PŪAO-TE-ATA-TŪ

A NEW DAWN BREAKS

Whānau Ora Planning Workshop Report 21-22 November 2012

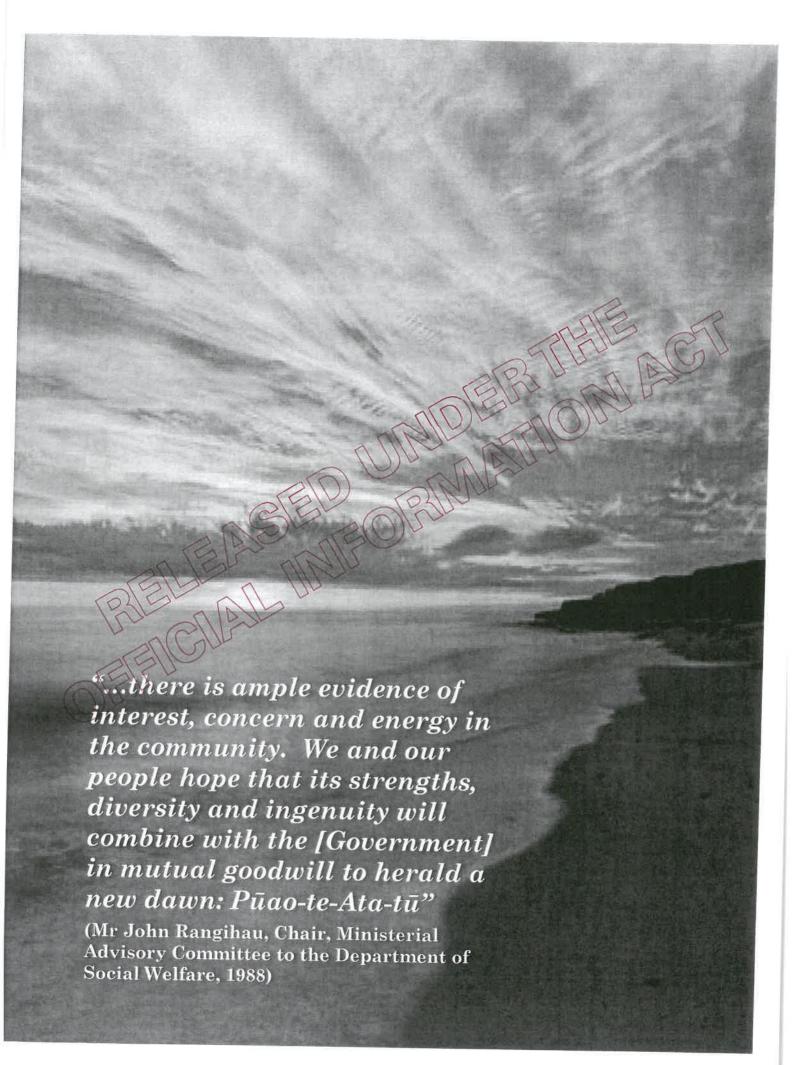To the Hon Tariana Turia, Minister for Whānau Ora
and the Whānau Ora Governance Group

Final Report 5 March 2013

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"...there is ample evidence of interest, concern and energy in the community. We and our people hope that its strengths, diversity and ingenuity will combine with the [Government] in mutual goodwill to herald a new dawn: Pūao-te-Ata-tū"

(Mr John Rangihau, Chair, Ministerial Advisory Committee to the Department of Social Welfare, 1988)

"Our people have shown an enormous spirit of generosity – they are prepared to make that promise again – this is our time – Pūao-te-Ata-tū – the beginning of new opportunities for our families"

(Hon Minister Turia, Whānau Ora Planning Workshop, 22 November 2012)

SECTION 1: EXECUTIVE SUMMARY

Tēnā tātou katoa. Talofa lava, kia orana, malo e lelei, fakaalofa lahi atu, bula vinaka, taloha ni, fakatalofa atu.

On 21-22 November 2012, the Minister for Whānau Ora invited approximately 350 Māori and Pacific stakeholders to attend a two-day planning workshop on Whānau Ora. The workshop was entitled "PŪAO-TE-ATA-TŪ – A NEW DAWN BREAKS". This title highlighted the strategic significance of the workshop.

The overarching purpose of the workshop was to gather new ideas and seek practical insight into the future shape of Whānau Ora. Participants leveraged off approximately two years of implementation experience and worked together to identify how to accelerate gains for Māori and Pacific families/ whānau.

In addition to gathering perspectives and input from Māori stakeholders, a unique benefit of the workshop was the ability to understand the contribution and future direction Pacific stakeholders envisaged for Whānau Ora. As part of the next phase of implementation, Minister Turia is committed to creating the space and opportunity for Pacific peoples to define for themselves what Whānau Ora means to their families and what it will look like.

Several themes were discussed at the planning workshop. They were:

- Theme 1: Whānau are the foundation for social, economic, educational and cultural success
- Theme 2: Building whānau capability
- Theme 3: Measuring Whānau Ora outcomes
- Theme 4: Enhancing the future Whānau Ora system.

Key Findings

This report summarises the key findings from the workshop. Participants identified a multitude of ways to improve the performance journey and, ultimately, to deliver value for money. All participants at the workshop acknowledged that there had been several successes to date regarding Whānau Ora implementation and the delivery of improved whānau outcomes. However, it was also acknowledged that barriers to effective implementation remained.

Key findings include:

Overwhelmingly, participants agreed that whānau are the foundation for social, economic, educational and cultural success – for Māori participants, whānau were viewed as the starting point and were acknowledged for their self-determining potential, their leadership, and the fact that cohesive families could work together to move forward and achieve aspirational goals. There was a clear view that success for whānau should be determined by whānau and that this was a unique characteristic of Whānau Ora.

Māori participants highlighted a wide range of issues linked to social, economic, educational and cultural success – from an emphasis on embedding cultural principles, values and practices as the base for whānau wellbeing through to the importance of developing connected and engaged families, investing in education for wealth creation and protecting the environment.

Pacific participants stated that Pacific families/aiga were the springboard or the 'wealth face' of the future and families were identified as sustainable structures that had enduring intergenerational heritage and transferrable capacity. It was stated that when Pacific families/aiga came together they brought collective wealth, resources, skills and experiences to share with each other. Success was variously described: social success equals relationships; economic success equals assets; educational success equals life-long learning; and cultural success equals values.

The 'voice' of Pacific youth was also identified as important. It was stated that youth had a positive role to play in addressing social, educational and economic success for families.

Pacific participants also made the important observation that locating and grounding Whānau Ora within Pacific communities was key and that this was part of protecting the sovereignty of each Pacific nation/family.

Building whānau capability is a key priority for the future – for Māori participants, whānau capability was characterised by increased leadership, self-determination, positivity, self-sustainability, self-sufficiency and safe, happy home environments. Whānau capability-building was viewed as important because it was the 'baseline' for whānau wellbeing. Whānau were viewed as 'untapped resources' that were able to cope with life's challenges. It was also acknowledged that everyone in a family had a positive role to play.

For Pacific participants, capability was characterised by families being able to manage life's 'ups and downs' as well as building collective strengths. Observations were made around capability being grounded in a person's designation, identity or roots – all of which were mutually inclusive. Family capability was viewed as important because it was the groundwork for the future and it was also linked to families taking ownership of their direction. Strengthened families were key to fostering resilience and long-term leadership.

