

Manaaki

Mana enhancing and Mana protecting practice

A practitioner resource



Te Rau Matatini

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Introduction

The Substance Addiction (Compulsory Assessment and Treatment) Bill (SACAT) is progressing through the legislative process. When enacted it will replace the Alcoholism and Drug Addiction Act 1966. One of the key expectations of the proposed new legislation is that services involved in the compulsory assessment and treatment of substance-related harm will demonstrate manaaki i.e. mana enhancing and protecting practice. Manaaki is a principle and competency inherent in kaupapa ake services and Māori-centred practice. For it to appear in the SACAT Bill is a major achievement and opportunity for validation of integrated cultural and clinical practice. It also is an opportunity to emphasise whānau-centred approaches in the way that services and practitioners operationalise the new Act and in fact how the whole addiction treatment sector should be trained and delivering services.

Much has been written about manaaki but little relating to manaaki as a competency when working in a therapeutic context. The purpose of this paper is to explore the concept and practice of manaaki, some of its implication for the implementation of the provisions proposed in SACAT and for 'business as usual' in the addiction and mental health sectors.

In order to understand the implication for workforce development and service delivery of mana protecting and enhancing practice in the implementation of the SACAT it is important to review the under-pinning concept of mana and examples of how mana enhancing practice has been articulated.

Finally, some recommendations will be made to support the development of effective compulsory assessment and treatment of severe substance dependence from mana enhancing and mana protecting practice perspectives, including what to consider when whānau (family) do not have the capacity to participate in the assessment and treatment processes.

Background

The Substance Addiction (Compulsory Assessment and Treatment) Bill will replace the Alcoholism and Drug Addiction Act (1966). Its purpose is to provide for the compulsory assessment and treatment of individuals who experience severe substance addiction, are impaired and who do not have the capacity to make decisions about their treatment. Among a number of expectations expressed in the Bill that is most relevant to the practice of manaaki, it states the new Act will facilitate –

- limited duration for compulsory treatment, with a focus on enabling the individual to gain the capacity to consent to and participate in ongoing treatment,
- provisions to protect the rights of individuals' subject to the legislation and to investigate alleged breaches of those rights,

Compulsory assessment and treatment is for those with severe substance addiction (and thus likely to be experiencing a range of physical, social, mental and 'spiritual' impairment), who lack capacity to make decisions about treatment. SACAT reinforces the expectation that compulsory treatment for those who meet the necessary criteria will:

- (a) protect them from harm; and
- (b) facilitate a comprehensive assessment of their addiction; and
- (c) stabilise their health through the application of medical treatment (including medically managed withdrawal); and
- (d) protect and enhance their mana and dignity and restores their capacity to make informed decisions about further treatment and substance use; and
- (e) facilitate planning for their treatment and care to be continued on a voluntary basis; and
- (f) give them an opportunity to engage in voluntary treatment .

It is clear from these expectations that compulsory assessment and treatment is to provide a safe space to stabilise a debilitating chronic condition to begin a process of recovery and healing. While not stated in these expectations, from a Māori perspective there is also an assumption that the process of healing will be inclusive of whānau.

Addiction-related Harm and Sacat

Māori are identified as being at high risk of experiencing addiction and mental health-related harm, as well as a range of other health and social problems. Although, impacts of addiction-related harm occur across the whole of New Zealand society, they fall inequitably for Māori, influencing a wide range of outcomes for whānau, hapū, iwi as well as the wider community (Te Rau Matatini, 2014).

The Ministry of Health considers only a small proportion of the estimated 60,500 people with a substance dependence disorder would require or meet the criteria for compulsory treatment. Those who would meet the threshold for compulsory alcohol and other drug treatment represent the most severe end of the substance use continuum and are chronically unwell. Without intervention, their health is likely to further deteriorate, requiring increasingly intensive health and social services. For most individuals a treatment order will be for a maximum of 56 days with a requirement that a person be released sooner if capacity is restored (Ministry of Health, 2015). SACAT activity is intended to be provided at treatment centres operated by an approved provider with a specialised workforce. Approved providers will be designated by the Director of Addiction Services and must meet certain requirements. While this Act is concerned with a small but significant number of providers and practitioners in the addiction treatment sector, there will be practice and service implications for all in the sector.

