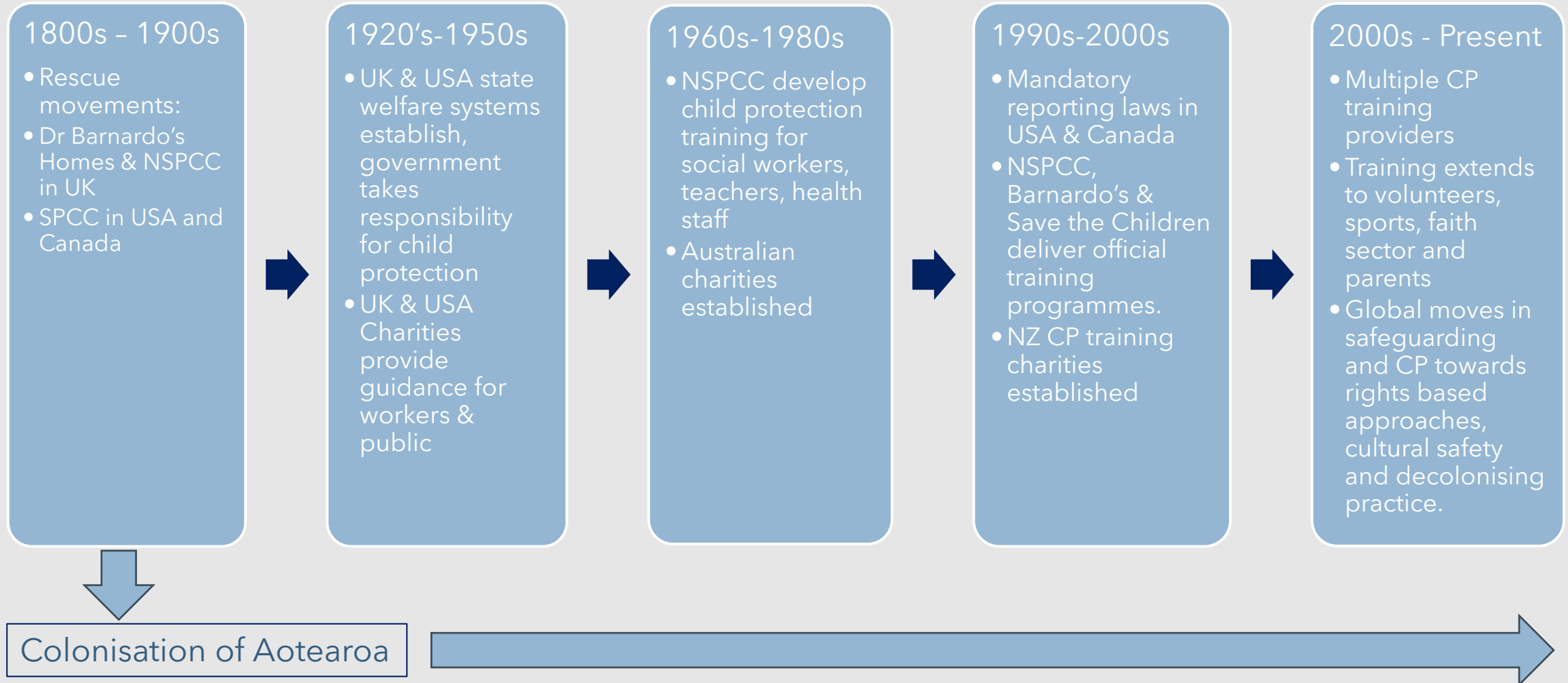




WISE PRACTICE RATHER
THAN BEST PRACTICE:
AN INCLUSIVE WAY
FORWARD FOR CHILD
PROTECTION TRAINING

The history of child protection & training



Why do we need child protection training?

