Midland Region Mental Health and Addictions Whānau Workers Competency Framework Guidelines

March 2014

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1. Executive Summary

Following a strategic planning sessions facilitated by Fred McRae in October and November 2012 each of the regional networks identified a key strategic objective for the 2013 / 2014 Mental Health and Addiction Workplan for the Regional Service Plan.

The Midland Whānau Leadership Network (Te Ao Whānau) identified the need to establish a competency framework for family whānau workers in mental health and addictions. Nationally, little work has been undertaken in this area despite the fact that family and whānau workers have been part of the mental health and addiction workforce since 2008.

The project led by Sue Lewer commenced in May 2013 with consultation forums being held in each of the five Midland DHB areas. A further two Māori specific consultation hui led by Hine Moeke-Murray occurred in Tairawhiti and Taranaki to develop Māori for Māori competencies. A draft competency document was developed from the consultation feedback and was placed on the programme for final consultation at the October 2013 Whānau Summit: "An Unskilled Workforce….Yeah Right!"

This document represents the many voices within the Midland region who are either in a family whānau worker role (NGO or DHB), other mental health and addictions workers who work with Service Users and family whānau, are family members supporting a loved one or are people receiving services who strongly endorse family whānau being part of their recovery journey.

This document serves two purposes, one is to provide guidance to the development of the national family whānau competency framework work being undertaken by the Mental Health Commission and the second is to provide guidance to planners and funders and employers when contracting or recruiting to staff for family whānau roles.

The Midland Regional Whānau Leadership Network, Te Ao Whānau acknowledges the work undertaken by the National DHB Family Advisor's and the competency framework for DHB Family Advisor's developed by them (see Appendix 1). It is strongly encouraged that this document should be read in conjunction with the national Family Advisors document.

As the project sponsor, I would like to thank all those involved in getting the project to this point and look forward to further developing the Midland Family Whānau Competency Framework into tangible action nationally.

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Midland Regional Director
Mental Health & Addiction

2. Introduction

Currently there are no national consistent competencies frameworks, professional body accountability or code of conduct for whānau workers. Job descriptions, job roles and accountabilities are varied dependant on the interpretation of the new service specifications. The lack of a national baseline competency framework, guidelines for employment and best practice hinder the development and quality consistency of this unique and dynamic workforce.

3. Project Purpose

The purpose of this project was to:

1. Develop a whānau worker competency framework
2. Provide a Midland perspective to the Mental Health Commission
3. Gain endorsement from the Midland DHBs to the developed framework
4. Feed into the MoH Service Development plan strategies

4. Approach

Key areas to be covered in the framework included:

- Scanning current competency frameworks
- Consultation with the key stakeholders to gather information
- Development of a competency framework for consultation
- Obtain regional agreement that will feed into national workforce developments

5. Methodology

Stakeholder consultation was provided through a series of 2 hour workshops held in each of the 5 DHB catchments (*Appendix 1*). The time-frames were seen to be difficult to work to initially; therefore, the workshop cycle was not commenced until end of June with all of them being completed in July 2013. Where possible the workshops were co-facilitated by members of the Midland Whānau Leadership Network – Te Ao Whānau.

The project required a scan to be undertaken of the current competency frameworks developed for the NZ Mental Health and Addictions sector. This was done and it was very apparent that most had utilised "*Let's get real: real skills for real people working in mental health and addiction (Let's Get Real)", Ministry of Health 2008*. As this document has had national application within the sector as a base framework for the knowledge, skills, values and attitudes required of all workers to enable deliverance of the most effective services for consumers/tangata whaiora, it seemed the most logical to follow. The whānau competency framework would enable an additional degree of specificity for whānau workers that built on those competencies already well known and used within the sector.

The workshops were designed to enable optimal input from all attending. Where the group was large (over 6), the workshops were able to be broken into smaller groups to enable full participation from everyone. Each group had a scribe who populated the pre-prepared sheets with the information provided from those attending. This information was used to populate the final draft report.

The workshops held in Tairawhiti were provided in partnership with service users/tangata whaiora who attended the 2 sites on each of the days. This proved to be exceptionally beneficial to all participating as it became apparent that provision of service for both them and whānau were unable to be separated especially for Māori services. Workers within this district use a predominately whānau ora approach therefore the values, attitudes and skill sets required to deliver service to whānau have been shown to be compatible and often very similar with the skills required to deliver services to service users/tangata whaiora.

During the course of the workshops being delivered, it became apparent that there were differences perceived in the roles within the sector between those working within the clinical services in whānau roles and those working in the community in whānau roles. It is important to note that this project was not intended to offer advice on how to deliver specific services to whānau but to articulate what were the values, attitudes and skills (knowledge and ability to do the work) that all whānau workers needed to have to undertake the work required of them through contracts. In addition, once the framework was developed and agreed to it could then also be used to:

- Assist personal reflection
- Plan professional development
- Develop standards of practice
- Assist recruitment and encourage staff retention
- Guide supervision requirements and mentoring
- Develop team practices and processes
- Develop training and resources
- Guide and support performance appraisals
- Complement discipline specific competency and/or practice standards

The resultant framework clearly articulated what whānau workers saw as being important for the work they were involved in as well as the views from whānau members on what they believed were the attributes and skills they wanted to see in workers assigned to them for support. The earlier workshops had the whānau members working separately from those employed in the sector to do the work, however, later workshops had them all mixed in together. This was not seen as an obstacle in the collation of information but added value to the comments provided.

6. Relationship to other frameworks and key documents

The whānau framework has drawn on other frameworks that are relevant to whānau support. These included the *Takarangi Framework (Matua Raki, 2008); Let's get real: real skills for real people working in mental health and addiction (Let's Get Real)", Ministry of Health 2008; and Real Skills plus Seitapu: working with Pacific Peoples (Le Va Pasifika. 2009)*. These frameworks have national application within the sector and direct relevance to whānau work.

This draft document presents a framework of the values and attitudes attributes and the essential, practitioner and leader skills required for whānau working in the mental health and addiction workforce who are working with whānau. It is underpinned by the values and attitudes outlined in *Let's get real* but with an interpretation taken from those attending the workshops. Also, the seven Real Skills outlined in *Let's get real* have been developed to include a whānau perspective and have been embedded into the competencies for all three levels.

7. Definitions

A definition of Skills was provided for the workshop participants. "*A skill is a key area of knowledge and ability to do the job*".

They were also given the seven Skill Headings from *"Let's get real"* to comment on and offer whānau friendly statements on what this meant to them. They are intended to show what whānau workers believe are fundamental in all whānau services.

Knowledge - knows what the whānau worker can do and **skill** is the ability to apply that knowledge and perform an activity. Attitude actually decides the outcome of knowledge plus how it is done. If all three combine, this results in an outstanding performance. This integration is called **Competency**. While the 'knowledge plus skill' part is easily assessable by whānau workers and their managers, attitude is the complex element. Attitude is the key to how successful the application of knowledge can be.

Attitude - encompasses beliefs, feelings, motives and values related to the way a whānau worker thinks. Generally assessment of 'attitude' is implied either as something negative or positive. Attitude displays how the whānau worker thinks (intellect), feels (mind/heart) and does (action/execution).The worker's attitude is displayed as behavior, in whatever situation they are in. It surfaces how they think, what they feel and what they do. How they think and what they feel, mostly decides what they do.

Attitude is seen through how the whānau worker behaves. Behavior is a visible action displayed by the whānau worker in any situation. Attitude is a state of the whānau worker's beliefs, feelings and motives. Beliefs and feelings relate to values.

Values - are beliefs which are inextricably tied to emotions. Values come from the moral excellence and guide the whānau worker's choices. They provide them with an evaluation of actions, policies, people, and events.

To a competent whānau worker means you have a combination of skills, knowledge, attitudes, values and abilities to be an effective. A framework that supports all these qualities is very useful for whānau accessing whānau services as it tells them what they should expect from the people who work in them. Additionally, the whānau workers can use the framework to check whether they are doing everything they should or whether they need to get more experience or training to do their job well.

