Ethical consideration was an important process for the approval of the research. Limitations, there were no issues recruiting Whānau Ora navigators. The journey as a new researcher and kaimahi experiences has strengthened my awareness and knowledge of the mahi Whānau Ora navigators and practices.

Chapter Four: Themes - Findings

Hapaitia te ara tika pumau ai te Rangatiratanga mo nga uri whakatipu

Foster the pathway of knowledge to strength, independence, and growth for future generations

This whakataukī represents the findings of this research, where the kaimahi overall desire is to enhance the health and wellbeing of whānau, iwi, and hapū. As such, the whakataukī highlights the importance of empowering whānau to maintain autonomy in their decision-making across all areas of their lives. It also reflects future intent as whānau are more likely to experience positive outcomes after they find their balance and go on to create an inner sense of confidence and contentment towards their optimum health and wellbeing.

Introduction

This research explores Whānau Ora navigators: Valuing Indigenous knowledge to promote culturally safe and responsive practice that enhances the health and wellbeing of whānau, hapū and iwi. The chapter begins by providing an outline of kaimahi profiles and identifying the key themes that arose from the data. Theme One, explores the personal and professional experiences of kaimahi as Whānau Ora navigators. Theme Two, understanding a Māori worldview and how Māori values and concepts are expressed in practice. Theme Three, how a Whānau Ora framework promotes and enhances whānau wellbeing. Theme Four, kaimahi views and experiences of Whānau Ora, the benefits and challenges, Theme Five, the importance of engagement, Theme Six, Whānau Ora outcomes to promote whānau achieving their goals and aspirations. Kaimahi have been listed in alphabetical order – A, B, C, D, E, F, G and H.

Kaimahi profiles

Kaimahi have been given pseudonyms and are identified as Kaimahi A, B, C, D, E, F, G, and H. The key themes provided further insight and understanding about Whānau Ora navigators' views, as well as the relationships that exist between kaimahi and whānau. In particular, kaimahi came with a wealth of knowledge and experience from a variety of different roles over the years working with whānau, hapū, and their communities. The eight kaimahi, Whānau Ora navigators interviewed were made up of two tāne and six wahine. Their ages varied, ranging from 40 to 60 years old. At the time of this research, all participants were working and residing in the lower North Island. Of the eight kaimahi interviewed, one worked for a non-government

organisation and seven for Māori health and social service organisations. Kaimahi work experiences helping whānau varied from 2 to 10 years. Three kaimahi had no formal qualifications but had years of life experience and knowledge of working with whānau in their communities. Of the eight kaimahi, two had an undergraduate social work degree, one had a psychology and counselling degree, one had a tertiary qualification in teaching, and one had a diploma in Whānau Ora.

All kaimahi interviewed were knowledgeable and experienced within their roles and were willing to participate in the research project. All kaimahi were employed as health and wellbeing professionals and came from diverse fields, such as Whānau Ora, social work, psychology, counselling, and teaching. The information generated in this chapter briefly outlines their working practice with whānau, hapū, iwi, and communities, while also and reflecting on their day-to-day lives.

As described by kaimahi D, this kind of work places an emphasis on assisting whānau to develop life and personal skills, such as learning Te reo, education, good employment, homeownership, and living a healthier lifestyle:

> *[This vocation] has been described as a pathway, a process, and a journey. …. It is what the whānau identifies to achieve their moemoea, their dream, and aspirations. It's empowering whānau to be self-managing, to take those first steps for themselves, and to take control of their lives.*

Key themes

Six key themes were identified as a result of the interviews, which were then divided into sub-themes. The following six key themes included: 1. Personal and Life Experiences, how kaimahi experiences led them to find employment that was focused on helping whānau). 2. Māori views and concepts regarding Māori values and approaches to practice. 3. How a Whānau Ora Framework enhances wellbeing. 4. The Challenges and Benefits of Whānau Ora, how other professionals perceive Whānau Ora, and the benefits of working collectively). 5. The importance of engagement when professionals are working together towards the same outcome (wellbeing). 6. Whānau Ora outcomes as a powerful vehicle to help all people. The responses from kaimahi are introduced below within the themes, which show how kaimahi reflect on their practice from a grassroots perspective.

Theme One: Personal and life experiences

This theme presents the kaimahi personal and professional experiences that have led them to work in the Whānau Ora navigator role. When talking with Kaimahi, they identified and discussed various past roles they had been employed in, before becoming Whānau Ora navigators. Kaimahi are all mature wahine mā and tane Māori who have come into their roles with vast life experiences and with various tools and skills necessary for their development as competent and confident Whānau Ora practitioners. The following comments capture this aspect:

> *Kaimahi E. I worked in various positions before accepting a position as a Whānau Ora navigator. I became inspired by the Whānau Ora concept when it came out by whaia Tariana Turia, and that's when I wanted to be a Whānau Ora navigator. I was really inspired when I looked at this new way of working with whānau.*
>
> *Kaimahi D. I have a varied work history, had many labouring jobs, even been self-employed. I went back to study at Massey University to become a social worker. A role of a Whānau Ora navigator became available; I applied and was successful in getting the role. It wasn't an actual plan to do this role. I was looking for work in mental health, so eighteen months, two years later, still here. In my personal life, it has been whānau centred. I separate my work world from my personal world*.
>
> *Kaimahi C. I have always worked in positions that have been for Māori my whole career. Twenty years working for Māori. I returned to my hometown and applied for a support role in mental health, however, the manager said no, I have something else for you. That's how I became a Whānau Ora navigator. I do live and breathe Whānau Ora and believe that Whānau Ora enhances whānau wellbeing.*
>
> *Kaimahi G. I have had a lifetime working with people. A position became vacant; I applied and was successful in getting the role. When I look back on all the things I did, it placed me perfectly for a role as a Whānau Ora navigator.*

While discussing their experiences, kaimahi also reflected on how utilising a Whānau Ora framework benefitted and promoted positive outcomes for whānau and the wider community. For example, the importance and relevance of karakia and whakawhanaungatanga, followed by whakapapa was considered an important aspect of whānau intervention. As well as the purpose of whakapapa and why this process

is important is to develop an understanding of the kaimahi voices, an aim of this research project. As stated by Jackson:

> "Our people gave meaning to life and found its origins through the interactions of a complex whakapapa that transformed darkness into light, 'nothingness' into a dazzling reality and a void into a life-filled experience" (Jackson, 2003, as cited in Mikaere, 2016, p. 73).

Whakapapa is a central way in which whānau Māori find their place within tupuna, as well as self and relationship building with the outside world. Kaimahi explained the following within their world through the lens of whakapapa, which for them was essential for building relationships and making sense of their experiences:

> *Kaimahi C. You have significant people in your life that have impacted your life and so by capturing your whānau, your whakapapa if you like, as well as kaupapa whānau. This gives a good way of capturing a story and hearing a whānau story.*
>
> *Kaimahi B. My boss said, who are you; no-one knows who you are, what's your whakapapa. I am mindful of my different lines and embrace them all.*

All the participants shared similar kōrero of whānau aspirations, walking alongside whānau, identifying aspiration, building trust, and engaging with whānau to become self-managing as the following comments show:

> *Kaimahi A. The idea is for us to work with primary whānau to assist them to obtain and identify their aspirations. Getting alongside the whānau, building that trust, engaging with them, and then allowing them to develop and working with what they say is like a plan for any of their aspirations.*
>
> *Kaimahi B. I get to work with whānau that I feel like are just like my own. I get to see and understand the worldview they see. This helps me to understand how I need to approach, how I should approach through respecting their mana. There comes a time, once we get on that same waka going the same way, and in that are their desires or things they might want to do.*

As the above statements highlight, kaimahi shared their experiences and involvement with whānau, also recognising, and identifying whānau aspirations as a key element within their working practice. While doing so, kaimahi spoke of mana in a form of respecting the views from a whānau perspective and according to what whānau

envisages as being right, in terms of their wellbeing and what that will look like. From this korero, it is evident that Whānau Ora navigators walk *alongside* whānau.

Theme Two: Māori worldview and concepts

As stated by Cheung (2008), understanding a Māori worldview is vital for comprehending the way Māori see and make sense of the world. Māori values and concepts such as whakapapa and making connections to whenua (land), awa (river), maunga (mountain), and Mārae allow for acknowledgment and recognition of each other by expressing their identity via these links.

More importantly, Māori concepts such as manaakitanga (support), wairuatanga (spirituality), Te reo (language), kotahitanga, and whanauangatanga are all intertwined and sit at the heart of what whānau means. However, all indigenous peoples have their own outlook on life experiences, their own values, and ways of making a connection to their whenua and their people (Cheung, 2008). Hence, in mahi such as the Whanau Ora navigator role, a holistic way of working and building relationships with whānau is as vital as being open-minded and being respectful of difference.

This perspective was also reflected in several key aspects that kaimahi identified as being central to the Whānau Ora approach, which included: (1) acknowledging and assisting whānau towards self-determination, (2) Challenges faced by non-Māori services in applying Māori models to practice, (3) professionals of a shift from practicing from a deficit to promote positive outcomes.

Mana

Traditionally, mana is a concept that can be inherited by the eldest sibling, who parents or leaders of a hapū, iwi, and Mārae believe should lead their whānau in various situations. However, an older sibling can also choose to hand the leadership to the next sibling down, whom they believe is better skilled or qualified to take the lead at various events.

Although younger siblings may have been schooled in Kura kaupapa schools, be confident as te reo speakers and love to be in the limelight, they must first seek the permission of their tuakana, eldest sibling, and their parents to speak on behalf of their hapu, iwi, and Marae at functions. Also, the simple act of asking permission gives the younger sibling some aspect of mana. Mana is given to an individual through accomplishments and great works they have done throughout their lives. Hence, mana is connected to status and authority and is handed down through generations,

which is essential for the spiritual wellbeing of whānau, hapū, and iwi (Mead, 2016; Mikaere, 2016). Similarly, Kaimahi H spoke of the importance of Mana in their practice and described the mana of those they worked with:

> *Kaimahi H. Upholding the mana of our people so that they are heard. What's happened has been stripped from them, so give them the mana back so they are heard. That's a big strong piece there, about empowering, giving the mana back.*
>
> *Kaimahi B. Most of the time I get to see and understand their worldview they see. Which helps me to understand how I need to approach, how I should approach through respecting their mana.*
>
> *Kaimahi F. I want my children to be able to play sports, ensuring our kids use freely their reo and to express those ways. Our mainstream kids to hold their own mana at their level, not for one another to be taki hia.*

These comments by kaimahi is helpful as it effectively demonstrates the significant impact and effect that mana has on situations, both from the perspective of the whanau and from the kaimahi in their daily working practice as a Whanau Ora navigator.

