### Nga Taonga Tuku Iho

Transformative potential of Maori principled wellbeing frameworks



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## Traditional practices for honoring tamariki mokopuna

Mihi Maioha

E taku iti kahurangi
Taku tamahine purotu e
Kua puta mai koe
Ki te ao turoa nei
Nau mai..Haere mai...
Haere mai...

My precious little treasure, my beautiful and handsome daughter
You have arrived to the light of day to this world
Welcome, welcome, welcome



Whakaratarata mai
E tama ure, E whare tapu koe
Ruia nga purapura papai hei
mokopuna ma
Ki ngā whare tapu e
Mareikura, e Whatukura
Whiti whiti ora

Relationships blossom
A male and female feat
Nurturing & care for our young
A role of parenthood
For wellness to a bright future
(Ruwhiu P.T, 2001/14 unpub)

#### Nga Uaratanga

Principles for mokopuna wellbeing guide practice responses and outcomes but how are they measured?

MauRi Ora

Tapu

Whakapapa



WaiRua

Mana

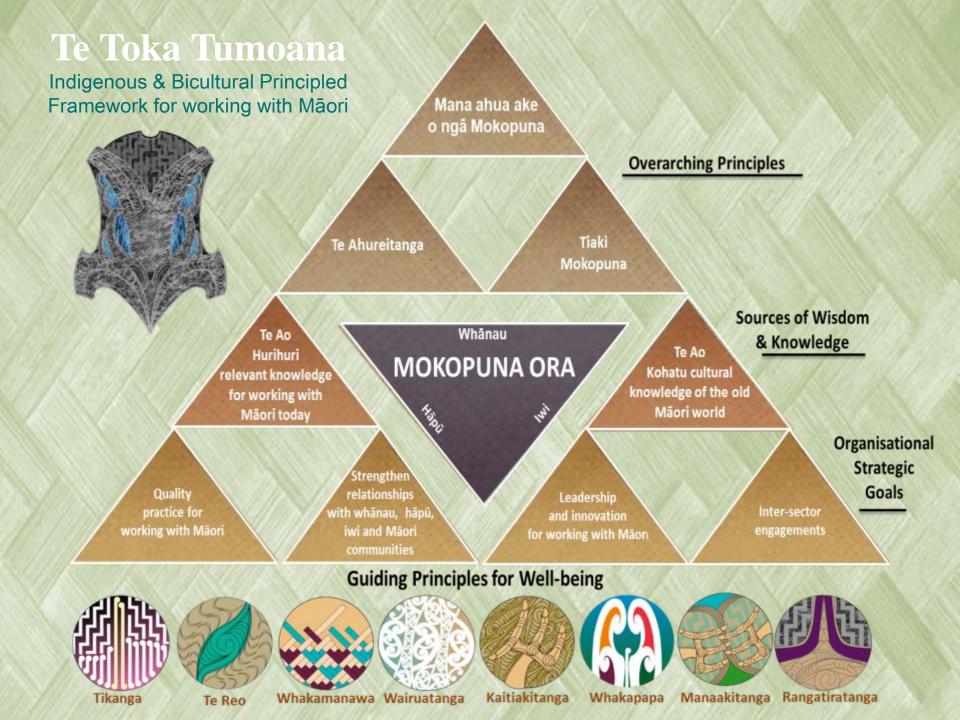
Reclaiming Maori theoretical understandings of abuse, neglect and violence

How we describe/understand a concept will guide our response...

"Abuse is a violation of ones tapu."

"Abuse is the enactment of mana trampling"

Reference: Pa Henare Tate (2002)



# The outcomes of principled wellbeing frameworks for working with Maori children and whanau engaged in the child welfare system?

- How can Maori notions and expressions of wellbeing and violation such as tapu and mana be understood, practiced and outcomes measured? Using whose terms and for what purpose?
- How do we measure individuals (eg. tamariki) needs, outcomes within the whanau social structure as contributing to collective wellbeing?
- How do we get agreed principles/framework for working with Maori across services (the system) with agreed measures?

#### Me hoki whakamuri, kia ahu whakamua Look back to guide the way forward...