Whānau - the Midland Whānau Leadership Network - Te Ao Whānau have agreed to use the term whānau to mean family, whānau and significant others

Lived Experience - Te Ao Whānau agreed that it is essential that a Whānau worker has a lived experience as Whānau of a person with mental illness or addictions. The Whānau work will provide a Whānau perspective and at times facilitate a range of perspectives from their stakeholder groups.

8. Rationale for Inclusion of the "for Māori; by Māori; with Māori" framework section to Align with Whānau Ora Expectations

Te Puawaiwhero – The Second Māori Mental Health and Addiction National Strategic Framework 2008-2015 has continued to build on the first framework Te Puawaitanga launched in 2002.

Te Puawaiwhero recognises that health and wellbeing are influenced and affected by the collective as well as the individual. The strategy strongly supports Māori holistic models and wellness approaches to health and disability. It recognises the desire by Māori to have control of their future direction and is therefore a strong motivation for Māori to seek their own solutions and to manage their own services.

The overall aim of Te Puawaiwhero is whānau ora – Māori families supported to achieve their maximum health and wellbeing. As a principal source of strength, support, security and identity, whānau play a central and pivotal role in the wellbeing of Māori individually and collectively.

A section specifically focused on services provided for Māori; by Māori; with Māori is supported by the need to link the work developed by Māori over the past 12 years and contextualise it within a framework that supports the purpose of whānau ora. The continuing adverse Māori Mental Health and Addictions statistics support the need to have models of practice that provide a point of difference. This framework provides a model that begins to address the role whānau workers have with whānau within kaupapa Māori Mental Health and Addictions services. It recognises that positive outcomes for whānau are more likely to be achieved when whānau:

- have control over their own destinies

- are cohesive, nurtured and safe

- are able to give and receive support

- have a secure identity, high self-esteem, confidence and pride

- have the necessary physical, social and economic means to participate fully and provide for their own needs

- live, work and play in safe environments.

A whānau centred approach must be shaped by the values, protocols and knowledge contained within Te Ao Māori. Whānau support is important for whānau health and wellbeing especially when whānau workers respond positively to whānau needs and involve key whānau members.

9. Findings

The following framework represents a collation of all the material provided from the workshops and transposed into the required domains. In many areas information was duplicated but this served to reinforce the key competencies everyone believed were essential to undertake this type of work. The sections on values and attitudes have included the comments and information taken from participants that they wanted included ensuring a whānau flavour had been maintained.

Given that this is an inaugural competency framework for whānau, it would be important to provide an opportunity for the framework to be evaluated in 12 months' time to ascertain how useful it has been and to add or delete any area that has been proven over time to be unworkable.

10. Values

A definition of Values was provided for the workshop participants. Values "*reflect a person's culture and priorities as well as their conduct or relationship with the community and other stakeholders.*"

They were given the six values from *"Let's get real"* to comment on and offer whānau views on what this meant to them. They are intended to show what whānau workers believe are fundamental in all whānau services. The values are woven through and reflected in all the competencies within the framework and for all the roles relating to whānau work. Their comments have been included in a table below.

Respect
People are the focus of our work. We respect the diversity of values whānau hold. We need to have organisational respect and model this within every interaction we undertake.

Human Rights
We strive to uphold the human rights of whānau. These include the right to autonomy and self-determination, the right to be free from coercion, the right to be treated in a non-discriminatory way,

the right to informed consent and the right to receive care and support that responds to the physical, psychological, spiritual, intellectual and cultural needs of whānau.

Service
We are committed to delivering an excellent service to all whānau. This includes partnerships at all levels and providing access to choices for services where these are available and acceptable. We also recognise the need to have the lived experience as whānau to undertake this work.

Recovery
We recognise that whānau need to recover as well from feelings of guilt; shame; loss; grief; financial constraints; and social exclusion. We believe in hope for whānau in the emergence of other possibilities with a focus on supporting their strengths. It's about the journey which for some may be long term and repeating and, for some whānau, it may go on for years.

Communities
We value communities as pivotal resources for the effective delivery of services. We recognise that individuals and their whānau form, and are part of, different communities.

Relationships
We recognise the need and ability to form healthy, meaningful and authentic relationships, based on true partnerships, with whānau and with all others who work in mental health and addictions and with the wider community.

Values	Feedback from Workshop Participants
Respect	- Meeting people where they stand - Acceptance of a person's story and where they are at - Being a curious enquirer - Honouring their belief systems especially their spirituality - Recognising the need to have the lived experience as family and whānau - Everyone's experience is unique - Walking with sensitivity whilst building rapport - Unconditional positive regard - Need to have organisational respect and model this with colleagues
Human Rights	- Honouring Participation, Protection and Partnership - Freedom of thought - Right to privacy and confidentiality - Right to self determination - Acknowledging the Code of Family Rights - Right to be fully informed - Right to say no - Right to be heard and treated with dignity
Service	- Quality interventions meeting people's needs - Providing choices - True partnerships through creating meaningful linkages - Facilitating the process alongside others - All things Te Ao Māori - Being consistent and providing excellent service - Ensuring consistency of organisational values with workers values - Not using legislation or contracts as barriers
Recovery	- Supporting and advocating for family and whānau to have a meaningful life either with or not with the service user - Recognise that the family need to recover as well from feelings of guilt; shame; loss; grief; financial constraints; and social exclusion - Having hope for the emergence of other possibilities with a focus on

Values	Feedback from Workshop Participants
	supporting a family's strengths ▪ Not pushing your own interpretation of recovery onto others ▪ It's about the journey- may be long term and repeating and for some families it may go on for years ▪ Need a wider use of the view of recovery to enable release from the "poverty traps" ▪ Māori need whānau/hapu/iwi solutions to support recovery
Communities	▪ Recognise that individuals and their families and whānau form, and are part of, different communities ▪ Healthy people create healthy communities ▪ Is a need to form strong connections in a constructive way ▪ Understanding of how whānau ora concepts relate to marae, church, sports and Kapa Haka ▪ Need to recognise whānau/hapu/iwi concepts of what constitutes community ▪ Some solutions work for some situations and not others – need to recognise flexibility ▪ Need to see context of community from both a rural and an urban perspective
Relationships	▪ Ability to form healthy, meaningful and authentic relationships based on true partnerships ▪ Recognise that you may not be the right person to be involved ▪ Have empathy with others and strong linkages throughout other sectors – especially connections between service users, family and whānau by valuing the understanding between each perspective

11. Attitudes

A definition of Attitudes was provided for the workshop participants. *"People who work in the family and whānau sector want to be known for these qualities"*

They were also given the eleven Attitudes from *"Let's get real"* to comment on and offer whānau views on what this meant to them. They are intended to show what whānau workers believe are fundamental in all whānau services. The attitudes are woven through and reflected in all the competencies within the framework and for all the roles relating to whānau work. Their comments have been included in a table below.

People working in whānau services strive to be:

- *Compassionate and Caring*: empathetic, sensitive
- *Genuine*: have a sense of humour, be engaging, have heart and passion
- *Honest*: having integrity
- *Non-judgemental:* not be condescending or tokenistic
- *Open-minded:* self- aware, offering choices
- *Optimistic:* enthusiastic, encouraging, inspiring hope
- *Patience:* tolerant, measured a good listener
- *Professional:* accountable, reliable, responsible, confident
- *Resilient:* utilising strengths and support systems, having endurance, ability to bounce back
- *Supportive:* accessible, inclusive
- *Understanding*: being open to hearing what people are saying, connections, linkages

