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Tupuranga: a place to grow

A framework for implementing and applying reflective practice in the mātau ā-wheako consumer, peer support and lived experience workforce

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Acknowledgements

Tupuranga: a place to grow has been shaped by the expertise of mātau ā-wheako consumer, peer support and lived experience (CPSLE) leaders. It is a response to the unique reflective practice needs of the mātau ā-wheako Māori and CPSLE workforce.

The *Tupuranga* framework is guided by and grounded in the principles of Te Tiriti o Waitangi. It builds on previously published guides to reflective practice for mātau ā-wheako CPSLE workers,[1] reflective practioners,[2] and kaiwhakahaere/managers[3].

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This document has been written by Te Pou.

Foreword

The consumer, peer support and lived experience (CPSLE) workforce in Aotearoa New Zealand is growing rapidly[4] and covers a diverse range of roles and responsibilities. One of the key components to ensure our workforce is effective and at its best, is access to CPSLE reflective practice. Te Pou has, over past years, commissioned professional supervision training for mātau ā-wheako CPSLE workers, and published three guides to reflective practice. We are now proud to introduce *Tupuranga: a place to grow* as a distinctly lived experience framework for reflective practice in Aotearoa New Zealand. *Tupuranga* is grounded in the experience of reflective practitioners and mātau ā-wheako CPSLE workers and shows great relevance to our daily practice.

We hope this framework enhances CPSLE work practice and shapes reflection on what we do. In many ways, as mātau ā-wheako CPSLE workers, all that we do is reflective practice, as we consider our own experience and allow that to inform our daily work.

Tupuranga: a place to grow serves several purposes.

- It introduces a framework for thinking about and reflecting on CPSLE work.
- It guides mātau ā-wheako CPSLE workers, reflective practitioners and kaiwhakahaere/managers on how to use the framework to support robust reflective practice.
- Through the implementation of regular and ongoing reflective practice, *Tupuranga* supports the CPSLE workforce to work in ways that are culturally safe, ethical, and of a high standard, contributing to better options and outcomes for:
  - the CPSLE workforce, individually and collectively
  - tāngata whai ora and whānau who access health services
  - the services and systems the CPSLE workforce are situated within.

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Introduction

A place to grow

The kupu (word) **tupuranga** means growth, or a place to grow. It contains within it the word **tupu**, which is rich in meanings, including to grow, to prosper, to originate; or something that is real, genuine, or ancestral.[5]

In choosing *Tupuranga: a place to grow* as the name for the CPSLE reflective practice framework, we acknowledge:

- the potential for growth and learning that comes from reflecting with others
- the need to create a safe space for this to happen, where both existing experience (established trees) and new learning (seedlings, new growth) can be celebrated.

This name honours the history of the mātau ā-wheako workforce and its practices, and the benefits obtained from reflective practice.

This framework also honours Te Tiriti o Waitangi through its use and implementation of **mātāpono Māori** (Māori principles) throughout.

Where does the framework come from?

Reflective practice has been described as "the ability to reflect on one's actions so as to engage in a process of continuous learning".[6] The concepts in the *Tupuranga* framework are informed by mātau ā-wheako perspectives on CPSLE roles and work. These include:

- Māori and Pacific peoples' perspectives[a], such as mana-enhancing practice, and relational concepts like whakawhanaungatanga, manaakitanga, and le va
- alternative perspectives to understanding lived experience of mental health challenges and addiction, particularly the Power Threat Meaning Framework, an alternative to the DSM 5, co-created with lived experience practitioners[9]
- CPSLE perspectives on supervision, such as the practice of co-reflection used in Intentional Peer Support (IPS),[10] which is often described as "doing IPS about IPS".

The approach in the *Tupuranga* framework can be understood as **the art of using CPSLE values and practices when reflecting on CPSLE work**.

The *Tupuranga* framework and the guidance presented here have been influenced by the collective experiential knowledge and wisdom of mātau ā-wheako CPSLE workers, reflective practitioners, and kaiwhakahaere/managers in Aotearoa New Zealand, past and present.

[a] **Mana-enhancing practice** is a way of engaging with others that cares for the spiritual, emotional, physical and intellectual dimensions of a person[7]
Whakawhanaungatanga is the process of establishing relationships and relating well to others[5]
Manaakitanga is hospitality, kindness, generosity and support, and the process of showing respect, generosity and care for others[5]
Le va refers to "the space between". In the context of relationships between people, le va describes the relational space that connects us[8]

It is informed by the growing body of research, data and guidelines for CPSLE work.

Throughout this document you will find examples, stories and quotes from mātau ā-wheako CPSLE workers, reflective practitioners, and kaiwhakahaere/managers, to illustrate the *Tupuranga* framework and how it can be applied in practice.

This document is divided into sections to guide you through understanding, implementing, and then applying *Tupuranga* into reflective practice.

Terms used in this guide

- **Mātau ā-wheako CPSLE worke**r refers to lived experience workers in all their diverse forms. This guide uses mātau ā-wheako CPSLE worker to describe all those working in a role that requires personal lived experience of mental health challenges and/or addictions.

  This term is used in lieu of supervisee in this guide to acknowledge the reciprocal, rather than hierarchical, nature of the relationship within reflective practice for mātau ā-wheako CPSLE workers.[1]

- **Reflective practice** in this guide predominantly refers to a regular, ongoing process wherein two or more people meet for agreed, facilitated, in-depth reflection on professional practice.

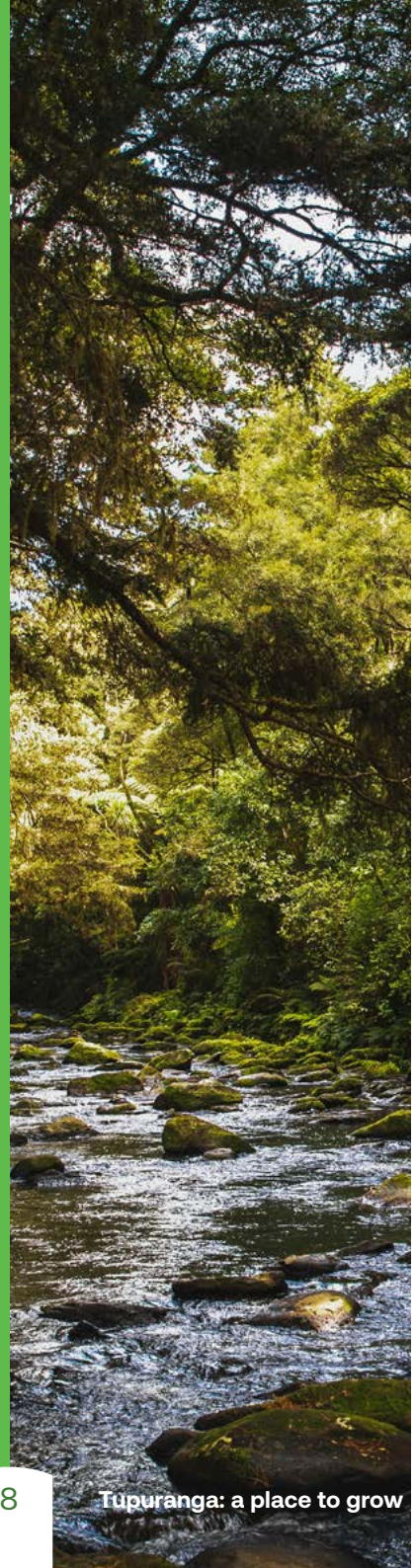
  The term reflective practice is used in lieu of supervision in this guide to support the incorporation of peer values such as mutuality and experiential knowledge. Other sectors may use reflective practice to mean different things.[1]

- **Reflective practitioner** is an experienced individual with in-depth knowledge and experience of facilitating the reflective practice process to support the mātau ā-wheako CPSLE worker.

  Ideally this person is an experienced mātau ā-wheako CPSLE worker or has a solid understanding of the nature of mātau ā-wheako CPSLE roles. Reflective practitioners should have sufficient experience and training to undertake this process. The term reflective practitioner is used in lieu of supervisor in this guide.[1]

- **Peer drift** describes the impact on practice when CPSLE workers are pulled towards adopting a clinical or non-CPSLE approach which conflicts with their values.[11]

- **Tāngata whai ora** – a literal translation of tāngata whai ora is “people seeking wellness”, and in this context we mean people who are in the process of, or on a journey towards, improving their wellbeing. This term is used in this guide to describe people who access mental health and addiction services and their whānau.[1]



1. *Tupuranga*: a framework for reflecting on CPSLE work

In this section you will find an overview of:

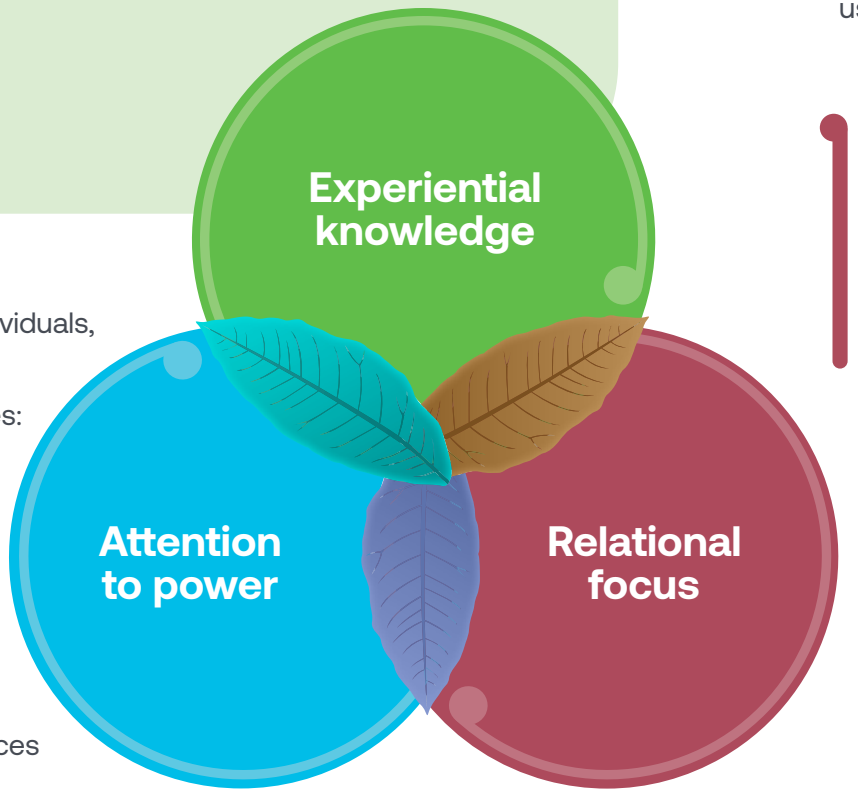
- the framework's three domains and five themes
- benefits of using this framework
- how *Tupuranga* connects to Te Tiriti o Waitangi, mātāpono Māori, and CPSLE values and competencies.

Tupuranga: a place to grow

Reflective practice refers to an ongoing process of facilitated, in-depth conversations on your professional practice. *Tupuranga* offers a way of thinking and talking about CPSLE work with at least one other person, in a reflective practice setting, that specifically reflects mātau ā-wheako CPSLE values and practices. It is informed by Māori and Pacific perspectives on relationships. It acknowledges that all CPSLE work is reflective practice, as we interpret our own lived experience in our work.