- **Social work, Teaching & Health** study balances structural and systemic understandings with practical skills - is there enough practical skills in CP?
- **Community services** responding to concerns of abuse and harm need to know the practical skills to ensure safe and appropriate responses and understand the impacts of implicit bias and systemic inequity.
- **Everyone** needs refresher training ongoing as we may not be called to use these skills often and when not utilised regularly are easily forgotten, such as safe responses to a disclosure.
- **Hidden harm:** Evidence shows that particularly grooming, sexual abuse and sexual exploitation are often not recognised by professionals, especially when the signs are subtle or masked.

Ngā Tikanga Matatika Pou (Code of Ethics Values)

Rangatiratanga

Social workers value diversity and cultural identity. We use our practice to advocate for and support self-determination and empowerment of others.

Whanaungatanga

Social workers work to strengthen reciprocal mana-enhancing relationships, connectedness and to foster a sense of belonging and inclusion.

Kotahitanga

Social workers work to build a sense of community, solidarity and collective action for social change. We challenge injustice and oppression in all its forms, including exploitation, marginalisation, powerlessness, cultural imperialism and violence.

Wairuatanga

Social workers attend to the wellbeing – spiritual, emotional, psychological and physical – of self and others. We acknowledge the significance of whakapapa, self-awareness and self-care

Manaakitanga

Social workers recognise and support the mana of others. We act towards others with respect, kindness and compassion. We practice empathic solidarity, ensure safe space, acknowledge boundaries and meet obligations.

Aroha

Social workers acknowledge our mutual responsibility for wellbeing. We recognise our common humanity with people who use our services and hold people to account, using professional judgement without being judgemental. We focus on people's strengths and finding solutions.

Mātātoa

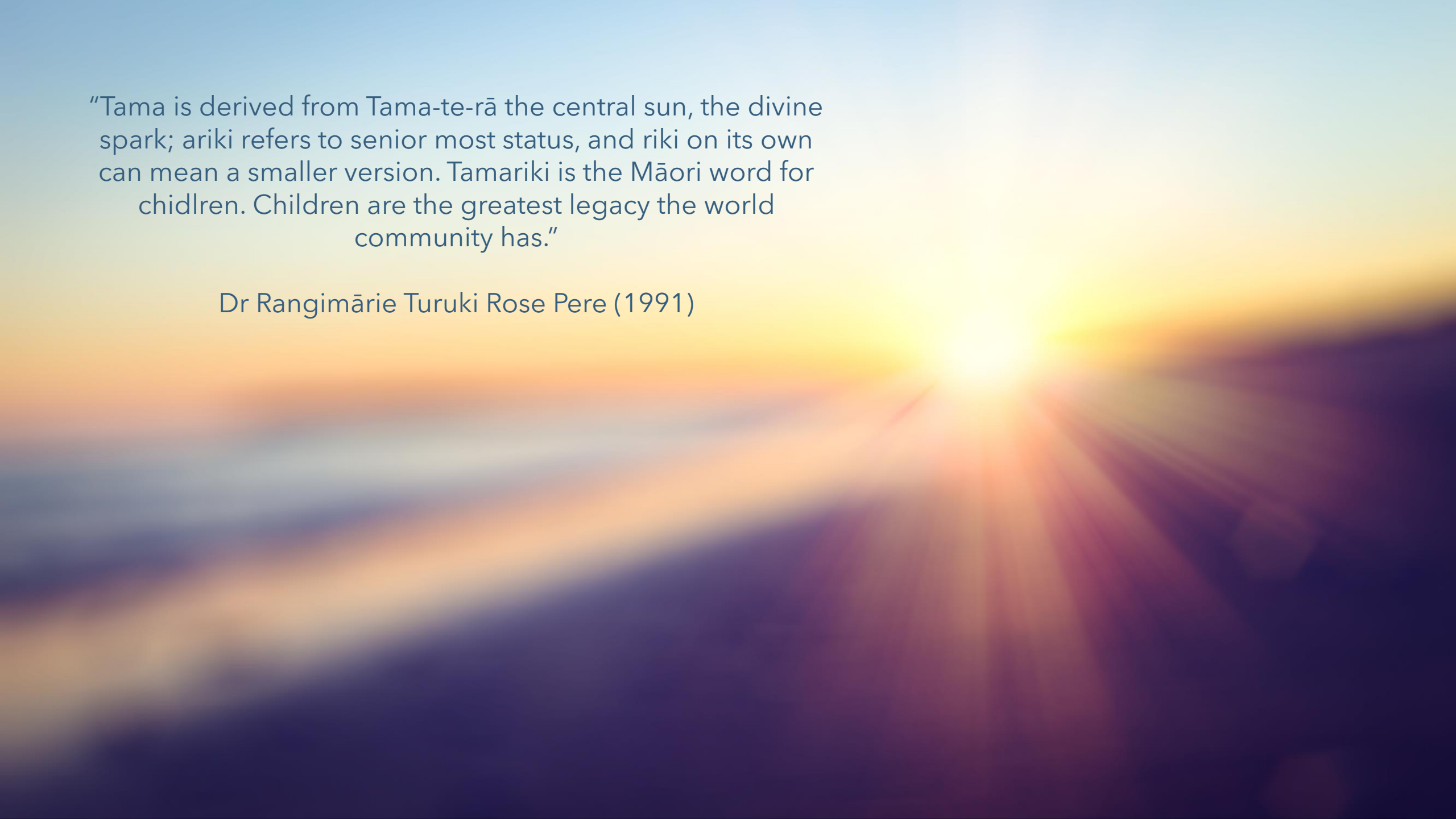
Social workers act with moral courage in situations that are uncomfortable, challenging and uncertain. We use critical reflection and questioning to work through contradictions and complexity.