Attitude	Feedback from Workshop Participants
Compassionate and Caring	- Need to avoid co-dependence relationships - Be empathetic - Qualified by experience makes this attitude easier to provide – adds depth and makes it easier to relate with others – provides hope - Put people first - Being sensitive
Genuine	- Being welcomed; listened to; inviting openness; - Have heart and passion for the mahi - Have a sense of humour - Keep the relationship strong - Value the time and investment involved – don't minimise the situation - Be realistic and pragmatic - Know your limits
Honest	- Provide true collaboration between services - Do whatever it takes in actions and in words - Create an environment of safety - Having integrity – role modelling and "walking the talk"
Non-judgemental	- Not be condescending or tokenistic - Not making assumptions
Open-minded	- Offering choices - Listening to family concerns prior to giving appropriate advice - Don't be the "expert" - You need to work with your own issues to be able to support others – be self-aware - Be curious and a positive risk taker
Optimistic	- Offering and inspiring hope for family - Be flexible in looking for solutions - Be positive regarding service improvement capability - Be enthusiastic and encouraging
Patient	- Be able to check in then back out - Be tolerant - Be a careful listener - Be tenacious and confident
Professional	- Know your expertise and your limitations - Provide information that is clear and simple - Be reliable especially relating to visiting families and whānau - Be confidential - Be accountable, responsible, non-rescuing - Works within clear boundaries - Be challenging
Resilient	- Get family and whānau together to empower each other - Use tools that support what you do but be prepared to change - Have the ability to bounce back - Have endurance
Supportive	- Be accessible - Value the networks that are created - Being there for the families and whānau - Being inclusive and encouraging
Understanding	- Having a deep knowledge of the human condition - Be a balanced thinker

Attitude	Feedback from Workshop Participants
	▪ Know what a true partnership is and what it can provide ▪ The role whakapapa has – understanding connections, linkages and where you are from ▪ Hi Ha – Honesty, Integrity; Honouring all

12. Values Based Skills and Competencies

The resultant framework used to present Skills for whānau workers mirrors the one used in *Let's get real*. This has been done to ensure that the skills presented in this framework can be aligned to those in *Let's get real*. This will provide an overall framework setting out all the skills relevant for any of the roles provided by people working as whānau workers.

There are more indicators in the Essential level than in the Practitioner or Leader levels. This recognises the fact that people working in these two roles must already be working in accordance with the Essential level performance indicators.

The levels recognise the requirements of different roles at various times a person may enter the workforce.

Essential
This level applies to all whānau workers working in the sector. Everyone will be expected to be able to demonstrate all the Essential level performance indicators of this framework either:
- When they first start in their role as a whānau worker, or
- After an agreed period of induction, orientation or development.

Capable
Whānau workers who have worked in the field for two or more years will be expected to be able to demonstrate both the Essential and Practitioner level performance indicators contained within the framework.

Managers will need to ensure that they provide support to their staff to develop their knowledge, skills and attitudes to achieve the Practitioner level performance indicators.

Leader
Whānau workers who are in leadership or management roles will be expected to be able to demonstrate both the Essential and the Leader performance indicators of the framework.

Working with Whānau "People cannot be seen in isolation"

A competent whānau worker aims to provide a positive outcome for whānau where they are informed; they are able to identify where they can seek additional support, and, information is provided to them in a timely manner to ensure they feel supported. The worker must also recognise that whānau have expertise relating to their experience and that this perspective is both understood and believed in. The worker must also ensure they understand the context of family in whatever way that is presented. This will require respect for religious, spiritual and social differences. The whānau worker will also demonstrate responsiveness in providing intervention and support to families of other cultures. The worker also needs to be able to work with children of service users to ensure they have access to support, education and information pertaining to their family's mental health needs. A competent whānau worker works in partnership with the whole Whānau to support recovery and well-being. The worker needs to encourage Whānau to involve their whaiora whilst being mindful of the role family dynamics plays in their lives. Linkages with and across all boundaries need to be established to enable collaborative practices to occur especially with other services.

Values Based Competency Statements – Feedback from Workshop Participants

Essential	Capable	Leader
▪ Has the ability to advocate directly for whānau when required ▪ Recognises that whānau may extend beyond traditional family concepts ▪ Is able to work in partnership with whānau to identify significant people and networks that will provide support ▪ Engages with whānau in a way that validates and responds to their strengths, preferences and needs ▪ Recognises and respects the differing values and beliefs of whānau. Known when to seek additional advice ▪ Ensures that whānau feel heard, informed and supported - is able to provide relevant and timely information to whānau ▪ Is able to use whānau friendly language and terminology appropriate to the needs of the whānau ▪ Understands kinship views and family order and dynamics, roles and responsibilities within families ▪ Understands responsibilities in relation to balancing and dealing with conflicts between the needs and wishes of the whānau and those of the person with mental health needs ▪ Understands the need for and challenges of	▪ Understands community connections for whānau ▪ Encourages positive risk taking ▪ Has awareness of and the ability to relinquish the locus of control ▪ Provides a leadership function to those working at an Essential level ▪ Has greater expertise in understanding family concepts ▪ Is able to deal with conflict within whānau and knows how whānau workers may safely respond ▪ Is able to explain mental health and addictions conditions and possible outcomes ▪ Is able to facilitate whānau meetings ▪ Understands concepts that identify why whānau may need support even if service user /tangata whaiora doesn't ▪ Able to deal with more complex situations ▪ Understands how culture, gender and beliefs can affect attitudes and behaviour and recognises how it may be perceived by others ▪ Is sensitive to and can modify approaches for	▪ Provides excellent systems to support staff in delivering whānau services ▪ Fosters and maintains relationships with other agencies ▪ Ensures the service can identify and develop relationships with Māori at whānau, hapu and iwi level ▪ Is able to understand and can support whānau in dealing with any high level views of mental health and addictions i.e. Government directions, MoH releases ▪ Is able to provide a whānau service that is responsive to changing needs ▪ Recognises and responds to gaps in services for whānau ▪ Provides and advocates for services that respond to whānau strengths and needs ▪ Advocates for whānau at an organisational and strategic level

Essential	Capable	Leader
confidentiality and privacy ▪ Knows and supports the rights of whānau ▪ Provides a conduit between whānau and other services through sharing of knowledge that can assist whānau ▪ Has excellent listening skills ▪ Has knowledge of mental health and addiction services ▪ Has a basic understanding of mental health and addiction issues ▪ Understands and has a basic knowledge of age appropriate services and their application ▪ Is able to build rapport with whānau ▪ Shows confidence in all dealings with whānau ▪ Understands that all people are part of whānau systems ▪ Understands and utilises strengths based practice when dealing with whānau ▪ Is able to utilise recovery action plans for whānau ▪ Has an ability to demystify jargon ▪ Safe and comfortable environment ▪ Wearing appropriate attire for the setting ▪ Able to use and understand recovery plans with whānau	situations in keeping with cultural differences. ▪ Recognises behaviours which demonstrate value for others and those which do not ▪ Has knowledge of different working methods and styles which may be used in developing, sustaining and enabling individuals to move on from relationships with the whānau worker ▪ Is able to support the views of whānau ▪ Ensures advocacy for whānau actually occurs ▪ Is able to demonstrate practices and reflects age appropriate protocols and processes especially when dealing with young people and their whānau ▪ Understands when and is able to refer on to other agencies ▪ Is able to establish which networks have the most to offer ▪ Understands the correlation between physical and mental health ▪ Ensures whānau understand what is happening for service users/tangata whaiora especially regarding care plans ▪ Understands and is able to link whānau with primary care and specialist services ▪ Provide education opportunities for whānau awareness as required ▪ Is able to provide follow-up work when whānau have been declined involvement	

Working "for Māori; by Māori; with Māori"

"Māori need to learn to work with Māori, people need to stop assuming that all Māori know what they are doing" **(Walker, 2013)** – for more detailed information please refer to Appendix 2.