Tupuranga is made up of three fundamental, interconnected domains that describe what is unique about mātau ā-wheako CPSLE work. These are *Experiential knowledge*, *Relational focus* and *Attention to power*. There are five themes that come from the overlap of the three domains and each highlight key aspects of CPSLE work. These themes are explained further on the next page.

Tupuranga is applied by reflecting upon each of these domains, as it relates to you, your life and your work, to guide thought and conversation. Questions contained in *Tupuranga* may provide a starting point for this exploration.



Attention to power means having a keen awareness of the social forces affecting individuals, systems and environments.

In mātau ā-wheako CPSLE work this includes:

- honouring the basis of CPSLE roles in human/civil rights activism and advocacy
- staying mindful of power and privilege dynamics and how these might be operating in any given situation
- taking a social justice approach and working to mitigate any power imbalances encountered.

Experiential knowledge is the skills, expertise, and wisdom gathered from life experiences, and knowing how to apply it.

In mātau ā-wheako CPSLE work this includes:

- direct lived experience of challenges aligned with those of the people being supported or served
- the sense or meaning made from lived experiences over time
- the ability to know which aspects of lived experience are relevant and useful in different contexts.

Relational focus means valuing the "space that relates" as being as important as the individuals involved.

In mātau ā-wheako CPSLE work this includes:

- paying explicit attention to the ways in which individuals, systems and environments affect and influence each other
- facilitating mutual relationships that appreciate the two-way impacts on each other
- understanding CPSLE relationships as a place where all involved are able to learn and to grow.

Implications for CPSLE reflective practice

Where the three key domains of the framework overlap, implications arise for mātau ā-wheako CPSLE practice. These five emergent themes (shown as columns in table below) also need to be kept in mind when thinking and talking about CPSLE work in reflective practice.

Self-disclosure

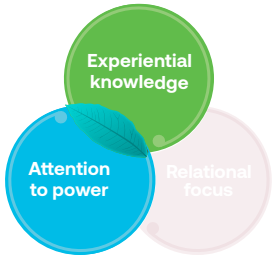
Mātau ā-wheako CPSLE workers make conscious and purposeful decisions to share some aspects of their lived experience in their work. It's a unique and expected part of CPSLE practice.
This applies with colleagues and workmates, as well as with people accessing services and their whānau.
CPSLE workers need to consider what to share, how much detail and when to share, in different contexts and relationships.

Boundaries and dual relationships

Boundary styles need to be more flexible than in other health or social service roles, partly because CPSLE workers purposefully share aspects of their lived experience in their work.
Dual and multiple roles in relationships are also common for mātau ā-wheako CPSLE workers.
For example, service providers become colleagues; people who accessed services together become worker and peer.

Safety and wellbeing

Defining and managing safety and any risk to wellbeing requires mātau ā-wheako CPSLE workers to think carefully about power dynamics.
In CPSLE work, wellbeing and safety doesn't just refer to outcomes for one individual.
It's important to consider what wellbeing and safety means in the context of all relationships involved.



Challenging and supporting worldviews

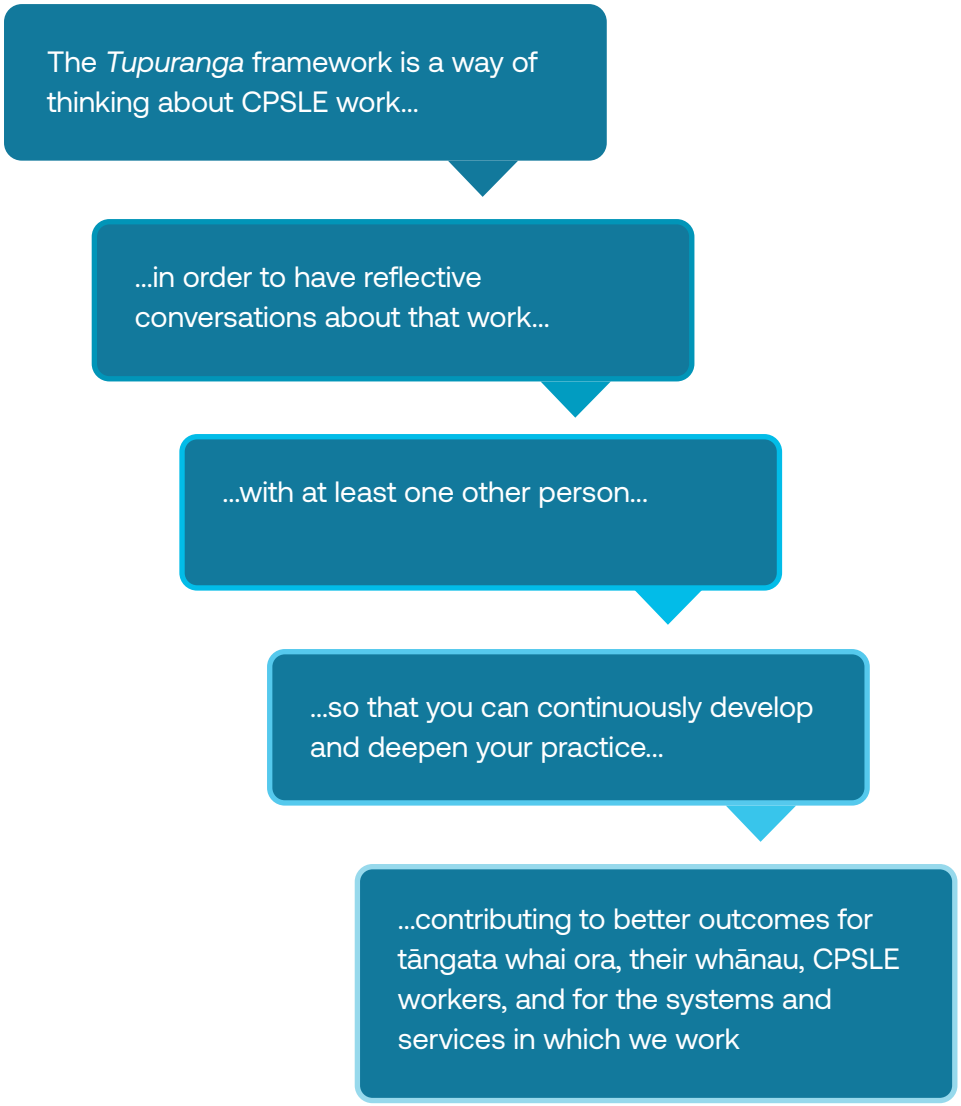
Making sense and meaning of lived experience also requires mātau ā-wheako CPSLE workers to think carefully about how power is operating in the context they are working.
Mātau ā-wheako CPSLE workers need to be able to both support and to challenge:

- their own worldview
- the worldview of people accessing services, and their whānau
- the worldview of colleagues, services and systems.

Co-creating new and shared understandings

At the heart of mātau ā-wheako CPSLE practice lies the potential for transformational change in individuals and in systems.

The benefits of using the *Tupuranga* framework for reflective practice



The three domains of *Tupuranga: a place to grow* describe what is at the heart of CPSLE work, no matter the role or the context. Each domain exists in relationship to the other two; taken as a whole, they sum up what is unique about CPSLE work and what makes it distinct from other roles in health and social services.

The *Tupuranga* framework focuses and grounds reflective practice conversations in the three interconnected domains of *Experiential knowledge*, *Relational focus*, and *Attention to power*. This way of thinking about CPSLE work can then be shared and understood by a wide range of CPSLE kaimahi, as well as reflective practitioners facilitating sessions.

When reflective practice for us is centered on this framework, we are able to:

- strengthen and further develop CPSLE practice as a distinct professional identity
- prevent CPSLE drift by supporting us to practice in ways that align with CPSLE values, even when working within systems and structures that may pull us towards adopting a clinical approach[11]
- provide for sustainable and regenerative practice – contributing positively to improved options and wellbeing outcomes for people accessing services, mātau ā-wheako CPSLE workers ourselves, and the systems in which we work.

Te Tiriti o Waitangi and reflective practice

Mātau ā-wheako CPSLE work in Aotearoa New Zealand takes place in the context of Te Tiriti o Waitangi. Effective reflective practice supports mātau ā-wheako CPSLE workers to continually develop and demonstrate culturally safe and responsive practices when working with Māori and tāngata Tiriti alike. All those involved in reflective practice need to honour Te Tiriti o Waitangi within their practice and support others to do so.[1–3]

The following table outlines Te Tiriti o Waitangi principles that apply to work within the health and disability sector.[12] It describes what each principle looks like in mātau ā-wheako CPSLE work,[1–3] as well as within reflective practice.

Later sections of this document look at further considerations for Te Tiriti and reflective practice, including thinking about mātau ā-wheako CPSLE work through the lens of mana-enhancing practice and mātāpono Māori.

Equity within Te Tiriti o Waitangi and the health and disability system

Equity is defined in Aotearoa New Zealand as "people [having] differences in health that are not only avoidable but unfair and unjust. Equity recognises different people with different levels of advantage require different approaches and resources to get equitable health outcomes".

Equity is both inherent to Article 3 and an important Treaty principle.
– Te Tiriti o Waitangi Framework, Ministry of Health[13]

Principles of Te Tiriti o Waitangi [12]	What it looks like in action	
	In mātau ā-wheako CPSLE work [1–3]	**In reflective practice**
Tino rangatiratanga (Self-determination) Providing for Māori self-determination and mana motuhake in the design, delivery and monitoring of health and disability services.	Support Māori mana motuhake (autonomy) and leadership at all stages of service design, delivery, and evaluation by acknowledging the unique needs of Māori as defined by Māori and upholding their solutions.	Support the self-determination of people accessing reflective practice throughout establishment and planning, during sessions, and when reviewing or evaluating reflective practice.
Mana taurite (Equity) Being committed to achieving equitable health outcomes for Māori.	Commit to achieving equitable health outcomes for Māori receiving and providing mātau ā-wheako CPSLE practice by understanding that health outcomes for Māori are based in a Māori world view.	Recognise that different mātau ā-wheako CPSLE workers will require different approaches and resources to get equitable outcomes from reflective practice.
Whakamarumarutia (Active protection) Acting to the fullest extent practicable to achieve equitable health outcomes for Māori. This includes ensuring that the Crown, its agents and its Treaty partner under Te Tiriti are well informed on the extent, and nature, of both Māori health outcomes and efforts to achieve Māori health equity.	Ensure that support from mātau ā-wheako CPSLE practice is well informed and culturally safe for example through honouring and using te reo Māori and tikanga such as karakia in CPSLE work settings.	Ensure that reflective practice proactively embodies the preferences of mātau ā-wheako CPSLE workers accessing it (within any organisational constraints).

Principles of Te Tiriti o Waitangi [12]	What it looks like in action	
	In mātau ā-wheako CPSLE work	**In reflective practice**
Kōwhiringa (Options) Providing for and properly resourcing kaupapa Māori health and disability services. Furthermore, the Crown is obliged to ensure that all health and disability services are provided in a culturally appropriate way that recognises and supports the expression of hauora Māori models of care.	Advocate for greater access to culturally appropriate ways of working that recognise and support the expression of hauora Māori frameworks such as Te Whare Tapa Whā.	Advocate for and support the expression of hauora Māori frameworks; along with other frameworks that reflect the diverse cultural needs of mātau ā-wheako CPSLE workers accessing reflective practice.
Pātuitanga (Partnership) Working in partnership with Māori in the governance, design, delivery and monitoring of health and disability services – Māori must be co-designers, with the Crown, of the primary health system for Māori.	Work in a relational rather than transactional manner with Māori, for example understand the importance and use of whakawhanaungatanga.	Approach reflective practice as an inherently relational process, not transactional or hierarchical.

