

WHĀNAU ORA PLANNING WORKSHOP

21 November 2012

WHĀNAU ORA: SHAPING MĀORI FUTURES

Purpose of the Paper

The Whānau Ora Planning Workshop provides an opportunity to consider progress to date and to scope options for the future. At the Whānau Ora Hui hosted by the National Māori Urban Authority in 2011, five phases for further development were noted:

1. socialising the Whānau Ora model;
2. refocusing the model towards a greater emphasis on building whānau capabilities;
3. quantifying the model by setting affirmation targets and measuring the impact on adverse incidents as well as achievements;
4. incentivising the model to reward success;
5. devolving the model to Māori.

This paper considers aspects of three of those recommendations:

- the relationship of Whānau Ora to wider Māori and Pasifika aspirations (socialising the model);
- integrating social, economic and cultural dimensions (refocusing the model)
- adopting a stronger focus on building capability within whānau (refocusing the model);
- key functions relevant to the governance and management of Whānau Ora (devolving the model)

The Relationship of Whānau Ora to Māori and Pasifika Development

During 2012 a number of significant national Māori Hui were convened. All have linked the past with the present and the present with the future, and all are relevant to Whānau Ora.

First, a Hui at Papawai Marae, Wairarapa in September, marked the 120th anniversary of Paremata Māori. The Paremata was established by Iwi leaders who were concerned about the alienation of Māori land and, equally important, the alienation of Māori voice from decision-making at national and tribal levels. For two successive years Paremata met at Papawai, and at the 2012 Hui descendants of the original members, together with Iwi and contemporary Maori political leaders, again gathered at Papawai to reflect on the efforts of tūpuna 120 years ago in light of the challenges facing Māori in modern times.

Second, the 2012 Māori Womens Welfare League Annual Conference was the 60th conference since the establishment of the League in 1951. The League's role in promoting whanau health, education, te reo Māori, housing, employment and quality child care has been inspirational, determined, and geared to the modern realities within which whānau live. Their commitment to improving whānau circumstances has been reflected in anti-smoking campaigns, campaigns for car seats, active campaigning for increases in Māori child immunisation uptake, working alongside professionals, and advancing employment opportunities for Māori women.

A third important Hui also in September 2012 was hosted by King Tuheitia and the New Zealand Māori Council at Turangawaewae to discuss the ownership and management of water and waterways. The Hui provided an opportunity for Iwi, the Council, and representatives from Māori communities to explore options to strengthen Māori decision-making in national debates on water control and usage. It also marked the 100th anniversary of the succession of Te Rata Mahuta Te Wherowhero from his father Mahuta Tawhiao Te Wherowhero as well as the 50th anniversary of the formation of the New Zealand Māori Council in 1962. The Council had been established as an Advisory Council to the Government on a wide range of matters relevant to Māori, though increasingly had been seen as a conduit for Māori aspirations rather than an agent for Government.

More recently (November 2012) the 25th anniversary of the Federation of Māori Authorities (FoMA) was celebrated at Taupo, hosted by Ngati Tuwharetoa. Although predominately focused on land-based enterprises, the Federation has supported business ventures across a broad spectrum of commercial activities and has shown leadership in identifying the distinctiveness of Māori business. In that respect, during the Hui at Taupo, the links between economic development, social equity, cultural affirmation, and inter-generational transfers were recognised as component parts of a single package. In short within a Māori context, the FoMA Hui agreed that economic gains could not be considered without also considering gains for whānau, for current beneficiaries, for future generations, and for the protection as well as the utilisation of land and other natural resources.

The Whānau Ora Planning Workshop is yet another significant Hui for 2012. However, the main reason for introducing the Papawai Hui, the Maori Womens Welfare League Conference, the Turangawaewae Hui about water, and the FoMA 25th anniversary celebration was to highlight the wider context within which Whānau Ora is unfolding. **Essentially, Whānau Ora is about Māori progression into the 21st century and as such is highly pertinent to the cultural, social, economic and political platforms that will determine Māori futures.**

Whānau are critical determinants of Māori wellbeing; whānau remain cornerstones for Māori economic development; whānau are carriers of culture and values; whānau make up the core of Iwi; and whānau are inextricably linked to land and the natural environment. Whānau have long been at the heart of Māori development and in that respect **Whānau Ora is primarily aligned to Te Ao Māori and to Māori development.**