Mana

Under-pinning the practice of manaaki is mana. If approved services and the workforce servicing SACAT are to ensure those people engaged in compulsory assessment and treatment have their mana enhanced and protected, then understanding what mana means is important. Likewise, in terms of ensuring quality assurance, auditors, supervisors and the proposed District Inspectors need to understand the nature of mana if they are to monitor the provision of the mana enhancing and protecting practice.

Mana is a concept or principle with many shades of meaning including prestige, authority, control, power, influence. There are various forms of mana none of which are independent from each other (Barlow, 1991; Shirres, 1997; Durie, 2001; Marsden, 2003; Royal, 2006). The four most common expressions of mana are Mana Atua, Mana tūpuna, Mana whenua and Mana Tangata.

Mana Atua

The ultimate source of mana is Atua and mana is viewed as their strength given to mankind. It is the link between human beings and Atua that bring order out of chaos, light out of darkness (Shirres, 1997). Mana enhancing practice ensures the relationship between the divine origin, self and others is transparent, this is demonstrated through reciprocal relationships with people and the environment (Marsden, 2003).

This is an absolute reminder that wairua is a normal part of the world in which we live and reinforces the 'wrongness' of a physical and spiritual split when considering health and wellbeing.

Mana Tipuna

Each person is born with mana derived from their parents, whānau, hapū and iwi which in turn is derived from the relationship between Atua and human beings (Barlow, 1991). This domain is a reminder that consideration of an individual requires consideration of their 'systems', particularly whānau.

Mana Whenua

The land is linked to the spiritual powers, and to the ancestors, best expressed by statements used by Māori to identify a person's oneness with the land, to their mountain, river, waka, Marae and iwi (Shirres, 1997). This domain acknowledges a sense of identity and connectedness through time and space. Readers are recommended to consider the concept of Ūkaipō to broaden ones' understanding of Mana Whenua.

Mana Tangata

Mana tangata refers to the authority which comes from their people (Durie, 2001) If a person does things so their people prosper they then gain mana. Mana can also be acquired by a person according to their ability, their efforts to develop skills, knowledge and achievements. Yet, it is generosity, cooperation and taking responsibility that are aspects that enhance the mana of others as well as enhancing one's own mana. It is outside the scope of this document to define in any depth of these concepts however readers are encouraged to research further some of the resources listed in the reference section.

Mana-enhancing Practice

One of the earliest references to the term is seen in Dr Leland Ruwhiu's work which promoted the development of mana-enhancing practice in the social service sector. Important components to 'mana enhancing practice' is the recognition of historical relationships particularly in the context of Te Tiriti o Waitangi, the valuing of cultural identity, and the elements to Māori wellbeing (Ruwhiu, 2009).

Mana enhancing practice is not the same as strengths based practice as its origins emerge out of Māori ways of doing, thinking and feeling (Ruwhiu & Ruwhiu, 2005). Mana enhancing and mana maintaining approaches encourage practitioners to reflect on the therapeutic relationship and the factors that construct this relationship.

Key elements of this relationship, are the authenticity of the practitioner who adheres to the principles of respect, integrity and dignity in their approach with the client and their whānau. Successful therapeutic relationships begin with an understanding of a client's position within their whānau, family and community, and of their whānau connections both historical and current. Before any helping process can begin, time must be taken to make connections to both place (where people come from and where they are currently located) and to people (who they are connected to and the significant generational links). These connections provide a strong foundation upon which work will be built (Munford & Sanders, 2011).

Mana enhancing practice is values based, it has a spiritual quality to which one aspires to, with the end goal being one denominated as a value (Marsden, 2003, p39). Mana enhancing practice is a way of engaging with others that cares for the spiritual, emotional, physical, and intellectual dimensions of a person (Royal, 2006).

In the addiction and mental health sector the development of the Takarangi Competency Framework (Milne et al., 2008) drew on evidence from across a range of sectors, as well as consultation with service providers and service users within health. One of the key and fundamental competencies within Takarangi is manaaki – mana protecting and mana enhancing practice. The framework describes the expectations of practice that contribute to the outcome manaakitanga.

The work carried out with the Takarangi Competency Framework and also the Māori nursing competency programme Huarahi Whakatū (Baker & Levy, 2013) influenced the development of the skills and knowledge that make up the Let's get real skills working with Māori content (Te Pou o Te Whakaaro Nui, 2009). Because every person working in a mental health and addiction treatment service is expected to contribute to whānau ora of Māori, Real Skills, Whānau Ora frameworks and practise models provide a vital foundation to addiction and mental health services.