Mātāpono Māori and the *Tupuranga* framework

While Te Tiriti o Waitangi principles underpin all work in health, disability and social services, many other concepts from Te Ao Māori (Māori worldview) are also familiar to mātau ā-wheako CPSLE workers of all ethnicities, for instance:

- establishing relationships and relating well to people through the process of whakawhanaungatanga
- showing respect, generosity and care for people through the process of manaakitanga.[5]

Mana-enhancing practice is another concept mātau ā-wheako CPSLE workers strive to apply in their work. It is not the same as strengths-based practice, as mana-enhancing practice originates from Māori ways of doing, thinking and feeling. It is a way of engaging with others that supports the spiritual, emotional, physical and intellectual dimensions of a person.[7]

Mātau ā-wheako Māori kaimahi who contributed to the framework's development consistently named mātāpono Māori (Māori principles) that are important to them when reflecting together on their mahi.

Many mātāpono Māori, and Tiriti-centric principles (shown in italics in the diagram at right), fit naturally within the *Tupuranga* framework, enhancing practice and Te Ao Māori (Māori worldview).

CPSLE values and competencies

The revised competencies for the mental health and addiction CPSLE workforce were published in 2021.[14] They support and guide continued growth and development for the CPSLE workforce.

All mātau ā-wheako CPSLE roles are defined and underpinned by values intrinsic to lived experience communities spanning mental health and addiction. The competencies and the six values that preface them come from feedback from people with lived experience suggesting that services need more guidance and accountability for ensuring lived experience leadership and voices are understood, valued, enabled and genuinely engaged with throughout the system.[14]

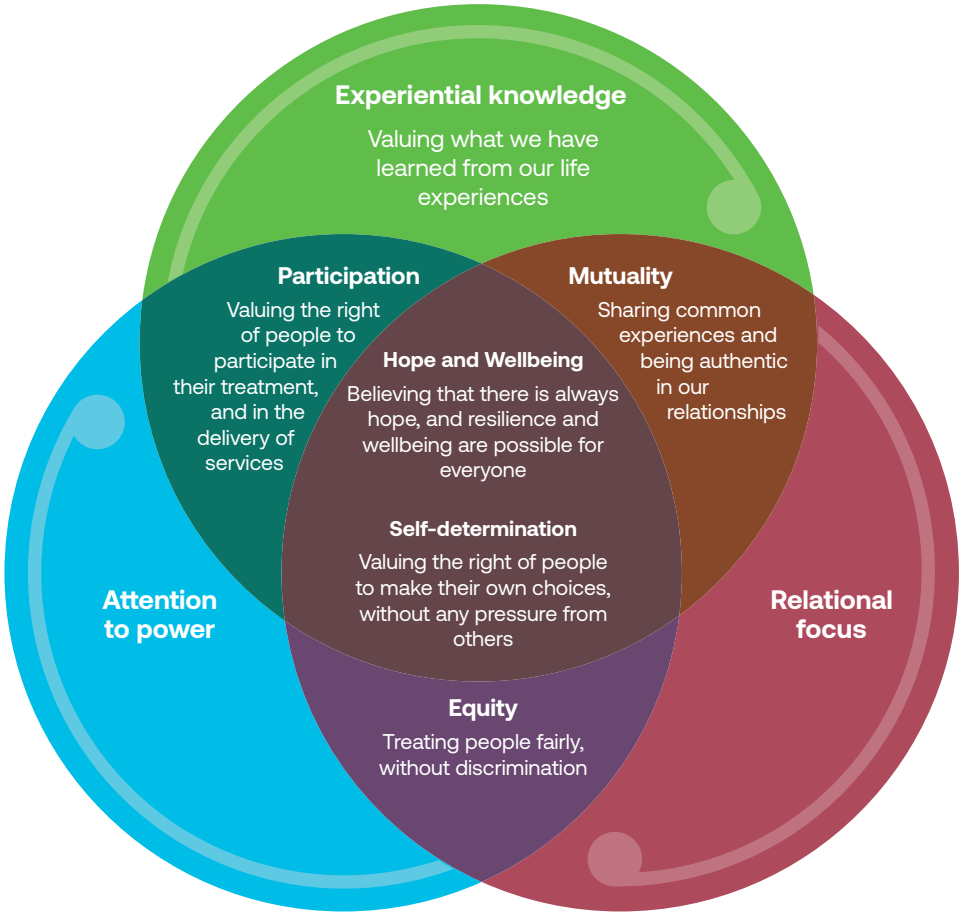
The *Tupuranga* framework's three domains do not replace CPSLE values and competencies. Rather, *Tupuranga* summarises the themes that run throughout the values and competencies.

The diagram shows how the six CPSLE values and their definitions connect to *Tupuranga*. The more specific practice statements for each value can be found in *Competencies for the Mental Health and Addiction Consumer, Peer Support and Lived Experience Workforce*.[14]

The three *Tupuranga* domains connect to the CPSLE competencies. There are seven competencies which apply to all CPSLE roles, plus three additional competencies each for peer support workers and consumer advisors.

All three domains – *Experiential knowledge*, *Relational focus* and *Attention to power* – are present in each CPSLE competency, but some may resonate more strongly with particular CPSLE roles, or certain tasks within those roles. This needs to be kept in mind when reflecting on CPSLE practice. Right are some examples.

- Those working in peer support roles find their day-to-day mahi concentrates on engaging well with people (*Relational focus*), and on making meaning with them (*Experiential knowledge*).
- Advocacy roles will likely notice their day-to-day mahi primarily involves issues of social justice, equity and advocacy (*Attention to power*), and the need to address these issues using relationship and communication skills (*Relational focus*).
- When collating and representing feedback from a wide range of stakeholders, the strategic meaning-making skills inherent in the domain of *Experiential knowledge* come to the fore.



2. Understanding CPSLE reflective practice

In this section you will find:

- the benefits and functions of CPSLE reflective practice
- reasons why using *Tupuranga* is helpful.

In this framework, reflective practice predominantly involves two or more people meeting regularly over time, for in-depth reflection on their CPSLE practice, including paid or unpaid roles.

Mātau ā-wheako CPSLE workers acknowledge reflective practice as an inherent aspect of their day-to-day practice. It is also the ongoing means by which lived and living experiences are examined for meaning and become experiential knowledge and wisdom.

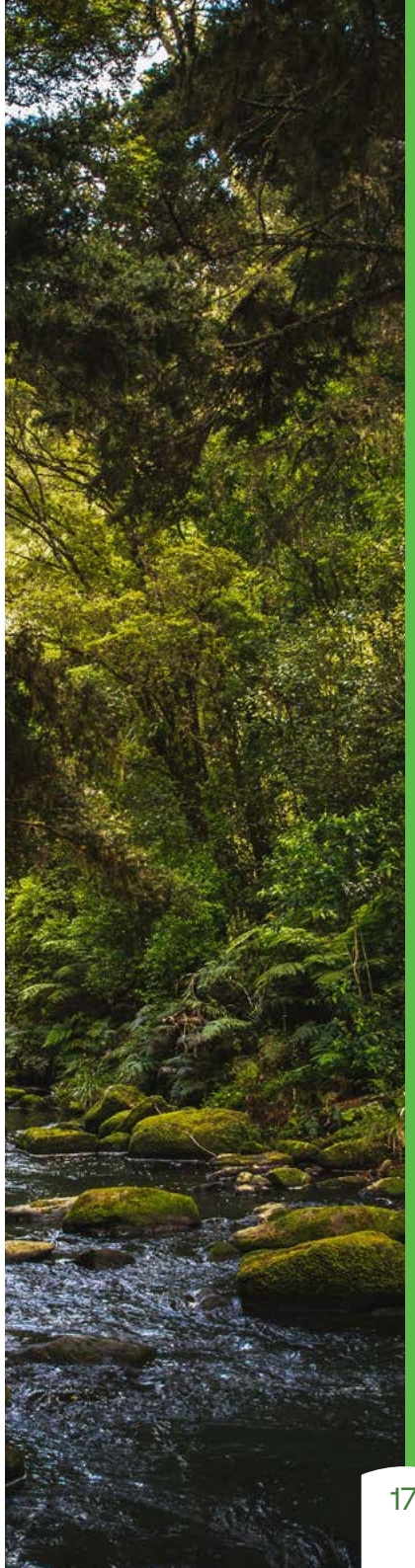
This inherent meaning of reflective practice in the CPSLE setting can include informal and one-off co-reflective conversations with one or more colleagues; it may occur as part of working directly with tāngata whai ora; and can include self-reflection.

Benefits of CPSLE reflective practice

The positive outcomes of professional supervision for registered health workers are well documented.[15] CPSLE workers and their employers speak to very similar benefits from reflective practice.

Reflective practice supports mātau ā-wheako CPSLE workers, amongst others, to:

- learn and grow in their roles
- implement Te Tiriti o Waitangi principles in practice
- work with Māori in culturally safe and responsive ways
- become more capable and confident in their CPSLE practice
- be accountable and make ethical decisions in all aspects of their work
- work in ways that support high quality, safe and effective service provision for tāngata whai ora and their whānau
- uphold their personal wellbeing and manage any trauma responses activated by the work
- experience job satisfaction and avoid burnout.[1,15–17]



The *Tupuranga* framework in the context of other models of reflective practice

Reflective practice has been described as "the ability to reflect on one's actions so as to engage in a process of continuous learning".[6] Reflecting on your work is a well-established practice in many different professions.

Many existing models can guide reflective practice, including:

- ERA – Experience, Reflection, Action[18]
- Kolb's Experiential Learning Cycle[19]
- Gibb's Reflective Cycle[20].

These models vary in the number and names of steps, but generally describe a cycle of events as shown right.[6]

The models named above provide a structure and clear process to follow. However, they imply a need to follow steps in order, regardless of the situation and where you are currently at in relation to it.[6]

Tupuranga instead offers a framework for a more open-ended, shared exploration of mātau ā-wheako CPSLE work experiences, using CPSLE values and practices. This contrasts with more task-oriented or transactional approaches such as coaching.[1]

Why reflect using the *Tupuranga* framework?

Many people in health, disability, and social service sector roles are familiar with self-reflection, often in written form.

However, mātau ā-wheako CPSLE work for the most part involves working with others; it's a highly relational practice. Mātau ā-wheako CPSLE workers are used to reflecting deeply on relationships to ourselves and others, a result of our personal recovery experiences as well as being expected to draw on our lived experiences in our work.

Tupuranga offers a way of thinking and talking about CPSLE work with at least one other person, in a way that specifically reflects mātau ā-wheako CPSLE values and practices.

Tupuranga grounds reflective practice in:

- the CPSLE value of *Experiential knowledge*
- reciprocal relational practices reflective of the nature of mātau ā-wheako CPSLE work
- a co-created and power-sharing space which honours the unique origins of CPSLE roles in activism and advocacy.

Tupuranga was written by us, for us, and is specific to Aotearoa New Zealand.