Pacific participants stated that enabling collective strength through the village, community and island nation structures was important. This collective approach acknowledged the importance of building on existing Pacific cultural frameworks as part of improving Pacific family capability.

Measuring whānau capability and outcomes is important for demonstrating and celebrating Whānau Ora and whānau success – a consistent message from Māori participants was whānau determining their outcomes and measures. This was complementary to the previous emphasis placed on whānau self-determination. Participants suggested a variety of tools and mechanisms for measurement purposes and highlighted the following four outcomes categories: Connectedness and Cultural Identity; Self-Sustainability and Interdependence; Healthy Lifestyles and Happy Whānau; and Participation.

Changes to the future Whānau Ora system could be made to enhance and clarify strategy, structures and practices so they are more whānau-centred – Māori participant discussion was grouped into four principles linked to an enhanced system. These principles are: a whānau-focused and centred system; a sustainable system; an integrated system; and a flexible and agile system.

Participants highlighted the need to clarify the role and authority of existing and proposed system stakeholders (e.g. the Governance Group, Regional Leadership Groups, Whānau Ora Collectives and a potential new Whānau Ora entity). Participants also made a wide range of suggestions around system changes linked to the four principles. These ranged from devolution of funding direct to whānau through to increased resources, Whānau Ora legislation and improved communications strategies.

Translation of whānau capability and outcomes into practice included a call to promote whānau leadership and self-direction, to prioritise a Kaupapa Māori approach and, overall, for more concerted and planned action. Key mechanisms to support action included sustainable resourcing; Whānau Ora stakeholder leadership; whānau leadership; government commitment to implementing the principles of Te Tiriti o Waitangi/Treaty of Waitangi; improved whānau, hapū and iwi engagement; and increased sharing of success stories and achievements.

When considering the functions and form of a new entity, the most common functions discussed were: resource management, intersectoral integration and co-ordination; leading direction-setting and anchoring Whānau Ora within Kaupapa Māori.

With respect to the high-level form, there was commonality around the principles that the entity must be sustainable, it must be neutral (e.g. a non-biased entity able to manage conflicts of interest when making decisions) and it must have sufficient authority to implement its Whānau Ora strategy.

Two other principles were expressed to guide the form of the entity. One view was that the entity must be Māori owned and governed. The other view was that the entity must honour and align with Te Tiriti o Waitangi/Treaty of Waitangi. There is an inherent tension between these two principles as they can point to mutually exclusive operational forms (discussed below). It is noted that the decision-making and implementation concerns linked to Te Tiriti o Waitangi/Treaty of Waitangi were most relevant to the Māori participants.

With respect to the legal/structural form of an entity, there was divergent opinion. Some Māori participants queried the value of a new entity and preferred to focus on enhancing the existing system. For example, there were calls for enhancing the role of Regional Leadership Groups (RLGs) and devolving governance and/or regional decision-making authority to these bodies.

Other participants were keen to explore the development of a completely new entity but no singular structural form was overwhelmingly preferred by the participants. Accordingly, there was a mix of forms that were mooted, and some forms are mutually exclusive (as noted earlier). For example, the options mooted ranged from a new (super) Ministry for Whānau Ora, a partnership model based upon the 'Three Houses' of Te Tiriti o Waitangi/Treaty of Waitangi or an independent Non-Government Organisation (Māori owned and governed).

In addition, a variety of transitional approaches were also suggested to risk-manage moving to an independent entity. These included staying with the Ministry of Māori Development – Te Puni Kōkiri – for another 3-5 years to embed a new system or developing a short-term hybrid/joint venture between Government and Māori.

There was diverse opinion from the Pacific participants about the form of the entity. However, a wide variety of functions were discussed. They included identifying identity drivers for Pacific families and providing support for these families to determine their own success measures and developmental timeframes; engaging with targeted groups to help achieve customs and practices; working with families to achieve family aspirations; facilitation of improved regional representation for Pacific stakeholders and generally building family strengths. There was also a call for a commissioning function, which ranged from strategy-setting through to whānau ora contract/ service management.

Barriers and Enablers

For all themes, a wide variety of barriers and enablers were identified by participants. For Māori participants, common barriers and enablers included: a true focus on whānau; a Kaupapa Māori foundation; leadership; clarity of vision; communications/information; government commitment and support; certainty for Whānau Ora; resourcing; workforce development and provider/collective development. A wide variety of practical implementation processes were also discussed, ranging from improving contracting mechanisms through to reducing bureaucracy.

Pacific participants identified similar barriers and enablers to those identified by Māori participants. However, there were some specific barriers and enablers. These included: improved Pacific representation and further clarification of the role Pacific stakeholders will play in the Whānau Ora system including: future structure and approach; recognition, use and incorporation of Pacific models; protecting the sovereignty of each Pacific nation; and customised communications/ information for Pacific families/audiences.

Critical Next Steps for 2013

Participants identified a wide variety of critical next steps for 2013. Below is a summary of the most-common next steps (in no particular order):

1. A clearer and agreed vision;
2. Enhancing the focus on whānau and true whānau-centred approaches that build capability and self-determination;
3. Embedding a cultural foundation and approach to Whānau Ora that respects the mutual and unique Māori and Pacific cultural values, preferences, roles, relationships and responsibilities;
4. In respect of the Māori component of Whānau Ora, and where government decision-making is appropriate, a Te Tiriti o Waitangi/Treaty of Waitangi approach should be embedded;
5. Creating certainty and sustainability for Whānau Ora;
6. Developing strong leadership at every level and across all stakeholders; particularly within whānau;
7. Improved resourcing;
8. Improved and targeted communications and information;
9. Improved workforce development;
10. Improved monitoring and sharing of success (including a continued focus on outcomes and learning);
11. Creating system changes that enable the above.

A draft report of the workshop was disseminated to participants in December 2012 for participant feedback in January 2013. All feedback was carefully considered and amendments were made to create this report.

Accordingly, this report is submitted for consideration by the Minister for Whānau Ora and the Governance Group as part of their ongoing deliberations about the future shape of Whānau Ora.

SECTION 2: PURPOSE OF THIS REPORT

This report is written for the Minister of Whānau Ora and the Whānau Ora Governance Group on the Whānau Ora Planning Workshop entitled "PŪAO-TE-ATA-TŪ – A NEW DAWN BREAKS". This workshop was held on 21-22 November 2012 at Te Raukura: Te Wharewaka o Poneke, Te Whanganui-a-Tara/Wellington.

The report has three key purposes:

- **To provide an overview** of the workshop;
- **To summarise the key findings**;
- **To serve as an input** into future implementation strategies for Whānau Ora.

This report is a direct reflection of the intelligent and future-facing discussion contributed to by all participants at the workshop. As such, it comprises an analysis of the most-recent thinking around the Whānau Ora approach; from Māori and Pacific stakeholders from across Aotearoa/New Zealand.

It is noted that this report excludes recommendations as per the agreed scope.

SECTION 3: BACKGROUND AND PLANNING WORKSHOP OVERVIEW

Context

In 1988, a pivotal report was published by the Ministerial Advisory Committee on a Māori perspective for the Department of Social Welfare[1]. The report was entitled "Pūao-te-Ata-tū (Day Break) – The Report of the Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare". The committee members included esteemed leaders such as John Rangihau (Chair), Emarina Manuel, Hori Brennan, Peter Boag, Dr Tamati Reedy represented by Neville McClutchie Baker and John Grant. The Advisory Committee were engaged to advise the then Minister of Social Welfare, the Hon Ann Hercus, on "the most appropriate means to achieve the goal of an approach which would meet the needs of Māori in policy, planning and service delivery" (p.5), and to recommend how to improve the "organisation, structure and functions" (p.5) of the Department.