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Terms of Engagement

Wairuatanga

Mauri

Karakia

Values Based Competency Statements – Feedback from Workshop Participants

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Essential	Capable	Leader
▪ Engaging Māori using a Māori framework ▪ Engage with Māori in a Māori clinical way, we are clinicians in our own right – your way is not working our people are still unwell ▪ Knowledge in whakapapa, ngā kōrero o te kaenga – ngā hapū me ngā ohaki o te hapū: this gives you an insight into the mauri and wairua of the whānau that you will be engaging with. ▪ Understand Tapu and Noa and the essential elements of these when engaging with people ▪ Understand that there is no separation between the service user and whānau. They are one in the same. ▪ Te reo me ona tikanga: ▪ To assist whānau to access therapeutic intervention ▪ Realise and understand the many layers of engagement and which is appropriate to adopt when working with whānau ▪ Ability to facilitate whānau hui utilizing Kaumatua appropriately ▪ The ability to establish whānau connections with wairua and mauri ▪ Have knowledge of whakawatea and its application when commencing engagement with whānau	▪ The ability to connect Whakapapa in relation to the whānau, this will include understanding the very foundations of the individual whānau ▪ Ability to utilize the concepts of wairua as part of the therapeutic/healing interventions ▪ The ability to interpret the intricate layers of Mauri and apply the correct Māori interventions ▪ Have knowledge and understanding in the intricate layers of Mauri and applying the correct Māori interventions ▪ Being the bridge between clinically led services and Māori paradigms ▪ Understand and work with knowledge of the whole person which includes environment, whakapapa, history ▪ Be guided by Kaumatua on the appropriate karakia and use whether this be whakawatea, pure, whakanoa, tawhito, inoi and any other form of karakia that is appropriate ▪ Acknowledge and understand the tohu (signs) that arrive with or precede the arrival of whānau	▪ Must be able to bridge all whānau, hapū and or iwi in regards to whakapapa and history in order to give direction for best situational outcomes ▪ Must be expert in karakia ▪ Must be able to provide oversight of safety for whānau ▪ Must ensure that the intent, integrity and tikanga applicable to the location of the organization, whānau and hapū is maintained at all times and that the mana of all remain intact ▪ Must be able to guide good robust Māori practice for desired outcomes of whānau ▪ Must be able to liaise with all sectors within both clinical and Māori environments ▪ Provide the mechanisms for workers to achieve competence in working with Māori by Māori for Māori ▪ Ensure that whānau and hapū are consulted and actively involved in determining the cultural competence of workers as part of the performance review process ▪ Must be able to provide safety in practice with Te Ao Wairua: ▪ The ability to bring whānau together ▪ The ability to listen to all 'take' and take advisement for a good outcome for all ▪ The ability to represent whānau in whānui matters ▪ The ability to provide education to hapū on MH&A as requested

Essential	Capable	Leader
- To encourage whānau to lead karakia - The ability to provide karakia when invited by whānau - Acknowledgement and acceptance that whānau are cultural experts in their own right for their whānau		- The ability to negotiate with and for whānau - The ability to navigate within and across the whānau - Encourage tuakana and teina relationships within the whānau - Understanding whakapapa o ngā Atua me te Ira tangata - Ability to relate whānau and or circumstance to the appropriate Atua

Non-Māori Working in Partnership with Māori

A competent whānau worker must maintain respect for Māori cultural requirements and ensure the mana of the whānau is maintained throughout the engagement. The worker needs to understand and identify the strengths within the whānau and support the whānau's autonomy to express their journey. The worker must establish rapport with the whānau to enable them to identify if their needs require involvement of others.

Values Based Competency Statements – Feedback from Workshop Participants

Essential	Capable	Leader
- Recognises that tangata whaiora and their whānau may consider waiata, karakia and te reo Māori as contributors to their recovery. - Have access to cultural services or Māori clinicians as first point of contact - Use available resources such as te reo Māori speakers and information written in both English and Māori when appropriate - Understands that whānau may wish to nominate a person to speak on their behalf and support the involvement of nominated speakers. - Is familiar with local Māori groups (e.g. mana whenua), their roles, responsibilities and relationships with each other as guardians of Māori cultural knowledge and te reo Māori. - Demonstrates respect for te reo Māori and tikanga. - Know where to go to access / who to access for Māori interventions	- Demonstrate effective communication and engagement that promote early service access for Māori. - Incorporate Māori models of care in service delivery when appropriate. - Utilise local resources and promote access to support recovery choices for whānau - Utilise interventions, with whānau, that optimise physical, social, cultural, spiritual and mental aspects of health. - Encourage and support the resourcefulness of whānau - Actively supports the concepts and perceptions of Māori spirituality and the role and function of Māori spiritual practices within the whānau - Actively supporting whānau to refer to the appropriate kaupapa Māori interventions that	*Promote and provide for resources that:* - ensure easy activities that measure the access to te reo Māori speakers and information written in both English and Māori - support staff and the service to gain a basic understanding of Māori concepts and principles into their service delivery - Develop and maintain explicit relationships and partnerships with local Māori - Utilise appropriate cultural advisors to verify the relevance and common tikanga practices in the health setting - Put strategies in place to ensure staff know how to access and resource Kaumatua/kuia, tohunga, kaimahi and cultural interventions (e.g. assessment, therapy). *Promote an environment that:*

Essential	Capable	Leader

▪ Recognises and understands the different roles and responsibilities within whānau and the nature of whānau relationships
▪ Develops an understanding of Māori models of care
▪ Acknowledges that Māori may consider using traditional healing processes and practices that support health and wellbeing.
▪ Demonstrates an understanding of the principles of Tiriti or Waitangi and how to apply partnership, protection and participation.
▪ Acknowledges differing spiritual practices and understands that these unique perspectives contribute to the support whānau ora.
▪ Acknowledges the importance of identity for Māori to the recovery
▪ Demonstrates knowledge and application of cultural safety and cultural competence in terms of working with Māori.
▪ Acknowledges the significance of the engagement process for Māori whānau
▪ Understands why Māori are a priority group
	supports whānau's choice and meets whānau needs
	▪ Access Kaumatua and kuia support when hosting whānau hui
	▪ Supporting whānau to choose which community agency with best meet the whānau needs
		▪ is conducive to effective service delivery processes to ensure whānau safety
		▪ Engagement with Māori whānau follow Māori protocol
		
		Promote and provide opportunities for staff to access cultural requirements such as::
		▪ Training
		  o Māori models of practice and healing
		  o Māori health inequalities
		  o A cultural effectiveness
		  o Outcomes measurement and whānau satisfaction
		  o Basic Te Reo
		  o Treaty of Waitangi
		  o Mauri Ora
		▪ Access, resourcing and monitoring attendance of cultural supervision

Working within Communities

A competent whānau worker needs to have an excellent knowledge of local services available and have the confidence to assist whānau to make use of them. They need to ensure whānau are not left feeling isolated. Communities also need to be educated on what the issues for whānau are. This can support a reduction in stigmatisation occurring as well as supporting community wellbeing. A worker needs to be able to utilise opportunities to share resources and participate in community events to increase awareness and to foster social inclusion.

Values Based Competency Statements – Feedback from Workshop Participants

Essential	Capable	Leader
▪ Knowledge to be able to refer to services within the community ▪ Have an excellent understanding of your local community ▪ Know and understand the interests that whānau may have ▪ Be capable of developing relationships with other agencies and services on behalf of whānau ▪ Know and understand how the local mental health and addiction services work ▪ Is able to network and collaborate with other agencies ▪ Understands own role and responsibilities and where their service fits into the wider sector ▪ Provides positive representation of own organisation	▪ As above ▪ Understands how whānau function in different communities ▪ Is able to interface with other agencies through shared planning ▪ Is able to assist in developing other communities once gaps have been identified ▪ Role models own organisational procedures in a positive way to other organisations ▪ Is able to translate private troubles into public issues through elevating relevant whānau information to a more senior level ▪ Support whānau to establish links to appropriate services and follow-up to ensure that this has occurred ▪ Support families to transition safely between services ▪ Works collaboratively with whānau/hapu/iwi to support whānau needs ▪ Is able to distribute information on whānau issues to their communities of choice	▪ Can provide an advisory role to other organisations and services ▪ Facilitates marketing presentations to other organisations and services ▪ Has excellent networking abilities ▪ Maintains the key relationships with other agencies especially referral agencies ▪ Ensures staff and families actively support the transition safely between services ▪ Is able to negotiate constructively and appropriately ▪ Attends leadership forums to promote family and whānau requirements at all levels

Challenging Stigma and Discrimination

A competent whānau worker needs to be able to assist whānau to minimise the risk of stigmatisation and support them in dealing with it if required. The worker and their respective organisations need to be the role models for how language is used and be able to utilise strategies to challenge stigmatisation and discrimination within community settings. The worker must also provide and promote a valued place for whānau.