The functions of CPSLE reflective practice

The functions of CPSLE reflective practice are applied in a co-created environment that mirrors many aspects of CPSLE practice.

There is the capacity for the *experiential knowledge* of both the reflective practitioner and the mātau ā-wheako CPSLE worker to become deeper and richer over time, through continuously seeking new and shared understandings of their lived and living experiences. This in turn contributes to the collective sense of professional identity as a CPSLE workforce and protects against the possibility of peer drift.

Reflective practice not only sustains the CPSLE workforce, but inspires, refreshes, and regenerates – creating a resilient workforce with the potential for transformative change in systems, relationships and individuals.

Professional or clinical supervision for other health and social service sector roles is typically understood to have three overlapping and flexible functions:[15,21]

- educational (or formative)
- supportive (or restorative)
- administrative (or normative).

By considering these same three functions in the context of the *Tupuranga* domains, we can build up a picture of the different ways in which reflective practice works to provide benefits for all involved.

Expectations for the content of reflective practice sessions

"There are three expectations I have always had as someone attending or providing a reflection session, or as an employer paying for a session for staff – professional development and learning together; work realities, both in terms of experience of the environment and sense-making experience of journeying with people or work on projects, etc; and checking in on holistic wellbeing.

"These elements should get equal time – and my measurement of how much time is being spent on wellbeing across sessions gives me an indication that either the workplace is not healthy and I need to take action, or there are matters that need to be taken to a different space."

– Hannah Whittaker-Komatsu, Programme Director Lived Experience, Ministry of Health New Zealand

	EDUCATIONAL Professional development to support the worker in reaching their full potential	**SUPPORTIVE** Enhancing confidence, morale, and job satisfaction	**ADMINISTRATIVE** Connecting practice to ethics, competencies, accountabilities, policies, etc
Experiential knowledge	Linking training and theory to practice	Developing a sense of professional identity as a mātau ā-wheako CPSLE worker	Linking worker's practice to CPSLE values and competencies
	Developing self-awareness in a way that enhances the worker's relationship with self, and their abilities in relationship with others	Supporting a worker's ability to manage stress and uphold their own wellbeing	Reflecting on the ways in which the administrative side of CPSLE work supports and protects relationships and individuals
Relational focus	Cultivating a tuakana-teina mindset, where the reflective practitioner is willing to learn from the mātau ā-wheako CPSLE worker and have their worldview challenged or expanded	Co-creating a space that allows both the reflective practitioner and worker to practice an authentic, mutual, two-way relationship that also values "the space that relates"	Reflecting together on boundaries and relational accountabilities, (including those of employee-employer) Considering practice in the context of role-specific policies, procedures, and responsibilities
Attention to power	Expanding worker's and reflective practitioner's worldviews by discovering and exploring different aspects of power and relative privilege impacting practice contexts	Co-creating a safe space to reflect on challenges, biases, relative privilege, and power dynamics impacting practice	Reflecting together on how power is operating in teams, organisations, sectors and society at large, that may be impacting the worker or tāngata whai ora connected to the worker's practice

3. Implementing *Tupuranga*: *a place to grow*

In this section you will find guidance for CPSLE workers, reflective practitioners and kaiwhakahaere/managers on implementing this framework into new or existing reflective practice.

Whose responsibility is it?

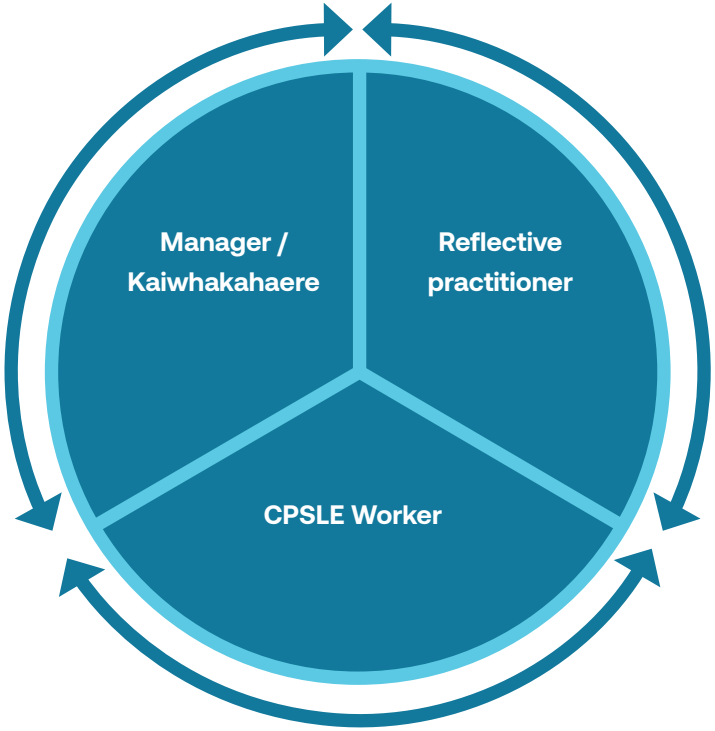
Responsibility for reflective practice doesn't fall on one person alone. In a workplace context, ensuring reflective practice is relevant, useful and occurs regularly, is the shared responsibility of:

- mātau ā-wheako CPSLE workers
- reflective practitioners (the people facilitating reflective practice sessions)
- CPSLE kaiwhakahaere/managers.

Reflective practice works best when all three roles are onboard.[1–3]

Implementing *Tupuranga* is likewise a shared responsibility.

The kaiwhakahaere/manager's role is to establish and enable reflective practice.[3] They are likely to be more involved at the start and then somewhat in the background, making sure processes and people are in place to support regular reflective practice sessions.



Reflective practitioners and mātau ā-wheako CPSLE workers are the ones who meet regularly and take responsibility for making sure sessions work well.

All three roles are responsible for making sure they are clear on what may be shared with managers.[3] The kaiwhakahaere/manager's role will be more obvious if, or when, concerns arise in reflective practice sessions that can't – or shouldn't – be addressed by the worker and the reflective practitioner in isolation (like safety or practice issues).

> *"Being a reflective practitioner, actively facilitating reflection, provides an awesome space to develop your own practice as well. So for managers of CPSLE workers, people who are providing reflective practice, it's an opportunity for you to not only develop the skills and the practice of people you're working with, but for you to develop your own skills and check in with yourself when it comes to maintaining the heart of CPSLE workforce."*
>
> – Cuba Rust, Team Leader, Life Matters Suicide Prevention Trust

The following diagrams outline some key considerations for each role when implementing *Tupuranga*. Most points apply to all three roles, unless specifically named.

In preparation for using the *Tupuranga* framework in reflective practice

"Managers and team leaders of CPSLE workers have to ensure reflective practice is naturalised, prioritised, and integrated into the role, so it's not seen as an add-on or an afterthought. And create spaces around this time, so workers can be in the right mindset to engage."

– Cuba Rust,
Team Leader, Life Matters
Suicide Prevention Trust

During reflective practice sessions

"We need to be clear on what we actually mean by reflection, because I think it can mean different things to different people. I've noticed people tend to consider what they do, the tasks, and don't recognise that reflective practice is actually about your own stuff. It's a reflection of what's going on for you and how you're affected. It takes a high level of self-awareness."

– Debra Lampshire, MNZM, Professional Teaching Fellow, University of Auckland

After and between reflective practice sessions

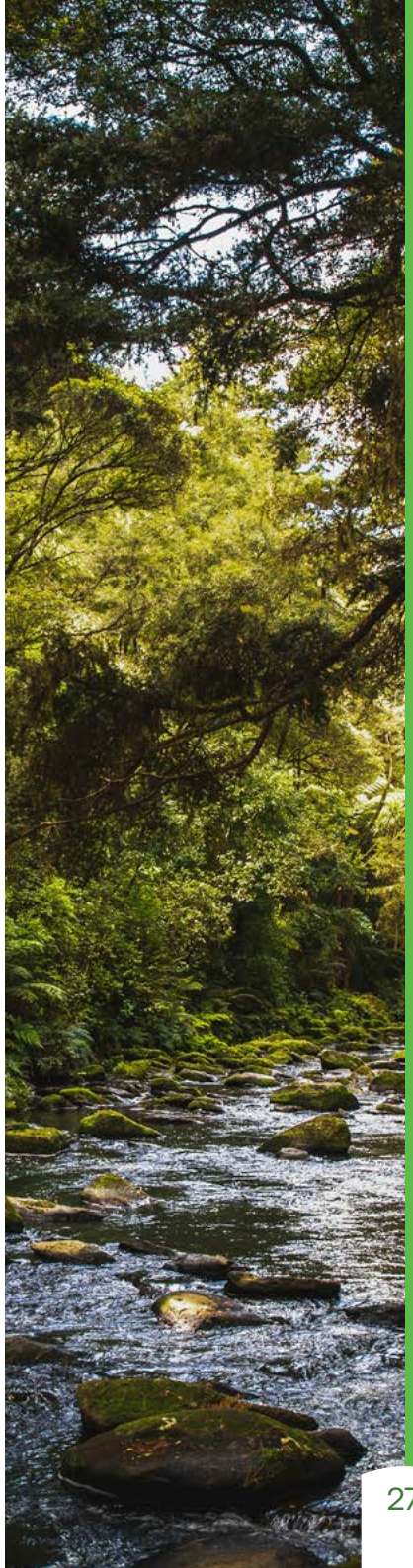
"What I found really helpful is being able to talk about the positives in the relationship as well. So being able to find the light in these quite intense relationships, and being able to stop and reflect about where we're going as well. Having a reflective practitioner say to me, 'It's so good to see that!' It's really useful to have space to talk about the positives in this space."

– Bertie Purkiss,
Peer Supporter, Life Matters Suicide Prevention Trust

4. Applying the *Tupuranga* framework in reflective practice

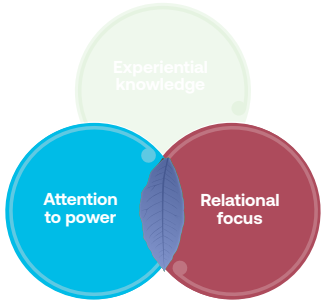
In this section you will find:

- detail on how to open up exploration of the three domains and five themes
- examples of practice experiences to consider.

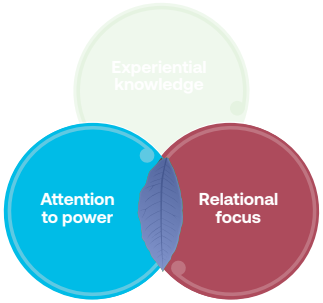


Self-disclosure

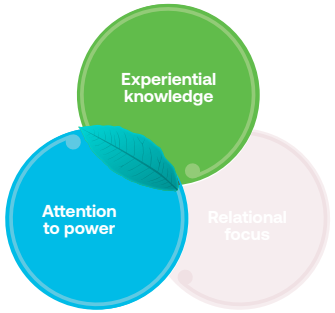
Boundaries and dual relationships



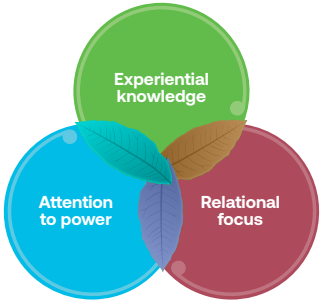
Safety and wellbeing



Challenging and supporting worldviews



Co-creating new and shared understandings



Using CPSLE values and practices when reflecting on CPSLE work

Tupuranga is a way to apply mātau ā-wheako values and practices when thinking and talking about CPLSE work with others.