Manaaki In Service Delivery

Gluckman indicated implementing culturally centred strategies and methodologies such as manaaki that are located in Māori knowledge, ways of being and whānau capability are a means to address the impacts of a range of health and social harms, including addiction-related harm (as cited in Te Rau Matatini, 2015).

Mana is viewed as a value or principle imperative to relationships and partnerships, so it is of little surprise that the term 'mana' is found in varying ways across services. When the word mana is further extended by adjectives such as 'mana enhancing' and 'mana maintaining' it promotes a set of expectations in regard to the behaviours of people.

Health and Social Services have incorporated terms such as 'mana enhancing practices' into their services, as part of a way of fostering a culture of shared values so that services and employees are on the same track with how they treat people and their relationships. Services are using different resources and processes to guide mana enhancing behaviour.

An example is **Te Whānau o Waipareira** who are a provider of health, social and educational services. Their strategic investment in whānau includes Te Kauhau Ora described as a values based practice for enhancing the mana of whānau, hapū, Iwi and hāpori, and providing for the ethos of the organisation (Te Whānau o Waipareira, 2016).

The **clinical guidelines** for weight management of adults, children and youth (Jull, A., Lawes, C. M., Eyles, H., Maddison, R., Gorton, D., & Arcus, K, 2011) is another example, that proposes improving lifestyles through mana-enhancing relationships with family and whānau. The guideline for health professionals is stated in the following manner:

"Develop mana-enhancing relationships that empower the family/whānau through respect, trust and mutual ownership by seeking to understand and acknowledge the person's 'lived realities' including social determinants, cultural imperatives and socioeconomic circumstances" (Jull et al, 2011).

The **education arena** is a sector in which Māori are reclaiming and revaluing their language and culture and in so doing believe they are contributing to improving the educational successes of Māori. Indigenous based education programmes in Aotearoa (New Zealand) are often developed in response to the continual impacts from colonisation and marginalisation of Māori. These programmes promote 'mana enhancing and mana maintaining' behaviours.

In a practice based teaching group (University of Auckland), facilitators are recommended to 'whakamana te tangata' (enhance the mana of the person) so the mana of the person remains intact (Manuel, 2010). The responsibility of the facilitator is to engender the maintenance and enhancement of the mana of each person, which in turn is considered to have reciprocal implications, for the enhanced mana of the group. Manuel (2010) suggests a code of conduct established at the beginning of the semester to ensure mana enhancing behaviours encourages a culture of acceptance amongst people and a sensitivity to difference. Manuel's (2010) statement to the code of conduct was articulated as:

*"Kaua e whakaiti te mana o te tangata,
'do not ridicule or belittle others" (Manuel, 2010)'.*

Mana-enhancing Practice

In youth development programmes if youth have been taught or informed about mana, and mana is clearly associated with the activities and relationships to help young people meet their goals, then the mana enhancing approach is assured to produce mana enhancing outcomes (Ware, F., & Walsh-Tapiata, W. 2010).

Huakina Mai, based upon a systems framework and a Māori worldview, inclusive of whānau and community, Māori children are thus able to learn as Māori and to enjoy positive cultural and identity development throughout their schooling (Savage, Macfarlane, Macfarlane, Fickel, & Te Hēmi, 2014). Of the seven imperatives that informed the development of Huakina Mai, it was important interactions with Māori students were 'mana enhancing'. It was recognised that mana is pivotal to positive relational and social development and all interactions should uplift and enhance the mana of Māori students and their whānau (Savage et al, 2014).

Ako Aotearoa instituted an expression of mana enhancing behaviour in the organisations commitment to build kaupapa Māori into early childhood. This required an understanding of tapu and mana, being aware of mana of oneself, and others, and by demonstrating mana enhancing behaviour through manaaki of others and taking care not to trample on another person's mana (Ako Aotearoa, 2010).

Te Reanga Ipurangi Otaki Education Trust are committed to the elements inherited from tupuna to enhance relationships in order to achieve the aspirations of the educational community. Manaaki is one of the guiding elements of the trust in which they have expressed in the following way:

Maintaining mana-enhancing relationships with each other as the Trustees and all others with whom we develop relationships, upholding their mana, and our own (Te Reanga Ipurangi Otaki Education Trust, 2015).