The Committee made several far-reaching recommendations to the Minister. The overarching objective of the report was to harness the potential of all people and focus, in particular, on Māori advancement, recognising social, cultural and economic values.

The recommendations involved legislative, policy and practice changes including the need to:

- incorporate Māori values, cultures and beliefs into policies developed for the future benefit of all New Zealanders;
- actively engage with Māori leadership, including whānau, hapū and iwi representatives;
- eliminate racism, deprivation and alienation;
- allocate an equitable share of resources alongside shared power and authority over use;
- implement new strategies and initiatives which harness the potential of Māori to advance (e.g. develop new incentives to work/be employed; recognise the place of the child in the whānau; increase community involvement in policy and decision-making).

The report was the impetus for a wealth of changes within the Department. It also served to stimulate other government-wide thinking and changes linked to Māori development.

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[1] Rangihau et al (1988) "Pūao-te-Ata-tū (Day Break) – The Report of the Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare" (Department of Social Welfare: Wellington).

In 2010, another pivotal report was published by the Taskforce for Whānau-Centred Initiatives entitled "Whānau Ora: Report of the Taskforce on Whānau-Centred Initiatives".[2] This report was for Minister Turia (in her capacity as the Minister for the Community and Voluntary Sector). The Taskforce members were Professor Sir Mason Durie, Rob Cooper, Di Grennell, Suzanne Snively and Nancy Tuaine.

The Taskforce was asked to develop a new evidence-based framework that would lead to:

- strengthened whānau capabilities;
- an integrated approach to whānau wellbeing;
- collaborative relationships between state agencies in relation to whānau services;
- relationships between government and community agencies that are broader than contractual;
- improved cost-effectiveness and value for money[3].

The Taskforce Report outlined a wide range of innovative suggestions and recommendations to advance New Zealand's approach to Whānau Ora. The new five-part framework focused on five domains of whānau impact including:

- achieving aspirational aims for whānau across social, economic, cultural and collective interests;
- a set of foundational principles to guide a new approach to Whānau Ora including: ngā kaupapa tuku iho (the ways in which Māori beliefs, values obligations and responsibilities shape whānau day-to-day lives); a focus on whānau opportunity; achieving best whānau outcomes; whānau integrity; coherent service delivery; effective resourcing; and competent and innovative provision;
- achieving whānau outcomes which include whānau who are: self-managing; living healthy lifestyles; participating fully in society; confidently participating in te ao Māori; economically secure and successfully involved in wealth creation; and cohesive, resilient and nurturing;
- delivering whānau-centred services;
- establishing an independent Whānau Ora Māori Trust.[4]

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[2] Durie, M., Cooper, R., Grennell, D., Snively, S., & Tuaine, N. (2010). Whānau Ora: Report of the Taskforce on Whānau-Centred Initiatives

[3] Ibid at p.6.

[4] Ibid at pp.7-8.

Christian Huriwai: Two-time world champion street unicyclist, 2011 and 2012

"If there is a single conclusion to our deliberations it is that the potential within whānau has never been greater, and unleashing that potential will not only bring benefits to Māori but will add greatly to the nation and to the prospects of future generations"

(Professor Sir Mason Durie, Chair, Taskforce Report, 2010)

Overall, the Taskforce Report made a strong call for a multi-dimensional approach to transformational change across whānau, providers, systems and agencies. The commonality across all transformation was a core focus on whānau-centricity, leadership and the need to unleash the potential of whānau.

Implementing Whānau Ora: Progress So Far

Since the Taskforce Report, extensive work has been undertaken to implement a Whānau Ora approach in New Zealand. These developments have fostered changes at national, regional and local levels.

Whānau Ora is defined as:

> "...an inclusive approach to providing services and opportunities to all families in need across New Zealand. It empowers Whānau as a whole – rather than focusing separately on individual family members and their problems – and requires multiple government agencies to work together with families rather than separately with individual relatives.
>
> ...Whānau Ora is about a transformation of Whānau – with Whānau who set their own direction. It is driven by a focus on outcomes...
>
> Whānau Ora will work in a range of ways, influenced by the approach the Whānau chooses to take. Some Whānau will want to come up with ways of improving their own lives and may want to work on this with a hapū, iwi or a non-government organisation (NGO). Other Whānau will want to seek help from specialist Whānau Ora providers who will offer wrap-around services tailored to their needs. Whānau will have a practitioner or navigator to work with them to identify their needs, help develop a plan to address those needs and broker their access to a range of health and social services." [5]

A major new development was the establishment of a dedicated ministerial portfolio for Whānau Ora. The Hon Tariana Turia was appointed the Minister for Whānau Ora in April 2010. Since 2010, the Government has also made a multi-year financial commitment of $164 million for Whānau Ora implementation.

In 2010, a Whānau Ora Governance Group was established to oversee implementation and provide strategic leadership. The Governance Group provides advice to the Minister for Whānau Ora about policy, priorities and regional management. The Governance Group currently comprises three community representatives and the chief executives of Te Puni Kōkiri, the Ministry of Social Development and the Ministry of Health. The three community representatives are Rob Cooper (Chair), Professor Sir Mason Durie (Acting Chair) and Nancy Tuaine. Doug Hauraki was appointed as an interim member in 2011.

Ten Whānau Ora Regional Leadership Groups (RLGs) were also established across New Zealand. RLGs complement the national governance group by providing regional strategic leadership. Their role is to lead and foster improved communication, relationships and co-ordination between local and regional initiatives and services linked to Whānau Ora. In particular, they are charged with "ensuring whānau-centred initiatives contribute in positive and realistic ways to local

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[5] Te Puni Kōkiri Whānau Ora Fact Sheet, December 2012.

communities".[6] RLG members comprise appointed community members, officials from Te Puni Kōkiri, the Ministry of Social Development and local District Health Boards. In 2012, Pacific community members were appointed to three RLGs who have Pacific Whānau Ora collectives in their region.

In 2012, the Minister for Whānau Ora also appointed four 'Whānau Champions'. The Champions advocate and promote Whānau Ora to all New Zealanders and complement the strategic role of the Governance Group and the RLGs. The four champions are: Piriwiritua (Piri) Rurawhe, Charmeyne Te Nana-Williams, Brendon Pongia and Pati Umaga.

Operationally, Whānau Ora implementation is jointly led by three major agencies: Te Puni Kōkiri, the Ministry of Health and the Ministry of Social Development. These agencies have committed to work more closely together to support an implementation infrastructure that reflects the Whānau Ora philosophy outlined by the Taskforce.

In 2010-2012, 34 Whānau Ora collectives were selected to develop whānau-centred services. These collectives represent more than 180 providers and provide a wide range of health, social, education, cultural and other services to thousands of whānau. To date, the majority of these collectives have developed Programmes of Action that identify how they will implement provider/service transformation and how they will work in partnership with whānau to achieve improved Whānau Ora outcomes.

Other notable changes include the introduction of the Whānau Integration, Innovation and Engagement Fund (WIIE) and a commitment to robust research, evaluation and monitoring. The WIIE fund was launched in 2010 and was designed to assist whānau to lead and build their capability. To date over 3,000 whānau have started their developmental journey. The research, evaluation and monitoring agenda is being implemented to ensure robust measurement of outcomes. This agenda includes comprehensive contract management processes coupled with the allocation of Action Researchers to collectives. The researchers work in partnership with the 34 collectives to ascertain progress, strengths and to promote learning opportunities.