This requires everyone involved to be able to think **about** their thinking. The challenge for those facilitating reflective practice is to avoid getting too caught up in the details, especially at the beginning of a conversation.

Instead, strive to keep co-creating a conversation that explores the deeper significance of the situation being discussed, and the sense and meaning people are taking from it. This in turn requires some trust from all involved that any next steps taken will be co-discovered through the process of reflection.

Tupuranga, with its three domains and five themes, is a useful way to explore the real-life practice experiences of mātau ā-wheako CPSLE workers. Reflecting through these lenses helps us stay true to CPSLE values and practices in our reflective practice, and day-to-day mahi.

Reflective listening skills aid reflective practice

During reflective practice, be alive to images and metaphors people use when talking about their experiences. This might include body language and unspoken communication, such as grimacing, a big sigh, or hand movements.

The ways people talk or communicate about their experiences are rich in meaning and when paid attention to, can deepen our *Experiential knowledge* and shared understandings of the *Tupuranga* framework's domains and themes.

Reflective listening skills such as OARS[22] (Open-ended questions, Affirmations, Reflections, and Summaries) – help us co-create meaning by bridging the gaps between:

- what the speaker actually says, compared to what they are trying to communicate
- what the listener interprets from the words they hear.

Open-ended questions are ones that can't be answered with a "yes" or a "no", and that you don't already know the answer to.

Affirmations are sincerely meant positive or complimentary comments, which can validate the actions or character qualities someone is demonstrating.

Reflections are statements (not questions) that attempt to capture the essence or meaning of what someone is saying.

Summaries are like offering the person a bouquet or koha (gift) of the highlights from what they've shared.

Reflections and summaries help the speaker deepen their self-awareness and refine their meaning, by hearing their own words and imagery reflected back to them.

Open-ended questions are ones that give the person an experience and allow them to stay connected to their feelings without becoming defensive or overly analytical. This means that we don't rush to conclusions and exploration can continue to reach for the heart of the matter.

What to do, and what to avoid

It may initially be challenging for those more used to professional, clinical or line management supervision to adjust to this more collaborative way of reflecting together.

It can be easy for either the mātau ā-wheako CPSLE worker, or the reflective practitioner (or both) to become focused solely on problems and individuals, at the expense of cultivating a relational approach to situations being considered and seeking to make sense or meaning from the discussion.

Peer worker guides on reflective practice offer some useful tips for staying on track when reflecting together, either in pairs or groups.[10,23] In reflective practice, mātau ā-wheako CPSLE workers and reflective practitioners are encouraged to:

- speak for ourselves, not for others, eg using "I" statements
- strive to hold space for the perspectives of other people in the stories shared in reflective practice, and to consider what might have been going on for them
- acknowledge what we've done well
- take responsibility for our own actions when work-related situations have been challenging or difficult.

What to do	Own one's own part in all interactions	Remain curious and interested in what's going on for the other person	Empathise with what other people might be or might have been experiencing
	Validate what went well, what we liked or appreciated	Make sense and meaning of our experiences and reactions Generate possibilities	Stay curious about choices and decisions, and what else might be possible
What to avoid	Blaming others Venting without self-ownership	Assuming we know what others are thinking or intending	Assuming the worst about others
	Focusing solely on what went wrong, what can be improved, or done better	Giving advice and problem solving	Line management supervision or performance management

Exploring the three *Tupuranga* domains in reflective practice

In preparation for applying the *Tupuranga* domains in reflective practice, take time to consider your own understanding of each domain as it applies to you, your life, and work.

During reflective practice, draw on questions like those below to open up conversations and work towards co-discovering the essence of the situation being reflected on.

Notice any other useful questions or reflections you can add to those below for your own practice.

Experiential knowledge	Relational focus	Attention to power
Are there opportunities here to appreciate and affirm practice skills and personal qualities? › What have I done well in the situation being discussed?	What impact is this situation having on our connection with the other/s involved?	How is power operating in this situation and in the relationship/s in question?
What aspects of the situation are connecting with our own lived experience and the sense we've made of that? › Is this a familiar position to be in?	At what stage is the relationship in question? › What is possible given the depth of connection so far? › Is one voice dominating the discussion (whether that's in the practice situation being discussed, or within the reflective practice session)?	In what ways do the power dynamics here go beyond two people as individuals? › Are there cultural differences, intersectionality issues, or equity considerations involved in the situation being discussed?
What "story" am I telling myself about this experience? › Can we connect the way we feel about this situation to our own experiential knowledge?	Have we talked to the other person involved about the difficulty we're having? › Or are we only talking about them with other people?	What steps can be taken to acknowledge any power or relative privilege dynamics impacting the situation?
What aspects of my lived experience are relevant and useful for the situation being discussed?	Are we able to share with the other person the impact the situation is having on us?	How might we work to mitigate or even out any power imbalances: › in the situation being discussed › between us in reflective practice as we explore this situation?
What (if anything) needs to be done with the knowledge we've come to from reflecting together?	Are we able to speak up for what we need from the other person?	Are there further support needs for any of us in terms of understanding the social forces at play in this situation, eg cultural supervision?

Experiential knowledge – stories and perspectives

Experiential knowledge is the skills, expertise, and wisdom gathered from life experiences, and knowing how to apply it

In mātau ā-wheako CPSLE work this includes:

- direct lived experience of challenges aligned with those of the people being supported or served
- the sense or meaning made from lived experiences over time
- the ability to know which aspects of lived experience are relevant and useful in different contexts.

Reflecting on Experiential knowledge *through mātāpono Māori*

Te Ao Māori is a holistic worldview focusing on the interconnectedness of nature and people. It is grounded in a rich body of values, practices and knowledge developed over generations.

Mātāpono Māori particularly useful to consider in the context of the *Tupuranga* domain of *Experiential knowledge* are described below.

Mātauranga Māori – the body of knowledge originating from Māori ancestors, including the Māori worldview and perspectives, Māori creativity and cultural practices.[5]

Tikanga – the customary system of values and practices that have developed over time and are deeply embedded in the social context.[5]

Pūrākau – stories, myths, ancient legends and creation narratives.[5]

There are calls to recognise mātau ā-wheako Māori kaimahi as having their own, distinct **professional workforce identity**.[24] This includes acknowledging the ways in which mātau ā-wheako Māori practice incorporates mātauranga Māori, tikanga, and the importance of relationships and interconnections to this workforce.

Pūrākau as a metaphor in exploring *Experiential* knowledge

"When you're working with someone, you don't have the answers – they do. And you're just making it possible for them to uncover those answers. For example, when you walk into the room, I don't know your story. So, I like using pūrakau to find a connection so that we can talk about your story with commonality and safety. Like when Tāne separated his parents, we want to bring some light into your world, and take you away from the darkness.

"But in doing that, Tāne had some challenges, so tell me, what are the challenges you are facing? And on the other side? Where are your strengths? What are your strengths?

"But then, okay, there was light brought into the darkness. What happened after that? Because the stories continue. There was a need for knowledge to be brought into the world. And this sets up another journey and another task that Tāne was charged to do, and that was to ascend the 12 heavens, to obtain the three baskets of knowledge. So when he brought those back down, that was knowledge that was brought into the world. And with knowledge came understandings.

"And within that story, him ascending the 12 heavens is like a poutama. And the poutama is another thing that can be used to map out a person's goals, aspirations, achievements, those sorts of things."

– Guy Baker (Ngāti Porou), Principal Advisor Māori Whānau Lived Experience, Te Hiringa Mahara

Harmony, balance and wellbeing – Asian migrant experiential knowledge

Romy Lee, an experienced child and youth mental health service manager, clinician, lived experience advisor, and lived experience supervisor, talks about the journey of Asian migrants to New Zealand, through the metaphor of moving a tree to a new location.

The Integrated Tree model developed by Asian Family Services[25] from this metaphor offers insights into the experiential knowledge of Asian people who have come to New Zealand, and can help connect to migrant lived experiences, including those of CPSLE workers, tāngata whai ora and their whānau.

When a tree is moved, its roots may be damaged. The tree can lose its leaves and may not be able to produce fruit. It takes time for the tree to form new feeding roots and adapt to its new location, before new leaves and fruit can grow.

"It speaks to the migrant journey, what being uprooted from your whenua (land, country) is like, what assimilating or adapting to a new environment is like, and the different processes that happen along the way. It's a way that we've been able to tell a story around the experience."

Relational focus – stories and perspectives

Relational focus means valuing the "space that relates" as being as important as the individuals involved.

In mātau ā-wheako CPSLE work this includes:

- paying explicit attention to the ways in which individuals, systems and environments affect and influence each other
- facilitating mutual relationships that appreciate the two-way impacts on each other
- understanding CPSLE relationships as a place where all involved are able to learn and to grow.

Le va – the space that relates

Le va is a concept common to many Pacific peoples and languages. It refers to "the space between" – a belief that we do not exist in isolation.[8] Relationships exist between the living, and between the living and those who have passed on, between people and the environment, and between the Creator and the created.

The va is a space in which relationships and boundaries are kept intact by what we do and what we believe. In human relationships, le va includes physical, mental, spiritual, genealogical and historical components. Pacific cultures place a strong emphasis on nurturing and protecting the va.[8]

Traditional health and social service delivery is a largely one-way process, and professional supervision structures tend to echo something of this top-down way of relating. Considering le va instead can help ensure a mātau ā-wheako CPSLE approach to reflective practice, where we understand the myriad ways in which we are connected, and all involved are open to learning, growing, and thriving.

"Va is the space between, the between-ness, not empty space, not space that separates but space that relates, that holds separate entities and things together..."

– Albert Wendt, Samoan poet and writer

Reflecting on Relational focus *through mātāpono Māori*

Mātau ā- wheako Māori kaimahi are likely to be familiar already with the idea of mutual relationships. Te Ao Māori worldview acknowledges that communities and individuals are deeply connected to each other, as well as to ancestors, whenua and taiao (the natural world).

The mātāpono Māori of whanaungatanga is useful to consider when reflecting on the *Tupuranga* domain of *Relational focus.*

Whanaungatanga – a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It extends to others to whom one develops a close familial, friendship or reciprocal relationship.[5]

The whakataukī (proverb) **"Awhi mai, awhi atu"** is also relevant. While "awhi" technically means to embrace or to cherish, the saying has come to be understood as meaning, you support or assist me, and I will support or assist you.

Awhi mai, awhi atu is a useful attitude to bring to reflective practice between two or more colleagues where there is no positional power in relationship to each other. For example, a situation where no one has a line management relationship to another in the conversation, or no one "reports" formally at work to any of the others present.

While it is possible to co-reflect even with line management relationships present this takes practice and a depth of trust built up over time. Line managers facilitating reflective practice with direct reports need to know how to park any operational matters, or potential performance management issues, and address those in the appropriate settings, as reflective practice is not the space for these positional power processes.