Overall, there is optimism that comes across strongly from services in the deliberate use of 'mana enhancing and mana maintaining' behaviours and actions that the outcomes will be of benefit to the person and their mana will stay intact. In the preceding examples it is clear that manaaki is concerned with the relationship with others as well as oneself. Services utilise and promote 'mana enhancing and mana maintaining' actions to benefit people, and groups, through a shared culture within organisations, by ensuring the recognition and acceptance of people's worldviews and situations, by informing people and developing programmes about mana, by ensuring interactions uplift, uphold and enhance the mana of people and relationships, and by showing manaaki toward others.

The context suggests services are focused on values and principles drawn from Māori perspectives, especially in the translation and application in how relationships and partnerships are formed and maintained. A perception would be that Māori informed values and principles are then intended as guidelines for thinking and acting in ways that will benefit others, and by following certain values or principles it is intended to confer the benefits upon any individual, group or community.

Manaaki and Sacat

To legislate mana enhancing practice into law, as in the Substance Addiction Act, from a Māori perspective, will require that the spirit of manaaki permeates all things including activities and interactions with practitioners and their practice. SCAT does not state or indicate that this 'spirit of manaaki' only applies to Māori placed under the Act or to Māori services or practitioners.

It means that any event, interaction or practice under the Act will not damage the mana of a person or their whānau, nor anyone associated with that event. It implies all interactions and practices will protect or enhance mana, and will help individuals maintain or improve their mana and lift everyone else's mana who participates in the event or interaction (Moko-Mead, 2003, p346).

The enhancement of mana will require the ability to action Māori values and concepts that are in recognition to one's wairua or 'spirituality' (mana Atua), to one's whakapapa (mana tupuna), to one's place and belonging (mana whenua) and to one's abilities and contributions (mana tangata) (Royal, 2006).

Even when practitioners are challenged by the narrative and or the behaviour the practitioner is there to listen and acknowledge the clients voice in a mana enhancing manner (Ruwhiu, 2009; Walker, 2012). Part of their role will be to recognise diminished mana and disrupted states of wairua for the individual as well as for the whānau.

In many cases the usual response prior to the use of the Act will be to co-arrange or co-construct different supports or approaches with the person and their whānau and to engage in a way that (with the person and their whānau) they can participate productively and fully in their recovery. However for many currently and historically referred under the Act the legal process has been a desperate last resort act by whānau.

Manaaki as the competency that informs mana enhancing and mana protecting practices will be achieved by practitioners and services seeing each contact, interaction and event as an opportunity for mana enhancing and mana protecting acts. It will also require:

- Ensuring every assessment is inclusive of a wairua perspective
- Ensuring every assessment is inclusive of the 'whānau' and 'family' voice
- Ensuring that processes include a transition from tapu to noa for whānau and individuals engaged in the Act which in turn will contribute to creating a safe space for kōrero to occur
- Engaging with clients and their whānau through listening, understanding and respecting their culture – differences and or potential protective factors
- Ensuring that every assessment is inclusive of coexisting conditions, particularly mental health, problem gambling, physical health
- Valuing the contribution of whakapapa and cultural narratives to restorative healing processes through the generations
- Reaffirming the ability and capacities of whānau to engage in self-determination and providing support to do so
- Recognising that the cultural wisdom embedded in Māori ideological and philosophical beliefs can generate solutions or resolutions to Māori welfare concerns (Ruwhiu, 2009. p. 118)
- Assisting people, particularly Māori, to fully participate in their care, treatment and recovery processes
- Maximising the time needed for engagement for care, treatment and recovery
- Developing and implementing the best support systems (adapted from Winiata, 2006).
- Asking whānau whether the outcome of manaakitanga has been achieved for them

Whānau

If there is an expectation that workforces in addiction and mental health sectors are to contribute to whānau ora then mana enhancing and mana protecting practice will require working with and walking beside whānau. Whānau ora means whānau (and their members) are able to make decisions about life style choices, be self-managing and participate as part of society. There is also an expectation that whānau in this state are able to nurture and support its members.

In the past many who have been placed under the Act are so affected that their relationships with whānau, friends and significant others have been severely compromised if not irreparably damaged. This is likely to continue to be true for those being placed into care under the provisions of the new Act. Contributing to whānau ora outcomes would suggest it is imperative that as well as the restoration of mana for any individual, consideration of the mana and capacity of their whānau and family will need to be considered in any assessment and or plan of intervention.

Practitioners should be familiar with the impact of substance dependence and processes of recovery upon and for whānau and family. They should understand whānau have specific needs and will be able to facilitate processes and access to resources to address these.

