The co-existence of clinical & cultural perspectives: Considerations for professional practice

Presentation to the Cutting Edge Conference - 2014
18-20 September, 2014
The Dunedin Centre
Dunedin

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Aims of this presentation

1. To reflect on some cultural icons of leadership
2. To refer to some of the knowledge areas and ‘ways of knowing’
3. To interact with some notions specific to culture and evidence based practice
4. To consider some of the key organisational influences that support cultural responsiveness
5. To share a Treaty-based approach to guide learning, leadership and equity practices
1/. Rangatiratanga: Leadership at the interface
Authority: Mana

The strength to act with authority – to stand tall and with pride:

- voice
- humility
- dignity
- honesty
- vitality
- integrity
Courage: Manawanui

The strength to face challenges for the greater good – often in the face of adversity:

- passion
- determination
- strength
- advocacy
- motivation
- resilience
Knowledge: Mātauranga

The strength to use new and existing information with discernment:

- being informed
- informing
- open-mindedness
- creativity
- curiosity
- critique
Vision: Moemoeā

The strength to see beyond the here and now:

- fashioning hopes and dreams
- maintaining focus
- seeking opportunities
- seeing potential
- being realistic
- having faith
Unity: Kotahitanga

The strength to engage and involve others - to bring people on board:

- motivating
- encouraging
- acknowledging contributions
- enabling others
- being inclusive
- showing humour
The strength to express kindness to others; to put others before self:

- giving service to others
- caring for others’ well-being
- respecting others’ feelings
- valuing relationships
- setting boundaries
- actively listening
The strength to look after the values, beliefs and practices of the people:

- protecting and maintaining beliefs, symbols and icons
- embedding practices
- mitigating risks
- succession planning
- involving the right people
- choosing the right pathway
He whakatauki

Mā te mohio, ka marama

Through knowledge, there is understanding
Lifelong learning....reflection

“How do you know that what you do and how you do it really works?” (Holm, 2000)

The key to lifelong learning is reflection, which turns experience into learning.

“Reflection is pivotal to professional development, where the re-thinking of experience provides added personal meaning and learning” (Hoban, 2002)
Te Pūtake o Aoraki
A model to support reflective practice

Hokingā Maumahara:
Drawing from the past ... Enlightening the future

1. Look to and reach into the past
2. Draw from the knowledge
3. Project towards the future
4. Practice and reflect

Ki mua
The past

Ki muri
The future
2/. Knowledge areas, and ways of knowing
Why are leadership and knowledge important to the helping professions?

- Tirohia: Explore
- Whakaahuatia: Describe
- Whakamāramatia: Explain
- Poropitia: Predict
- Whakakahatia: Influence
The goal of helping professions is to understand individuals and groups by both establishing general principles of professional learning and practice.

Competence continues to be a central concept to professional practice in Aotearoa.

For many, the ultimate goal is to benefit society by working with individuals and groups for the restoration and continuity of dignity.

Professional practice incorporates research from the social sciences, natural sciences, and humanities, such as philosophy.
The aim is to understand individuals and groups by both establishing **culturally relevant** principles of professional learning and practice

**Cultural** competence continues to be a central concept of professional practice in Aotearoa

For many, the ultimate goal is to benefit society by working with individuals and groups for the restoration and continuity of dignity

Professional practice incorporates research from the **social sciences**, **natural sciences**, and **humanities**, such as **philosophy**.
What informs how mental health professionals interact?

Four components .........

a) The **awareness, knowledge and perspectives** that one brings to a particular context or setting

b) The **processes** that are utilised (i.e. the ways we engage / interact, and communicate with whānau)

c) How we **assess and analyse**: making meaning, drawing inferences, interpreting what is happening

d) The **responses/ interventions** that are subsequently put in place
Some knowledge areas
(Savage, 2008)

• **Technical knowledge** – analytical or quantitative knowledge which can provide empirical support for observable changes in behaviour

• **Practical knowledge** – interpretative or qualitative knowledge, how meaningful something is

• **Reflective knowledge** – developing interventions that will make a social decision – turning a value into practice

• **Cultural-imperative knowledge** - Māori knowledge being perceived as having an integrity of its own (Durie, 1997)
Indigenous Māori knowledge: enriching our practice

- The lack of attention to alternatives to mainstream knowledge leaves the discipline impoverished. (Howitt, D & Owusu-Bempah, J., 1994)

- Paying attention to alternatives to mainstream knowledge and evidences will enrich our disciplines – our practice.