Relationships that create a welcoming and safe space

Mātau ā-wheako Māori spoke of how the marae and pōwhiri processes guide them as a metaphor for the relational practice of reflecting together. Brody Runga (Ngāti Kahungunu, Ngāti Whanaunga, Ngati Rongomaiwahine) talks about the way in which carvings on the marae delineate the space – symbolising different aspects of relationship in reflective practice. *"Marae ātea (the courtyard) is the space for kōrero, and can also hold contentious issues, while once we have passed under the pare (carved lintel over the door to the meeting house) we are in whānau space, safety."*

Tony Baker (Kāi Tahu, Ngāpuhi) describes it like this: *"The waharoa on the marae is that gateway that you walk through, as you're being called on. So when you're being called on to the marae, and you're being welcomed in, a whole lot of stuff's happening. You're being nurtured into the space, you're being supported, you're being provided shelter. You're being provided a safe place to kōrero and to have challenging kōrero if it needs to happen. But it's all done in safety."*

Balancing support for others with support for self – a Pasifika perspective

Rose Tei, Lived Experience Partner with the Emerge Aotearoa Group, speaks to the ways in which Pacific cultural values of valuing relationships can impact on personal wellbeing, especially for Pacific women in leadership roles.

"Women are very strong in the Pacific culture. We have an influence over the things that happen within our homes, within our communities, within our cultures. And at the same time we are taught to remain humble and display humility. So being a Pacific woman in a leadership position is huge, because of these values we instill in ourselves, or the values that have been instilled in us by our parents, humility or the value of giving.

"We're always giving and giving and giving and giving. But we forget to give back to ourselves. That's a huge one around Pasifika people, they work through their burnout without even realising that they're burning out."

Mātau ā-wheako CPSLE workers often come into the roles motivated to "give back" and to make a difference for others. Different cultural values and beliefs can add extra weight to that motivation. The tension and balance between supporting others while also sustaining ourselves in mātau ā-wheako CPSLE work is something to stay mindful of in reflective practice.

Attention to power – stories and perspectives

Attention to power means having a keen awareness of the social forces affecting individuals, systems and environments.

In mātau ā-wheako CPSLE work this includes:

- honouring the basis of CPSLE roles in human/civil rights activism and advocacy
- staying mindful of power and privilege dynamics and how these might be operating in any given situation
- taking a social justice approach and working to mitigate any power imbalances encountered.

"Revolutions begin when people who are defined as problems achieve the power to redefine the problem."

– Arana Pearson, quoting John McKnight[26]

"Social determinants of health show that those most disadvantaged by power are those who are experiencing emotional and mental distress the most."

– Dr Annie Southern, professional practice and lived experience consultant

Intersectional identities create unique experiences, opportunities and barriers for individuals

"Attention to power dynamics is something that I'm really mindful of with the many different hats I wear. It's not only around the positionality of the CPSLE workforce in relation to the rest of our sector... it's also something I see with my whakapapa Asian hat on, with my Rainbow hat on as well. All these intersectional identities that I hold have at times put me in a position where I have to be very mindful and very observant of what the power dynamics at play are."

– Romy Lee, child and youth mental health service manager, clinician, lived experience advisor, lived experience supervisor

Reflecting on Attention to power *through mātāpono Māori*

The Tiriti principle of mana taurite is useful to consider when reflecting on the *Tupuranga* domain of *Attention to power*.

Mana taurite – a phrase meaning equal status, equity, equality. As a Tiriti principle, it refers to being committed to achieving equitable health outcomes for Māori.[12]

In the context of reflective practice, mana taurite reminds us that different mātau ā-wheako CPSLE workers require different approaches and resources to get equitable outcomes from reflective practice.

Exploring the five *Tupuranga* themes in reflective practice

Where the three key domains of the *Tupuranga* framework overlap and intersect, implications arise for mātau ā-wheako CPSLE practice.

These themes also need to be kept in mind when thinking and talking about CPSLE work in reflective practice

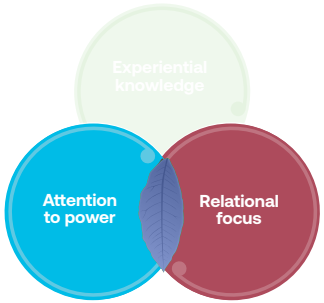
During reflective practice, draw on questions that relate to the domains that are intersecting for this theme.

The following pages provide some questions specific to each theme, along with guidance on reflecting on the themes through mātāpono Māori. The intention is to open up the reflective conversation and work towards co-discovering the essence of the situation being reflected on.

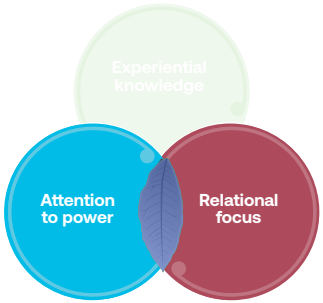
Some examples of CPSLE practice experiences are also offered to illustrate each theme and deepen understanding of how these themes apply or show up in mātau ā-wheako CPSLE work.

Self-disclosure

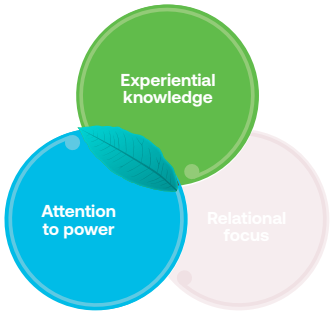
Boundaries and dual relationships



Safety and wellbeing



Challenging and supporting worldviews



Co-creating new and shared understandings

Self-disclosure

While self-disclosure of experiences with mental health and/or addiction issues, recovery and resilience building may be an expected requirement in CPSLE roles,[15] "people aren't entitled to know this – we choose to share it" (as Debra Lampshire, MNZM puts it).

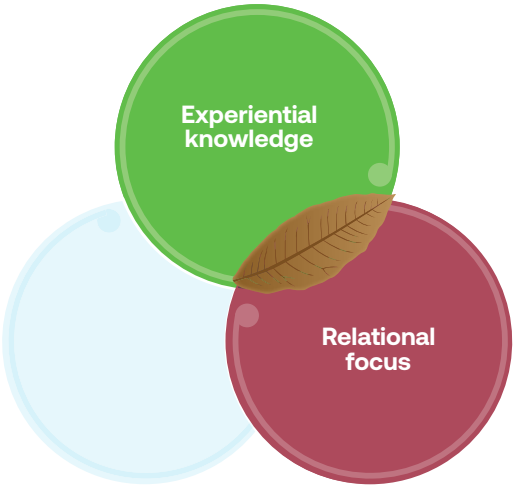
Mātau ā-wheako CPSLE workers, reflective practitioners, and kaiwhakahaere/managers are not expected to offer their full resume of lived experience to anyone and everyone. Instead, what is shared depends on careful consideration of factors such as:

- the reason or purpose for sharing
- how much detail you need to offer to meet this purpose
- how long you have known each other
- how trusting or comfortable you feel with each other.

The same applies in reflective practice. When starting a new reflective practice relationship, or preparing to implement the *Tupuranga* framework into your existing reflective practice, both practitioner and worker will want to consider their own *Experiential knowledge* in the context of what is relevant when reflecting together (*Relational focus*).[1,2]

Each person will need to think about what is important for them to know about the other, and to have known by them, and how soon. In practice, what is shared tends to deepen over time.

Self-disclosure



Mātau ā-wheako CPSLE workers make conscious and purposeful decisions to share some aspects of their lived experience in their work. It's a unique and expected part of CPSLE practice.

This applies with colleagues and workmates, as well as people accessing services and their whānau.

CPSLE workers need to consider what to share, how much detail and when to share, in different contexts and relationships.

Reflecting on this theme through mātāpono Māori

Mātāpono Māori that are particularly useful to consider in the context of the *Tupuranga* theme of Self-disclosure include whakapapa and hononga.

Whakapapa – genealogy, genealogical table, lineage, descent. Reciting whakapapa was, and is, an important skill and reflects the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions.[5]

Hononga – union, connection, relationship, bond. Associated with whakapapa and linkages, the ways in which people, places and the natural environment connect.[5]

In reflective practice, we may choose to introduce ourselves by sharing information about our identity and heritage. This form of self-disclosure lets others know about people and places important to us. It can create connections between people that wouldn't otherwise be apparent.

PRACTICE EXPERIENCES – *disclosures that are challenging*

Self-disclosure is not an exact science. Receiving disclosures from others can be challenging for mātau ā-wheako CPSLE workers.

There is the potential for what is experienced and shared as a result of mātau ā-wheako CPSLE work to have significant impact on kaimahi. Sometimes this is because what we witness or hear is too close to some of our own most challenging lived experiences.

Sometimes it's just inherently confronting, even if it's not been part of our own direct lived experience.

Some examples might include:

- a CPSLE leader or systemic advocate hearing stories of restraint or harm in care, through monitoring committees or Inquiry panels
- a colleague asking for details of your lived experience that you are not comfortable sharing
- a reflective practitioner receiving stories from a mātau ā-wheako CPSLE worker about the death by suicide of a tāngata whai ora.

"CPSLE roles can be emotionally challenging because it brings up a lot of feelings for us. We're living our lived experience, we're walking in it. Reflective practice is about letting people bring that stuff up and talking about how we reframe it as a strength."

– Emma Hunter, Director, Hauora Consulting Ltd

During reflective practice, draw on questions to do with *Experiential knowledge* and *Relational focus* (see pages 35 and 36).

You can consider questions like the ones below to open up the conversation and work towards co-discovering the essence of the situation being reflected on.

- Is the other person aware of the impact their worldview has on us, and on our experience of the relationship?
- Can we talk about our experience in a way that supports the relationship with the other person, and leaves space for them to share their worldview?
- What impact does this way of looking at it have on me, or on the other/s in the situation?
- Pay attention to what the person is saying.
  - Are we able to imagine what might be going on for the other/s in the situation we're describing?
  - Is the language used to describe the other/s unrelentingly harsh?
- Is there something here that needs more support than can be offered in reflective practice? For example, therapy, counselling, cultural supervision, Employee Assistance Programme?

"Something that's been challenging is the little triggers that I get every now and then. Especially if it's particularly close to home, you know, very similar to my own experience. And I've only really had one real bad one, I guess you could frame it. Well, I don't think it was, I couldn't actually say bad. It was a big learning experience ... I was supporting one of my guys at a police interview, giving evidence. There were some points there where I just felt like it was very, very similar to my experiences.

"And luckily I had my cultural supervisor two days later. So I waited for that, just kept myself settled. She's a survivor herself, she knows how heavy this mahi is. It really helps to have someone on the other side who knows exactly what you're doing, and how it affects you."

– Tony Baker, Kaihautu, Peer Support/Group Manager, Male Support Services Waikato

Boundaries and dual relationships

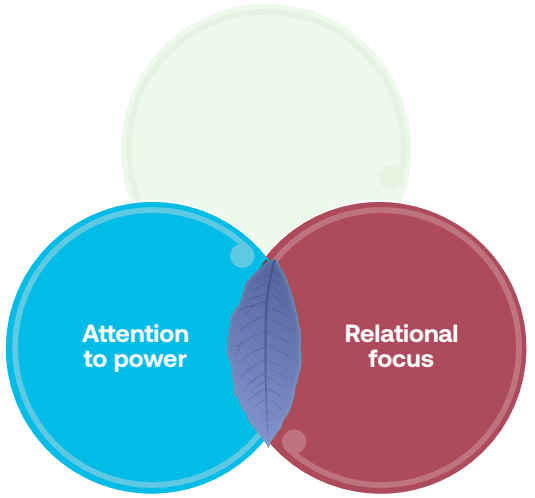
Mātau ā-wheako CPSLE work presents unique challenges to how boundaries are traditionally understood in service provision. There are a few reasons for this. One is to do with CPSLE workers purposefully sharing aspects of their personal lived experience as part of their role (see Self-disclosure theme earlier for more on this).