Currently many of the referrals to compulsory treatment are initiated by whānau and often as a last resort. Feelings of helplessness, and fear for the lives of loved ones whilst experiencing similar deterioration in a quality of life are prompters to seeking legal means to ensure their loved one gets 'treatment'. Unfortunately in getting their loved one access to the respite of compulsory care, they themselves receive little support or respite. Whānau are often left hoping things will change and potential compromised relationships within the whānau and with the person referred under the Act will improve once the person is stabilised and they are able to make healthier lifestyle choices.

Interventions focused on reaching out to and including whānau require developing and maintaining good relations with key whānau members, understanding whānau roles, responsibilities and resources whilst protecting their mana. Addressing potential feelings of whakamā and recognising the potential of being disconnected from loved ones or fears of being stigmatised because of the addiction or compulsory treatment are areas to consider.

Therapeutic relationships require time. Sometimes events that are beyond the control of practitioners can negatively affect relationships and attitudes toward assessment and treatment. Practitioners must sustain a mana enhancing attitude and approach at all times. Practitioners can inform people of strategies to manage stress, treatments, and support that is available, accompanied by easy to understand information for those who are less familiar with treatment terms and options.

Whilst the Act is focused on an individual, mana enhancing and protecting practice widens the spotlight to focus on their whānau. Currently there is little recognition of the individual as part of a wider social or familial context other than if the individual chooses to disclose information. Working to ensure that during the process the mana of the whānau is not diminished further and that they are supported to heal as well will have positive impacts on the ongoing process of moving towards wellbeing.

Conclusion

What is increasingly important for working in Aotearoa, are practitioners who understand and are informed by core concepts or values of Māori, and recognise these are universally applicable to the care, support and respect of all people. There also is an increased desire for practitioners to be more aware of core concepts of Māori that promote the interrelatedness of spiritual, natural and human dimensions' (Ruwhiu, 2009).

What is required across sectors is a workforce development approach that incorporates how cultural frameworks and meaning systems from a Māori perspective can influence the construction of relationships and identities of all people in Aotearoa. For manaaki, mana enhancing and mana protecting practices to become a reality of practitioners, implementing SACAT in a mana enhancing manner will require the following recommendations:

Recommendations

Strategy: will be needed to develop sector and service strategies that take into account Māori values of mana and the mana enhancing and mana protecting practice of manaaki.

Competency: alongside strategies (that will reduce addiction related harm) will ensure practitioner competency in manaaki: mana enhancing practice.

Māori centred therapies: Advancing the diversity of assessment, healing and treatment methods, and recognising the contributions that derive from a wide range of sources that place Māori people and Māori experience at the centre.

Training: Distinct content and learning methods that acknowledge manaaki, mana enhancing and mana protecting practice will be required to optimise practitioner knowledge and skills. With systems of peer review, for ongoing feedback and support to refine and further develop skills.

Auditing: There will be a need to examine policies and procedures regarding competence to improve the experience of clients and their whānau, in a mana enhancing and mana protecting way.

Outcome Measurement: A benchmark to measure client and whānau progress that incorporates and ensures mana – What would we expect to see when we practice in a mana enhancing way?

Supervision: Processes that underpin mana enhancing and mana protecting practice will constitute the need for supervision that incorporates mana.

Whānau centred practice: will include the recognition whānau have their own needs, and processes, resources will be required for these. Mana enhancing and mana protecting practice will include working with and walking beside whānau.

Whānau healing will involve a greater range of people other than those living with the person or nearby, and are connected by whakapapa and have common interests.

The Ministry of Health should proactively look to ensuring the spirit of manaaki and whānau be meaningfully integrated into its implementation of the Act – training, auditing and service delivery specifications. Hence the Act may just be seen as providing safety and medical stabilisation for a few (those who lack capacity to make decisions about their own health care), the practice of manaaki and whānau are at the core of sustained wellbeing and moves beyond just a bio-medical model.