- **Epistemology**: the branch of philosophy that is concerned with the **quality of the knowledge** – or ways of knowing

- “Māori knowledge has an integrity of its own” (Durie, 1997) - Māori knowledge has quality
Culture is....

- ... beliefs, fundamental values and patterned ways of thinking, behaving and feeling that are learned (Smedley & Smedley, 2005)
- ....the underlying fabric that holds together a person’s world
  - ...is our perceptions of reality, of the way things are, of what matters, of how things ought to be
  - ...is something which is lived
  - ...is an integral part of everything we do

Culture grows out of the past but functions in the present

(Macfarlane, 2009; Winzer & Mazurek, 1998)
In essence, culture is....

“......a convenient way of describing the ways members of a group understand each other and communicate that understanding.” (Durie, July 2003; pg 2.)
What role does ‘culture’ play in mental health?

- **socio-economic status** (poverty *vs* affluence)
- **wellness** (sickness *vs* health)
- **age** (youth *vs* maturity)
- **ethnicity** (expectations may differ)
## Competing cultural values: Informing health perspectives

<table>
<thead>
<tr>
<th>Individualistic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I / me</td>
</tr>
<tr>
<td>Independence</td>
</tr>
<tr>
<td>Self advancement</td>
</tr>
<tr>
<td>Personal autonomy</td>
</tr>
<tr>
<td>Success as status ‘beyond’</td>
</tr>
<tr>
<td>I created this programme and I will implement it; it is mine</td>
</tr>
<tr>
<td>I am in charge; I am the expert</td>
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<table>
<thead>
<tr>
<th>Collective</th>
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<tbody>
<tr>
<td>We / us</td>
</tr>
<tr>
<td>Inter-dependence</td>
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<tr>
<td>Group advancement</td>
</tr>
<tr>
<td>Collective autonomy</td>
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<tr>
<td>Success as status ‘within’</td>
</tr>
<tr>
<td>We will co-construct this programme, and we will implement it: it is ours</td>
</tr>
<tr>
<td>We all contribute; each of us has strengths</td>
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</tbody>
</table>
## Mainstream and indigenous psychologies

<table>
<thead>
<tr>
<th>Mainstream Model</th>
<th>Indigenous Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illness; deficit / dysfunction</td>
<td>Wellbeing; strength / potential</td>
</tr>
<tr>
<td>Focus: Mental illness</td>
<td>Focus: Mental health</td>
</tr>
<tr>
<td>Symptoms</td>
<td>Symptoms</td>
</tr>
<tr>
<td>Defined by psychometric test</td>
<td>Defined by the ecology</td>
</tr>
<tr>
<td>Treatment objectives</td>
<td>Treatment objectives</td>
</tr>
<tr>
<td>Reduce symptoms</td>
<td>Promote wellbeing</td>
</tr>
<tr>
<td>Study</td>
<td>Study</td>
</tr>
<tr>
<td>What causes dysfunction and how to reduce it</td>
<td>What works well and how to enable it</td>
</tr>
</tbody>
</table>
Where have psychology and counselling come from?

Concepts are often ‘imported’ from western thinking / thought

Greeks....(Aristotle)....dualism....
  - matter ... spirit

Reductionism.....a source of knowledge

Des Carte ....dualism....
  - mind ... body

The mind: divided it even further....dualism....
  - emotions (feelings) and thinking
  - behaviour and experience
The influences of dualism (separation)

- Mind .... body
- Thinking .... emotions / feelings
- Experiences .... behaviour
- Subjectivity .... objectivity

- The idea one will obtain knowledge by getting to the heart of the matter.....
- The belief that detail will give greater insight about a person

These notions influence psychology and counselling from a western perspective
How does this align with Māori philosophy......thinking?