Whakapapa – Ko wai au

Kaimahi mentioned in their kōrero the connections with those they work with and how whakapapa enables them to connect. The following comments clearly show the significance and importance that is placed on identity and how it is linked to tūpuna through the acknowledgment of waka, awa, maunga, iwi, hapū, and marae. Kaimahi also mentioned the use of a genogram with whānau members that aided in illustrating their whanau relationships, as well as instilling a sense of connection with their whenua (land), marae (whare), their people, and tupuna:

> *Kaimahi C. You have significant people in your life that have impacted on your life and so by capturing your whānau, your whakapapa, as well as kaupapa whānau, you build what looks like a genogram.*
>
> *Kaimahi A. Through our whakapapa, we are all one, we are one with atua and atua with us, and every whakapapa crosses, so they are still my whānau in some way.*
>
> *Kaimahi B. Some want to come and see you, some do, and some are forced to see us, like through the school system. They might have been naughty,*

which isn't my role, but through whakapapa, some can be my nephews or grand nephews.

Kaimahi D. A model that we use is a genogram, so we look at who is important to a whānau and that may go back to two or three generations. We look at the genogram and they want things to be different for their children or their moko.

As these comments show, through whakapapa, kaimahi were able to utilise a genogram tool that worked effectively with whānau and it provided opportunities for building and developing relationships where whānau could feel comfortable sharing their personal and intimate information

Theme Three: A Whānau Ora framework

Each kaimahi were asked to describe their Whānau Ora framework and how it promotes culturally safe practice that enhances the wellbeing of whānau, iwi, and hapū. According to Kaimahi C, the framework used has been further updated to work towards goals and aspirations, which better reflects whānau well-being.

The Te Ara Whānau framework empowers whānau to take the lead in achieving their goals and aspirations – how, why, who, and greater opportunities for a better future such as, employment, housing, education, and seeking assistance with drugs and alcohol issues. For example, Kaimahi C went on to discuss the Whānau Ora framework, Te Ara Whānau as a strength-based tool for individual/s and whānau, rather than a tool that is focused on issues or deficits.

Furthermore, the skills and abilities of kaimahi are to strengthen whānau trust and working relationships to a level of acceptance of listening to whānau needs. For instance, Kaimahi D highlighted how the Whānau Ora framework is whānau-led, and whānau driven, with whānau working through their wellbeing plan and decision-making process, stating:

Kaimahi D. So, depends what you call a Whānau Ora framework like if you look at the different Whānau Ora collectives around New Zealand and in 2010 the Whānau Ora came out with a framework that takes whānau to a planning stage where they have a plan.

The kaimahi also identified a responsibility to share their knowledge and support their Pakeha colleagues when learning the ways of Māori models of practice, and to work collectively as a team to strengthen the dreams and aspirations of individual/s and whānau. This sentiment was illustrated by Kaimahi B in the following way:

Kaimahi B. I am a representative of Whānau Ora to encourage our clinicians. They have a specific way of accessing and doing things and are not always successful working with our whānau. They are working for us and we want the Whānau Ora dimension to go first: That's the journey we are on, but we are not there yet. I am helping them to understand our core principles in Whānau Ora.

Kaimahi were also asked about their understanding of working within a Whānau Ora framework, how they applied it in practice:

Kaimahi C. If you talk about the Whānau Ora framework, it is that one framework, but every collective develops their own local version of it [when working] towards a pathway to wellbeing. It's about revisiting why [whanau] do what they are doing around their dreams and aspirations and taking steps to achieve their dream and aspirations. Whānau Ora is a space about doing the aspirations and being a life coach with whānau.

Kaimahi A. The framework our organisation works on is based around whanaungatanga, manaakitanga, kotahitanga, and as an organisation this is how we work, how we help each other, which extends out to how we work with our people and how we treat our people.

In addition to the above, kaimahi were also asked about their perceptions of positive outcomes where whānau flourished, and kaimahi shared their honest opinion in the following ways:

Kaimahi C. Whānau Ora works on a professional level and it's about nurturing the goals and aspirations for the people's own hearts and it's how do you know Whānau Ora is enhancing whānau wellbeing. This is by home ownership. I have had two home ownerships this quarter, so you cannot say that it's not enhancing whānau wellbeing.

Kaimahi F. Whānau came back and told me. I see the changes where whānau were, and where they are today. It's unbelievable. It's their journey and their pathway.

Kaimahi A. I truly believe if Whānau Ora had been in place if it had never ever been lost, our people would not be where they are today.

Kaimahi A went on to reflect on her own personal experience, stating "for my own personal self, it has allowed me to look at myself and my whānau, where we are

going, and what we are doing as a whānau". Kaimahi also shared their understanding from a professional perspective:

> Kaimahi A. P*rofessionals say, great, you are on board with this whānau, and you think to yourself, is it great because it alleviated the mahi you have to do, is it great because you are aware that there will be some positive outcomes or this whānau in need of more support, and you haven't got the capability or the capacity to do it?*
>
> *Kaimahi C. There's a lot of services that claim to be doing Whānau Ora, and they are not, and there are services that are Whānau Ora but do not use the model Te Ara Whānau Ora, and that's ka pai. There are collective Whānau Ora practitioners, but they all function in different ways. They may not have the Te Ara Whānau model, and they might work based on those outcomes that we mentioned, but not with that framework. But there are other professionals that are speaking and talking as if they are functioning Whānau Ora, but they are not really.*

The comments made by kaimahi confirm there is a need for professionals to have a better understanding of Whānau Ora; by attending workshops or a course on how best to assist whānau Māori.

Theme four: Benefits and Challenges of Whānau Ora

Benefits of Whānau Ora

Kaimahi expressed their views, experiences, and their abilities to work with whānau, as well as highlighting some of the challenges they face in achieving expected outcomes.

> *Kaimahi B. Whānau Ora is definitely a powerful vehicle to help all people, but on the other side, we have this whole bunch of people, who for whatever reason, look at it as a negative.*
>
> *Kaimahi F. I don't find that there are any challenges because this is Whānau Ora. I am very clear that "this is the Whānau Ora" space. If they (other professionals) have not heard about it, then I let them know that this is Whānau Ora in practice. But not abruptly. I'm not that kind of person.*

The above two quotes illustrate the contrasting views that some kaimahi have. For example, Kaimahi B is more aware of other peoples' negative views. Where, Kaimahi F know they exist but refuses to see them as a negative. Rather, Kaimahi F comment

indirectly shows their awareness of another person's ignorance or lack of understanding, and how that can be resolved through further explanation. These comments also demonstrate the changing landscape of Whānau Ora, which continues to become embedded within Māori health and social services throughout Aotearoa, New Zealand.

In order for kaimahi to be effective in their roles as Whānau Ora navigators, they open doors to organisations that have been closed to their non-Māori colleagues and other professionals trying to access a raft of services for their Māori clients and whānau. The following comments reflect some of the trials that kaimahi face in their role:

> *Kaimahi E. Whānau Ora is definitely a powerful vehicle to help all peoples. If people in high places of power would just have a desire in their heart for us to truly honour the treaty, a real desire to see our people well, and operate as true partners, this would be part of the vehicle to help that happen.*
>
> *Kaimahi E. Whānau Ora navigators use the same tools and are taught the same thing. People who are labelled navigators or in different rohe don't do the same as we do. The powers that be created this tool and it works. People say we are a whānau focused service, no, cos you're looking at what your outcomes are. Our achievement is through what the whānau outcomes are for the whānau, not for us.*
>
> *Kaimahi F. Working with whānau in a Whānau Ora environment, I get to see the whānau walk away with their heads up. I get to see the whānau being leaders, sharing with their other whānau about what's available and how they can help themselves; self-manage the situation, rather than become dependent on services.*

The reflections of kaimahi statements as above indicates the various ways Whānau Ora is delivered in different regions. As well as the potential Whānau Ora has within various non-government and government organisations towards working together in partnership towards better health outcomes for whānau Māori.

As the Whānau Ora approach and practice emerges within Māori health and social services throughout Aotearoa, New Zealand, it is important to ensure to protect the health and wellbeing of whānau.

> *Kaimahi G. Explains; we get to open doors that have been closed to other organisations. They don't want police in their whare; they don't want Oranga Tamariki social workers in their whare. Here we are and we practice in a*

particular way. I think consistency is one of the biggest advantages of what we do - Te Ao Māori really dictates what we do in some sort of order or fashion.

Kaimahi A. The main benefits are the outcomes, and the results are our people achieving and even no movement can be an achievement. There is no judging if you don't do this, that's it, see you later.

The above comments highlight Kaimahi G and Kaimahi A's belief that a Whānau Ora practice works alongside whānau, where they get to witness first-hand, the benefits, and achievements made by whānau. Ultimately, kaimahi see this as giving them an advantage over other professionals, such as those working within government sectors, for example, the police and Oranga Tamariki social workers.

Challenges of Whānau Ora

Kaimahi spoke of the challenges of working with other professionals who did not understand how a Whānau Ora framework and practice empowered whānau within their prospective communities.

As mentioned by Kaimahi B *"other professionals would say, "oh", but we work Whānau Ora too.* However, as Kaimahi B also pointed out*, "yes they may do, but they do not do it like us as Māori".* Kaimahi B went on to state, "*they have not had the training; they still have an assessment prescribed to work with whānau on issues in their lives, rather than setting up strategies and structures to enhance whānau wellbeing".*

Similarly, Kaimahi D and Kaimahi E stated:

Kaimahi D. Some professionals I have spoken to have a good understanding of what Whānau Ora is about and there are other professionals that have no connection or experience of working with Whānau Ora navigators. If I look at professionals that have experienced or seen the way a Whānau Ora framework can generate positive outcomes, they are now becoming advocates for what navigators do, but it has been a long process.

Kaimahi E. I think a lot of kaimahi in our community, who truly believe they work in a Whānau Ora way, are our biggest barriers to our whānau, because they don't see it and that's a barrier for us all when they are working with our whānau.

As noted by kaimahi D and E, the complexity, and challenges of working within a Whānau Ora framework can certainly be challenging or frustrating. Especially when

working alongside other professionals who may not understand the framework or be dismissive of it as they do not understand the underlying principles or its overall complexity.

Kaimahi discussed their experiences of institutional racism daily basis, and the impact this had on them while working with whānau. The expectation of contract delivery, reporting, monitoring, and documenting represents a fundamental change of accountability regarding whānau outcomes. Kaimahi reflects on this in their korero in the following ways:

> *Kaimahi A. I find that the contracts can be a bit challenging and it's working out where those contracts fit in your work. We are working alongside one of the Whānau Ora providers and information-gathering package. It can be quite time-consuming.*
>
> *Kaimahi G. Institutional racism is huge out there on a daily basis. I think the fact that whānau can deal with their own challenges, supported by someone who's got their back, even in statutory spaces. Preparation is about what we do with our whānau, you know, what questions do you ask, what does this mean. We don't speak for whānau, we empower them and encourage and give them space for their own kōrero.*
>
> *Kaimahi C. I try and, get people out of that mindset because it doesn't create an evolution of one's spirit or of one's consciousness or mindfulness. It just keeps you here. I'm really about; let's expand your whakaaro here.*

Kaimahi C also went on to share concerns about whether other professionals were able to practice Whānau Ora when they did not have a Māori lens in a Māori world:

> *The challenge is that they think they know Whānau Ora, but they don't know. They don't function in the tikanga sense. They don't function with that Māori lens or Māori world view and you need to have a Māori lens in a Māori world.*

As the above comments show, Kaimahi G spoke of institutional racism but continues to work alongside whānau through their challenges, and empowering and encouraging whānau to take the lead in any decision-making process – by not controlling them but working alongside them. Whereas, Kaimahi C had serious concerns about other non-Māori professionals and their ability to understand Whānau Ora practice from a Māori worldview perspective.