Values Based Competency Statements – Feedback from Workshop Participants

Essential	Capable	Leader
▪ Be able to identify what stigmatisation and discrimination is and understand its impact on whānau ▪ Able to challenge other services where stigma has been identified by whānau ▪ Be self- aware and able to acknowledge when using stigmatising and discriminatory language ▪ Role models language that is non-judgemental and non-discriminatory ▪ Be aware of difference in views from one whānau member to another ▪ Uses and models different behaviours to shift whānau mind-sets	▪ As above ▪ Provide information to other services on the effect of stigmatising and discriminatory behaviour ▪ Is able to promote positive attitudes and values to others ▪ Is able to eliminate the use of jargon ▪ Has awareness that stigma and discrimination can be hidden for whānau ▪ Is able to develop strategies that minimise stigma and discrimination ▪ Is able to actively challenge and facilitate support for whānau experiencing stigmatising and discriminatory language and actions	▪ Knows, understands and challenges the impact for both themselves and staff on how to use language appropriately ▪ Is able to deal with complaints from whānau regarding staff using stigmatising and discriminatory language ▪ Encourage to provide opportunities to access shared training opportunities eg. hearing voices ▪ Within your organisation debunk myths spanned around family and whānau

Law, Policy and Practice

A competent whānau worker needs to understand and implement all legislation, regulations, standards and codes, and policies relevant to their role. They also need to be in a position to demystify policies and processes for whānau through having excellent communication skills.

Values Based Competency Statements – Feedback from Workshop Participants

Essential	Capable	Leader
▪ Understands and knows how to utilise all legislation relevant to role ▪ Understands and follows own organisational policies and keeps up to date with changes ▪ Understands concepts of whānau ora and holistic models of practice that can achieve whānau ora ▪ Maintains own personal safety ▪ Ensures the safety of whānau by adhering to own organisation's safety policies and procedures ▪ Recognises and respects the rights of whānau under the Code of Health and Disability Services Consumer's Rights ▪ Supports whānau on how to follow complaint processes ▪ Understanding and having the knowledge of the Treaty of Waitangi and how this impacts on family and whānau	▪ Knows about other agencies policies and how to interface with them ▪ Able to challenge breaches of legislation ▪ Knows where to access information for whānau and provide support to whānau on relevant laws and policies that may affect them ▪ Is able to put into simple language relevant legislation to inform whānau ▪ Is able to understand and address ethical dilemmas ▪ Participates in policy development of organisation ▪ Implementing the values and intent of the Treaty of Waitangi within your practice and know when to access additional resource and support	▪ Understands the need for and ensures staff are working in a safe environment ▪ Develops policies relevant to whānau in partnership with staff and whānau ▪ High degree of understanding of relevant legislation that impacts on whānau ▪ Is able to advise on and identify policy changes ▪ Be able to participate in national benchmarking work ▪ Be a conduit for policy change and law direction at a regional and national level ▪ Be able to acknowledge, process and support staff experiencing ethical dilemmas ▪ Is able to utilise information provided to change policies at an organisational level ▪ Ensures the Treaty of Waitangi is implemented within the service ▪ Setting and reviewing performance objectives for staff against the Treaty of Waitangi values (Participation, Partnership, Protection) ▪ Manage and respond to audit complaints ▪ Provide a family voice for Sentinel Events, reduction of restraints and seclusion minimisation group at a local level ▪ Actively participates and provides a family perspective on key national projects being implemented at a local level eg. (Smoking Cessation, Serious Incident Review, Seclusion Reduction and Minimisation Review etc)

Professional and Personal Development

A competent whānau worker needs to ensure they maintain continual education on issues pertaining to mental health and addiction. They need to be able to update and share new knowledge with whānau. The worker must also know and understand the boundaries relating to their practice. They will need to ensure a positive work / life balance and continually role model wellness.

Values Based Competency Statements – Feedback from Workshop Participants

Essential	Capable	Leader
▪ Undertakes minimum training for the role as a whānau worker ▪ Has had personal lived experience within whānau who have experienced mental health and addictions services ▪ Is aware of career pathway and opportunities to advance knowledge ▪ Be able to self- reflect ▪ Utilises both practice supervision and cultural supervision as part of self care, safety and professional development ▪ Knows and understands the limit of their practice and maintains appropriate boundaries ▪ Acknowledges when unable to achieve identified whānau goals and can request help ▪ Know how to work autonomously in a safe way ▪ Understand concepts of and is able to work as part of a team ▪ Is able to pronounce basic Māori words appropriately and correctly ▪ Is able to identify own training requirements and be prepared to learn – accept that you may need to study ▪ Understands the processes of mental health and addictions services and the mechanisms of how best to cope ▪ Has a basic understanding of medication and the implications for whānau when breaches or non-compliance occurs ▪ Be able to write reports and notes and interpret information provided ▪ Be IT confident and know how to access information on behalf of whānau	▪ As above ▪ Provide case supervision for others – both internal to own organisation and external to other organisations as peer supervision ▪ Providing supervision if trained to do so ▪ Undertakes and maintains one supervision ▪ Able to deal with more complex whānau cases ▪ Provides mentorship to those at an Essential level ▪ Assists with appraisals of other staff ▪ Is able to critique information ▪ Seeks other development opportunities ▪ Is able to provide training opportunities to other whānau workers through sharing of knowledge ▪ Maintaining a high standard of documentation, report writing as outlined by current legislation	▪ Undertakes performance reviews/ appraisals of other staff ▪ Provides training and development plans for staff and maximise opportunities to access relevant training ▪ Participates in own training and development ▪ Creates a work environment where staff can feel comfortable in bring forward issues or concerns ▪ Can provide mentorship or peer support to other sector leaders ▪ Establishes and maintains excellent linkages with other agencies and services ▪ Is able to undertake de-briefing for all staff ▪ Supports and assists staff to develop capacity and skills to undertake additional work ▪ Undertakes regular internal documentation audit ▪ Ensures all staff accesses supervision and monitors the effectiveness provided within their scope of control ▪ Provides a family perspective on interview panels for key appointments ▪ Is able to deflect conflict

13. References

Takarangi Framework (Matua Ra<u>ki</u>, 2008)

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Ministry of Health (2008) Te Puāwaiwhero - The Second Maori Mental Health and Addiction National Strategic Framework 2008-2015. Wellington. Ministry of Health.

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<u>Māori Competencies Reference Guide</u>

Dell, H. (2013, August Thursday 22nd). Mrs. (T. K. Addictions, Interviewer)

Ferris, w. K. (2013, August Thursday 22nd). Mr and Minister. (T. K. Team, Interviewer)

Kaa, W. (2013, August Thursday). Mr. (T. K. Service, Kaipatapātai)

Karaka, M. (2013, August Thursday 22nd). (T. K. Addictions, Interviewer)

Moeke-Murray, H. (2013, August Thursday 22nd). Manager. (`. K. addictions, Interviewer)

Nga Pakeke, T. W. (2013, August` Thursday 22nd). (T. K. Addictions, Interviewer)

Patuwai, R. (2013, August Thursday 22nd). Mr. (T. K. Addictions, Interviewer)

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Te Reo, E. (2011). Kaumatua. (H. Moeke-Murray, Interviewer)

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Walker, K. (2013, August Thursday 22nd). (T. K. Trust, Interviewer)

14. Appendix 1 – National Family Advisors Competency Framework

Competencies
Family and Whānau Advisors
Mental Health and Addictions

Introduction

Highly skilled motivated and responsible Family and Whānau Advisors are vital for the development of effective Mental Health and Addiction services which are recovery focussed and responsive to the needs of people and their whānau. Communities rely on services to make the right decisions. Better decisions are made if people using services, their families and whānau, are part of that decision making process.

The competencies outlined in this document provide a benchmark for fulfilling the role of Family and Whānau Advisor in New Zealand Mental Health and Addiction services.

Format

These competencies recognise Let's Get Real as the core competencies for all Mental Health and Addiction workers. They follow a similar format to Let's get Real using three levels of experience:

Essential – When someone first starts in the role or after an agreed period of induction.

Practitioner – When someone has been in a role for at least two years they will be expected to be able to demonstrate both the Essential and Practitioner level competencies.