Glossary

<p>Mana</p>	<p>'Power, authority and common good'</p> <p>Authority, Prestige. This concept cannot be understood without understanding the intertwining concepts of mauri, tapu, wairua as well as the creation traditions. The source or authority for mana is Atua (or kawai fipuna). There are various forms of mana none of which are independent from each other . The four most common expressions of mana are Mana Atua, Mana fipuna, Mana whenua and Mana Tangata.</p> <p>Man is the agent, never the source of mana. Because personal and particularly collective mana are important, Māori were traditionally careful to ensure that their behaviour and actions maintained that mana. It is possible to acquire and to diminish mana again intimately intertwined with mauri, tapu and wairua.</p>
<p>Manaaki</p>	<p>'Enhances and or protects mana'</p> <p>(verb) (-tia) to support, take care of, give hospitality to, protect, look out for - show respect, generosity and care for others.</p> <p>How did what you did or what was done with you mana protecting or enhancing?</p>
<p>Manaakitanga</p>	<p>'To feel cared for'</p> <p>Manaakitanga is the outcome of manaaki and often erroneously (to some) used interchangeably with manaaki. Was mana enhanced and or protected in what was given (or done) or received.</p> <p>How do I experience the manaaki of others? How do others experience my manaaki?</p>
<p>Mauri</p>	<p>'Life force'</p> <p>Literally means 'life force' or 'life principle'. Everything has a mauri. It teaches to respect and care for all things, acknowledges connectedness via Atua and the way in which all things on earth are in some way interrelated and reliant on each other. Sometimes mauri can be in a diminished state but can be reawakened and enlivened</p>

<p>Tapu</p>	<p>‘Restricted’</p> <p>Tapu is intertwined with mana - Ko te tapu te mana o ngā kawai tīpuna. Traditionally, almost all activity, ritual or secular, had a link with the maintenance of and enhancement of mana and tapu. It was and continues to be central to the integrity a person and the group – thus the importance of the pōwhiri process and karakia in the transition from tapu to noa.</p> <p>Tapu placed restrictions that ensured that the community flourished and to ensure the continued growth of the collective in the future. The human person is tapu. It is the responsibility of everyone to preserve their own tapu and respect the tapu of others. This includes the tapu of places (wahi tapu) and the tapu of waters (wai tapu).</p>
<p>Tū Rangatira</p>	<p>‘Self-determining’</p> <p>Self-determining. Rangatira is a term that relates to weaving people and or kaupapa together but more often than not is understood to mean a leader. Leaders carry mana and have a clear idea of identity that gives them rights and self-esteem to stand and make decisions.</p>
<p>Wairua</p>	<p>‘Spirit’</p> <p>Literally, ‘wai’ is the Māori word for water and ‘rua’ the word for two. Wairua is thus a word referring to the ‘two waters’ that flow within; the pure and polluted, the positive and negative. Finding balance between the two is necessary to maintain equilibrium and promote harmony and wellbeing.</p> <p>Components of wairua include cultural identity, contentment, aspiration, dignity and respect. It is the dimension that concerns itself with Atua, tapu etc. and is ever present.</p>

<p>Whakapapa</p>	<p>‘Knowing who I came from’</p> <p>Genealogy. (verb) to place in layers, lay one upon another, stack flat. Whakapapa is central to Māori society. It is concerned with the principle of descent. It defines (and identifies) both the individual and kin groups, and the relationships between them. In the whakapapa we see the connection to mana and tapu expressed as well as possible predisposing conditions.</p> <p>In a contemporary context, whakapapa can be applied to ‘history’ e.g. the whakapapa of a kaupapa.</p>
<p>Whakawhānaunga</p>	<p>‘Making connections’</p> <p>Activity that makes and sustains connections and relationships. It can relate to how active or strong their connections are with whānau toto, marae or even other services. The practitioner is the relationship specialist and this competency considers the deliberate processes used to connect and partner with whānau, colleagues and other relevant resources.</p> <p>How? How often? With who? What do I do to belong? How do others connect me?</p>
<p>Whānau</p>	<p>‘Birth; Family Group’</p> <p>Whānau is derived from the word meaning to ‘give birth’. It was the primary economic unit of traditional Māori society into which an individual was born and socialised. The whānau was the cluster of families and individuals descended from an ancestor. Membership of whānau, hapū and iwi, the rights to participate and obligations of membership were and to some extent are still principally based on whakapapa.</p> <p>In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members but share a common aspiration, purpose and or activity.</p>

Whānaungatanga	<p>'A sense of connection and belonging'</p> <p>The outcome of whakawhānaunga (the process of making connections and nurturing relationships) – it concerns itself with the sense of connection, especially that of whānau. Shared experiences and working together provides people with a sense of belonging. It develops because of 'kinship' rights and obligations. These strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship. How connected do I feel?</p>
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