In June 2012, Te Puni Kōkiri released a report entitled "Tracking Whānau Ora Outcomes".[7] This report provides a snapshot of outcomes that have been achieved by selected collectives working with whānau. Example outcomes include:

- Increased whānau capacity and strength to pursue their aspirations;
- Positive cultural, social and economic outcomes;
- Navigators successfully engaged with whānau to develop plans and access services;
- Delivery of a wide range of holistic and strengths-based services that have achieved measurable Whānau Ora gains;
- Increased intersectoral collaboration and systems gains.

To date, the Taskforce Report has resulted in a variety of proactive changes within the broader government sector and across systems, agencies, providers and whānau. Evidence-based gains have been achieved at many levels and are acknowledged as successes to date.

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[6] Supra at footnote 5, p.2.

[7] Te Puni Kōkiri (2012) "Tracking Whānau Ora Outcomes" accessed at http://www.tpk.govt.nz/_documents/Tracking-Whānau-Ora-outcomes.pdf in November 2012.

It is also acknowledged, however, that several barriers remain that detract from consistent, sustainable and innovative implementation. In addition, aspects of the Taskforce Report are yet to be implemented, such as the recommendation linked to an independent Whānau Ora Trust.

Accordingly, the Minister for Whānau Ora and the Governance Group decided it was an opportune time to bring select Whānau Ora stakeholders together to hui about the future of Whānau Ora. The timing of the workshop meant that parties could leverage off approximately two years of practical implementation experience and could also join up to identify how to best accelerate gains for whānau, continue to improve performance and deliver value for money,

Another benefit of the hui was to enable Pacific stakeholders to review progress to date and identify priorities for developing Whānau Ora for Pacific communities, over the next 12 months and beyond. 2012 has seen new developments, with the establishment of Pacific membership on three Regional Leadership Groups (Tāmaki Makaurau, Te Waipounamu and Te Whanganui-a-Tara) and the appointment of a 'Pacific Champion'. As part of the next phase of implementation, Minister Turia and the Governance Group are committed to creating the space and opportunity for Pacific stakeholders to define how Whānau Ora meets the needs of Pacific families.

Overview of the Whānau Ora Planning Workshop

On 21-22 November 2012, the Minister for Whānau Ora and the Governance Group invited approximately 350 stakeholders to attend a two-day planning workshop on Whānau Ora. The workshop was entitled "PŪAO-TE-ATA-TŪ – A NEW DAWN BREAKS". This title highlighted the strategic significance of the workshop and the importance of participants identifying effective strategies, systems and structures for the ongoing implementation of Whānau Ora.

The overarching purpose of the workshop was to gather new ideas and seek practical insight into the future shape of Whānau Ora. A key concept for the workshop was "from ends to means", which essentially reflected a focus on prioritising a common 'end'. The common end mooted was accelerating whānau capability and outcomes. In turn, this common end was used to prompt discussion about the most effective 'means' (i.e. the 'how').

Planning Workshop Themes

The planning workshop discussed several key themes. The themes were:

Day 1	Day 2
Theme 1: Whānau are the foundation for social, economic, educational and cultural success	
Theme 2: Building whānau capability	Theme 2: Building whānau capability *and measuring Whānau Ora outcomes*
Theme 3: Enhancing the future Whānau Ora 'system'	Theme 3: *Translating* whānau capability and outcomes into practice
	Theme 4: Understanding the *functions* and *form* of a future Whānau Ora entity

The rationale for each theme is outlined in Section 5: Findings from the Planning Workshop.

Participants

Appendix A lists the participants who attended the workshop. Day 1 was primarily focused on engaging with RLG members and Day 2 was primarily focused on engaging with RLG and Whānau Ora collectives. On both days, Iwi Leaders Group representatives were invited to participate alongside other senior government officials and guests from the Ministry of Social Development, the Ministry of Health, the National Hauora Coalition and the Māori Reference Group, and the Pacific Advisory Group on family violence. On Day 1, the planning workshop hosted the Hon Bill English (Deputy Prime Minister, Deputy Leader of the National Party, Minister of Finance and MP for Clutha/Southland) for part of the day.

A hākari (dinner) was held on Wednesday evening. The Masters of Ceremony were Piriwiritua Rurawhe and Brendon Pongia. In addition to participants, various VIP guests attended the dinner including Ministerial colleagues of the Hon Tariana Turia and Pā Ariki. The keynote speakers were Naida Glavish, Iwi Leaders' Representative and Alfred Ngaro, List MP for National.

Planning Workshop Format

During the day, participants broke into smaller workgroups linked to the key themes. Each workgroup was preceded by Keynote Speakers and/or Thought Leaders. Their role was to share ideas and information about each of the themes to generate discussion (Appendix B). Each workgroup was provided with a set of questions to stimulate discussion. Workgroup participants were also asked to reflect on other themes discussed and to use their experiences as stakeholders currently engaged within Whānau Ora. Each workgroup was supported by a dedicated facilitator and a scribe.

Representatives from Pacific stakeholders were offered the opportunity to caucus together and/or participate with their colleagues in other workgroups.

Each day was opened by a mihi whakatau-whakawhānaungatanga, an introduction to the workshop by the facilitator and then a plenary session on Theme 1: Whānau are the foundation for social, economic, educational and cultural success.

On Day 2 the Pacific Caucus Chair, Sam Uta'i summarised the workshop from a Pacific perspective and the Whānau Ora Champions also shared their perspectives. Days 1 and 2 were concluded with a summary of the interim findings by the facilitator and Minister Turia closed the planning workshop with final key messages for participants.

SECTION 4: MESSAGES FROM KEYNOTE SPEAKERS AND PLENARY SESSION THOUGHT LEADERS

This section of the report highlights the key messages from the Plenary Speakers and Thought Leaders on Days 1 and 2. This section also captures key messages from the Minister for Whānau Ora's closing remarks on Day 2.

Keynote Speaker Day 1: Professor Sir Mason Durie, "Shaping Māori Futures"

Professor Sir Mason Durie is Chair of the Whānau Ora Governance Group. Sir Mason is an internationally acclaimed author and contributor to debate on a range of social policy issues including community, family, education and health. His particular expertise areas can be broadly described as Māori wellbeing, social policy, mental health and research.

Sir Mason made the following key points during his presentation:

1. Whānau Ora is a part of a wider agenda for Māori and Pacific development;
2. Whānau Ora is built around an integrated model of development that encompasses economic, social and cultural dimensions;
3. Whānau Ora is about addressing the impacts of whānau disadvantage as well as assisting families to be strong, capable, resilient and self-managing;
4. Whānau Ora requires governance and management that can bring:
    - an integrated approach (economic, social, cultural);
    - a national focus;
    - a regional presence;
    - credibility with iwi, Māori and Pacific communities;
    - high levels of accountability.

Thought Leader, Introductory Plenary Session Day 1: Dame Dr Iritana Tāwhiwhirangi, "A Suggested Government Education Objective in the Context of Whānau Ora Policy"

Dame Dr Iritana Tāwhiwhirangi is the founding General Manager of the Kōhanga Reo National Trust Board. Dame Iritana has helped create a whānau development model that is not only underpinned by cultural and administrative sovereignty but has also created new opportunities in education and employment for Māori women as well as promoting whānau involvement.