Leader – When someone is showing Leadership within their service and also demonstrates both the Essential and Practitioner level competencies.

Competencies (Knowledge and Skills) Family and Whānau Advisors

Mental Health and Addictions

Let's Get Real is the foundation document in all Mental Health and Addictions workforce competencies. Family and Whānau Advisors support the principles and content of Let's Get Real and acknowledge it as the foundational skills of their work.

Consistent with Let's Get Real these Competencies are in table format with three levels, Essential, Practitioner and Leader, set out from left to right. People in Practitioner or Leader levels must already be working in accordance with the Competencies within the previous levels.

Let's Get Real Seven Real Skills

Performs at the Essential Level within the 'Seven Real Skills' of Let's Get Real.	Performs at the Practitioner Level within the 'Seven Real Skills' of Let's Get Real.	Performs at the Leader Level within the 'Seven Real Skills' of Let's Get Real.
1. Service User 2. Maori 3. Families / Whānau 4. Communities 5. Stigma and Discrimination 6. Law. Policy and practice 7. Development	1. Service User 2. Maori 3. Families / Whānau 4. Communities 5. Stigma and Discrimination 6. Law. Policy and practice 7. Development	1. Service User 2. Maori 3. Families / Whānau 4. Communities 5. Stigma and Discrimination 6. Law. Policy and practice 7. Development

Values and Attitudes statements from Let's Get Real

The essential common values and attitudes that underpin and run throughout Let's Get Real are:

Values

Respect
Service users are the focus of our practice. We respect the diversity of values of service users. The values of each service user and of their community are the starting point for all our work.

Human Rights

We strive to uphold the human rights of service users and their families. Human rights include, but are not limited to, the right to autonomy and self-determination, the right to be free from coercion, the right to be treated in a non-discriminatory way, the right to informed consent, and the right to receive care and support that responds to the physical, psychological, spiritual, intellectual and cultural needs of the service user.

Service

We are committed to delivering an excellent service for all service users. This includes service user partnerships at all levels and phases of service delivery, including the choice of services available as well as the actual delivery of service.

Recovery

We believe and hope that every service user can live a full and meaningful life in the presence or absence of their mental illness and /or addiction. We also understand that recovery is not only related to the mental illness and/or addiction itself, but also to all of the losses associated with it.

Communities

We value communities – the many places in which we all live, move and have our being – as pivotal resources for the effective delivery of services and support for service users and their families/whānau.

Relationships

We seek to foster positive and authentic relationships in all spheres of activity, including relationships with all people who work within mental health and addiction, wider communities and service users and their families/whānau.

Attitudes

People working in mental health and addiction treatment services are:

- compassionate and caring: sensitive, empathetic
- genuine: warm, friendly, fun and have aroha and a sense of humour
- honest: have integrity
- non-judgemental: non-discriminatory
- open-minded: culturally aware, self-aware, innovative, creative, positive risk takers
- optimistic: positive, encouraging, enthusiastic
- patient: tolerant, flexible
- professional: accountable, reliable and responsible
- resilient
- supportive: validating, empowering, accepting
- understanding.

Competencies Specific to Family and Whānau Advisors

1.0	Systems Advocacy, Quality and Service Development		
	Essential	**Practitioner**	**Leader**
1.1	Understands how family expertise can contribute to recovery	Advocates for the ongoing development and utilisation of family expertise in the mental health and addiction services.	
1.2	Supports Family and Whānau inclusive models.	Knowledge of Family and Whānau inclusive models.	Demonstrates extensive knowledge of Family and Whānau inclusive models.
1.3	Demonstrates knowledge of Mental Health and Addiction Services.	Demonstrates knowledge of Local and Regional Mental Health and Addiction Services treatment pathways and systems.	Demonstrates extensive knowledge of National Mental Health and Addiction Services, treatment pathways and systems.
1.4	Is able to access and evaluate current research.	Is able to access, evaluate and participate in research.	Is able to lead research.
1.5	Is able to participate in quality and service development projects.	Is able to participate in the planning and organisation of quality and service development projects demonstrating problem solving abilities.	Is able to plan, organise, problem solve and lead quality and service development projects.
1.6	Understands the purpose of Auditing.	Is able to participate in an audit process.	Is able to plan and develop specific auditing tools and lead an audit process.
1.7	Understands the purpose of strategic planning.	Is able to participate in strategic planning.	Is able to lead a strategic planning process.
1.8	Participates on recruitment panels.	Participates on recruitment panels and contributes to developing interview questions.	

2.0	Communication		
	Essential	**Practitioner**	**Leader**
2.1	Communicates effectively.	Effectively reflects and communicates the needs, interests and rights of families by providing or facilitating a family and whānau perspective in planning, policy development, service development and monitoring.	
2.2	Demonstrating the following skills: • A high level of Literacy • Computer literacy. • Listening. • Asking questions. • Understands the role of feedback. • Speaks in a professional manner. • Understands the importance of using culturally appropriate language.	Demonstrating the following skills: • Literacy eg Reading and Writing Reports, Policies and Procedures. • Presentation skills. • Asking the right questions. • Identify themes in feedback. • Advising management in a professional manner. • Feeding back to families and services using culturally appropriate language.	

3.0	Collaboration		
	Essential	**Practitioner**	**Leader**
3.1	Demonstrates an understanding that collaboration and consultation improves outcomes.	Collaborates and consults with families and whānau, support services and relevant local and regional groups.	Collaborates and consults with families and whānau, support services and relevant national groups.
3.2	Understands the importance of effective facilitation.	Facilitates local meetings, effectively engaging participants.	Demonstrates leadership within local, regional or national meetings.

4.0	Education		
	Essential	**Practitioner**	**Leader**
4.1	Is confident and effective speaking in front of an audience, whilst maintaining confidentiality and privacy.	Influences, and contributes a whānau perspective to education and training for the staff of mental health and/or addiction services around how to work with and engage families.	Provides education and training to the staff of mental health and/or addiction services.
4.2	Understands the purpose of Peer Supervision and Reflective Practice.	Seeks relevant Peer Supervision and demonstrates Reflective Practice.	Mentors new staff as appropriate.

5.0	Lived Experience		
	Essential	**Practitioner**	**Leader**
5.1	Has 'lived experience' as whānau of a person with mental illness or addiction.	Provides a perspective from the lived experience as family or whānau of someone with a mental illness and/or addiction.	Facilitates and provides a range of perspectives from the lived experiences of families or whānau of people with a mental illness and/or addiction.

6.0	Sensitive Event Liaison		
	Essential	**Practitioner**	**Leader**
6.1	Can form sensitive, respectful relationships with people from diverse cultural and social backgrounds who are in a vulnerable position.	Following their organisation's policies and procedures for Adverse Event Management, acts as a liaison between staff and families and whānau following a sentinel event, serious incident or complaint using a high level of respect, empathy and communication skills.	

7.0	Responsiveness to Maori and Te Tiriti o Waitangi		
	Essential	**Practitioner**	**Leader**
7.1	Understands the principles of the Treaty of Waitangi.	Promotes, understands and works according to the principles of the Treaty of Waitangi clearly defined in Let's Get real under skill 2 Working With Maori.	Leads the promotion, understanding of and adherence to the principles of the Treaty of Waitangi clearly defined in Let's Get real under skill 2 'Working With Maori'.
7.2	Advocates for systems and practices which promote: • Tino Rangatiratanga: Partnership with Whānau. • Oritetanga: Participation of Whānau in recovery. • Kawanatanga (Governorship) Protection of Maori right to self determination and Tino Rangitiratanga.		
7.3	Demonstrates an ability to contribute to whānau ora for Maori.	Engages Whānau, Hapu and Iwi while referencing Takarangi and Te Whare o Tiki competencies.	