- It is incongruent with Māori perspectives
- Conventional ideas about mental health (emotional wellbeing) are oftentimes foreign to Māori people
- For Māori, knowledge and understanding are obtained by looking outwards
- Knowledge and understanding comes from the relationships that people have with wider systems
- Replace dualism.....
- Holistic perspectives – taha Māori
Holistic....Ecological

- Iwi: Community
- Hapū: Wider family
- Whānau: Family
- Tamaiti: Child
KOTAHITANGA
Unity; bonding

WHANAUNGATANGA
Building relationships

WAIRUATANGA
Spirituality

RANGATIRATANGA
Autonomy; leadership

MANAAKITANGA
Caring; hospitality

WHARE TAPA WHĀ

= Wholeness

Body

Mind

= Loss of wholeness

Body

Mind

Irwin (1984)

TAHA WAIRUA (spiritual)

TAHA HINENGARO (Psychological)

TAHA TINANA (Physical)

TAHA WHĀNAU (Family)

- Model based on four walls of a house
- Each wall is necessary to ensure strength and balance
- Each represents a complementary dimension of wellbeing

Durie (1994)
Remember:

There is no ‘I’ in ‘Marae’
There are culturally and ethnically linked ways of thinking, feeling and acting, that are acquired through socialisation.

(Phinney & Rotheram, 1987)
Words, speaking, emotions;

1. “Let’s talk about your feelings….what are you feeling….how are you feeling”
2. “Listening” (and speaking) with our eyes
3. “Seeing” with our ears

“If you don’t understand the words you have a chance to feel”

Emotions are not separate from the whole-body experience
Health and wellbeing…..

- Being self-actualised – sufficient as an individual
- For Māori, this ignores:
  - where you have come from
  - who helped you get there
  - where you are going
  - strengths (around you)
- This encourages unhealthiness
Western psychological health theories and approaches are sound...but they are culturally-bound.

Professionals need to pay attention to the concepts of:

1/. Whanaungatanga (relationships)
2/. Whakamanawa (encouraging; honouring)
3/. Mauri (vital essence; uniqueness)

These are vital ingredients of overall health and wellbeing (Durie, 1997)
Assessment and analysis: Understanding others.....

.... how they think, feel and behave.....is about:

- how we engage.... space, boundaries, time
- how we think and theorise
- how we analyse and draw inference...make meaning of the information we see, hear, read....

(Durie, 2006)
Culturally responsive assessment and analysis.....

- should not be a process of social and cultural control
- should ‘do no harm’
- should not ‘colonise’ or marginalise
- is not just testing
- is a multi-faceted process
- is a socially and culturally mediated process
3/. Culture and evidence based practice
Mason’s 3 goals

- To live as Māori
- To actively participate as citizens of the world
- To enjoy good health and a high standard of living
EBP

**Is:**

- ....a set of principles and practices that can alter the way we think about professional practice, the way policy is constructed, and how it is converted into practice. It is the basis upon which professional judgements are made and expertise is shared (Davies, 1999).

**Is not:**

- ....about making the same mistakes with increasing confidence over an impressive number of years (O’Donnell, 1997).
Evidence-Based Practice

What constitutes evidence?

- Research.
- The ‘expert’ model
  • Medical model.
- Practitioners Skills
  and experiences.
- Trial and error
  sometimes adhoc.
- Child, young person,
  whanau and families.
  The individual and the
  collective voice.
- Information needs
to be mediated.
  Experience counts.
  Patterns identified.

Evidence-Based Practice.

An ‘Animal Farm’ analogy….

The notion that …

All evidence is equal;
But some evidence is more equal than others
The research life-span?