PARTNERSHIP

Main themes

- **The idea of 'best practice'** is a western notion and can be problematic for kaimahi Māori
- Te ao Māori is guided by tikanga and kawa rather than a concept of practice, they are ways of 'being' in life as a whole rather than 'working' or in 'practice'
- **The use of the term 'child focussed' or 'child centred'** can present issues for te ao Māori as it individualises the child away from the whānau. How to balance paramountcy of the child/ centering children in a whānau centred approach.
- **Incorporating te ao maori values**, doing with aroha, in specific relation to raising concerns with whānau and sharing of information, if it is done with aroha and kaitiakitanga it will be guided towards the correct goal even if difficult along the way and everyone's mana upheld in the process.



"Tama is derived from Tama-te-rā the central sun, the divine spark; ariki refers to senior most status, and riki on its own can mean a smaller version. Tamariki is the Māori word for children. Children are the greatest legacy the world community has."

Dr Rangimārie Turuki Rose Pere (1991)

Wise Practices or Best Practice

"Wise practices can be defined as ... With the understanding that a "best practice" in one situation should not automatically be regarded as replicable in other similar situations and describing this as an ill founded "cookie cutter" presumption, Thoms (2007) proposes the term "wise practices" as one that better reflects the fact that the Aboriginal world is culturally heterogeneous, socially diverse, and communally "traditional" while at the same time ever-changing."

Wesley-Esquimaux, C., & Calliou, B. (2010). *Best practices in Aboriginal community development: A literature review and wise practices approach*. The Banff Centre.

Te Tai Tōkerau Reflections & Summary

- Values is what guides child protection work, we must support the importance of the cultural values of the groups we train and explicitly support the existing practices they have.
- This work needs to continue, to ensure training happens but is not a best practice is the only way approach.
- Child protection training is just a small part of the whole child protection system

Questions???

"Anti-racism is about having a go, reflecting and having another go. There is no magic bullet. It is about being patient, humble, learning by doing and being in the relationship."

Came, H. (2024). *Becoming tangata Tiriti: Building relationships, disrupting racism*. In L. McLeod (Ed.), *Leave your big boots at the door* (pp. 73–81). Pottan and Burton.