

Aotearoa New Zealand Association of Social Workers Te Rōpū Tauwhiro i Aotearoa



CODE OF ETHICS

Te mana whakaratarata te iwi whānui hei hāpai ngā mahi whakaharatau¹

TUANUI/ROOF SOCIAL WORK

POU/VALUES

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

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.

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.

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.

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.

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.

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

PURA/FOUNDATION

TE TIRITI O WAITANGI: Our Association's Constitution recognises Te Tiriti o Te Waitangi as the basis of our governance. At the organisational level, the Constitution envisages a collaboration of Tangata Whenua and Tauwi in formulating the structures, policies, practices and procedures of the Association, and a sharing of power and decision making to fulfill the aspirations of both. The commitment to Te Tiriti o Waitangi is not optional and permeates everything we do.

¹This whakataukī was gifted to Dr. Leland A. Ruwhiu by his father, Pirihi Te Ohaki Ruwhiu in a personal communication, September 2008 to provide a Māori understanding to explain his model of practice, Te Mahi Whakamana – Mana enhancing practice.