- Rote learning
- Phonetics
- Whole language
- Process writing

Unsettling.......alienating to many

Who decides what is evidence – what is best practice for whom?
<table>
<thead>
<tr>
<th>Traditional Māori</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Poi / mau taiaha (tools of performing)</td>
<td>-Brain gym</td>
</tr>
<tr>
<td>-Kapahaka (performing arts)</td>
<td>-Sensory-motor</td>
</tr>
<tr>
<td>-Hand games, string games</td>
<td>-Kinaesthetic / tactile</td>
</tr>
<tr>
<td>-Whānau, hapū, iwi (tribal / family)</td>
<td>-Inclusion</td>
</tr>
<tr>
<td>-Marae (traditional meeting places)</td>
<td>-Ecological</td>
</tr>
<tr>
<td>-Karakia (prayer)</td>
<td>-Rote learning</td>
</tr>
<tr>
<td>-Pepeha / whakapapa (ancestry)</td>
<td>-The importance of relationships for effective teaching</td>
</tr>
<tr>
<td>-Waiata (songs)</td>
<td>-Cooperative learning</td>
</tr>
<tr>
<td>-Pūrākau (myths, legends, cosmology)</td>
<td>-Peer tutoring</td>
</tr>
<tr>
<td>-Whakawhanaungatanga (Forming strong connections with and between)</td>
<td>-Restorative practice</td>
</tr>
<tr>
<td>-Ako (teaching &amp; learning: reciprocity)</td>
<td>-Modelling</td>
</tr>
<tr>
<td>-Tuakana / teina (age/skill-pedagogy)</td>
<td></td>
</tr>
<tr>
<td>-Hui whakatika (to restore balance)</td>
<td></td>
</tr>
<tr>
<td>-Traditional Māori discipline (noa)</td>
<td></td>
</tr>
<tr>
<td>-Marae-based learning (watch, listen)</td>
<td></td>
</tr>
</tbody>
</table>
The centrality of:

- **Relationships**: ways of connecting, engaging and communicating
- **Māori knowledge**: ways of thinking and doing
- **Knowing oneself**: being strong in one’s own identity
- **Equity and power-sharing**: drawing from the Treaty
- **Relevant research**: gathered in context where Māori voice is dominant
- **Cultural competency**: Being able to connect with others’ culture

“Don’t start with evidence-based practice and culturally enhance it; start with culturally responsive practice and grow the evidence base.”
What constitutes evidence

EBP / effective dilemma

Hammersley (2001) believes that:

- “The process of defining what constitutes ‘evidence’ will be fraught with difficulty, should the privileging of research evidence over evidences from other sources result.”
- Professional and whānau wisdom and values therefore, should not be trumped, overlooked or marginalised
- Evidence based.....effective......synonymous??

“I like working with the Kaitakawaenga because he understands how I think…”

(Māori parent, South Auckland, 18 November 2011)
It is clear that increasing onus is being placed on professionals to become critical consumers of research, able to discerningly evaluate and interpret the best available information - tempered with practitioner skill and experience - on a given topic relevant to their practice

(Christiansen & Lou, 2001).
How might differing cultural perspectives influence mental health and wellbeing?

- Obligations to the collective
- Body image
- Attitudes towards food
- Old age
- Behaviour in childhood / risk-taking
- Independence vs interdependence
- Caring for younger children
- Caring for aging parents
- Success
Culturally responsive EBP
He ritenga whaimōhio
4/. Organisational cultural responsivity: Key influences
Cultural competency

- Culturally competent professionals
- Culturally safe tamariki and whānau
Reiterating….

- "Culture is a convenient way of describing the ways members of a group understand each other and communicate that understanding”

- “Cultural competence is the acquisition of skills so that we are better able to understand members of other cultures in order to achieve best outcomes….it is about being able to understand the people who we are going to deal with, as practitioners…”

  (Durie, July 2003; pg 2.)
Cultural competency...ASKED
Campinha-Bacote (2010)

- **Awareness:** Am I aware of any biases and prejudices I might have towards other cultural groups?
- **Skill:** Do I have the skill to undertake a cultural assessment in a sensitive manner?
- **Knowledge:** Do I know about the worldview perspectives of other cultural and ethnic groups with whom I work?
- **Encounters:** Do I seek out face-to-face interactions with individuals who are from a different culture / ethnicity to my own?
- **Desire:** Do I really "want to" become culturally competent?
# Cultural Competency Poutama