In addition to the importance of whānau to Māori development, it is recognised that a strong Pasifika component to Whānau Ora has evolved. Although alignment with te ao Māori will be less relevant to Pasifika families and service providers, the principle of contextualising Whānau Ora within the wider ambit of community development remains an important consideration. Pasifika families will form the core of Pasifika development in New Zealand and it makes sense that **Pasifika Whānau Ora programmes should be aligned to the broad directions that the Pasifika leadership will wish to pursue in churches, communities, education, health, and the maintenance of cultural traditions.**

Integrating Social, Economic and Cultural Dimensions

At the 2012 FoMA Hui an integrated approach to Māori development was canvassed. **An integrated approach recognises that economic, social, cultural and environmental dimensions are inter-related and one domain cannot be adequately progressed without consideration of the others.**

Economic gains, whether for a Land Trust, an Iwi, or a whānau venture, should lead to impacts that can be felt by whānau. Conversely, economic gains will be less likely if whānau participation is limited or constrained by a lack of capability and an inability to contribute to a wider good. To a large extent ***sustained Māori and Pasifika economic growth will depend on strong whānau who are able to provide Māori and Pasifika communities with a wide range of necessary capabilities.***

While Whānau Ora is often seen as an alternate delivery mechanism for health and social services, the Whānau Ora policy is wider: it links whānau wellbeing to the full range of capabilities necessary for wellness. The relationship between whānau wellbeing and economic security is extensively documented. Social gains in health or education for example, are more likely to occur when whānau economic circumstances are favourable. The whānau economic dimension requires full consideration by Government and by whānau themselves. Improving whānau economic security and wealth will be accelerated by policies that empower whānau, whānau innovation, educational success, readiness for employment, good health, physical fitness, financial and technological literacy, opportunity and enterprise.

In addition to the link between social and economic parameters, the relationship between whānau wellbeing and cultural affirmation has also been well described. As the most important carriers of culture, whānau have the opportunity to enable future generations to access the Māori world – to use te reo Māori in many domains, to adopt values that underlie tikanga, to participate in Māori networks, to have access to mātauranga Māori as well as other systems of knowledge, and to connect with customary lands. And for Pasifika communities, families will be the main vehicles for keeping alive the links with Island cultures, maintaining communication with families living in the Islands or in Australia, and ensuring that Pasifika languages are spoken languages in New Zealand.

Although whānau are not in positions to control all externalities, nonetheless they remain powerful forces that can contribute significantly to the ongoing development of their peoples – Iwi, Māori and Pasifika communities. Whānau have the potential to generate wealth, create a culture that values learning and the acquisition of knowledge, model healthy lifestyles, connect with turangawaewae, and enable future generations to access te ao Māori and Pasifika cultures. However, ***in order to contribute fully to Māori and Pasifika development high levels of capability within whānau will be necessary.***

Whānau Capability

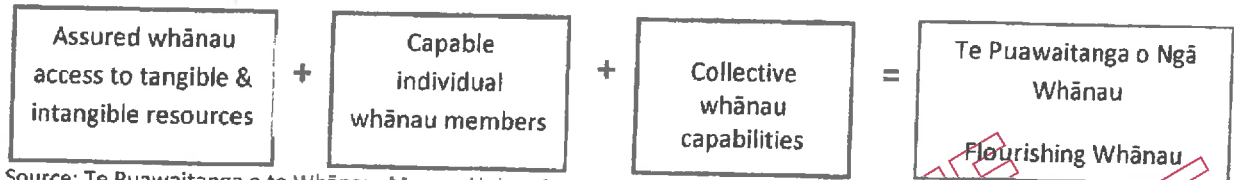
The *Taskforce on Whānau Centred Initiatives* identified six major whānau goals each of which depends on capabilities within whānau:

- whānau self management
- healthy whānau lifestyles
- full whānau participation in society
- confident whānau participation in te ao Māori
- economic security
- whānau cohesion.

A Massey University Whānau Research Programme was launched by Minister Turia in June 2012. Current research is attempting to identify the catalysts that will enable whānau to flourish (*Te*

Puawaitanga o Ngā Whānau). The dimensions of flourishing (as distinct from languishing) include social, cultural, economic, and environmental, as well as personal characteristics. They encompass the capacities of individual whānau members as well as the capacity of the whānau as a whole, and the resources available to whānau (Fig.1, below).

Figure 1 Flourishing Whānau



Source: Te Puawaitanga o te Whānau, Massey University

Building capabilities within whānau and capabilities for the whānau as a whole, requires a broad approach that encompasses government policies and programmes, iwi policies and programmes, whole communities, schools, Primary Care Organisations, community services, sporting bodies, employers, Whānau Ora providers, and, most importantly whānau themselves.