Similarly, Kaimahi D discussed professionals understanding of Whānau Ora, stating:

I spent a bit of time recently in Family Court and alot of lawyers have a better understanding of what Whānau Ora is about, and how a Whānau Ora navigator can assist whānau to access resources, both in the systems but also within their own whānau to achieve positive outcomes. Professionals I have spoken to, those that have worked with navigation, have a good understanding of it, and see that it generates positive outcomes for organisations, as well as whānau. But probably the biggest change I've noticed in the last eighteen months is the judges in courts are more informative of Whānau Ora and are very happy that Whānau Ora navigators are working with whānau.

Kaimahi D went on to explain that it is great to see the change of attitude of judges of Whānau Ora and how it has been a big impact on the change towards whānau wellbeing.

Theme Five: The importance of engagement

This theme provides an insight into the importance of engagement and success of Whānau Ora from the perspectives of kaimahi who reflect on the issue with their personal and professional experiences. Kaimahi felt that Whānau Ora would only be successful if communities engaged with the overall approach, which centres around developing solutions and outcome measurements that benefit and strengthen whānau outcomes.

Kaimahi G. What we do reflects old age practices of our `tūpuna that have served us well, so we are no different. No whānau has to work with us. They can work with us knowing who we are, what we do, and sometimes the motivation for our whānau is to get rid of other organisations that are in their life. Values and beliefs contribute to practice.

As Kaimahi G's comment illustrates, for a Whānau Ora navigator, it is imperative to support whānau aspirations, even if it means removing some obstacles, while also acknowledging whānau within their spiritual guidance from their tūpuna to enhance improved health and wellbeing.

How values and beliefs contribute to practice

During interviews, kaimahi shared their values and beliefs to some extent within their practice:

Kaimahi A. My views on issues around the Treaty of Waitangi and I say, I am the treaty, and the treaty is me. So being Māori, I live those core principles every day. Those same values and principles I take out to the whānau that we work with.

Kaimahi F. My own values and ways that I have been brought up using Te Whare Tapa Wha, but I think all Māori use Te Whare Tapa Wha, but they don't realise it and I know there is always room to improve for best practice.

Kaimahi G. My values, beliefs, and life experiences and how you gravitate to a certain way of practice as Māori. When you look at the basis of what we do, it's all about the tangas [concepts]. I think of my tūpuna and think of them as our taonga and that influences my practice.

These comments are useful as they reflect a much deeper connection to values and principles that underlie how kaimahi choose to function within not only their roles as navigators but also within their everyday lives.

The importance of relationships

The importance of building good relationships out of trust and respect is vital for kaimahi working alongside whānau. While some of these relationships are short-term, many last a lifetime. The building of these relationships begins with the first visit, which determines whether whānau will accept support from kaimahi. Hence, this approach used by kaimahi is vitally important towards their overall engagement with whānau. Kaimahi B reflects on this, stating:

Kaimahi B. The issue is building relationships and engagement. If you got no engagement, you haven't got a lot and trust needs to be worked out and worked out over time. It goes both ways, so initially, how we start is important. Some want to come and see you and some don't, some are forced to come and see me. However, through whakapapa, some can be my own nephews or grand nephews.

Whakapapa is a great form of kōrero that enables whānau and Whānau Ora navigators to build relationships quickly and effectively, and in the vast majority of cases, trust follows immediately. As Kaimahi B mentioned, if you are unable to engage, then the mahi becomes difficult, and progression towards positive outcomes is stalled.

Theme Six: Whānau Ora outcomes

The Whānau Ora outcomes identified are important to this research as they sit at the heart of the Whānau Ora approach. Essentially, they comprise of six principles that support whānau in achieving their aspirations and goals in a manner that is grounded in kaupapa Māori. Hence, Kaupapa Māori practices are usually delivered by Māori, for Māori. Also, a Kaupapa Māori service provides an environment that effectively embeds Māori processes, practices, models, values, and principles. The following principles of a Whānau Ora framework were identified and well known by all kaimahi as:

- Whānau cohesion – resilient and nurturing (building relationships with whānau)
- Whānau self-management – a better future
- Healthy whānau lifestyles – healthy eating and lifestyle
- Confident in participation in society – whānau to create their own solutions
- Confident in participation in Te Ao Māori – participating in Te Ao Māori (kapa haka, Te reo Māori)
- Economic security and wealth creation – secure and successfully involved in wealth creation (employment, education) – (Ministry of Social Development, 2010, p. 7 & 8).

All kaimahi stated that working in a Whānau Ora framework presented a significant change from working in a deficit model. For example:

> *Kaimahi C. These outcomes for Maori are about being responsible, a steward of the environment, putea, your economic security, commitment, and participation in society is your identity so that links to Te Ao Māori, whānau cohesion, your health, so healthy whānau lifestyles, and rangatiratanga is self-management. The same outcomes, but in Te Ao Māori.*
>
> *Kaimahi D. If you talk about the Whānau Ora framework, it's just that, that's one framework, but every collective you know in New Zealand has taken that framework and developed its local version of it, so that the local version is Te Ara Whānau Ora, a pathway to wellbeing.*

All kaimahi felt that a Whānau Ora framework was important towards whānau health and wellbeing, but also knew that some organisation had developed their own

versions of the framework, which were also unique to providing a practice of rangatiratanga, identity, endurance, patience, enabling and building trusting relationships.

Whānau Ora as a philosophy?

Whānau Ora is seen as a concept of practice and an approach towards the wellbeing of whānau. It serves as a vehicle to shift responsibility and a mind shift for various organisations and government institutions as a new way of thinking. More importantly, it represents a significant change in policies and service delivery. Kaimahi reflects on this in the following ways:

> *Kaimahi E. I think it's a philosophy and I think it even goes back to whaea Tariana back in 2009. She said that Ora has 359 interpretations, so you just take anyone you wish to, and you move through all those Oras to get to Whānau Ora. It's definitely a framework. It covers everything.*

> *Kaimahi D. Whānau Ora is definitely creating new pathways for whānau. Whānau Ora defines success from a whānau perspective. To watch whānau self-managing and take control of their lives is a success.*

> *Kaimahi H. Whānau Ora philosophy is that uniqueness, an approach. Whānau can celebrate where they have come from, also their achievements.*

The biggest economic development for Māori, by Māori that has changed the face of Aotearoa, New Zealand is Whānau Ora. Some say they have been working this way their whole lives, and the only thing missing was an official name, until now. Whānau Ora has been developed as a successful framework for working with not only Māori but all people in Māori health and social services throughout Aotearoa, New Zealand. Hence, Whānau Ora has become the 'gold' standard for whānau Māori, communities, and Māori practitioners. The following comments show how Kaimahi think about Whānau Ora as more than just a framework:

> *Kaimahi D. It's about taking on systems that don't work for Māori, don't work for our whānau, so in this pilot space, I am in a very different space, instead of trying to take on the system. It is about getting change from within or getting them to bring change to whānau.*

> *Kaimahi A. I have been waiting to see if Labour is going to inject money into Whānau Ora, so far making no promises, however, other government*

organisations are saying that Whānau Ora is working and not just within health.

Kaimahi E. *I went to a National conference recently and it was evident Whānau Ora was miles ahead of everybody else and as Māori we are always working in the same way.*

Kaimahi H. When you talk about Whānau Ora, it's not a programme, we don't run a programme. The difference is Whānau Ora concepts and approach has its own uniqueness when working with the whānau, whatever that looks like to the whānau.

As presented by kaimahi above, it's the uniqueness of Whānau Ora and the concepts utilised that have given the green light that Whānau Ora is working, and the Labour government injecting millions of dollars towards better health outcomes.

The key points as outlined from kaimahi:

(a) Whānau are ready for change, if not, we go back at a later date

(b) Whānau lead the process with the guidance of Whānau Ora navigators

(c) Whānau aspirations towards homeownership, Te reo language, education, employment, and programs, i. e. drug and alcohol, anger management, and domestic violence

(d) Walking alongside whānau; a pathway for other services to awhi whānau towards their aspirations and goals

(e) We do not trample on whānau mana; we uplift and encourage whānau strengths, abilities, and capabilities

(f) We are enabling our whānau – rangatiratanga (self-determination) to take the lead in all their decision-making process

Conclusion

The chapter has presented the findings from semi-structured interviews with eight Whānau Ora navigators about their experiences of assisting whānau Māori, as well as their underlying principles and overall philosophy concerning Whānau Ora. The findings were discussed across six different themes. These themes highlighted narratives from Whānau Ora navigators, where in-depth discussions covered their relationship with whānau within their practice. Additionally, the importance of building

trusting relationships with whānau Māori and building good networks within their communities to work together collectively for improved health outcomes for whānau Māori. They discussed the challenges and successes of Whānau Ora practice in their communities and reviewed their practice from a culturally safe and responsive perspective. This also included their worldview, their upbringing, and life experiences. The next Chapter provides a more in-depth discussion about these prominent findings, while also making links to relevant literature.

Chapter Five: Matapakinga - Discussion

Tūngia te ururoa kia tupu whakaritorito te tutū o te harakeke

Set the overgrown bush alight and the new flax shoots will spring up.

In order to change, we may need to leave some ways behind in order to do things differently.

The above whakataukī reflects how Whānau Ora navigators work towards a common goal to identify the needs of whānau, hapū, and iwi to realise their full potential and the endless opportunities the world has to offer. This is done through whakapapa, education, housing, and te reo Māori. The whakataukī also reflects a future aim where there will come a time for a change when treaty partners work together to actively enhance and support whānau toward their goals and aspirations.

Introduction

What does Whānau Ora look like, and what is it? How do practitioners know they are working in a Whānau Ora way, and what informs their practice? (Te Puni Kōkiri, 2019). The following discussion investigates and explores these questions via the themes identified from the interviews with tane and wahine Māori Whānau Ora navigators. The ensuing discussion is also explored with the relevant literature and research. Especially that of previous Māori researchers who have written about developments and issues within this field of inquiry, and who have contributed to our overall understanding of the topic. As such, key findings from Whānau Ora navigators' interviews are discussed and their connections to a Whānau Ora framework are highlighted. In particular, this chapter attempts to answer the main research questions by presenting a more in-depth discussion of the prominent themes touched on in the previous chapter. These include a Māori worldview, personal life experiences, a Whānau Ora framework, the challenges and benefits of Whānau Ora, the importance of engagement, and Whānau Ora outcomes. The following section begins with a discussion about a Māori worldview, together with personal life experiences. Here, it seemed natural to merge these two topics as all Whānau Ora kaimahi said they drew on a Māori worldview in their practice, which also stemmed from their personal life experiences. In short, together both of these elements have aided them in their roles as Whānau Ora navigators in a way that allows them to better understand the goals and aspirations of whānau. Hence, in this discussion, particular attention is paid to how kaimahi understand the importance of assisting whānau towards improved health and wellbeing via a Whānau Ora framework and professional practice.