<table>
<thead>
<tr>
<th>Māramatanga – Integrating and applying new learning and knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>The ability to articulate, integrate and apply Māori-specific cultural knowledge and understanding in practice</td>
</tr>
<tr>
<td>• access on-going and appropriate mentorship (advice, guidance and supervision) to ensure cultural safety</td>
</tr>
<tr>
<td>• apply the Tiriti o Waitangi principles (partnership, protection, participation) in professional practice</td>
</tr>
<tr>
<td>• incorporate and pronounce te reo Māori with integrity and authenticity</td>
</tr>
<tr>
<td>• demonstrate the application and integration of kaupapa Māori approaches, frameworks, models, and programmes to consultation, assessment, analysis, and programme planning / intervention</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Mātauranga – Exploring and enhancing new learning and knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>The ability to identify, interrogate and interact with Māori-specific cultural aspects, key concepts and new knowledge</td>
</tr>
<tr>
<td>• identify one’s own knowledge gaps, and seek opportunities to undertake professional learning and development</td>
</tr>
<tr>
<td>• understand the impact of the three Tiriti o Waitangi principles (partnership, protection, participation) on professional practice</td>
</tr>
<tr>
<td>• address one’s own learning needs specific to the use and pronunciation of te reo Māori</td>
</tr>
<tr>
<td>• explore and learn about kaupapa Māori approaches, frameworks, models, and programmes (eg: Te Whare Tapa Whā, Te Pae Māhutonga, The Meihana Model, Te Whke, Te Pikinga ki Runga, The Educultural Wheel..)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mōhiotanga – Having a desire to explore new learning and knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Timatanga – The ability to embrace and explore new learning</td>
</tr>
<tr>
<td>• have an awareness of one’s own cultural identity, values, beliefs, practices, behaviours, and assumptions</td>
</tr>
<tr>
<td>• understand the place of Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand</td>
</tr>
<tr>
<td>• respect the unique place of te reo Māori as the first official language of Aotearoa New Zealand</td>
</tr>
<tr>
<td>• accept diversity: acknowledge and reflect on cultural differences and similarities with an awareness that one’s own cultural realities, perspectives, approaches and frameworks may be different from others’</td>
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Culturally relevant policies and processes

- Culturally safe tamariki and whānau
- Culturally competent professionals
- Culturally relevant policies and processes
Conventional policy development: From evidence to practice

1. Problem(s)
   Issue(s)
   concern(s)

2. Research
   To grow the evidence

3. Policies
   Protocols
   policies and practices regularly change in response to problems.

4. Practices
   Approaches

respond to
initiate
modify
rewrite
He Ara Tōtika: (A suitable pathway) From practice to evidence

1. Problem(s)
   Issue(s)
   Concern(s)

2. Mātauranga
   Cultural knowledge

3. Tikanga
   Policy

4. Kawa
   Practice

Tikanga and kawa remain enduring in response to problems.
Culturally responsive services

Doing the right things – **tika**; Doing things the right way - **pono**
A main stream and a tributary?
Towards a co-oexisting blending of streams
Possibilities for leadership, knowledge and practice?

- Professional practice in helping professions in Aotearoa has been transformed over the past 20 years
- There has been reasonable indigenisation of the professions but often with divergent western and cultural streams
- It seems timely to consider an ‘interface’ or ‘reconciliatory plan; one that draws from the clinical and cultural streams of knowledge.
A BRAIDED RIVERS APPROACH

Consensus on Programme Efficacy
5/. The Treaty of Waitangi: A framework for equity practices
Pre-Treaty position
(Glynn, Macfarlane, Te Aika & Whyte, 1998)
Treaty position: Bicultural
Counter-Treaty position: Multicultural
Treaty-consistent position:
Bicultural / Multicultural
Te Tiriti o Waitangi....
(the framework.....the springboard)

• ....is a robust framework for guiding and informing culturally responsive practice interactions: the three ‘P’ s - **Partnership, Protection, Participation**
• ....aligns with and supports key cultural competencies, and codes of good practice
• ....enables professionals to determine if a practice issue has Māori cultural implications
• ....is able to guide and inform practice in very practical ways
### Making links to Te Tiriti o Waitangi

<table>
<thead>
<tr>
<th>Article</th>
<th>Principle</th>
<th>Article Summary</th>
</tr>
</thead>
</table>
| Article 1| Partnership  | **Guarantees a say in decision making:**  
 ✓ whānau are involved in the decisions; they are consulted  
 ✓ there is a balance of power: power is shared  
 ✓ appropriate ways of engaging and communicating are implemented |