8.0	Cultural Responsiveness		
	Essential	**Practitioner**	**Leader**
8.1	Seeks appropriate cultural support and advice when needed.		
8.2	Is open-minded to the cultural, spiritual and relationship environments and belief systems that may accompany Pacific service users and their families.		
	Competencies 8.3 to 8.6 are based on Real Skills Plus Seitapu (working with Pacific Peoples) but intended to cover working with all cultures. Family and Whānau Advisors working with sizeable Pacific communities should refer to Real Skills Plus Seitapu. Family and Whānau Advisors working with Specialist Pacific Services should refer to Seitapu.		
8.3	Understands that people and their respective cultures are unique, and that each culture has its own distinctive values, protocols, processes and language.	Acknowledges cultural decision-making protocols and processes within families and communities, and can provide opportunities for facilitating this where necessary and appropriate.	

8.0	**Cultural Responsiveness**		
8.4	Is aware of the values of spirituality that underpins some family and community relationships, acknowledging that people's sense of identity and belonging may be connected to ancestry, family, community and church.		Leads or contributes to the development and maintenance of effective relationships with culturally specific supports and service providers.
8.5	Acknowledges that cultural processes are often relationally bound and so require sufficient time to be carried out appropriately.	Demonstrates knowledge of culturally specific rapport building approaches and cultural protocols, and can apply these when facilitating cultural group or family meetings.	
8.6		Understands and promotes holistic cultural models of health in delivering services.	Develops and supports the establishment of organisational systems, protocols, policies and processes that ensure the delivery of services which culturally support the participation of the family in a person's recovery.

9.0	**Age Responsiveness**		
	Essential	**Practitioner**	**Leader**
9.1	Responsive to age specific issues where appropriate.		
9.2	Shows awareness of age specific services within health and the wider community.	Has knowledge of age specific services within mental health and addiction as well as the wider community.	Engages with age specific services within the wider community.
9.3	Shows awareness of age associated illnesses and their impact on family and whānau.	Has knowledge of age associated illnesses and their impact on family and whānau.	

15. Appendix 2 - Workshop Location Sites

Photos taken at Ohinewaiapu Marae, Tairawhiti

Taranaki Participants	
Sue Philipson, Taranaki DHB	Jo van Leeuwen, Taranaki DHB
Jim Dickinson, Taranaki DHB	Tiaki Tume, SF Taranaki
Taranaki Pakeke	
Wiki Michatang	Mahau Waru
Rahera Taylor	Cindy Knuckey
Sheldon Ngatai	Jean Hikaka, Taranaki DHB
Pare Bennett	Raymond Kaiki
Te Rau Oriwa Davis	Henare Ngaia
Kume Leilua	Pam Ritai
Mihi Kahu	Bridget Taylor
Faye Mulligan	Hinemoerangi Ngatai Tangirua
Nathalie Esaiah-Tiatia	Hine Moeke-Murray
Taneatua Participants	
Dale Grace, Whakatohea Health Services	Christine Morgan, EBOP SF in Mental Illness
Timoti Purewa, Tuhoe Hauora	Debbie Howood, SF in Mental Illness
Hayley Honana, Tuhoe Hauora	Alamein Newth, Family Work, Whakatane
Michelle Harawira, Tuhoe Hauora	Ruth Christieson, Family Member
Kurtis Kohunui, Family Member	Patricia Bennett, BOP DHB
Tauranga Participants	
Brian Thomas, WBOP MH Trust	Hori Ahomiro, BOP DHB
Derrol Bush, Family Member	Aiden Tierney, Family Member
Shirley-Anne Harbour, Junction	Fae McIntosh, Junction
Dee Elia, Te Ika Whenua Hauora	Jennifer Smith, Family Member
Thames Participants	
Aaron Wooley, Te Korowai Hauora O Hauraki	Marsha Tipene, St Johns
Allison Boland, Pathways	Ora Guptill, Hauraki MH&A Service
Craig Dick, Pathways	Marie Reilly, People Relying on People

Hamilton Participants

Ann Grenell, Rostrevor House	Julie Kneebone, Waikato DHB
Diane Law, SF Waikato	Pam Carter, Family & Caregiver Support Inc
Maureen Mildon, SF Waikato	Marina Hape, Family
Stephen King, Alcohol Drug Community Support Trust	

Taupo & Turangi Participants

Angela Christoffersen, Supporting Families	

Rotorua Participants

Francie Porter, SF in Mental Health	Judy Watson, SF in Mental Health
Shelly Uerata, SF in Mental Health	Ashley, Healthcare NZ

Ruatorea Participants

Chloe Fergusson, Te Kupenga Net Trust	Suman Te Puni, Ngati Porou Hauora
Sharon Harrison, Te Kupenga Net Trust	Joy Reid
Jude Rickard, Te Kupenga Net Trust	Tamati Reid
Hine Moeke-Murray, Te Kupenga Net Trust	Robynne Tibble
Maria Tamepo, Ngati Porou Hauora	Tui Tibble
Claudia Maaka, Ngati Porou Hauora	

Gisborne Participants

Jenny Cust, SF Tairawhiti	Temme Rio Beach, Recovery Solutions
Janice Allen, SF Tairawhiti	Lybian Moeke, Recovery Solutions
Kaye Kawenga, Recovery Solutions	Chloe Fergusson, Te Kupenga Net Trust
Dillon Jankonita, Recovery Solutions	Tau Moeke, Te Kupenga Net Trust
Lisa Baty, Recovery Solutions	David Johns, Te Kupenga Net Trust
Howie Kotuhi, Recovery Solutions	Hine Moeke-Murray, Te Kupenga Net Trust
Peter Boyd, Recovery Solutions	Status Knight, Te Kupenga Net Trust
Marama Apelu, Recovery Solutions	

Tairawhiti Pakeke – Ohinewaiapu Marae

Wiremu Kaa	Tangaroa Rowlands
Jossie Kaa	Tamati Reid
Hinetu Dell	Joy Reid
Mereana Karaka	Tui Tibble
Patuwai- Rau	Boy Te Maro
Katarina Walker	Bill Blane
Jude Rickard	Sharon Harrison
George Haukamou	T Rangiuaia
Prince Ferris	Connie Ferris
Dennis Akuhata	Norma Walker
Hine Moeke-Murray	Chloe Fergusson

Blossom Stewart	Barry Paenga
Tau Moeke	Vesna Radonich
Ora Tahata	Brenda Low
Daniel James	Belinda Walker
Eseta Nonu-Reid	

16. Appendix 3 – Maori Competencies Reference Guide

Māori Competencies Reference Guide

For all levels of Practice – This guide provides an overview of fundamental value based competencies for Māori working alongside of Māori – Mental Health and Addictions –Ngā Na Pakeke o te Whānau a Takimoana

"It is also important to note that what is applicable to one hapū does not mean it is applicable to another. We must get away from the one size fits all practice" (Reid, 2013)

1. Te Waonui a Tane

Tane was the conduit for change with the world as we currently know it, e ai ki ngā Pakeke o Te Whānau o Takimoana *"we must be the conduit for all engagement with Māori. **If we don't get the engagement right then we will not get the rest right***

Understand the whenua, moana, maunga, awa, ngahere that manuhiri bring with them to start engaging with the right intent" (Kaa, 2013)

"Our people are still unwell regardless of the interventions" (Karaka, 2013)

"Do no leave our Pakeke as wall flowers their knowledge is irreplaceable" (Tibble, 2013)

"Māori need to learn to work with Māori, people need to stop assuming that all Māori know what they are doing" (Walker, 2013)

- **Terms of Engagement**
- **Wairuatanga**
- **Mauri Ma**
- **Karakia**

Essential

There are many layers to engagement with Māori and within this there are many processes that are missed or omitted for the sake of convenience and or through lack of knowledge. Consultation with Pakeke provided the backdrop to how engagement would be considered acceptable in terms essential skills: ***"Engage with Māori in a Māori clinical way, we are clinicians in our own right – your way is not working our people are still unwell…."*** (Kaa, 2013)