The lived experience pathways that lead to mātau ā-wheako CPSLE work create challenges when it comes to maintaining the traditionally strict boundaries between work and personal life. It is more the rule than the exception within the CPSLE workforce that we have dual or multiple roles in relationship to colleagues, tāngata whai ora, and whānau we encounter at work.

Navigating these different loyalties and relational obligations requires careful attention to understanding both personal and professional boundaries. Reflective practice can be a useful place to explore these, and to consider what an ethical approach to this theme looks like in day-to-day practice.

Understanding and cultivating a flexible boundary style,[27] where both loyalties and accountabilities are compassionately balanced, can be part of the work of reflective practice.

Boundaries and dual relationships



Boundary styles need to be more flexible than in other health or social service roles, partly because CPSLE workers purposefully share aspects of their lived experience in their work.

Dual and multiple roles in relationships are common for mātau ā-wheako CPSLE workers.

For example, service providers become colleagues; people who access services together become worker and peer.

Reflecting on this theme through mātāpono Māori

The Tiriti principle of Pātuitanga is useful to consider when reflecting on the *Tupuranga* theme of Boundaries and dual relationships.

Pātuitanga – the quality of walking arm in arm together. As a Tiriti o Waitangi principle, it means working in partnership with Māori in the governance, design, delivery and monitoring of health and disability services – Māori must be co-designers, with the Crown, of the primary health system for Māori.[12]

Pātuitanga reminds us to approach reflective practice as an inherently relational process, not transactional or hierarchical. Rigid boundary styles will not leave enough room to adequately honour the relational focus of mātau ā-wheako CPSLE practices and experiences.

The concept of **tuakana-teina** is relevant when considering the intersection of *Attention to power* with *Relational focus*. The phrase refers to the relationship between an elder or more expert sibling or cousin helping and guiding their younger sibling or cousin.[5] However, tuakana-teina roles can be reversed at any time; the potential of each person to be the leader or expert guide is recognised.

"We are Māori first."

– Renee Barclay (Tainui, Ngāti Maniapoto), Peer Support Service Manager, Mind & Body

PRACTICE EXPERIENCES – Pulled in different directions

Encountering an example of dual relationships in mātāu ā-wheako CPSLE work can bring up feelings of being torn or conflicted. It can feel awkward to say no to a request from someone you like or feel a sense of loyalty towards.

Sometimes it's only after saying yes to something that we have second thoughts.

The theme of Boundaries and dual relationships reminds us to stay mindful of the many ways as mātau ā-wheako CPSLE workers we are connected to the people we serve and work with.

Some examples might include:

- a peer support specialist appointed to a role within a clinical multi-disciplinary team (MDT) finds one of their new colleagues was their case manager 15 years ago after an inpatient stay
- a lived experience contractor who does service evaluation, training and supervision, is contacted by the CPSLE manager of one of the services they regularly audit. The manager is looking for someone to facilitate reflective practice with them and wants the lived experience evaluator to be this person.

During reflective practice, draw on questions to do with *Relational focus* and *Attention to power* (see pages 35 and 36 for examples).

You can consider questions like those below to open up the conversation and work towards co-discovering the essence of the situation being reflected on.

- What boundaries are we aware of in this situation? Are we exercising rigid boundaries, at the expense of relationships? Are we entangled and enmeshed, risking harm or exploitation to someone as a result?
- What would balanced or flexible boundaries look like in this situation? How might we approach the person or situation compassionately while maintaining clear boundaries?

> *"Ethical practice is easier to do if we think relationally."*
>
> – Lisa Kane, Practice Lead, Mind & Body

Safety and wellbeing

The theme of Safety and wellbeing challenges us to acknowledge strong emotions and hold them lightly, while we attend to power and continue to focus on relationships – all at the same time.

When matters of safety or potential risk to wellbeing arise, big feelings tend to follow. For example, it's natural to feel worried, fearful or upset. There is also usually a lot of scrutiny on serious incidents and near-misses, and kaimahi can be concerned about getting into trouble, on top of feeling responsible for protecting people from harm.

There can be a tendency under the pressure of fear and other big feelings, to single-handedly take on responsibility for what happens next. There will be some CPSLE practice circumstances where that's appropriate, and people must act quickly to get other roles or services involved.

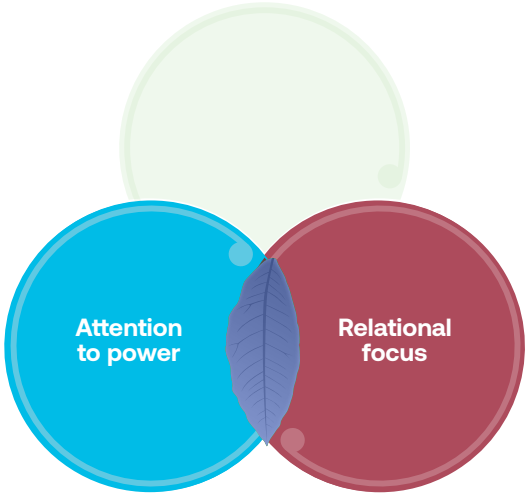
But wherever possible, and especially in the context of reflecting on mātau ā-wheako CPSLE work, we strive to:

- recognise we are in the grip of strong feelings because of what's been said or done
- slow things down and keep exploring together what is happening for each of us
- pay particular attention to power dynamics in the situation and how these impact on all involved
- honour our connection to each other
- stay mindful of all other relationships connected to the people in the situation we're discussing.

"The risks that survivors take when they assume a helping role have not been explored enough. The question is, how do survivors ensure they provide a true alternative and don't end up like their oppressors?"

– Mary O'Hagan[28]

Safety and wellbeing



Defining and managing safety and any risk to wellbeing requires mātau ā-wheako CPSLE workers to think carefully about power dynamics.

In CPSLE work, wellbeing and safety doesn't just refer to outcomes for one individual.

It's important to consider what wellbeing and safety means in the context of all relationships involved.

Reflecting on this theme through mātāpono Māori

The Tiriti principle of pātuitanga is useful to consider when reflecting on the *Tupuranga* theme of Safety and wellbeing.

Pātuitanga – the quality of walking arm in arm together. As a Tiriti principle, it means working in partnership with Māori in the governance, design, delivery and monitoring of health and disability services – Māori must be co-designers, with the Crown, of the primary health system for Māori.[12]

Pātuitanga reminds us to approach reflective practice as an inherently relational process, not transactional or hierarchical. Rigid boundary styles will not leave enough room to adequately honour the relational focus of mātau ā-wheako CPSLE practices and experiences.

Another saying with relevance to this theme is **Ka mā te ariki, ka mā te tauira** – As the teacher is enlightened, so is the student[b]. This speaks to the need for reflective practitioners to not see themselves as being the only ones with knowledge in a situation, instead staying open to the possibility of learning something from people they are supporting and guiding.

In the context of the Safety and wellbeing theme this means considering all relationships involved in the situation being discussed, and thinking about what wellbeing might look like from each perspective.

PRACTICE EXPERIENCES – Staying connected

Reflective practice can help develop our ability to notice when we are in the grip of strong emotions and acting quickly without considering the whole picture. In particular, we need to think about safety and wellbeing as outcomes for all the people involved, including those connected to any individual we are particularly concerned about.

The Safety and wellbeing theme challenges us to continue thinking relationally, despite big feelings.

Below are some examples.

- A mātau ā-wheako CPSLE team leader arrives at work under the influence of drugs or alcohol; this is a breach of the service's policies and their employment contract, and means the person is at risk of losing their job.
- A tangata whai ora meets their peer advocate and has visible injuries. The advocate knows the person experiences intimate partner violence. The worker wants to help them leave the relationship as the assaults seem to be getting worse. But the person is reluctant to leave their partner.
- A tangata whai ora sends frequent text messages to their peer specialist talking about their despair and a desire to end their suffering.

During reflective practice, draw on questions to do with *Relational focus* and *Attention to power*.

You can consider questions like those below to open up the conversation and work towards co-discovering the essence of the situation being reflected on.

[b] Quoted by a sector leader during the kōrero with stakeholders.

Notice any other useful questions or reflections you can add for your own practice.

- Before we rush into taking an action, can we first acknowledge our feelings about this situation? What emotions are we experiencing in relation to this experience?
- Have we considered the wider web of relationships each person involved is part of? What would safety and wellbeing look like from each person's perspective?
- If the situation feels more than we can handle on our own, or we feel out of our depth, it's time to expand the relationship. Who needs to be brought in to support us? For example, a trusted mutual colleague, a manager, a mediator?
- Consider the power dynamics of bringing in other people (including starting formal processes), and the potential impact on relationships.
- Have we considered the risk of harm from actions intended to create safety, like damage to trust or relationships? If this is unavoidable (such as in the case of any mandatory reporting requirements), what will we do during and after the event to maintain or re-establish connection?

Navigating power when you need to expand the relationship

"Power dynamics definitely come into play when you're looking at expanding the relationship, say if we need to escalate things and bring a team leader into this.

"And if it goes a step further and as a team you're not feeling like you have the resources, you're going to look at expanding that relationship again, for example, to the emergency department (ED). But as a part of that, you're going to be really transparent about what that looks like, what the impact on relationship is, what our relationship looks like sitting alongside the relationship that you're going to form with the people that work in ED or my relationship with the people that work in ED, which also becomes a factor if we are going into this together.

"So I think that always coming back to the idea of the relationship, it stops people from feeling responsibility alone, and I think that when it comes to compassion fatigue, and burnout, not feeling alone as a peer worker is one of the most critical things. You need to feel connected not only to your peers, but to your team and to the other people who are at play in your peer relationship, because it's not just you."

– Cuba Rust, Team Leader, Life Matters Suicide Prevention Trust

Challenging and supporting worldviews

In the intersection between applying *Experiential knowledge* and *Attention to power*, lies the potential for both conflict and new learnings.

The things we value and believe, shaped by our life experiences, feel very personal. If someone else doesn't see or do things the same way, we can get very attached to proving our point. We might find it hard to stay interested in where the other person is coming from.

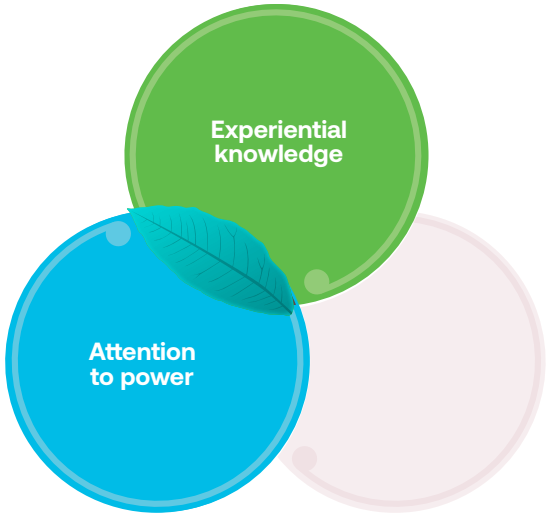
For example, Brody Runga, an experienced reflective practitioner, observes the ways in which people in various mātau ā-wheako CPSLE roles can "weaponise recovery culture against each other". For example, someone may say a tangata whai ora or a mātau ā-wheako CPSLE colleague, manager or organisation is "not doing recovery properly", or that a process or practice is "not peer".