A Māori worldview and personal life experiences

This section explores a Māori worldview, including mana and whakapapa as these two strands enhance the wellbeing of Whānau Ora navigators, communities, and whānau, as well as contribute to enhancing every aspect of growth - from learning to development, and the right of self–determination for indigenous peoples.

It is sometimes difficult to act according to a Māori worldview for practicing Whānau Ora navigators. For example, being able to exercise a Māori worldview in a healthy and relaxed manner, particularly while operating in non-Māori organisations is sometimes not possible to achieve. All kaimahi involved in this research said they drew on a Māori worldview in their practice and that they used mana-enhancing strategies that ensured an appreciation for whānau mana was maintained. Since it is instilled with Māori principles and Māori philosophy, Whānau Ora's practice is consistent with mana enhancing practice. Overall, the approach places Māori at the forefront of development and involves Māori in the decision-making process at every level. More importantly, it is deeply rooted in Māori ideals and seeks to improve Māori well-being (Crocket et al., 2017; Te Puni Kōkiri, 2019).

The conversations with kaimahi clearly show that a Whānau Ora framework and Kaupapa Māori practice are evident in their roles as Whānau Ora navigators. This framework provides them with underlying principles that ensure their work is reflective, culturally safe, and responsive when engaging with whānau, hapū, and iwi. During the interviews, kaimahi discussed their personal lives, and the life experiences, values, and beliefs they inherited from their parents, grandparents, and great grandparents. For all kaimahi, these experiences helped them to make good choices in life. However, for some, their 'good choices' did not happen until much later in life, and typically when certain experiences forced them to reflect on their past and draw on the wisdom of those who came before them. In doing so, they were able to gain a greater sense of direction in both their personal life and their work lives. As mentioned earlier, Kaimahi E, when Whānau Ora was first introduced, they felt truly inspired hence "when a Whānau Ora contract came to the organisation, I jumped at the chance to do the 12-week pilot training, then it became a full-time role".

In particular, Whānau Ora is a major political initiative of the current 2020/21 Labour government. More importantly, some of the essential elements of the government's initiative include, whānau leading and taking responsibility for their transformations and solutions and building on the strengths and capabilities of whānau and services that are shaped by the values and philosophies of Te Ao Māori (Te Puni Kōkiri, 2016,

2019). Accordingly, it is intended that Whānau Ora work in a variety of ways, which is typically inspired by the whānau they work with when progressing “towards the achievement of improved outcomes for whānau (Te Puni Kōkiri, 2016, p. 4).

It is also important to note that the commitment involved in utilising a Whānau Ora approach also means utilising a Māori lens or worldview. Take, for example, Kaimahi C, who stated “if you don’t have the Māori worldview or Māori lens, you really don’t know Whānau Ora”. There was also some concern about a lack of willingness by other professionals to understand Whānau Ora. Kaimaihi C went on to say, other professionals will say “we know what Whānau Ora is, but never once stopped to ask me, what is it that you do?” According to literature, Whānau Ora is a holistic process that reaches above conventional social and health programmes and crisis response. It prioritises whānau in decision-making and provides resources to assist them in improving their well-being. Essentially, Whānau Ora is about enhancing people's well-being in light of their whānau, and it varies significantly from more conventional approaches to social and health issues (Boulton et al., 2018; Moore, 2014; Te Puni Kōkiri, 2016, 2019). Overall, Whānau Ora and whānau have come a long way in terms of engagement as is evident in the Whānau Ora navigator role, where trust, relationship building, endurance, and patience are all vital skills necessary for successful outcomes

Kaimahi identified their Māori worldview as a foundation for their practice that consisted of shared stories, relationships, and ko wai au - a progression of learning and strengthening. A core understanding of any Māori framework, such as Whānau Ora and a concept such as whakapapa can be likened to fundamental principles that sit at the heart of a Māori worldview (Mikaere, 2016; Te Puni Kōkiri, 2019). For instance, all kaimahi view whakapapa as the foundation on which all relationships are built, and it is here where they grow stronger. Hence, for Māori, whakapapa plays a crucial role in identity regarding what it means to be Māori. Māori need to have some connection to their whakapapa, and the goal to contribute to their standing within their whānau, their whenua, Marae, and their communities. However, it is also important to note that the effects of colonisation and the dispossession from land, cultural connections, and te reo have had an impact on the wellbeing of Māori (Durie, 2003). Due to this, the conceptualisation of terms such as te reo, whānau, and Māori worldview is critical as they give indigenous people self-determination, which in turn supports their way of thinking, and ensures a culturally safe and responsive way of practicing that is respected and supported (Walker et al., 2006). The kaimahi perspectives, therefore, are aligned closely to the literature on this topic and support

the understanding that a strong Māori identity ultimately shares a direct relationship with health and wellbeing.

As mentioned by kaimahi, supporting whānau and linking whakapapa strengthens identity, cultural history, and matauranga Māori. Alongside this, there are connections to tupuna and whenua that need to be acknowledged when accessing health services that also aid in achieving better health outcomes. The literature informs us that a Whānau Ora navigators' practice is guided by Kaupapa Māori frameworks, lived experience, whānau, Māori tikanga, relationships, and a process of maintaining relationships, achieving and strengthening whānau wellbeing (Metge, 1995; Te Puni Kōkiri, 2016; Walker et al., 2006).

Whakawhanaungatanga

Whakawhanaungatanga is significant because it is a crucial unifying concept that is essential to the affirmation of Māori social work practice; it is a process which is used to participate with a social work client because they become a member of their wider whānau. However, it does indicate that a dual connection exists, and for Māori social workers to navigate these potential stumbling blocks (Eketone, 2021). When you can become extended whānau, you make connections that allow you to work together, which usually leads to greater trust due to the cultural norms and expectations that come with it. Whakawhanaungatanga is a tool used by social workers to connect people, tribal connections, mutual ancestors, friends, family, acquaintances, and places (Eketone, 2021). Whakawhanaungatanga is a process of forming ties, creating connections, and connecting people by defining whakapapa linkages, past heritages, and building relationships (Crocket et al., 2017).

It goes without saying that relationship building has its challenges. So too does identifying strategies to strengthen and develop a safe practice that enhances the health and wellbeing of whānau, iwi, and hapū (Waikari, 2012). As stated by Waikari (2012), there has to be open communication when working with whānau Māori and a connection with whānau needs to occur within the first session. Also, professionals must be culturally competent and understand the concerns that are presented. Waikari (2012) goes on to say that the qualities and style of leadership will provide some guidelines on how to put Whānau Ora's principles into practice. Here, kaimahi mentioned their Whānau Ora navigator colleagues, who all have the skills and abilities to guide whānau "into a space of moemoea for tamariki and mokopuna". As such, the role of the Whānau Ora navigator is underpinned by a philosophy that envisages the goals, aspirations of whānau. As well as prioritising the importance of culturally safe and responsive practice that enables Whānau Ora navigators to walk and work

alongside whānau (Boulton et al., 2013). Consequently, Māori whānau gain confidence in their Whānau Ora navigator when they experience best practice in action, which typically includes culturally relevant traditions, such as karakia and whakapapa. Overall, participating in these types of practices facilitates an approach that gives self-determination back to whānau (Boulton et al., 2010; Moyle, 2013).

These examples also highlight the significance of whakawhanaungatanga, which has multiple purposes as a method for making connections and establishing effective communication. Whakawhanaungatanga is an important aspect of relationship building, especially in the first session of kaimahi engaging with whānau. Accordingly, it emphasises connectedness as it shows how Mārae, hapū, iwi, maunga, and whenua are all linked together. This finding was particularly significant across all interviews with kaimahi, and their korero demonstrated in various ways how making a special connection with someone can be both empowering and beneficial to one's self-esteem (Durie et al., 2018).

Whakapapa

The word Whakapapa is used to define “Māori genealogy. "Papa" means literally "board," and whakapaparanga means "layers" or "lineage." As acknowledged by the tangata whenua, "Whakapapa " literally means "laying down of generations," one board on top of the other in layers” (Joyce et al., 2008, p. 3). Whakapapa is one of the most important elements of today's culture, as it explores not only the relationship between Māori and cultural identity, but also the complexities that arise out of identity formation, such as Māori, Pākehā, and half-caste families. As highlighted by Joyce et al. (2008), every one of us has a deep desire to learn about our ancestors, to understand who we are and where we came from. They go on to say that whatever achievements we have in life, there is still a “vacuum, an emptiness, and the most disquieting loneliness” when there is a lack of knowledge regarding one’s roots (Joyce et al., 2008, p. 2).

The concept of whakapapa can be both complex and profound for Māori, put simply, whakapapa connects Māori to their tupuna (ancestors), and this information is passed down to tamariki and mokopuna, which provides not only a sense of belonging but also a greater understanding of their heritage and roots (Barlow, 1996). Furthermore, as highlighted in the definition above, the meaning of whakapapa refers to the layering of generation on generation and what is passed down to each new generation. For kaimahi, whakapapa represents one key aspect of trust as it involves listening to the inspiring kōrero whānau share with them on their pathway towards inspiration and

success in their lives. Whakapapa is also present in other forms such as kapa haka, whai kōrerō (speech competition) and waiata (Durie, 2003; Te Huia, 2015).

Kaimahi D explained that “mapping out whakapapa releases an inspirational space of moemoea”. As mentioned by Barlow (1996), everything has a whakapapa, such as animals, fish, and trees that atua (God) created and evolved over generations. Similarly, kaimahi identified and highlighted how whakapapa reflected the importance of beliefs and traditions, which have links back to creation stories. Also, kaimahi viewed whakapapa as a culturally appropriate way to engage with whānau Māori, as well as being a positive development that supported the growth of cultural self-confidence. Durie (1994, p. 197), stated that cultural identity has a connectedness towards wellbeing and whānau Māori draw strength and aspiration from the importance to “being Māori”. However, Durie (2003, p. 69), also highlighted that “in order to measure aspirations”, it is critical for Māori to be involved in the decision-making processes aimed at improving health outcomes. In other words, for positive outcomes to become a reality, Māori need to be included at all levels of governance.

