The Mana Mokopuna Framework

A monitoring tool for the Office of the Children's Commissioner.

Manaakitia a Tātou Tamariki (Office of the Children's Commissioner)

Presenter: Awhina Buchanan

Introduction to the monitoring work of the Office of the Children's Commissioner

Our Monitoring Mandates

1. Children's Commissioner Act (2003)
2. The Crimes of Torture Act (1989)
3. Children, Young Persons and their Families (Residential Care) Regulations (1989)

- Monitor and assess the policies and practices of Oranga Tamariki;
- Encourage the development of policies and services designed to promote the welfare of children and young people;
- Advise the Minister on any matter that relates to the administration of the CYPF Act; and
- Keep under review and make recommendations on the workings of the CYPF Act.

General Monitoring Framework

Organisational performance

1. Leadership and direction
2. People development
3. Operational management
4. Culture of learning and improvement

Quality of social work practice

5. Quality of social work practice
6. Care system
7. Engagement with children and young people and their families and whanau
8. Partnerships and networks

Two golden threads

1. Voices of children and young people
2. **Responsiveness to mokopuna Māori.**

Rubric Rating Scale

Rating	Assessment	What it means
	Transformational/outstanding	Exceptional, outstanding, innovative, out of the norm
	Well placed	Strong performance, strong capability, consistent practice
	Developing	Some awareness of areas needing improvement; some actions to address weaknesses, but inconsistent practice; pockets of good practice
	Minimally effective/weak	Low awareness of areas needing improvement; lack of action to address weaknesses; significant concerns exist
	Detrimental	Actively causing harm, negligent, ignoring, rejecting, undervaluing, undermining practice

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Why a Mana Mokopuna Framework?

To strengthen what we look for in terms of the services Oranga Tamariki provides to mokopuna Māori as part of our monitoring work.

What you need to know about the Framework

1. The whakapapa of the Framework is Child, Youth and Family's Te Toka Tumoana Bicultural Principled Framework;

2. A Māori worldview is the starting point of the Framework;

3. The Framework takes an aspirational approach (mana enhancing);

4. The principles that make up the Framework are not new;

5. The Framework will be used for all children not just Māori;

6. The Mana Mokopuna Framework is an evolving Framework that we will adapt as our knowledge and wisdom of what works for Mokopuna Māori deepens.

Mana Mokopuna - what's in a name?

1. The term mokopuna acknowledges that all children have whakapapa;

❖ Moko = blueprint or tattooing;
❖ Puna = spring (of water), to well up, flow;
❖ Mokopuna = blueprint of the spring (of water), of which they well up or flow from;

Children are the blueprint of those before them;

1. All whakapapa traces back to the beginning of humankind and connects mokopuna to the Atua (gods);

2. Because mokopuna are descendants of the Atua it means that all mokopuna are born with mana, 'acquired knowledge, influence, control, respect.
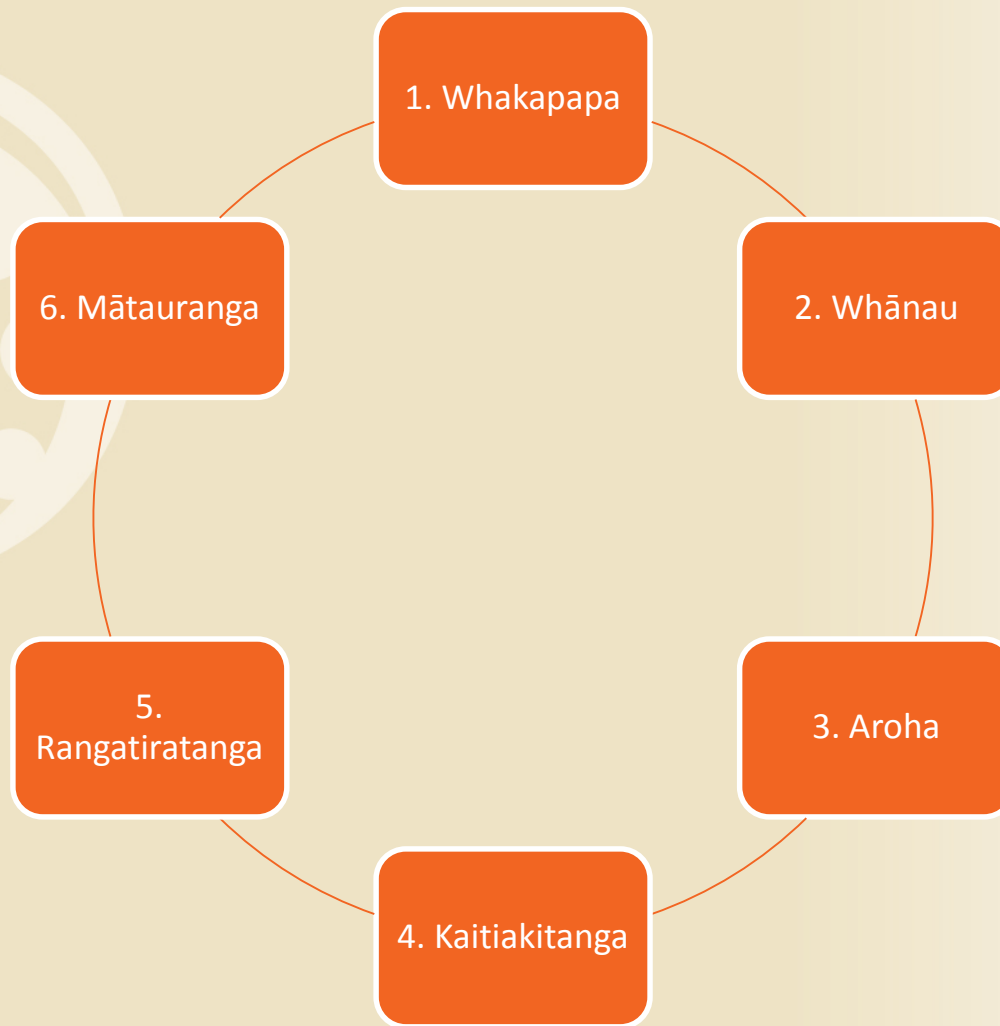
Explanation of mokopuna: Reverend Māori Marsden (2003) The Woven Universe.