In all mātau ā-wheako CPSLE roles, we need the ability to both support our own viewpoint **and** understand and validate someone else's experience. We need to be able to examine and re-appraise our own worldview, so we don't get stuck criticising or discounting someone else's perspective.

There is an opportunity to practice this skill in reflective practice and develop it further. When all three *Tupuranga* framework domains are being attended to in how we think and talk about mātau ā-wheako CPSLE work and practice, we're less likely to get stuck in a position of conflict with others, and more likely to find a mutually acceptable way forward.

Working in this way demonstrates what is required to uphold mana, and practice in a way that supports equity and social justice.

Challenging and supporting worldviews



Making sense and meaning of lived experience also requires mātau ā-wheako CPSLE workers to think carefully about how power is operating in the context they are working in.

Mātau ā-wheako CPSLE workers need to be able to both support and challenge:

- their own worldview
- the worldview of people accessing services, and whānau
- the worldview of colleagues, services and systems.

Reflecting on this theme through mātāpono Māori

The Tiriti principle of tino rangatiratanga is useful to consider when reflecting on the *Tupuranga* theme of Challenging and supporting worldviews.

Tino rangatiratanga – a phrase meaning self-determination, sovereignty, autonomy, self-government, domination, rule, control, power. As a Tiriti principle, it refers to providing for Māori self-determination and mana motuhake (mana through self-determination and control over one's own destiny) in the design, delivery and monitoring of health and disability services.[12]

In the context of reflective practice, tino rangatiratanga means supporting the self-determination of people accessing reflective practice throughout establishment and planning, during sessions, and when reviewing or evaluating reflective practice.

This mātāpono has relevance when considering how power is operating in the situation being discussed in reflective practice, as well as speaking to an individual's worldviews such as what mana through self-determination looks like for them.

PRACTICE EXPERIENCES – Walking in two worlds

Mātau ā-wheako CPSLE workers are already at least somewhat experienced in navigating between different ways of seeing and being in the world. This is often a result of the way in which our direct lived experiences of mental health challenges and addiction, trauma and/or distress have impacted our relationships – with others and with ourselves.

This experience of "walking in two worlds" is intensified when we are in a role that is very different to others around us. For instance, a consumer advisor or lived experience partner may be part of a very small team within a much larger, non-CPSLE workforce; or someone may be the only mātau ā-wheako CPSLE worker in a team who is in a kaiwhakahaere/manager or team leader role.

If important aspects of our identity are in the minority in our work context, we may feel we are walking in multiple worlds. For example, as a mātau ā-wheako Māori kaimahi; as Pacific peoples; or as someone from Rainbow communities. When intersectionality is part of our *Experiential knowledge* and way of being in the world, power and relative privilege dynamics are likely to impact us as well.

Some of the ways we might experience "walking in multiple worlds" as mātau ā-wheako CPSLE workers include:

- colleagues or tāngata whai ora (and whānau) not appreciating where your responsibilities or priorities are similar or very different to theirs
- a clash between organisational targets, workplace expectations, or key performance indicators (KPIs) and mātau ā-wheako practices. For example, a consumer advisor on a monitoring committee interviews tāngata whai ora who have experienced seclusion. There is a time limit for reporting back to the committee after an incident, but establishing trust with a tangata whai ora who has experienced seclusion may take several sessions over a few weeks.

During reflective practice, draw on questions to do with *Relational focus and Attention to power*.

You can consider questions like those below to open up the conversation and work towards co-discovering the essence of the situation being reflected on.

- How is our experience of power impacting on our *Experiential knowledge* in this situation? What story are we telling ourselves about power in this context? How is that story affecting our actions?
- What might be possible if we approach this situation with a tuakana-teina mindset? Is perhaps the other person the more experienced one here and I have something to learn from them?

A kaiwhakahaere/manager's perspective

Tony Baker (Kāi Tahu, Ngāpuhi) acknowledges the many different responsibilities that CPSLE kaiwhakahaere/managers need to attend to. *"What type of kaimahi do you want? How do you lead by example?"*

At the same time, CPSLE kaiwhakahaere are *"reflecting on their own experiences, their own journey to be where they are today, and they've also got to keep in mind professional practice. So there's policies and procedures that they need to keep in mind as well while they're doing that, and of course upholding the mana of the organisation themselves, as well as their kaimahi."*

Co-creating new and shared understandings

The final aspect of the *Tupuranga* framework brings all three domains and their intersections together, through the reflective and relational process of co-creating new perspectives. The synergy from this integration brings the potential for transformational change – for services and systems, and the people within them. This potential encompasses not only tāngata whai ora and whānau, but includes all those working within, including mātau ā-wheako CPSLE workers, reflective practitioners, and kaiwhakahaere/managers.

> *"We are specialists in our own right. We specialise in turning the raw material of lived experience into the gold of pūrākau and experiential knowledge. We specialise in taking relationships one step further into something really co-designed and co-created, and we do that by attending to power, which is honouring some of the whakapapa of these roles. They wouldn't exist if not for activism, civil rights and human rights."*
>
> – Fiona Clapham Howard, CPSLE reflective practitioner and educator

Co-creating new and shared understandings

At the heart of mātau ā-wheako CPSLE practice lies the potential for transformational change in individuals and in systems.

Reflecting on this theme through mātāpono Māori

The Tiriti principles of Whakamarumarutia and Kōwhiringa are useful to consider when reflecting on the *Tupuranga* theme of Co-creating new and shared understandings.

Whakamarumarutia – to shade, shelter or protect. As a Tiriti principle, it means acting to the fullest extent practicable to achieve equitable health outcomes for Māori. This includes ensuring that the Crown, its agents and its Treaty partner under Te Tiriti are well informed on the extent, and nature, of both Māori health outcomes and efforts to achieve Māori health equity.[12]

In the context of reflecting together, whakamarumarutia asks us to ensure that reflective practice proactively embodies the preferences of mātau ā-wheako CPSLE workers accessing it (within any organisational constraints).

Kōwhiringa – option, opportunity. As a Tiriti principle, it means providing for and properly resourcing kaupapa Māori health and disability services. Furthermore, the Crown is obliged to ensure all health and disability services are provided in a culturally appropriate way that recognises and supports the expression of hauora Māori models of care.[12]

In the context of reflective practice, kōwhiringa means advocating for and supporting the expression of hauora Māori frameworks; along with other frameworks that reflect the diverse cultural needs of the mātau ā-wheako CPSLE workers accessing reflective practice.

Mātāpono Māori that are useful to consider in the context of this theme are described below.

Wairuatanga – spirituality, from **wairua** – the spirit or soul of a person which exists beyond death.[5]

Mana – prestige, authority, control, power, influence, status, spiritual power, charisma. Mana is a supernatural force in a person, place or object.[5]

Manaakitanga – hospitality, kindness, and support, and the process of showing respect, generosity and care for others.[5]

Kotahitanga – unity, togetherness, solidarity, collective action.[5]

These mātāpono speak to overarching and integrating principles that sit at the heart of the mahi for many mātau ā-wheako CPSLE workers.

When reflecting together, the concept of mana-enhancing practice can be an effective way to describe the outcomes we are working towards from reflective practice.

Mana-enhancing practice encompasses many of the mātāpono Māori and Tiriti principles described throughout *Tupuranga*.

Mana-enhancing and mana-maintaining practices include affirming and accepting all voices and worldviews, and ensuring interactions uplift, uphold and enhance the mana of both people and relationships. One of the ways to do this is by practicing manaakitanga towards others.[7]

Learning with grace even as our experience grows

Kereama Bedggood-Noa (Te Māhurehure, Te Ngahengahe, Ngāti Toro, Ngāti Korokoro, Ngāti Moerewa) is a peer worker with Tautoko Tāne in Te Tai Tōkerau. He says of the three domains in the *Tupuranga* framework, *"I can translate it to what my lived experience is within Te Ao Māori, and what that looks like"*.

He draws an analogy between the framework domains and the practice of mau rākau, a traditional Māori martial art. In particular, Kereama notices the similarity in how relational learning and power operate as a learner grows in confidence, skill and experiential knowledge, from beginner level (Poutahi, level 1) through to the highest levels.

"As you progress through the grades, you learn different aspects of mau rākau, how to present mau rākau, and how to be within that realm of mau rākau in each level. When you get to the highest levels, which is Pouwhitu and Pouwaru [levels 7 and 8], the most experienced, you can only be accepted into that if you have humility.

"They don't actually get given that Pou until they understand that they have the humility to hold that Pou because they're still learning. The qualities of a Pouwaru are to be humble, and also be able to learn as an akonga (learner) from your Poutahi, as well as from your Pouwaru and Pouwhitu peers."

This analogy also connects to the concept of mana-enhancing practice. *"When you uplift the people around you, you're uplifted yourself."*

PRACTICE EXPERIENCES – Creative possibilities

The ultimate aim of approaching reflective practice through the *Tupuranga* framework is to unlock the creative potential of people within groups and systems to make positive changes.

These changes are not always revolutionary. Sometimes even a small shift in how we collectively see and approach a situation can make a big difference. The learnings discovered through reflective practice have the potential to flow back into meaningful impacts on services, relationships and individuals.

Below are some examples.

Peer specialists working within a more medical model system, for example within an emergency department or on a health helpline, being required to follow strict procedures if someone says they intend to harm themselves or others.

As a team, and in relationship with other colleagues and teams in their setting, the peer specialists can devise a way of meeting the organisational requirements that also live up to their own CPSLE practice values of *Relational focus* and *Attention to power*.

A CPSLE team leader in an Alcohol and Other Drug (AOD) service advocates for a separate note-taking system for the organisation's peer support workers, that is not accessible to the clinical teams who may be working with some of the same tāngata whai ora.

Instead, the peer and clinical teams implement ways to connect with each other and build their collegial relationships so as to share relevant information from their different perspectives in person, rather than by reading each other's practice notes.

A lived experience partner notices a high number of 'did not attend' cancelled appointments at the service they work in.

They meet with a wide range of people, those who have used the service, those who may have not been able to access it, and community service user groups. They also talk with staff at the service and consider their experiences and expectations they are working under.

During reflective practice, draw on questions related to all three *Tupuranga* domains.

You can consider questions like those below to open up the conversation and work towards co-discovering new possibilities arising from the situation being reflected on.

- What else is possible? What might be different?
- How might we frame this story in a way that leaves room for new possibilities and new understandings?
- Are possibilities opened up by considering a pūrākau (story, myth, legend) that could apply here?
- What might be possible if we look at the situation through the eyes of someone else involved?
- Is there new learning here for us? Is there a new way of thinking about our experience in this context, that can include and connect us all?

Tika, pono, aroha

This phrase resonates for many mātau ā-wheako Māori CPSLE kaimahi spoken to during the development of *Tupuranga*. It can be translated as **doing the right thing with integrity and love**.[29] These three kupu taken together offer an example from Te Ao Māori of how three concepts such as the *Tupuranga* domains might also work together in practice as an integrated whole.

Reflective practice could be considered a process for coming to new and shared understandings of how to "do the right thing with integrity and love" in the context of mātau ā-wheako CPSLE work.

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Experiential knowledge
Attention to power
Relational focus

Tupuranga: a place to grow

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