- Considerable knowledge in whakapapa, ngā kōrero o te kaenga – ngā hapū me ngā ohaki o te hapū: this gives you an insight into the mauri and wairua of the whānau that you will be engaging with**. *"This is imperative to the healing process of our people."*** (Reid, 2013)
- Understand Tapu and Noa and the essential elements of these when engaging with people
- Understand that there is no separation between the service user and whānau. They are one in the same.
- Te reo me ona tikanga:
- Understanding whakapapa of ngā Atua me te Ira tangata: ability to relate whānau and or circumstance to the appropriate Atua, to assist in progressing with whānau to therapeutic intervention
- Realization and understanding of the many layers of engagement and which is appropriate to adopt when working with whānau: engagement processes may take many meetings, this is important when establishing connection with wairua and Mauri not only of the whānau but of the hapū and rangatira history that they bring with them. This is all part of the whānau ahuatanga
- Knowledge of whakawatea and its application when commencing engagement with whānau
- Karakia is imperative and should not be done by route. Empowering whānau in karakia is enabling them to have this responsibility and only when they return the rākau of karakia to you then you should undertake this task**. *"Karakia is intentional, it has a specific purpose and we must re-contextualize karakia. Karakia is said by route with no purpose because it is the expected thing to do."*** (Ferris, 2013)
- Acknowledgement and acceptance that whānau are clinicians in their own right and their assessment

"In terms of engagement and practice both parties are responsible but the mana, mauri and wairua must remain with the whānau to determine the appropriate outcome." (Patuwai, 2013)

Capable

Engagement of another layer is now added to these competencies. It is a combination of the essential competencies required to undertake Māori therapeutic engagement. *"One must use the right software to accomplish the necessary outcomes...."* (Kaa, 2013). *Māori whakapapa and associated history of our Atua are rewarded by being placed in categories of folklore by others that have no understanding of the importance of whakapapa for Māori. However these whakapapa become the very metaphors by which we can utilize to draw the comparisons for what our whānau are going through....there is Hinenuitepo, Ruaumoko, Ranginui, Papatuanuku, Tawhirimatea, Tumatauenga, Tane to name but a few. Within each dimension of understanding these Atua, are kōrero that can be applied to our whānau when working with them..."* (Moeke-Murray, 2013)

- Knowledge in Whakapapa in relation to the whānau: this will include understanding the very foundations of whānau
- Engagement with and understanding of Wairua and Mauri Mana Tapu: whānau arrive with these ahuatanga, human and esoteric attributes. *"Ownership of these belong to the whānau as yours remains with you. If you do not leave ownership of these with the whānau they become more disempowered and vulnerable. They must have a hand in guiding how these elements will be worked with to remain intact."* (Kaa, 2013)
- Therapeutic interventions begin with understanding the gravitational pull of the wairua: *"this can, and often has many forms, utilizing our own taonga as therapy is often enough for the wairua to heal. If you can assist to heal the wairua you will heal the people."* (Te Reo, 2011)
- Have knowledge and understanding in the intricate layers of Mauri and applying the correct Māori interventions. *"Mauri is an energy which binds and animates all things in the physical world. Without mauri, mana cannot flow into a person or object. "*
- Recognized by the people as a Tohunga in the healing of people: *While the practitioner may not speak of their skill – the people definitely will. Healing can take many forms and other expertise may need to be purchased (buying in skills)*
- Initiate the removal of clinical terminology and labels such as Schizophrenia, Bi-Polar etc. Normalization of these labels within our psyche does more harm than good, apply Māori clinical practice which includes holism in wellness. Initiate the instigating terminology or metaphoric symbolism as a way of describing the presenting elements of the whānau member. *(E.g. kai roto koe i te ao o ………..)*
- Understand and work with knowledge of the whole person which includes environment, whakapapa, history
- Employ with intent and specificity the correct karakia whether this be whakawatea, pure, whakanoa, tawhito, inoi and any other form of karakia that is appropriate

Acknowledge and understand the tohu (signs) that arrive with or precede the arrival of whānau. Interpret these correctly and work with accordingly: *"Matekite, Tohunga and Repositories of Knowledge are determined by the whānau and hapū, they are not self-appointed nor determined by the organization one works for."* (Nga Pakeke, 2013)

Leadership

PROSE: Knowledge is the dawn of understanding, wisdom is the art of being successful by choosing the correct path to achieve the desired results. Its seat is the heart to moral and intellectual decisions. Leadership comes in many forms and again has many layers. Determining what authenticates good and strong leadership is dependent on the task and desired outcomes. *Kia whakamaua kia tina haumi e hui e taiki e (and so say all of us)*

- Must be able to bridge all whānau, hapū and or iwi in regards to whakapapa and history in order to give direction for best situational outcomes
- Must be expert in karakia
- Must be able to provide oversight of safety for all whānau both as transmitters and recipients

- Must ensure that the intent, integrity and tikanga applicable to both the organization, whānau and hapū is maintained at all times and that the mana of all remain intact
- Must be able to guide good robust Māori practice for desired outcomes of whānau
- Must ensure that the mana and integrity of the whānau organization remains above reproach
- Must be able to liaise with all sectors within both western and Māori clinical environment
- Provide the mechanisms for workers to achieve competence in working with Māori
- Ensure that whānau and hapū are consulted and actively involved in determining the cultural competence of workers: ***"If you are from here and you are working with our whānau then we should be assessing your competence – that is the whānau and or hapū."*** (Dell, 2013)
- Must be able to provide safety in practice with Te Ao Wairua:
- *How does good leadership promote the notion of 'Fair and Just' within a management role? If we consider Leadership within a whānau or hapū what are the determinants that indicate good strong and appropriate leadership? Within the whānau setting one could presume that this would be consistent of the following:*
- *The ability to bring whānau together*
- *The ability to listen to all 'take' and take advisement for a good outcome for all*
- *The ability to represent whānau in whānui matters*
- *The ability to represent whānau in hapū matters*
- *The ability to ensure that the physical and spiritual needs of the whānau are met*
- *The ability to negotiate with whānau*
- *The ability to mediate between Pakeke and rangatahi*
- *The ability to ensure that safety of the whānau is paramount*
- *The ability to recognize the skill and attributes of each whānau member and encourage them to utilize this to the advantage of whānau.*
- *The above encapsulates a very basic description of the tuakana teina relationship.*

If the tuakana is able to achieve and maintain these pukenga then these skills are transferrable to whānui leadership and organizational leadership. The underpinning values that they would need to use to ensure this type of succession planning is based on tikanga applicable to their whānau whānui. The most fundamental concept of being able to achieve these understands that the whānau are our past, present and future, and the ability to manaaki is paramount to reciprocity. Therefore if practiced well in the whānau these skills become transferrable into any setting within society and enhance your ability to lead in management. Terminology may change such as team, team leader, manager or staff but the concept of being a good leader/manager remains the same and the ability to lead from a 'Fair and Just' practice is validated. (Moeke-Murray, 2013)

2. Nga Atua

The following examples of removing the labels or 'using the right software' e ai ki ngā Pakeke o Te Whānau a Takimoana.

The following metaphors are examples of how labels can be removed and how our world-view can be utilized.

Hinenui te Po
Could possibly be attributed with:
- Depression
- Attachment Disorder
- Whakamomori (suicidal intent)
- Social disconnection

However she could also been seen as:
- Protective korowai that envelops us and keeps us safe when we are unwell
- A place of solace/time-out/recuperation

Maui
Could Possibly be attributed with:
- Hyperactivity ADHD
- Mania or paranoia
- Personality Disorder
- Obsessive Compulsive Disorder

He could also be attributed with:

- Innovation
- Entrepreneurship
- Curiosity
- Forward thinker
- Orderliness

3. Nga Ture O Te Ao

As we know Mental Health and Addictions is governed by legalities. However robust discussion was held regarding the difference between Lore and Law

Law & Policy
- It is not the responsibility of the Pakeke to ensure the maintenance of Pakeha law and or even to effect legislative change. They viewed this as the responsibility of those working within the environment. However there was a challenge in thinking around the use of the terminology LORE and its applicability to tikanga Māori.
- We must remove the adage that our stories linked to whakapapa are myth and legend. The treaty of Waitangi ensures and enforces the rights that we have as tangata whenua. Therefore this is inclusive of tikanga and kawa. These are the laws of Māori handed down throughout the generations. The Treaty provides license for these to be used and acknowledged as our LAW. In order for us to be taken seriously we need to identify our whakapapa including our stories into the category of LAW. They are no longer acceptable as myth and legend as this denotes that our race is based on fiction.