However, transforming whānau from whānau who are struggling to whānau who are flourishing is more likely to be sustained if the motivation and leadership comes from within whānau; **the major contribution of external whānau interventions is to foster the development of whānau leadership and motivation so that whānau decision-making can be effective for current and future generations.**

There is a wide range of capabilities and skills that whānau need in order to live well in contemporary society: effective parenting, income generation, financial management, healthy nutritional practices, technological literacy, health literacy, fluency in te reo Māori, recreational and sporting competence, a capacity to benefit from lifelong learning, employability, systems of communication that will strengthen whānau cohesiveness, and engagement with marae and culture.

Catalysts for Whānau Capability Building

Many, if not most whānau are able to act in an independent and self-managing way and utilise their own systems for making decisions and balancing needs without any particular external aid.

But where, for one reason or another, the realisation of whānau aspirations might otherwise remain dormant, external assistance should be available. The Whānau Innovation Integration and Engagement Fund (WIIE Fund) was established for that purpose. An independent evaluation of the WIIE fund, commissioned by Te Puni Kōkiri found that bringing whānau together, backed up by good quality facilitation, is transformative in itself.

'There is good evidence that the WIIE Fund is providing a platform for whānau transformation through high quality whānau planning and implementation processes. Transformational outcomes are evident for some whānau when planning and implementation processes are done well.'

(Whānau Innovation, Integration and Engagement Fund, Developmental Evaluation Report, June 2012)

The evaluation provides a positive indication of the impact the WIIE fund has had over a relatively short time period. The Review also identified areas where improvements could be made and that

will assist planning for refining WIIIE fund procedures and practices. Gathering a stronger evidence base will be a priority for the Fund in the future.

Apart from accessing the WIIIE fund, other whānau may need more assistance to address particular problems. That was the central rationale for establishing Whānau Ora provider collectives. Currently, most collectives have wide experience in health and social services and are able to bring that experience to whānau who are in crisis or under pressure. Health and social services will continue to be critical for many whānau. Although collectives have been able to demonstrate a combined approach to addressing a wide range of whānau problems, there would appear to be room for considering more efficient and effective intervention strategies within collectives. Establishing 'specialist' teams drawn from each of the participating provider groups making up a collective, could lead to more focussed approaches to areas such as employment, educational underachievement, diabetes, offending. Further, a collective-wide team of whānau navigators able to draw on the expertise within all providers could facilitate the development of a consistent and highly skilled group of people expert in ascertaining whānau aspirations, mediating whānau tensions, and brokering opportunities for whānau.

However, an important further reason for organising provider organisations into larger clusters was to offer whānau assistance in building their own capability. In addition to health and social service experience, a provider collective has the potential to include a wider range of skills including for example, team members who are skilled in financial literacy, communication technologies, sport and exercise, te reo Māori, Māori land law, education at primary secondary and tertiary levels, business and enterprise, communication, and nutrition. Whānau who needed assistance would not only be helped to resolve problems such as substandard housing, but also to build strengths that will prevent crises in the future and lead towards effective decision-making and self-management.

Multi-sectoral providers groups with expertise and experience in dealing with whānau problems as well as having the skills necessary for building whānau strengths, will be able to facilitate sustainable leadership and motivation within whānau. Sometimes that service will involve facilitating access to services beyond the scope of the provider team – brokering the best possible arrangement for a particular whānau. Given the focus on building capability and the expectation that whānau will acquire the knowledge and skills to be relatively autonomous, *the term 'service providers' might be outdated for a task that is essentially about 'brokering opportunities'.*

Whānau Ora collectives will not be the only organisations involved with whānau capability building. Most educational programmes aim to increase skills and knowledge for whānau members; marae wānanga, Kohanga Reo, Māori Land Trusts, Iwi wānanga, are also concerned with advancing the capability of whānau. Many Iwi for example already provide scholarships for members and incorporate whānau events such as Poukai into the Iwi calendar.

Recently the Waikato Tainui Iwi hosted 700 Iwi members at an Iwi triathlon with added opportunities to participate in brief courses in financial management, health literacy and whanaungatanga. The annual *Iron Māori* event in Takitimu has also demonstrated how whānau lifestyles can be changed as whānau work closely together to prepare for the event and then to celebrate achievements with other whānau. Rangitane ki Tamaki Nui a Rua has held a successful whānau horse tracking event for several years; it has a whānau focus, promotes tikanga Māori, teaches horse handling skills, and strengthens inter-generational relationships. A number of

religious sects have also been successful in building whānau strengths and changing lifestyles which had previously been lacking purpose.