**Article 2**

| Protection | Protection of things that are valued  
 ✓ the mana of the client and the whānau remains in tact  
 ✓ client and whānau preferences and practices are respected and valued  
 ✓ te reo Māori is valued and incorporated appropriately |

**Article 3**

| Participation | Guarantees equity of rights, privileges, opportunities and outcomes  
 ✓ whānau have access to appropriate services and support  
 ✓ participation is actively encouraged to enhance outcomes  
 ✓ cultural advice is accessed to enhance practice and facilitate outcomes |
Strengths-based

- **Whanaungatanga** Partnership (one’s relationship with the family / whānau) / others)

- **Whakamanawa** Participation (to provide encouragement; to honour; to enable.....it includes *manaakitanga* – caring; *awhi* – to embrace)

- **Mauri** Protection (the principle / vital ingredient of someone, something; caring for their unique essence)
Te Pikinga ki Runga: Raising Possibilities

To live as Māori
To actively participate as citizens of the world
To enjoy good health and a high standard of living

<table>
<thead>
<tr>
<th>WHANAUNGATANGA</th>
<th>MAURI</th>
<th>WHAKAMANAWA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relationship with the family</td>
<td>Unique essence; potential; source of emotions</td>
<td>Providing encouragement: honouring</td>
</tr>
</tbody>
</table>

**OPENING DOOWAYS**

**Involved of whānau**
- The people we involve
- The environment we provide
- How we express manaakitanga

**Interpersonal connections with whānau**
- Pace, place, people
- Time, space, boundaries
- Initial protocols
- Introducing oneself
- Sharing information
- Establishing reciprocity
- Building and maintaining trust

**Linking the culture of the whānau / client and the professional**

How will my professional practice help me to establish and maintain whanaungatanga?

How will my professional practice enhance the maori and holistic wellbeing of the client?

How will my professional practice whakamanawa the client and whānau?

<table>
<thead>
<tr>
<th>Partnership</th>
<th>Protection</th>
<th>Participation</th>
</tr>
</thead>
</table>

http://www.aotearoadesigns.com/meaningofmaorisymbols.htm
# Te Huia

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Domains</th>
<th>MAURI (Essence; potential)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whanau</td>
<td>Motivation:</td>
<td>Cultural identity:</td>
</tr>
<tr>
<td></td>
<td>Interdependence</td>
<td>Appearance and body language</td>
</tr>
<tr>
<td></td>
<td>and connectedness</td>
<td></td>
</tr>
<tr>
<td>Whenua</td>
<td>Emotions:</td>
<td>Attitude and spirit:</td>
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<tr>
<td></td>
<td>Kinship and</td>
<td>Manner and disposition</td>
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<tr>
<td></td>
<td>belonging</td>
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<tr>
<td>Friendships</td>
<td>Cognition:</td>
<td>Resilience:</td>
</tr>
<tr>
<td></td>
<td>Cooperation and</td>
<td>Courage and confidence</td>
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<td></td>
<td>empathy</td>
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</tbody>
</table>

- **Hononga** (Relational aspects)
- **Hinengaro** (Psychological aspects)
- **Tinana** (Physical aspects)

### Table Entries:
- **Motivation:** Inspiration and drive
- **Emotions:** Thoughts and feelings
- **Cognition:** Reasoning and understanding
- **Physical safety:** Respect for self and others
- **Demeanour:** Appearance and body language
- **Energy levels:** Alertness and zeal
- **Resilience:** Courage and confidence
# Te Huia reflective prompts