Dame Iritana made the following key points during her presentation:

- Raising the educational achievement of all children is a specific aim of Whānau Ora;
- We need to harness the potential of the extended whānau/families to support schools;
- Early intervention practices for all students and especially for struggling students, and their whānau/families is important;
- We should pilot Whānau Ora models with willing schools;
- Whānau Ora pilots encompass multiple domains not just education. These include health, crime, employment and others;
- The common denominator across domains is connecting positively with whānau;
- The Whānau Ora model in education should be multi-faceted and would range from upskilling families and growing their strengths through to valuing whānau engagement with schools, valuing teachers and promoting a sense of pride in schools;
- Careful and prudent implementation of any pilot is required including further consideration of the funding and the content of the model, e.g. hub and spoke configuration.

Thought Leader, Introductory Plenary Session Day 1: Aroha Campbell, "Tauhara North No.2 Trust"

Aroha Campbell is the CEO of Tauhara North No.2 Trust. Prior to becoming the CEO in 2006, Aroha was a Trustee for approximately 16 years and has also had a distinguished career in the private sector.

Aroha made the following key points during her presentation:

- The Trust's clarity about their vision and their 2031 Road Map was key to ensuring the strategic objectives of the Trust were met;
- The Trust's vision is: Kia mau ki te whenua (hold fast to the land), Whakamahia te whenua (make use of the land), Hei painga mo nga uri whakatipuranga (for the future generations);
- The Trust's approach to health and wellbeing follows a holistic health 'Lifestyle Model';
- Bi-annual surveys are designed to maximise participation through relationship-building and bridging communications between the Trust and beneficial owners;
- The Trust delivers a Lifestyle Programme (LSP). The aim of the LSP is to improve the health of the people by promoting health and wellbeing, reducing health risks to prevent disease, providing advocacy; supporting health goal achievement and facilitating access to appropriate service providers;
- Long-term sustainability is maintained through quality of service and sufficient resources to better assess, monitor and to evaluate progress/achievements;
- The Trust's Smart Goal system empowers people to respect themselves as 'capable' with the ability to plan and to make changes for a better purpose. "If a pre-school child can do it, all other age groups can do it as well." The Trust focuses on using Smart Goals to monitor and build self-esteem through self-determination;

- The Trust runs a Youth Camp: "Equip Your Future". The aim is to develop and enhance basic life skills, build self-esteem, build confidence, advance career-planning and advance goal-setting which results in positive outcomes. Youth Camp focuses on providing 'success experiences' where project challenges, outdoor education and workshops are integrated into the camp;

- The Trust runs an annual event called Te Hononga Whānau: "Unifying families together". This event is for children, elderly, family teams and parents. The objective is for families to have fun in a variety of activities in a caring environment and simply enjoying each other's company.

Thought Leader, Introductory Plenary Session Day 2: Professor Whatarangi Winiata, "Building Whānau Futures on Kaupapa Tuku Iho"

Professor Whatarangi Winiata (Ngāti Raukawa) has been a champion of Māori self-determination for most of his life. Professor Winiata has been appointed to many boards and organisations and has been instrumental in progressing a number of key Treaty of Waitangi claims including fisheries, radio spectrum and broadcasting among others. As Tumuaki of Te Wānanga o Raukawa from 1994-2007, and now as Purutanga Mauri, he has a distinguished reputation for having developed kaupapa-tikanga frameworks driven by the inherited values of Māori.

Professor Winiata made the following key points during his presentation:

- Our principal task is to maximise our contribution to the survival of Māori as a people;
- We are unique, from our genetic code to our language, beliefs and values which will survive amongst all others;
- It is about the physical survival of our people and our inherited values – kaupapa tuku iho;
- Survival will occur when a growing number of kākano are living according to kaupapa tuku iho, in other words, whānau expressing these inherited values in acceptable ways through tikanga;
- There are many examples of our determination to be Māori in our daily lives, including marae and affiliated whānau, hapū and iwi, social, political and religious initiatives, education, sport and others;
- Te Wānanga a Raukawa has developed a descriptive theory of Māori following two years of enquiry and analysis of feedback from 350 rangatahi, kaumātua, staff of iwi organisations, iwi, hapū and whānau members;
- Thirty indicators of whānau wellbeing were identified and were aligned with one of 10 kaupapa, for example: the kaupapa of 'Manaakitanga', where whānau lead lives with behaviours of respect and generosity that are mana enhancing. Indicators of wellbeing include being respectful of other members of the whānau, sharing kai with whānau and neighbours, and providing transport and support for others;
- The application of the kaupapa-tikanga framework is being explored with a number of entities, including 12 associated with local iwi, for example developing statements for performance management and evaluation;
- Things to counter in moving forward are the lack of confidence in mātauranga Māori and reverting back to tikanga Pākehā;
- Te Wānanga o Raukawa has a 28-year vision for our future – Kia Māori 24/7, for which we will further refine and apply kaupapa-tikanga framework, release creative energy toward affirmation of survival of Māori as a people and demonstrate an absolute commitment to kaupapa tuku iho.

Thought Leader, Introductory Plenary Session Day 1: Tumanako Wereta, "Tuaropaki Trust"

Tumanako Wereta is Chairman of Tuaropaki Trust – a shining example of how effective Māori businesses can be for wealth generation. Based at Mōkai, 30 kilometres north-west of Taupō, Tuaropaki has an enterprise value of $670 million and employs around 200 people during peak times. Tumanako affiliates to Ngāti Tūwharetoa.

Tumanako made the following key points during his presentation:

- People often think Tuaropaki is an iwi/hapū but it is neither. It is a whānau-based entity comprising 2,100 owners who are all related by whakapapa to the land;

- Its primary purpose is to provide quality benefits (various grants) and optimal financial returns (dividend payment) to the owners and their whānau;

- Throughout the course of its history Tuaropaki has expanded from a beef and sheep station to a Joint Venture portfolio-type business model comprising food production, energy (electricity supply) and communications (satellite and mobile phone);

- Protecting the environment through sound sustainable methods is always uppermost in the minds of the governing body;

- A PowerPoint slide showed Tumanako's three uncles and secretary of the Trust. His uncles were transformational leaders (looking at the horizon) while the secretary was a transactional leader (looking at the bottom line). The key is finding the balance between the two styles;

- We seem to be losing the art of dreaming. Perhaps we are conditioned to think that strategic planning is the only effective planning tool for the future. After all, Dr Martin Luther King Jr. (a good friend) didn't say, "I have a strategic plan";

- We need to understand the difference between equality and equity. Essentially equity requires unequal inputs to produce equal outcomes;

- The quote by a whānaunga, "The trick of walking on water is knowing where the rocks are", conveys some vital messages;

- As does the acronym and principle: GIRA – "Getting It Right Accidentally" (originally from Professor Whatarangi Winiata) which has been amended by Tuaropaki to mean: "Got It Right Accidentally".
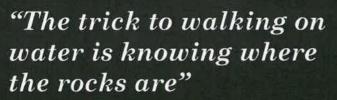
Keynote and Concluding Speaker Day 2: Hon Tariana Turia, "Pūao-te-Ata-tū – A New Dawn Breaks – Whānau Ora Planning Workshop"

The Hon Tariana Turia is the Minister for Whānau Ora. Mrs Turia (Nga Waiarik/Ngāti Apa, Ngā Rauru, Tūwharetoa, Whanganui whānau) is the Member of Parliament for Te Tai Hauāuru and is also Minister for Disability Issues and Associate Minister of Health, Housing, Social Development and Tertiary Education, Skills and Employment. She has been married to Hori for 50 years and the couple has six children, 26 mokopuna and 19 mokopuna tuarua.