It is important to note that not all whānau Māori and Māori professionals connect and identify to their whānau, hāpu, and iwi, as many have been disconnected due to various factors, such as the long-term effects of colonisation and colonial governance. However, when Māori choose to examine their links to whakapapa, the process and experience typically develop and strengthens their ora (wellbeing). Similarly, kaimahi identified that when whānau started to gain a strong sense of being Māori, this made a significant difference to their wellbeing (Cheung, 2008; Durie, 2003). Kaimahi also mentioned that it was not difficult to guide whānau once they got into a space of ko wai ao, where they could talk about their kaumatua/kuia and stories of old relating to their tupuna and past history.

Metge (1995, p. 91), once said that “you need to know your whakapapa, so you don’t end up marrying your cousin”. You can go to most places and you can “find your own people” if you know your whakapapa, and then you'll be able to make the connections easier. As such, it is common for Māori to listen for connections of personal whakapapa in the stories of others, but it is not in the sense of how to connect, but *where* to connect (Crocket et al., 2017). From the discussion held with kaimahi, it became evident that there were contrasting points of view concerning whakapapa. For example, Kaimahi B stated for some whānau whakapapa is “very much a work in progress”. Where Kaimahi D explained that some whānau described whakapapa as “having significant people in your life, so capturing your whānau and whānau stories brings about kaupapa whānau*”.* This latter viewpoint is also reflected in work by

Mikaere (2016, p. 74), who points out that “whakapapa enables us to make sense of our experience; it provides a method of developing new knowledge; it presents an approach to resolving problems. Whakapapa constitutes a way of thinking about the world in its entirety”. Similarly, as highlighted by Durie (2005), and Joyce et al. (2008), it is important to recognise that before information can be shared with you, you must be able to develop connections and illustrate that you are responsible and respectful of the whakapapa that is shared.

Mana

Mana is a concept that is connected to a range of intangible elements. For example, mana is a term that reflects spiritual power, ancestral power, whenua power, and an individual's power. Hence, throughout an individual’s lifetime, they have the potential to acquire mana, expertise, and experience in specific fields based on their own abilities, efforts, and personal development. For instance, a famous professional writer may gain mana. But so, could a woman in a personal care role as a result of their high work performance caring for their tamariki, or a person on the Mārae who takes exceptional care of visitors (Barlow, 1996). Kaimahi F stated the following: “You were given mana from the day you are born, but sometimes during your life, you lose a little bit of it”. In contrast, kaimahi B stated, “I get to see and understand their worldview, which helps me to understand how I should approach them through respecting their mana”. Here, these kaimahi reflected on the topic of mana and how important it was to whānau Māori, including the purpose it holds within their whānau.

As highlighted by Durie (2003) and Metge (1995), the roles of kaumatua/kuia on Mārae, schools, hospitals, and in organisations strengthens and enables whānau to feel safe, which in turn enhances wellbeing. In particular, Māori elders, tāne/wāhine are held in high esteem within their whānau, marae, and in their communities. Here, the status of mana relates more to an elder’s visible presence and authority, rather than to the vigorous activities of its younger members. However, age alone does not impart experience or guarantee the skills needed to lead effectively. Nor are the supportive positions occupied by older Māori men and women inherently special to that age group (Durie, 2003).

Kaimahi often referred to elders who supported whānau towards wellbeing as having extraordinary abilities that were passed down to the next generations (Boulton et al., 2013; Durie, 2003). As a whole, the whānau has its own mana, and as a consequence, this establishes a cornerstone of mana tupuna. Yet, the actions of individual members and the way the whānau conducts its duties as a collective can also work to strengthen or reduce it (Durie, 2003). Therefore, the mana of the whānau,

as a whole, is deemed to be more prominent than the mana of a single member (Durie, 2003; Metge, 1995). Previous work by Pere (1991) highlights that whānau members will argue among themselves, and it is important for whānau to work together to maintain the mana when dealing with individuals outside of their whānau group. Similarly, Pere (1991) states that whānau members are typically "prepared to make personal sacrifices to uphold" the mana of the whole whānau (Metge, 1995, p. 33). Additionally, Māori kaimahi increased the mana of whānau by incorporating awareness and practices from a Māori viewpoint, such as wairuatanga, which provided a spiritual korowai to disguise their spirit tangata and practice it (Roberts, 2020).

A Whānau Ora framework

The term whānau is often understood as simply meaning Māori, however, its meanings are continually reworked and expanded as part of a form of expression. Particularly, in its most simple verbal form, Whānau means "to be born" (Metge, 1995, p. 16). Whānau play a significant role in well-being and the idea of whānau has grown into an "influential symbol of ngā tikanga Māori (Māori cultural ways)" (Metge, 1995, p. 17). Additionally, Mead (2016) points out that whānau are the essence of Māori culture and are agents for change towards an improved future. Because of this, the concept of whānau Māori is an underlying principle within Māori society and plays an essential role in the pursuit to enhance the success and quality of life of all Māori (Savage et al., 2017). As kaimahi F pointed out, the main "benefit is that it's whānau focus, giving whānau opportunities to recognise all the potential they have to make informed choices". Furthermore, according to Durie (2003), whānau well-being can be strengthened through healing, cultural acceptance, self-identity, improved social and economic conditions, improved access to justice, and self-reliance, all of which contribute to optimum wellbeing.

Another example comes from Kaimahi D who states that Whānau Ora inspires and empowers whānau to become "self-managing, taking control of their lives and achieving their dreams and aspirations". Similarly, kaimahi F commented, "working with whānau in a Whānau Ora environment, you see the leaders within the whānau becoming self-managing, less dependent on services and supporting themselves as a whānau". According to Hollis-English et al. (2011), individuals who share their struggles with other whānau members can discover new ideas for improving whānau participation and partnerships that contribute to improved outcomes. While also being more efficient and effective when that process excludes outside agencies in the process. As kaimahi E points out, "one of the positive things that come from being a

Whānau Ora navigator is that we can streamline ourselves to go anywhere in services, such as doctors, specialists, Work and Income, lawyers, and courts". More importantly, all kaimahi reflected on the relevance of Whānau Ora training, stating that everyone should undertake it to gain a better understanding of their purpose and processes.

The Challenges and benefits of Whānau Ora

Boulton et al. (2018) argue that at the time of the signing of the Treaty, Māori were primarily indigenous people living on their ancestral lands with strong cultural links to their broader environment. As such, the Treaty of Waitangi is seen as critical for rectifying social inequalities and improving the health of whānau. This issue was also reflected in interviews. For example, Kaimahi G discussed how "institutional racism is huge daily in the community, and in fact, whānau can deal with challenges when they know kaimahi have their back in statutory spaces". In particular, kaimahi B reflected on how, "barriers are probably systemic to encourage people to focus not on outputs, but outcomes for whānau*".* Here, the acceptance of greater Māori autonomy is linked to the idea that whānau should take control and create their own destiny, in a way that facilitates access to appropriate services that benefit towards their wellbeing. As well as, being coupled with the finance system that enables the growth of delivery of contracts for Māori health and social services which contributes to the development of Kaupapa Māori services (Boulton et al., 2018).

Challenges continue to be experienced by kaimahi when, for example, Kaimahi D stated, "the lack of funding is already a barrier to sustaining programmes such as mine to work alongside whānau. However, I continue to work alongside whānau, leaving the funding side to the management team of the organisation". Furthermore, point out that, Whānau Ora's most pressing feature is to drive policy and funding; accordingly, however, monitoring the achievements of Whānau Ora involves a "comprehensive analysis of the elements in a specific situation that examines both the "funder and the provider alike" (Boulton et al., 2013, p. 27).

More importantly, Whānau Ora navigators have a specific aim and purpose, yet definitions of Whānau Ora as a professional body sometimes vary across organisations, funders, providers, and even between providers and whānau members, which can be problematic. For example, Kaimahi F emphasised, "when I meet with tauiwi or Pākehā, they do not intimidate me, belittle me or second-best me. I am very clear of this Whānau Ora space and let them know this is Whānau Ora". As pointed out by Boulton et al. (2013), Whānau Ora typically makes a positive impact

when community members are involved in the integral process to establish and drive alternatives, as well as evaluate their outcomes. Kaimahi F sums this up succinctly, stating that Whānau Ora does work “when we are all working towards the same outcomes and goals, then whānau will become stronger to deal with their own issues”.

Personal problems cannot be isolated from societal concerns, and social workers need to be aware of how they have traditionally responded to colonisation, and how they can play an important role as an “agent of change” (Walsh-Tapiata, 2004, p. 2). Similarly, Walsh-Tapiata (2004) argues that people are either control agents, enforcement agents, or reform agents who uphold injustice or look to improve it.

As mentioned by Savage et al. (2017, p. 9), whanaungatanga and 'restoring power' to whānau is “at the heart” of what Whānau Ora navigators do. Each kaimahi discussed their role within their own framework model of Whānau Ora, which highlighted the different skills and qualities their role required from them when engaging with whānau and assisting them with the decision-making process. From these discussions, it became evident that the Whānau Ora framework has many characteristics as a model that provides an efficient, integrated service for whānau with diverse complexities, needs, and goals. Beginning with the foundational work, there have been many ways of conceptualising Whānau Ora, which in turn has allowed a wide-ranging scope for how to define, understand and introduce the concept. For instance, Kaimahi B perceived Whānau Ora as a tool that “empowers and supports whānau to achieve their dreams and aspirations”.

In particular, all kaimahi agreed that Whānau Ora was an “innovative approach to improving whānau wellbeing that puts whānau at the centre of decision-making” (Te Puni Kōkiri, 2016, p. 1). For example, Whānau Ora navigators, kaiawhina (social workers), and Toiora Whānau (social workers) all contribute to the health and wellbeing of whānau, hapū, and iwi. In short, a Whānau Ora navigator’s role is specifically aimed at developing and strengthening whānau capabilities, skills, and knowledge. While also providing continual support that enables whānau to become confident in their ability to self-manage across a range of areas on their way to accomplishing their long-life aspirations (Te Puni Kōkiri, 2016). In doing so, Whānau Ora navigators work alongside whānau to identify various issues and potential goals that might assist with employment, education, and primary health. As well as connecting to and coordinating with required services. More importantly, Ministry of Social Development (2010) and Te Puni Kōkiri (2016) have developed a navigation service, alongside other things, such as supporting whānau in their self-determination, decision making, building trusting relationships, and connection of

identity for whānau, and focussing on whānau outcomes. However, Whānau Ora is unique regarding its whānau led approach, which is especially evident when compared with western directed models.

In contrast to mainstream services, a Whānau Ora approach to practice provides a degree of flexibility that is necessary for working with whānau in ways that better meet their needs. Also, it's a way of practice that recognises the need for dedicated funding, flexibility for delivering services, ongoing assistance to meet the needs of whānau, and an efficiently broad, amalgamated system that fits with the Whānau Ora approach (Ministry of Social Development, 2010). These particular practice elements were also recognised by the kaimahi in this research.