Explanation of mana: Dr Rangimarie Turuki Pere (1997) Te Wheke A Celebration of Infinite Wisdom.

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Enhancing the mana of mokopuna

1. Mana can never cease, but it can be enhanced or diminished;

2. What we are seeking to find out with the Mana Mokopuna Framework, is whether mokopuna experiences of the Oranga Tamariki system, is enhancing or diminishing their mana;

3. To find this out we need to know where mokopuna get mana from;

4. Six principles of life have been identified that give mokopuna mana. It is these principles that make up the Mana Mokopuna Framework.

Defining mana: Reverend Maori Marsden (2003) The Woven Universe.

Mana Mokopuna Framework

How the Mana Mokopuna Framework will make a difference for how we monitor

Domain

- Quality of Social Work Practice

Sub-domain

- Quality of safety screening, assessment and investigation,

Golden thread questions

- What is the quality of information gathering and assessments and how well do they identify the needs, strengths and aspirations of mokopuna Māori and their whanau?

- How well do staff demonstrate competence to work with Māori to achieve effective intakes and assessments?

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Principle	• **Whakapapa**
Domain	• Quality of Social Work Practice
Sub-domain	• Quality of safety screening, assessment and investigation
Key questions	• What is the quality of information gathering and assessments and how well do they identify the needs, strengths and aspirations of mokopuna Māori and their whanau? • How well do staff demonstrate competence to work with Māori to achieve effective intakes and assessments? • **Do plans identify whānau, hapu, and iwi of mokopuna and include actions to connect mokopuna to their whakapapa?** • **Prior to mokopuna being removed from whānau, have staff conducted a thorough search of whanau, hapu, and iwi to find safe, stable, and loving whakapapa caregivers?**

What difference will the Mana Mokopuna Framework make?

The Framework will:

1. Support us to tell a coherent and connected story about the needs of mokopuna;

2. Enable us to monitor through a Te Ao Māori lens so that our findings and recommendations are culturally rich and culturally sound;

3. Keep us focussed on mokopuna's experiences of the system;

4. Strengthen the voices of mokopuna (Rangatiratanga principle), whānau, hapū and iwi (Whakapapa and Whanau principle).

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Where to from here?

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Next steps

1. **April 2017:** Seek further feedback on Mana Mokopuna Framework;

2. **April-May 2017:** Work out how the Mana Mokopuna Framework and existing general Monitoring Framework will fit together;

3. **May-June 2017:** Populate rating scale for each principle (Rubric) in collaboration with Oranga Tamariki;

4. **July 2017:** Test the Mana Mokopuna Framework;

5. **August 2017:** Make required changes to the Mana Mokopuna Framework;

6. **September 2017:** Implement Framework across all monitoring work.

Te Kahui Samuel Kuata Horatio Te Tauri Reuelu Cruickshank

TE TAPU Ō TE AO KEI A KOE

TE TAPU Ō TE ARIKI KEI A KOE

TE TAPU Ō TE TAMAITI KEI A KOE

THE SACREDNESS OF THE WORLD IS IN YOU

THE SACREDNESS OF THE ARIKI IS IN YOU

THE SACREDNESS OF THE CHILD IS IN YOU.

Whispers of Waitaha - Traditions of a Nation. Oriori and the importance of whakapapa

For further information:

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