<table>
<thead>
<tr>
<th>Domain</th>
<th>Reflective questions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hononga:</strong></td>
<td>- How strong are whānau relationships … the client’s connectedness to whānau?</td>
</tr>
<tr>
<td>Relational aspects … within</td>
<td>- How strong are the client’s connections to / relationships with others (whānau</td>
</tr>
<tr>
<td>the whānau and with others</td>
<td>whānui, hapū, iwi…)?</td>
</tr>
<tr>
<td>Consider how professional</td>
<td>- How is the position in the whānau being acknowledged (ie: eldest, youngest, only</td>
</tr>
<tr>
<td>interactions will strengthen</td>
<td>son/daughter…)?</td>
</tr>
<tr>
<td>relationships so as to</td>
<td>- How strong are connections to / relationships with places (papa kainga, marae,</td>
</tr>
<tr>
<td>maximise belonging</td>
<td>whenua…)?</td>
</tr>
<tr>
<td></td>
<td>- Whānau whānui… how might wider whānau contribute or feature?</td>
</tr>
<tr>
<td></td>
<td>- How strong (positive) are the client’s relationships with key others?</td>
</tr>
<tr>
<td><strong>Hinengaro:</strong></td>
<td>- What are the things that inspire and motivate the client?</td>
</tr>
<tr>
<td>Psychological aspects …</td>
<td>- How are emotions displayed and expressed (verbally, non-verbally)?</td>
</tr>
<tr>
<td>thoughts and feelings,</td>
<td>- How respectful is the client of others’ emotions?</td>
</tr>
<tr>
<td>emotions</td>
<td>- Does the client appear to understand what others are communicating?</td>
</tr>
<tr>
<td>Consider how professional</td>
<td>- How is all of this affecting engagement / participation in activities?</td>
</tr>
<tr>
<td>interactions will enhance</td>
<td>- How is all of this affecting enjoyment of life?</td>
</tr>
<tr>
<td>motivation, thoughts and</td>
<td></td>
</tr>
<tr>
<td>feelings so as to maximise</td>
<td></td>
</tr>
<tr>
<td>confidence</td>
<td></td>
</tr>
<tr>
<td><strong>Tinana:</strong></td>
<td>- How is the client’s ‘ahua’ (demeanour, appearance) – how does the client ‘look’?</td>
</tr>
<tr>
<td>Physical aspects … deterity,</td>
<td>- What message(s) are being expressed with body language?</td>
</tr>
<tr>
<td>demeanour, physical health</td>
<td>- What are the client’s energy levels like?</td>
</tr>
<tr>
<td>and wellbeing</td>
<td>- How alert does the client appear to be?</td>
</tr>
<tr>
<td>Consider how professional</td>
<td>- Are others respecting the client’s personal space?</td>
</tr>
<tr>
<td>interactions will elevate</td>
<td>- Is the client respecting others’ personal space?</td>
</tr>
<tr>
<td>energy and alertness so as to</td>
<td></td>
</tr>
<tr>
<td>maximize physical wellbeing</td>
<td></td>
</tr>
<tr>
<td><strong>MAURI:</strong></td>
<td>- How is the client’s cultural identity being supported and strengthened?</td>
</tr>
<tr>
<td>Unique essence …. cultural</td>
<td>- How is meaning derived from the client’s name?</td>
</tr>
<tr>
<td>identity, attitude, potential</td>
<td>- How is the client’s self concept impacting on emotions – ie: responses to others,</td>
</tr>
<tr>
<td>and resilience</td>
<td>manner, outlook?</td>
</tr>
<tr>
<td>Consider how professional</td>
<td>- How might the client’s emotions / spirit (mana) be enhanced and uplifted?</td>
</tr>
<tr>
<td>interactions will maximize</td>
<td>- What opportunities are being provided which enable the client to make positive</td>
</tr>
<tr>
<td>the expression if special</td>
<td>choices?</td>
</tr>
<tr>
<td>qualities and potential</td>
<td>- How can the client be supported to build confidence and strengthen resilience?</td>
</tr>
</tbody>
</table>
A bicultural / culturally responsive approach: Consider.....

- How the **three treaty principles** might enable you to infuse / embed the concepts of **whanaungatanga**, **whakamanawa** and **mauri** into professional practice.

Consider needs specific to:
- **systems**
- **knowledge / professional learning**
Human tolerance

- Washington (1989) acknowledges that ‘...within every culture there is a point where deviancy is not tolerated.’
Mita Mohi contends that while certain behaviours test tolerance levels, the concept of manaakitanga is such that:

‘...one never gives up on an individual who is experiencing tough times.’ (Macfarlane, 2003)
Nāu te rourou, nāku te rourou, ka ora ai te iwi

*With your food basket, and my food basket, the people will be well nourished*