Essentially, Whānau Ora provides new perspectives, methods of functioning, and prospects for success (Boulton, 2019). As pointed out by Durie (1998), in 1993, Ngati Raukawa in the Horowhenua and Manawatu became involved in health, first assisting local health institutions in achieving bicultural perspectives. As highlighted, Ngati Raukawa sought to establish their own health services as there were concerns that Māori people did not have access to quality healthcare (Durie, 1998). The Rūnanga ō Raukawa extended its healthcare facilities to the Whānau Ora program, still focusing on but not restricted to the 20 Marae within the Horowhenua and Manawatu region. It was also an effective education programme that was aimed at improving whānau aspirations. As highlighted earlier, the government's Whānau Ora initiative for Māori is not new (Durie, 1998). The focus of wellbeing was at the core of the 2002 Māori Health Strategy, Te Korowai Oranga. This demonstrated the overall goal of Whānau Ora for whānau Māori to reach their optimum health and wellbeing (Ministry of Health, 2001). In 2008, the National Party, Māori Parties and Dr Pita Sharples (Minister of Māori Affairs) developed a specific strategy that included the aims of Whānau Ora and in the Statement of Intent, 2009-2012, which placed whānau at the centre of their progress and survival ((Dormer, 2014; Durie, 2003; Te Puni, 2010).

Also, Whānau Ora is an indigenous Māori health initiative that has been implemented for the wellbeing of whānau Māori throughout Aotearoa New Zealand. It is designed to identify and measure health and wellbeing outcomes achieved by Whānau Ora navigators. All of whom have been trained under the kaupapa of their respective Māori health and social services providers.

A Whānau Ora navigator role

Whānau wellbeing can be very different from whānau to whānau (Hollis-English et al., 2011; Te Wānanga o Raukawa, 2018). However, as mentioned above, whānau

is an underpinning concept within Māori society, which plays an essential and influential role towards wellbeing. Additionally, this entails the strengthening of relationships, identifying strengths, and the ability to use principles, such as manaakitanga, wairuatanga, te reo, whakapapa, ūkaipōtanga, and the expression of kaupapa tuku iho towards whānau wellbeing (Te Wānanga o Raukawa, 2018).

Kaimahi stated that referrals came from various avenues, including self-referrals, non-government, government organisations, whānau members, and social workers in schools. As such, kaimahi were aware that it was critical to building good relationships as they were necessary for establishing rapport and trust between professionals and whānau. In this respect, it is not always guaranteed that a whānau will accept assistance from Whānau Ora. Hence, a navigator's ability to build healthy relationships is equally as vital to their success as it is for the whānau in achieving positive outcomes. As mentioned by Kaimahi B, "being aware of my frailties and I am not the be-all and end-all but learning what is best for whānau and, coming back to the realisation that it is about the whānau". Whānau Ora navigators' responsibilities, under the guidance of a manager or team lead, may vary depending on their regional guidelines concerning Māori health social services across Aotearoa New Zealand. However, it is important to note that a Whānau Ora navigator's role is specifically designed to strengthen whānau wellbeing, while also working to ensure that whānau are the drivers of their own process/progress. Yet, Whānau Ora navigators are crucial in this process as they facilitate the coordination of outside services that may be required (i.e., education, warmer housing, upskilling for better employment and programmes, (parenting, drug & alcohol, and mental health) (Durie, 2003; Metge, 1995; Waikari, 2012).

Essentially, Whānau Ora navigators work to develop and implement whānau aspirations and plans, as well as provide and promote a proactive approach to health and wellbeing. During the interviews, kaimahi discussed their experiences of supporting whānau in how best to take responsibility for their health and wellbeing, which leads to the creation of safe and healthy environments (Boulton et al., 2013; Te Puni Kōkiri, 2016). In doing so, kaimahi were able to support whānau and built good trusting working relationships with providers, whānau hapū, iwi, and communities.

A certain mindset is required to perform well in the role of a Whānau Ora navigator. For example, a Whānau Ora navigator's mindset must always remain positive and focused on identifying what whānau need to achieve their goals and aspirations. Another point to consider regarding the position and role of a Whānau Ora navigator

is the serious nature of confidentiality. As outlined by Kaimahi F," what is said in this space is private and confidential". The level of engagement for Whānau Ora navigators is typically high, and typically involves a large degree of trust from the whānau, who must be able to trust wholly in their navigator's skill and ability, and the journey they are on. It also goes without saying that critical to their success, in the scope of the mahi, is having an in-depth understanding of the importance of several complex elements. For example, Whānau Ora model, knowing the region, tikanga Māori, Te Tiriti o Waitangi in practice, maintaining and implementing Kaupapa Māori.

As mentioned by Savage et al. (2017, p. 9), whanaungatanga and 'restoring power' to whānau is "at the heart" of the Whānau Ora navigator role. For example, all kaimahi agreed that Whānau Ora has provided an innovative framework and approach for working alongside whānau, and in a manner that positions whānau as leaders in their decision-making processes.

A Whānau Ora philosophy

According to Te Puni Kōkiri (2019)), Whānau Ora is an approach that supports whānau and families to achieve their aspirations in life. It places whānau at the centre of decision making and supports them to build a more prosperous future". Essentially, this is the key message that sits at the centre of all mahi. Kaimahi C stated, the "philosophy of Whānau Ora is different from the model of Te Ara Whānau but aligns to it. It's not what is the matter with you but what matters to you and when we turn the kōrero on its head, that's where it sits, that's powerful". Walsh-Tapiata (2004) explains, people have sought to come up with new strategies to assist Māori, however, whānau have taken responsibility and accountability through the support and guidance of Whānau Ora navigators. The findings from the Ministry of Social Development (2010, p. 7) identifies six key concepts of whānau wellbeing as:

- Living a healthy lifestyle
- Participating fully in society
- Participating in Te Ao Māori
- Economically secure
- Involved in wealth and creation
- To be resilient and nurturing

These findings were supported by kaimahi who stated that working in a Whānau Ora framework enabled them to work alongside whānau and experience their desires and aspirations in a way that brought whānau closer together, and in a manner that improved their function as a whānau unit (Hollis-English et al., 2011). For instance, Kaimahi C stated, “having integrity and how those values of identity and connection to culture and those things are such a pinnacle, a fundamental part of being a navigator”. Consedine and Consedine (2012) explain that honouring whānau stories is a driving force for whānau to walk with self-confidence and, feel connected to their culture and ancestors. Furthermore, this philosophy allows whānau to gain a sense of connection to their tupuna and explore avenues towards new self-knowledge in ways that honours their history. Also, whānau have a right to tell their stories and it is this that Whānau Ora navigators pay respect to when these stories and other information is shared (Consedine & Consedine, 2012; Hollis-English et al., 2011).

Conclusion

The findings from this study and the existing body of literature highlight several key factors, including the complexities and depth of a Whānau Ora framework, and Whānau Ora navigators’ experiences of working with whānau, hapū, iwi, and communities. These factors have been identified through discussions by kaimahi who work in a supportive capacity to aid whānau in their attempts to improve their wellbeing via a whānau centred approach. The kaimahi interviewed have shared many examples of effective practice and positive impacts, where they provided the best care possible, in conjunction with the support of other health providers.

While reflecting on relevant literature, this chapter has discussed the principles and values that underpin a Whānau Ora framework, identifying it as a holistic approach towards the health and wellbeing of whānau Māori. Therefore, it goes without saying that in each of the health concepts are, living healthy lifestyles, self-managing, participating fully in society, resilient and nurturing, participation in te reo and wealth and creation) is embedded with a set of values and principles that are aimed at improving the health and wellbeing of whānau, hapū, and iwi. Hence, a whānau-centered approach aims to achieve Whānau Ora's objectives and allows health and social services to collaborate to promote whānau health across conventional central organisations.

As the discussion above shows, the results from this research indicate that working towards whānau needs and desires within a Whānau Ora context aids in building whānau capacity, fostering whānau self-management, and empowering whānau to

achieve their aspirations. Overall, working within a Whānau Ora framework and practice has supported these Whānau Ora navigators in their mahi, which in turn benefits whānau, who can become leaders, identify their interests, and work towards their future plans. Hence, for as long as this continues, Whānau Ora and Māori health initiatives will continue to evolve and improve upon Māori health and whānau wellbeing outcomes.

Chapter Six: Conclusion

Ko te kairapu, ko ia te kite

Ka kohi te toi, ka whai te maramatanga

Those who seek will find, if knowledge is gathered, enlightenment will follow

Gathering knowledge along the way is a process that strengthens and enhances the heart and soul. This whakataukī reflects the journey of whānau who work to strengthen their health, wellbeing, and pursuit of profound knowledge. As well as a pathway to greater opportunities towards one's goals and aspirations in life.

Introduction

This research aimed to examine the experiences and views of kaimahi practice within a Whānau Ora framework. First, this chapter reiterates the objectives, desired outcomes, research methods, key findings, and the complexities and implications for policy and practice. This is followed by a brief reflection on recommendations for future research. Finally, the chapter concludes with my personal reflections. Overall, it is hoped that the findings from this research will make a positive contribution to the existing body of knowledge in this area.

Summary of research

This research was aimed at analysing the viewpoints of Whānau Ora navigators, who work alongside whānau, within a Whānau Ora framework. The primary purpose of the Whānau Ora navigator role is to improve the health and well-being of whānau in a supportive and empowering manner that provides them with opportunities to reach their goals and fulfil their aspirations. Hence, this research explored the connections between kaimahi and whānau to address the main research questions, How do Whānau Ora navigators' value and utilise indigenous knowledge in practice? How does working in a Whānau Ora framework enhance the health and wellbeing of whānau, iwi, and hapū? How has the Whānau Ora approach contributed towards whānau aspirations?

The methodology guiding this research utilised qualitative research principles, alongside Kaupapa Māori. Furthermore, employing a Kaupapa Māori centred framework ensured that Kaupapa Māori philosophy was implemented, which resulted in a culturally safe research process; safety of kaimahi and the information they shared. In total, eight Whanau Ora navigators were interviewed, and the findings were analysed using thematic analysis. Furthermore, the research outcomes promote a

culturally safe, responsive practice that enhances the health and wellbeing to whānau, hapū, and iwi.

Key findings

An in-depth examination of the role of Whanau Ora navigators successfully produced findings that speak to the experiences of kaimahi who work in the field, utilising a Whānau Ora approach to practice. Ideally, these findings will help all Whānau Ora navigators, as well as other professionals by contributing to the overall body of knowledge, which further elaborates on the valuable perceptions and recommendations made by kaimahi. In particular, it is hoped that by increasing the profile of the Whānau Ora navigator role and the framework that values and utilises indigenous knowledge will lead to a more in-depth understanding of this indigenous approach across all areas of health and wellbeing. The main research questions and their key findings are outlined as follows:

(A) How do Whānau Ora navigator's value and utilise indigenous knowledge in practice?