The possibility of Regional Leadership Groups (RLGs) taking more definitive roles in building whānau capability may also be worthy of consideration. As community leaders familiar with the quality of various local programmes, RLGs could be well placed to broker arrangements on behalf of Whānau Ora and to enable whānau to participate in programmes that are both relevant and motivational. ***Where no suitable programmes exist, RLGs may also recommend or establish customised whānau capability building programmes that are especially relevant to their region and to the wider aims of Māori and Pasifika development.***

The Whanau Ora System

Since establishment in April 2010, Whanau Ora has developed into a nation-wide system with 33 Whānau Ora Provider Collectives, 10 Regional Leadership Groups, a management team and a research group located in Te Puni Kokiri with assistance from the Ministries of Health, Social Development and Education. The Governance Group includes the CEOs of Te Puni Kokiri, Ministry of Health and Ministry of Social development with participation from officials from the Ministry of Education as well as three 'community' representatives appointed by the Minister. In a relatively short period of time the multi-sectoral programme has progressed from a small localised operation to now cover most of the country and to include Pasifika communities.

Because of the rapid growth but also because of a recommendation from the Taskforce, a Working Group was established in 2012 to advise on the best governance and management arrangements for Whānau Ora in the future. A decision on which agency or organisation might best assume responsibility for Whānau Ora has yet to be made but over the past two and a half years it has become clear that the governance and management of Whānau Ora must ultimately have sufficient breadth and depth to enable whānau to flourish.

As already noted, flourishing has several dimensions that include the attributes and skills of individual whānau members, access to adequate resources (tangible and intangible), and a collective whānau capability with economic competence, cultural affirmation, healthy lifestyles and the knowledge and skills necessary for participating positively in society. It has also been noted that Whānau Ora needs to be aligned with the broad directions for Māori and Pasifika development and to be an integral part of the Māori 'sector' and Pasifika communities. Arising from these broad contextual platforms there are a number of implications for the Whanau Ora system.

First, ***Whanau Ora is built around a model of integrated development*** and requires an understanding of social, cultural and economic dimensions as well as the ways in which all three dimensions interact. In this respect conventional single-sector organisations will have strengths and experience in one area but not necessarily in others.

A second related implication is that the development model endorses both remedial interventions as well as activities that strengthen whānau leadership, motivation and decision-making. Addressing health and social problems experienced by disadvantaged whānau needs to be complemented by activities that build resilience so that similar problems might be avoided in the future and whānau will have the necessary strengths to be self-managing. ***The emphasis for Whānau Ora will go***

beyond 'providing a service' to facilitate whānau initiative and the realisation of whānau strengths.

Third, since it is a Government funded policy, *Whanau Ora plays an obvious national role with a requirement to interact with Government on a regular basis, to provide advice to the Minister Whanau Ora, and to be accountable for funding decisions.* There is also a need to have on-going relationships with a number of Government departments and to foster high-level agreements.

Fourth, in addition to a central role, *there is a need for Whānau Ora to have a strong regional presence so that whānau circumstances and local networks can be better assessed.* Experiences with Regional Leadership Groups have confirmed the importance of 'on the ground' knowledge of communities, agencies, schools, industries, whānau needs, and whānau opportunities. A regional presence provides a mechanism for actively promoting the aims of Whānau Ora at local levels and at the same time providing national governance and management with advice about whānau opportunities in particular regions.

A fifth implication is also linked to a regional perspective. *Systems for the governance and management of Whānau Ora must have credibility within Māori and Pasifika communities and with Iwi.* As a critical determinant of social, economic and cultural development, whānau have a major role to play and Whanau Ora can assist that role by aligning whānau wellbeing and whānau capability building with broader Māori and Pasifika aspirations.

Shaping the Future

The Whanau Ora Planning Workshop provides an opportunity to examine progress and consider ways on which the goals of Whānau Ora can be advanced. Progress since 2010 has been remarkable, not only for the establishment of a system for which there was no precedent, but more importantly for demonstrating how significant gains for whānau can be achieved by provider clusters and through the Whanau Innovation, Integration and Engagement Fund.

In the next phase of development it has become clear that there are at least four areas where further gains can be made:

- Alignment of Whānau Ora with the broad goals for Māori and Pasifika development
- Integration of social, economic and cultural development
- Addressing whānau problems in a co-ordinated way and at the same time building capabilities within whānau that will lead to effective whānau self-management
- Ensuring that the governance and management of Whanau Ora can maintain:
 - an integrated approach to whānau development (social, economic, cultural)
 - a national focus
 - a regional presence
 - credibility within Maori and Pasifika communities and Iwi.

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