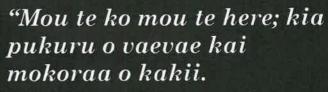The Minister made the following key points during her presentation:

- Whānau Ora is about the survival of Māori and Pacific peoples;
- Whānau Ora is about belonging, connection, engagement, empowerment and inclusiveness. Importantly, it is about the essence of who we are as collective people;
- We recognise that culture is not static, so Whānau Ora is about taking all of our strengths and our values into a proud, new future for everyone;
- We must dream of a better future, and connect that future with the legacy left to us by our ancestors. We must advance our own and collective development and view that advancement from our respective cultural perspectives;
- We have to rise to the challenge of working with whānau in their diverse situations;
- We need to understand the context that our whānau operate within and are faced with in order to achieve Whānau Ora;
- The Minister supports Pacific nations as they share many of the values that tangata whenua hold true;
- Both Māori and Pasifika share similar aspirations (to do for ourselves, to have healthy, happy whānau/families) and have experienced how other people think they know what is best;
- There must be a return to our roots; now is the time to think about the village and what it means to apply the values of our ancestors to a contemporary context. Now is the time to restore traditional concepts of wellbeing to our development path and to strengthen our whānau/families and communities in Aotearoa;
- Alongside a shared history, it is also appropriate to acknowledge that there are distinctive cultures amongst the participants and it is important to recognise unique values and views; they are absolutely valid;
- The challenge moving forward is to work together as Pacific nations, as whānau, hapū and iwi to advance our aspirations without undermining the distinct cultural values we all hold dear;
- It is not for the Government to tell participants what the future looks like or how we will get there. It is about all participants sharing and dreaming; to come up with unique solutions and create an environment that fosters solutions that have cultural integrity;
- The role of Government is to support participants as best it can in the pursuit of aspirations;
- We should see ourselves as nation-builders; this is a strong message because we are the ones that can lead us into the future: unity through diversity;

- Whānau Ora is not a government concept. It is not something that is created in Wellington. It belongs to each and every one of us. We have lived Whānau Ora;

- We need to transform organisations and ourselves; we need to think collectively about the whānau as being more than mum, dad and the kids. It is about the greater whānau;

- We must not accept failure; it is about harnessing potential. We must all be 'Opportunity Brokers';

- If we keep doing what we have always done, we will get more of the same;

- We all have to put our hands to the till – to put aside our differences and to focus on the big picture; what it is to move forward;

- This is about our whānau – we have to make it work.

"The trick to walking on water is knowing where the rocks are"
(Tumanako Wereta, Plenary Speaker,
Whānau Ora Planning Workshop, Day 2)

"Mou te ko mou te here; kia pukuru o vaevae kai mokoraa o kakii.

Hold on to your heritage, stand tall on your feet to face the challenges ahead of you"

(A quote from Alfred Ngaro, List MP for National, by the Hon Tariana Turia, Plenary Speaker, Whānau Ora Planning Workshop, Day 2)

SECTION 5: FINDINGS FROM THE PLANNING WORKSHOP

Introduction

This section summarises the key findings of participants at the planning workshop. Findings are outlined according to Māori and Pacific stakeholder perspectives. Although overall findings were generally similar, there was some diversity in terms of cultural distinctiveness or prioritisation.

The findings reflect what the majority of participants said at the planning workshop. Therefore, not all feedback has been captured in this report. Also, some workgroups did not respond to all of the questions. Therefore, some question headings have been deleted from this report.

"I am not an individual. I am an integral part of the cosmos. I share divinity with my ancestors, the land, the seas, and the skies. I am not an individual, because I share by tofi (an inheritance) with my family, my village, and my nation. I belong to my family, and my family belongs to me. I belong to my nation, and my nation belongs to me. This is the essence of my belonging"

(His Highness Tui Atua Tupua Tamasese Efi, Samoan Head of State)

Theme 1: Whānau are the Foundation for Social, Economic, Educational and Cultural Success

Rationale

Theme 1 was discussed on Days 1 and 2. This was the core theme of the two-day planning workshop. It was chosen because it is a key part of the kaupapa behind Whānau Ora.

In 2010, the Taskforce Report confirmed that prioritising whānau development and realising whānau potential was a critical kaupapa or platform for Whānau Ora. The Taskforce Report confirmed that:

> *"…if there is a single conclusion to our deliberations it is that the potential within Whānau has never been greater, and unleashing the potential will not only bring benefits to Māori but will add greatly to the nation and to the prospects of future generations" (p.5)*

The report highlighted the broader societal benefits and context underlying the genesis of Whānau Ora. In essence, Whānau Ora recognised the position of Māori in New Zealand as tangata whenua and that Te Tiriti o Waitangi/the Treaty of Waitangi, remains a key instrument to guide national development and a future based on goodwill and positive interdependence.

Accordingly, the overarching rationale for discussing this theme was to seek advice around its continued relevance and to also seek greater clarity around definitions and practical interpretation moving forward.

The planning workshop also provided an opportunity for participants to provide and articulate an updated view of this kaupapa. In particular, new ideas were sought around the broader role that whānau play as a core 'development unit', across the multiple domains of social (which includes health, education and societal inclusion), economic (which includes asset and wealth creation), educational (which includes participation in Māori and non-Māori forms of education) and cultural success (which includes participation in te ao Māori).

As Professor Sir Mason Durie noted in his plenary presentation on Day 1:

- Whānau Ora is a part of a wider agenda for Māori and Pacific development;
- Whānau Ora is built around an integrated model of development that encompasses economic, social and cultural dimensions;
- Whānau Ora is about addressing the impacts of whānau disadvantage as well as assisting families to be strong, capable, resilient and self-managing.

Since 2010, stakeholders involved in Whānau Ora have been working on defining what this theme means and looks like for them; particularly in regard to their roles as planners, leaders, decision-makers, service-delivery agents or service users.

Purpose of the Workshop

The purpose of the workshop was to explore the rationale for focusing on whānau success as the platform and foundation of Whānau Ora. Participants were encouraged to think broadly and across the multiple domains of culture, health, social and economic development. Participants were also encouraged to share ideas about enablers, barriers and priority implementation strategies for 2013.

Summary of Findings – Māori Stakeholders

Question 1: Why do we think whānau are the foundation for success?

Overall, participants agreed that whānau are the foundation for success. Participants recognised the potential that exists within whānau to make transformational change based on self-determined goals, dreams and aspirations.

Participants stated values learnt early in life extended into adulthood. This meant that as life-long values are formed during childhood, it was important that priority was placed on a nurturing and successful whānau environment for all young children.

Participants stated that future leaders were more likely to develop and flourish within positive, nurturing whānau environments and that our future leaders will have pivotal roles to play facilitating whānau transformational change. It was envisaged that leadership would begin within the 'nuclear' whānau unit and extend to broader whānau, hapū, marae, iwi and Government.

Key messages from participants included:

Whānau are the starting point – There was a common understanding of the term 'whānau' from a te ao Māori perspective; whānau included extended whānau and was much broader than the view of the 'nuclear family'. Whānau were described as the cultural anchor, the springboard and the platform for transformational change.

"[Whānau] are the pou and lifeforce to build and support"

Whānau are self-determining – Whānau were viewed as an untapped resource with the capacity to make transformational change provided they had the necessary information, tools and support to do so. As 'agents' of change, whānau were the heart and driving force for their own success. This was echoed as a recurring theme across both days and it was recognised that whānau knew themselves and, therefore, were best placed to determine their own aspirations and priorities.