The kaimahi involved in this study consider the building of trusting relationships, identifying whānau goals and aspirations, building whānau capabilities, and whānau leading their own pathway, to be essential when working with whānau Māori. They believe that these essential factors promote successful engagement and therefore, facilitate better access to healthcare and have a direct impact on health outcomes. As this research demonstrates, the concept of whānau emphasises the value of everyone's professional roles as creating opportunities and situations for providing leadership and building trusting relationships with whānau. As a consequence, the initial connections that kaimahi make with whānau are deemed very important for determining the level of positive relationship growth that occurs afterwards, and if missed, can lead to unsatisfactory outcomes. Overall, findings show that engagement with whānau is immensely valuable and that it can inspire and promote new connections with whānau. Overall, each Kaimahi has highlighted various ways that they work with whānau to achieve their aspirations, and all reflect on the need to 'walk the talk'. That is, they have all worked hard to upskill and strengthen their own knowledge of Whānau Ora and Kaupapa Māori, as well as their workplace skills in order to provide positive outcomes for whānau.

(B) How does working in a Whānau Ora Framework enhance the health and wellbeing of whānau, hapū, and iwi?

The kaimahi involved in this research perceived the Whānau Ora framework as strength-based because it allowed whānau to lead the process from start to end. For example, the daily practice of kaimahi saw them guiding and supporting whānau in their engagement with services that would effectively assist the whānau in their journey towards better health outcomes. Also, kaimahi saw whānau as treasures, and this is highlighted in their professional relationships with whānau. This included being flexible in their practice, where kaimahi understood that their way of working did not align with a 'one size fits all' approach. Additionally, kaimahi felt that working in a Māori organisation enabled them to work more effectively within a Whānau Ora framework, in contrast to a non-Māori organisation, where working with whānau can have many challenges, including miscommunication, lack of tolerance and understanding, and reluctance to adopt new ways of practice that embrace diversity, especially with non-Māori colleagues, management and in the community.

Kaimahi also recognised the importance of being genuine. In other words, working effectively meant being yourself, and if they wanted to make a positive impression on whānau, they were careful not to conceal their true selves behind a professional mask. This included being tika (honest) and pono (truthful). However, kaimahi highlighted how being able to 'listen' was one of the most crucial skills related to being a 'good' Whanau Ora navigator. Hence, this particular skill was important when kaimahi reflected on their successes and failures as navigators. In short, the ability to listen aided kaimahi in thinking more critically about how to develop their own practical experience. The growing literature on Whānau Ora indicates that the Whānau Ora framework is working effectively. In particular, kaimahi prefers this framework as it embodies an approach towards nurturing and respect to whānau, hapū, and iwi. Furthermore, all kaimahi expressed their passion and love for their mahi and how Whānau Ora had definitely made changes, both within their work practice and in their own health and wellbeing as a whānau.

(C) How has the Whānau Ora approach contributed towards whānau aspirations?

Kaimahi frequently experienced challenges when working with whānau within a Whānau Ora framework and practice. Kaimahi stated that ethical challenges were often experienced and discussed by their teams. For example, supervision with across teams were mentioned by kaimahi when trying to manage issues related to professional distancing and being contacted by their own whānau during working hours about personal whānau situations. Similar issues were reflected on by kaimahi when having to work in a professional capacity alongside members of their own whānau. In such instances, all kaimahi stressed that it was vital to declare their own

personal connections when referrals first came into their office. While this was not uncommon, due to the whānau, iwi, and hapū nature of Māori connectedness. Kaimahi made a conscious effort to always maintain their professional role as a Whānau Ora navigator.

Fortunately, these kaimahi have found ways to work effectively with non-Māori health professionals and government organisations. What is less fortunate is that the kaimahi have had to explain Whānau Ora to other professionals, including justifying and rationalising the positive outcomes related to whānau wellbeing. In doing so, kaimahi have become confident and grown in strength to achieve this. Yet, it is often an uneasy path as it involves engaging in debates that should not be necessary in contemporary times. As stated by kaimahi, some non-Māori professionals think Whānau Ora navigators are there to fix everything, as well as do their social work role. However, these kaimahi have often felt compelled to 'push back', making it clear that their practice is strength-based and whānau led. Kaimahi also felt that their non-Māori colleagues saw the Whānau Ora process of working with whānau as long and tedious. As a result, these experiences have highlighted just how entrenched western deficit views have become in mainstream approaches to supporting whānau.

There were also boundary issues that could be challenging at times, and here discussions with supervisors and, or work colleagues were a good way to reflect on them. It was also essential to evaluate whether challenges are one of the limits the above points highlighted. It is important to review professional practice and make time for regular performance measures where kaimahi can reflect on their practice and ensure a balance between their professional and personal roles.

Kaimahi mentioned that their Māori worldview was important in their mahi and how whakapapa and mana were important aspects when working with whānau towards wellbeing. Kaimahi viewed their roles as empowering, strengthening, nurturing when working with whānau towards their health and wellbeing. Here, kaimahi realised the importance of mana and whakapapa in their values and practice approach, which enabled them to identify and promote health and wellbeing. Kaimahi believed the importance of these two concepts enabled them to build good trusting relationships that enhanced their ability to work alongside whānau, while also respecting whānau guidance within the process of their wellbeing.

Limitations of the research

One limitation of this research was the short window of time to complete all of the interviews. If I had more time, I would have included a further two interviews in the

South Island, this would have added further insight into how Whānau Ora is run in the South Island.

Research reflections and recommendations

The motivation behind conducting this research is to provide ways to better understand and inform others about an area of work where little research has been done. Firstly, this researcher has worked alongside whānau Māori from the beginning of Whānau Ora and the Whānau Ora approach, which is focused on and addresses whānau goals and aspirations. Secondly, the researcher's own experience includes being raised in a large whānau network that extends out to Mārae, whānau, hapū, and iwi. However, as a young child, our father moved us away from our networks such as whānau, hapū, and iwi, to another unfamiliar town. As a whānau, it was difficult living in a community that did not have our usual safety networks, such as our grandparents, cousins, aunties, and uncles. Consequently, as a whānau, we became disconnected for a time. Hence, this research was aimed at providing a more in-depth understanding of the Whānau Ora framework, the realities of a Whānau Ora navigator's practice, and what a whānau centred approach towards whānau aspirations and goals look like. Throughout the research, I have discussed the benefits, challenges, and whānau moemoea for their future. The kaimahi involved in this research are Māori and have worked in various Māori health and social service organisations. Each kaimahi has shared their concerns regarding how some non-Māori professionals may believe that they are "already working in a Whānau Ora way". When in fact, they are not as they do not work from a whānau centred approach towards whānau wellbeing. This is also connected to the higher level of government and policy making, where Kaimahi points out that there are systemic challenges and obstacles in place that prevent other government organisations from acknowledging or understanding Whānau Ora and the aspirational work that Whānau Ora navigators' practice.

It was noted that all kaimahi chosen for this research supported the Whānau Ora kaupapa. Also, kaimahi were very passionate about working in a Whānau Ora framework and practice that allowed for a whānau centred approach, where whānau lead the process towards their moemoea and aspirations. Especially as kaimahi were able to utilise a whānau centred approach, rather than a westernised approach. As kaimahi mentioned throughout their interviews, Whānau Ora benefits all people, and that while it is targeted for Māori, by Māori, it does not turn anyone away. Hence, Whānau Ora is an inclusive process and does not exclude others.

The following points highlight recommendations stemming from the findings of this research and they are expressed in the hope that they will enhance and strengthen the future kaupapa of Whānau Ora:

- Contracts need to be designed to be more flexible with the delivery of service, and not solely determined by outputs.
- Establishing more effective communication between stakeholders to ensure the dissemination of information, which provides a clear understanding of Whānau Ora and the Whānau Ora navigator role.
- Further identification of ways to improve systems, which result in better health outcomes for Māori.
- Professional development training options of Whānau Ora be available to everyone working with whānau Māori.
- Further research for the development of delivering Whānau Ora services and updating policies.
- A more advanced software system that captures relevant data effectively concerning whānau goals and aspirations.
- An update of assessment tools that gather data – also included in the redesign of assessment forms that fit with the Whānau Ora Framework.

Conclusion

This research has reflected relevant literature on the Whānau Ora Framework and Whānau Ora navigators' practice, who work to improve the health and well-being of whānau, hapū, and iwi. The findings confirm that Whānau Ora is highly valued and is an essential part of practice for Whānau Ora navigators.

It has also highlighted how any changes planned for Māori should bring about advancements via social justice, economic self-reliance, and cultural confirmation, as well as embolden aspirations for nurturing the physical, social, and cultural environment for future generations.

As many have argued, including, kaimahi, there has been and continues to be, a profound level of pain and injustice that is being experienced by far too many Māori and Pasifika whānau (Ministry of Social Development, 2010). The policies that regulate the health system claim to support Māori and Pasifika, yet they continue to encounter the inadequacy and mismanagement of equitable access to medical care,

education, accommodation, employment, and economic opportunities. The discussions contained in this thesis have reflected on the use of deficit models that are geared towards searching for everything that is wrong. However, it would be not only beneficial but advantageous for more organisations to adopt a Whānau Ora approach; one that involves looking for ways to strengthen and empower whānau, and in a way that allows whanau to lead. Whānau Ora and Whānau Ora navigators represent ideals linked to embracing diversity and belonging, and it is the hope of this researcher that the prospects of Whānau Ora continue to thrive and evolve through performance measures, as well as create on-going opportunities for building whānau aspirations and goals for improved health and wellbeing.

Final Whakaaro

I have been on this journey of completing my thesis with my sister, Gipsy, who is also completing her thesis. We have been able to Skype most weeknights and weekends to encourage, to guide, to persevere, and awhi each other when the going has gotten tough and we have needed that extra bit of encouragement to stay the course – whether that be in our home life caring for parents, tamariki and mokopuna, our mahi, or our own health and wellbeing. It certainly has taken us both in new directions, where we sometimes sit and reflect on our **'**wow' moments, which have enabled us to get this far together. Together we have learned so much about interviewing participants, writing up the results, and doing justice to the data received, while always reflecting on what has already been written by other prominent researchers. At times it felt like, 'heck what are we doing?' Yet, we both pushed each other to our limits, with early starts, and late nights. We both love Sundays, as this is our day with God and fellowshipping. We are both members of the Church of Jesus Christ of Latter-day Saints, which has provided a safe space and place away from the non-stop and ever-busy world – offering peace and reflection of wairuatanga, and connectedness with whānau and papatuanuku.

This research has taken me on a fascinating journey of discovery as it has allowed me to recognise within myself attributes such as patience, perseverance, hope, and faith. As well as many other positives stemming from a supportive workplace culture that has helped me to realise my moemoea and reach that finish line. The purpose of this research has to further our knowledge of the Whānau Ora navigator role and ways of practice, with a particular interest in how whānau wellbeing is measured through their eyes. I am grateful to have had this opportunity to kōrerō with kaimahi, who allowed me to learn from their experiences as Whānau Ora practitioners. From a Māori viewpoint, moving into 2021 appears promising as the planned budget allows

for the continued service delivery of Whānau Ora, with promising ideas and initiatives to be realised. Hence, there is much mahi to do, but we are moving forward in a much stronger position since the initiation of Whānau Ora.

I leave this waiata of the beginning of the journey of Whānau Ora. The waiata was composed by Te Inupo Farrar and sung at many hui held throughout Aotearoa, New Zealand (Durie et al., 2010).

Whānau Ora karanga, karanga ra te kaupapa

I roto i te aroha, Whānau Ora, Kia kaha!!

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Glossary of Māori kupu and terms

Aotearoa	literally translate as long white cloud
Atua	Jesus Christ
Aroha	compassion, empathy, love
Awa	river
Awhi	support, assist
Hapū	subtribe
Hinengaro	thoughts, feelings, think
Indigenous	cultures, people
Iwi	extended kinship group, Tribe
Kaiako	teacher
Kaimahi	employee/s
Kaitiakitanga	relationship building, protection
Kanohi ke te kanohi	in person, face to face
Kanoi	a strand and to trace one's whakapapa
Kapa haka	traditional Māori dance, chanting
Karakia	prayer
Karanga	Māori chant, welcome
Kaumatua	elder
Kaupapa tuku iho	cultural wellbeing, being Māori
Kaupapa	meetings, hui
Kawa	what we do, how we do things
Ko wai au	who am I
Koha	donation, gift
Kōrero	a conversation, discussion

Korowai	traditional Māori cloak, prestige, honour
Kotahitanga	rights and obligation, a purpose
Kuia	female elder or elders
Kupu	Māori words
Mahi	employment opportunities
Mana	influential, prestige, status
Manaakitanga	supportive, encouragement
Māori	indigenous New Zealand or descendent
Mārae	ceremonial courtyard, Māori meetinghouse
Matauranga Māori	knowledge
Maunga	mountain
Moemoea	aspirations and goals
Mokopuna	grandchild, grandnephew/niece
Pākehā	non-Māori New Zealand, european descent
Pepe	baby
Pono	honest, truth
Pōtiki	youngest child
Pōwhiri	welcome
Pūkenga	lecturer
Pūkengatanga	body of knowledge, Māori worldview
Pūrākau	storytelling, ancient legends
Putea	money
Rangatiratanga	leadership, chief
Taki hia	lead, desire
Tāne mā	men

Tangata whenua	people of the land, or local people
Taonga	treasure
Tauira	students
Te Ao Māori	The Māori world/culture
Te Puni Kōkiri	Ministry of Māori development
Te Reo Māori	indigenous language
Tika	true, correct
Tikanga	custom, lore
Tinana	physical body
Toiora Whānau	family wellness
Tuakana	oldest child
Tupuna	ancestors
Ūkaipotanga	place of nurturing, nourishment
Wāhine mā	woman
Wahine Toa	strong woman
Waiata	songs
Wairuatanga	spiritual vitality, connectedness
Waka	Māori Canoe
Whaea	mother, aunt
Whakapapa	identity, genealogy
Whakataukī	proverbs, significant saying
Whakatupuranga Rua Mano	for and by the confederation (Te Wānanga o Raukawa, Ngati Toa, Te Atiawa
Whakawhanaungatanga	relationships, wellbeing
Whānau Ora	health, wellbeing, empower
Whānau	extended family

Whāngai	extended whānau
Whenua	ground, land
WIIE Plans	The whānau, integration, innovation & engagement plans

Appendices

Appendix 1: Massey University Human Ethics approval letter

Date 10 May 2018

Dear Cherie Rissetto

Re: Ethics Notification - **4000019487** - **How Whanau Ora navigators' value and utilise indigenous knowledge to promote culturally responsive practice to enhance health and wellbeing of whanau, iwi and hapu.**

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low-risk notification for this project is valid for a maximum of three years.

If situations subsequently occur which cause you to reconsider your ethical analysis, please contact a Research Ethics Administrator.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course -Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:
"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not beenreviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Associate Professor Tracy Riley, Acting Director Ethics, telephone 06 3569099 ext 84408, email humanethics@massey.ac.nz.

Please note, if a sponsoring organisation, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to complete the application form again, answering "yes" to the publication question to provide more information for one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

Yours sincerely

Associate Professor
Tracy Riley, Dean
ResearchActing
Director (Research
Ethics)

Research Ethics Office, Research and Enterprise
Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand **T** 06 951 6841; 06 95106840
E humanethics@massey.ac.nz; animalethics@massey.ac.nz; gtc@massey.ac.nz

Appendix 2: Confidentiality form

MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

CONFIDENTIALITY FORM

I Cherie Roberta Petula Patricia Rissetto..... (Full Name - printed)

agree to keep confidential all information concerning the project.

Full Name: printed
.....

Signature: .....

Date: .....

Appendix 3: Participant consent form

MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

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 you sign the release 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
- asked 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 4: Interview schedule

Whānau Ora navigators: Valuing Indigenous knowledge to promote culturally safe responsive practice to enhance the health and wellbeing of whānau, hapū and iwi

Interview Schedule

Participant: Background Information:

- Tane/Wahine toa - Age Range: 30-40, 40-50, 50+
- Iwi, Hapū and Marae affiliation
- Tertiary education
- Who do you work for? Māori health and social services provider, non-government
- What is the natural of your work currently - mental health, whānau work, schools
- What type of services and positions have you worked for in the past
- How would you describe your practice working in a Whānau Ora framework
- How do you know Whānau Ora is enhancing whānau wellbeing?

Questionnaire

1. How did you become a Whānau Ora navigator
2. What is your role in the services you work for and previously
3. Tell me about how you understand the Whānau Ora framework and how you apply it to practice - what does it look like
4. How does your values, beliefs and life experiences contribute your practice
5. What are the benefits working in a Whānau Ora Framework, give practice examples
6. What are the challenges working in a Whānau Ora Framework, give practice examples
7. What kind of feedback/response do you get from whānau, and other professionals when using Whānau Ora framework in practice

8. On reflection, what has been the impact of working in a Whānau Ora framework - on a personal level, i.e., honest opinion of Whānau Ora framework and on a professional level, i.e., is it really working?

Appendix 5: Information sheet for participants

Whānau Ora navigators: Valuing Indigenous knowledge to promote culturally safe responsive practice to enhance the health and wellbeing of whānau, hapū and iwi

Ehara taku toa i te toa takitahi, engari he toa takitini

"My success is not mine alone, but the success of many"

"Whānau Ora navigators: Valuing Indigenous knowledge to promote culturally responsive practice to enhance the health and wellbeing of whānau, iwi and hapū"

Toku Mama - Anna Kopu	***Toku Papa - Charlie Pirika***
Ko Tokomaru te waka	Ko Tokomaru te waka
Ko Waiongana, te awa	Ko Mangatukarewa te awa
Ko Taranaki te maunga	Ko Pipitarawai te maunga
Ko Te Atiawa te iwi te iwi	Ko Ngati Mutunga o Wharekauri
Ko Mururopatu te marae	Ko Te One te marae
Ko Puketapu te hapū	Ko Ngati Mutunga te hapū

Ko Cherie Rissetto toku ingoa

Ko Takana Ihaia Rissetto toku tane

Ko Justin Charles raua Ko Arana Ihaia ngā tamariki

Tēnā koutou katoa

Ko Cherie Rissetto toku ingoa. I am a mature Maori wahine, married and living in the heart of Dannevirke with two grown up sons who live in Auckland and Sydney.

My father is from the Chatham Islands and my mother from Waitara, Taranaki. Both sets of parents come from big families, (father) 18 siblings, and (mother) 16 siblings. My background has been in various social work positions in government, non-government and Māori Health and Social Services and education. My mahi has been community social worker, social worker in schools, mental health, self-employed and contract mahi. Currently, I am a Pūkenga/tutor for Te Wānanga o Raukawa, Otaki in the Toiora Whānau (Bachelor of Social Work) 4-year programme.

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 "Whānau Ora Navigators: Valuing and utilising indigenous knowledge to promote a culturally safe responsive practice to enhance health and wellbeing of whānau, hapū and iwi. It will explore the effectiveness and the challenges of working towards whānau wellbeing using this approach. I would like to access a range of providers across the mid-lower North Island and the South Island.

Invitation to Participate

If you agree to participate in the 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 Whānau Ora navigators
- Identify as Māori
- At least one-year Whānau Ora navigator experience
- Working in Māori health and social service provider

Interview Process

Initial recruitment will be via your employing agency that will provide this information to you. During the interview you will be asked questions about exploring a Whānau Ora framework from your professional and personal cultural perspective. The research is informed by kaupapa Māori theory and this is reflected in the interview process through use of karakia, followed by whakawhanaungatanga, and blessing of kai provided thereafter. Also, 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 me. I will then send back to you for checking. You can send back the transcript with changes you may make, 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. The data will be kept until the project has been finalised and upon examination of the research, you will be sent the audio tape and edited interview transcript back if you want these, otherwise the tape will be deleted. Any information 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.

Participant Involvement

It is anticipated that the interview will take up to 1.5 hours; time will also be needed to review the transcript.

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

Low Risk Statement

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher named above is responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher, please contact A/Prof Tracy Rile, Acting Director, Research Ethics, telephone 06 356 9099 ext 84408, email humanethic@massey.ac.nz

Supervisors

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

Cherie Rissetto

Te Wānanga o Raukawa, Otaki

Telephone: (06) 364 9011 ext 806 or 027 423 5496

Email: cherie.rissetto@twor-otaki.ac.nz /or cherie_rissetto@yahoo.co.nz

Appendix 6: Authority for release of transcripts

MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

AUTHORITY FOR RELEASE OF TRANSCRIPTS

Authority For The Release Of Transcripts

(This form will be held for a period of 5 years)

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 Cherie Rissetto arising from the research.

Full Name: - printed
.....

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

Appendix 7: Letter to Organisations

Kia ora Organisations

This year I am undertaking research for my dissertation as partial fulfilment for my Master of Social Work. My research is on the health and wellbeing from a Whānau Ora navigators perspective of whānau.

I am interested in "Whānau Ora navigators: Valuing Indigenous knowledge to promote culturally safe responsive practice to enhance the health and wellbeing of whānau, hapū and iwi through the perspective of Whānau Ora navigators". I am currently recruiting Whānau Ora navigators who work or have worked (within the last two years), with whānau within the community and surrounding areas of their rohe.

The aim of this study is to:

- Explore Whānau Ora navigators experiences, when working with whānau towards their goals and aspirations
- Investigate how Whānau Ora navigators measure changes within whānau health and wellbeing.
- Examine the strengths and challenges working in a Whānau Ora framework.

What will be involved?

You will be asked to participate in a one and a half hour kanohi ki te kanohi interview. Your responses will be confidential, and you will not be identifiable in the research report.

Possible benefits of taking part in this study:

Your expertise of knowledge will assist to produce future best practice guidelines/framework for other professionals working with Māori whānau.

For further information:

Please contact the researcher:
Cherie Rissetto
Email: cherie_rissetto@yahoo.co.nz
Phone: 027 423 5496

Ethics approval for this research was gained from the School of Health and Social Sciences, Massey University, Palmerston North, 27 June 2018.