Whānau Ora was seen as there to build whānau capacity and capability and to empower whānau to achieve their aspirations. Whānau were to be encouraged to dream and believe in themselves. Some felt that dreaming was the way whānau activate and engage in the element of hinengaro.

"It's the dreams that get us there"

"The essence of whānau is our identity. Each whānau needs to have control over themselves, that's the dream – it can only bring about success over time."

Whānau are leaders – Leadership within whānau was considered to be essential to helping whānau achieve their goals and aspirations. It was felt that future leaders were created by well-functioning whānau; particularly whānau that were happy, nurturing, healthy and resilient. The role of leadership for whānau encompassed advocacy, support and whānau development. Emerging leaders had important future roles to play across many levels, from individual whānau through to hapū, marae, iwi and Government. The need for strong leadership was a key recurring theme.

Whānau are cohesive and can work together to move forward – It was accepted that whānau are at varying points on the 'wellbeing continuum' and that they will always have both strengths and weaknesses at any one time. The challenge was to support whānau to keep working together and

moving forward. The aim was for whānau to take collective responsibility for their wellbeing; and it did not matter what form that took as long as whānau were working collectively. This thinking applied to other kaupapa-based rōpu e.g. sport, faith, politics or other team/group activities such as kapa haka. Common terms used by participants when discussing whānau cohesion were interdependence, connectedness and collectivism.

> *"...know a person is successful, because their whānau is well connected"*

The roles of iwi, hapū and marae were discussed as part of this theme. Divergent opinions were expressed and are outlined below:

The role of iwi and hapū – success is a matter of perspective

The role of iwi and hapū were discussed over the two days. Some participants felt that attempting to look at success from an iwi perspective was too broad to provide real meaning to whānau wellbeing. However, it was acknowledged that whānau are inextricably bound to hapū and iwi. Whānau were described as the foundation and the heart of hapū and iwi and that:

> *"...if you transform the smaller whānau, you transform the iwi over time"*

The connection of whānau to whenua was identified as an element of success to be celebrated, i.e. who we are and where we come from.

Other participants suggested that iwi could provide the support structures to enable whānau and hapū development. Iwi were viewed as being in a strong position to communicate and advocate with Government as they had a 'direct voice'. Some participants viewed iwi as 'the voice' of whānau to Government and others stated that it was whānau that kept tribal entities informed about the realities affecting whānau.

The fact that not all Māori are involved with iwi was highlighted as an issue, in addition to the perception that iwi are too focused on economic development and monetary success (such as claims settlements) compared to a focus on Whānau Ora.

The role of marae

The role of marae was explored by participants on Day 2. It was stated that some whānau in urban areas do not accept or value traditional views of whānau, hapū or iwi. The values of these whānau are instead enacted in their communities, 'out in the streets'. For example, some whānau are setting up their urban garages as 'marae'. In urban and rural areas, generations of Māori acknowledge that they do not live in the geographic area of their true lineage, prompting a participant to comment on the paradigms of Māoridom.

> *"Marae are the last bastion against colonisation, where we can hang on to our tikanga"*

Question 2: What do we mean by social, economic, educational and cultural successes from a Māori context / Whānau Ora perspective?

Participants described what they thought success looked like. Overall, there was a clear view that success for whānau must first be determined by whānau, which is consistent with feedback on the previous question about self-determination. Because of this, success will look different for individual whānau. For example, living in a papa kāinga environment might be a success to some whānau, whereas for others it might not.

Social success – It was acknowledged that all whānau have different needs and different priorities. However, many participants felt that social success was inextricably linked to whānau connectedness and whakapapa. Whānau being equipped with skills to find their own solutions to help themselves and others was seen as an indicator of success; in effect, having navigators to draw on within their own whānau.

Others defined success as whānau being strong, resilient, capable and able to liberate themselves from harmful situations. For whānau in difficult situations, encouraging them to dream and change their way of thinking was considered a major success. Transforming some whānau homes into more-positive environments was also considered social success.

Reference was made to the United Nations Declaration on the Rights of Indigenous Peoples, which could also provide standards for measuring success, such as the right to not be discriminated against. Some participants called for better adherence to the Declaration within New Zealand.

Success for Māori was also viewed as the ability to participate in all levels of decision-making.

Economic success –The potential for whānau to achieve collective economic success was viewed as highly significant although it was acknowledged that economic development would take time and required assets, such as land. Accordingly, there was a call for all whānau to receive support to develop an asset base and be in a better position to create and generate wealth. Participants also spoke about improving whānau capability to engage with a range of stakeholders, such as banks, in order to gain investor confidence for projects associated with large-scale economic development.

Whilst the interconnectivity of the dimensions of success was noted, many considered economic stability to be the primary issue for whānau. It was commented that whānau without an adequate source of income, for example, were less able to address other social, cultural, health and educational needs as they prioritised meeting immediate needs (e.g. putting kai on the table) compared to setting longer-term aspirational goals.

Participant prioritisation of economic success meant that the other domains of education, social and cultural success were viewed as much-lower priorities (although participants agreed that all domains were relevant).

Educational success – It was recognised that the value that whānau placed on educational success varied. It was generally accepted, however, that educational success was a critical factor in developing capable and resilient whānau. In particular, educational success was viewed as critical to rangatahi leading and supporting their whānau to achieve economic success.

Whānau Ora was viewed as encouraging whānau, including rangatahi, to believe in themselves and their potential to succeed. It was also about providing them with the tools to access educational opportunities and to be successful in their endeavours.

Participants also spoke about the need to keep up with and participate in technology development and globalisation. There was discussion about Māori previously adapting to a manual labour-based market but, looking ahead, Māori needed to adapt to the requirement for a technologically savvy labour force that had the capacity to engage with and lead emerging local, national and international 'global' markets and environments.

Cultural success – The cultural foundation of whānau was considered by many to be 'the beginning' of whānau ora, and directly linked to cultural wellbeing and cultural survival. Participants called for

cultural success to be considered within the context of whakapapa, rohe and turangawaewae. Cultural success underpinned whānau wellbeing and in turn was underpinned by spiritual connectedness and whakapapa. The foundation of whānau success was considered by many to be te ao Māori.

Participants spoke of prioritising cultural success and then beginning to look at education, social, and economic success. Te reo Māori was seen as part of cultural success and also uniqueness. Cultural success was seen as a stepping stone for whānau to be able to participate in the other elements of success, including spirituality.

> *"Culture is the beginning of all success, it's our lifestyle;*
> *te reo is vital as is the survival of our language"*

Participants commented that tikanga-based frameworks and social and economic structures existed in Māori communities prior to colonisation. There was a call to take back ownership of these. In addition, participants talked about the need to protect the environment and consider broader environmental issues, such as water rights, as this was part of cultural success.

For whānau living away from home, the key to cultural success was seen as having access to mātauranga about whakapapa, iwi and marae, for example. Where there were no longer kaumātua and kuia to pass on this knowledge, whānau should be supported to find other avenues through, for example, use of technology. Participants talked about a need for whānau to develop and nurture processes *within* their whānau to pass on vital cultural knowledge.

Participants reported that whānau had an appetite for tikanga and when they were able to access it, participants had witnessed significant positive change, as had other whānau members.

Environmental success – This was seen as an important factor which should also be recognised as an element of whānau success.

Question 3: Thinking about the next three to five years, what are the top three most-critical enablers for this theme?

The most common enablers identified were:

1. **Leadership** – Leadership was identified as a primary enabler. This applied to all levels of Whānau Ora from the Ministerial level, through to Government, provider collectives and whānau. It was suggested that across all levels, people who were skilled at bringing other people together and who could communicate effectively were to be highly regarded. Identifying and engaging Māori leaders and non-Māori allies for political leverage was important. Other leadership skills were identified in areas of service delivery, such as ability to build whānau capability (e.g. working with whānau to improve financial and health literacy).

   At the provider level, whānau-centred leadership was desired, such as knowing or discovering the best person with whom to communicate and enable the whānau to move forward.

   There was a growing appreciation for the benefits of identifying different types of leaders within whānau, such as transformational and transactional leaders (the visionaries and the 'doers').

2. **Communication and socialisation of Whānau Ora** – The need to communicate and socialise Whānau Ora was identified as an enabler. Suggestions were made to enhance mechanisms to share stories of success and results through publications and other media to key players:

providers, whānau and funders. The purpose of such communication was to demonstrate Whānau Ora as a way of life rather than simply a policy. At the community level, it was stated that very few whānau knew about Whānau Ora. It was suggested that a key role for every collective was to drive the promotion of Whānau Ora starting with trust and relationship-building across the collectives. Identifying and engaging 'Whānau Champions' at the grassroots level to assist other whānau to achieve their goals was also seen as beneficial. For example, it was important to engage whānau who are in similar situations, to assist other whānau. Working to achieve a common understanding of Whānau Ora was also viewed as assisting providers to have common ground from which to work; with the expectation that this would be reflected in the structures that govern Whānau Ora.

3. **Government / Resources / Governance** – Clarity and decision-making about the role of Government, sustainability of funding and ongoing arrangements for governance were regarded as key enablers. More-streamlined working practices across government agencies under Whānau Ora was also viewed as removing inter-agency barriers and putting a stop to perceived gatekeeping and continuation of centralised control over funds. Robust political strategy was seen as sustaining the Whānau Ora approach and legislation was suggested as a way to ensure sustainability long term.

4. **Refocus Whānau Ora approach** – Participants also identified the need to refocus the Whānau Ora approach. This would mean a reduced focus on navigators and a new focus on promoting 'whānau kaitiaki' roles. The 'whānau kaitiaki' role was generally described as building the leadership capability within whānau. In time, a member or members of the whānau would ostensibly replace the need for a navigator. This prompted discussion about a renewed focus on building the capacity and capability that resides within whānau.

   It was suggested that a 'Shared Nation Kaupapa/Tikanga Framework' be developed. This suggestion revolved around building a shared view and approach linked to building a more united nation and Whānau Ora. The agreed vision would respect and transcend whakapapa 'boundaries' so that Māori were united in their overarching 'nation-building' tikanga and approach.

   The role of providers was discussed and there were calls for roles to be more about being conduits for information and 'brokers of opportunities' rather than a sole focus on providing services. This aligned with the view that whānau could be more self-determining and had the capability to achieve wellness provided they had access to the appropriate tools and support. Devolution was also identified as a possibility. Finally, participants spoke of a paradigm shift, away from a deficit model to one that is aspirational and unleashes whānau potential; a greater emphasis on reaching out to whānau and less on the provider collectives. Some participants talked about incentivising provider collectives to engage with all whānau (including whānau not registered with them).

   "Once engaged in a positive way, whānau have the opportunity to transform"

5. **Whānau Ora workforce development** – Calls were made to invest in a training programme for Whānau Ora navigators that would deliver consistent information on how, for example, to undertake a whānau assessment.

Other enablers, over and above those identified above, ranged from including having the confidence to believe that tikanga can work and changing the focus of the Regional Leadership Groups (e.g. a

new focus on job creation for whānau) through to building an evidence base using research, evaluation and other resources.

Question 4: Thinking about the next three to five years, what are the top three most-critical barriers that we would need to tackle, for this theme?

The most-common barriers identified were:

1. **Lack of government support and resources** – The unpredictability of Government was a commonly identified barrier. This reflected a degree of anxiety and uncertainty around the permanency and support for Whānau Ora in the event of a change in Government. Reference was made to funding and strategy certainty limitations, for example, experienced by providers as a result of the three-year political cycles. There was also concern around the lack of Crown understanding about how to engage with Māori and whānau, which some perceived has having led to a lack of collaboration by Crown agents. The tenuous nature of Whānau Ora funding was viewed as a barrier for providers, especially as they felt that government departments expected providers to achieve transformational change for whānau based on limited resources. A suggestion was made to make CEOs of government agencies accountable to Whānau Ora.

2. **Lack of a workforce training opportunities** – Participants recognised the need for a professional Māori workforce that was skilled in meeting the Whānau Ora goals. Sectoral approaches that underlie most mainstream services are not consistent with whānau ora and additional training opportunities are necessary for a workforce who have previously worked within a single-sector framework.

    "These workers are a barrier to Whānau Ora"

3. **Lack of breadth and cohesion within Whānau Ora clusters** – Provider silo mentality was a common theme. There was a perception that collaboration within provider clusters was limited and that provider clusters did not always have the necessary capacity to address the full range of whānau aspirations including financial management, sport, tikanga and te reo. There was concern that practices were reverting to 'tikanga Pākehā' which added to a sense of fragmentation. Sometimes the breadth of Whānau Ora seemed too large for providers who had previously worked in relatively narrow fields.

    "Gets tiring, too hard, a constant battle"

Other barriers identified for this theme included unrealistic expectations around achieving measurable outcomes within a three-year period, the tendency for outputs to be monitored as opposed to measuring outcomes; and the necessity for funders to realise the difficulties of dealing with 'high-needs' whānau.

Question 5: Thinking about 2013, identify the top three most-critical next steps.

The common next steps identified are:

1. **Certainty and stability for Whānau Ora** – Overwhelmingly, participants supported the need for certainty and stability. This included permanency around the Whānau Ora structure and system at national, regional and local levels. In addition, clarity around the role, form and function of a commissioning agency was also a priority. Devolution was a recurring theme; specifically, the

need for devolution of decision-making, power and Whānau Ora resources into a long-term arrangement. It was suggested that further analysis of funding and targeted assistance was required as, for example, there was insufficient funding to implement plans developed as part of WIIE. Participants suggested that alignment with goals that have emerged from the WIIE fund should be used to determine what services are available. Strengthening the status of Whānau Ora through legislation and at the community level was also viewed as helpful to stability, and finally there were calls to embed Whānau Ora across the entire public sector.

2. **A clear vision** – Calls were made for a clear and agreed vision/kaupapa for the future. This would encompass promoting Whānau Ora as being good for all New Zealanders and setting the vision for Whānau Ora for at least the next three years.

> *"Whānau Ora can put out a vision for 2040 – all New Zealanders have wealth, enjoy social equality, are healthy, and are speakers of their reo."*

3. **Workforce development** – Calls were made for building a high-quality workforce that was focused on whānau and improving outcomes for whānau.

Summary of Findings – Pacific Stakeholders

Question 1: Why do we think whānau are the foundation for social, economic, educational and cultural success?

The Pacific stakeholders made the following key points:

Families are the springboard for the 'wealth face' of our cultural future – Families were seen as having "enduring intergenerational capacity". Participants recognised that when Pacific families come together, they bring their collective wealth, resources, skills and experience with them. This was a key reason why families are the foundation of success. Also, families have a history of tradition and strength and they have the ability to articulate what they need to become resilient.

> *"Whānau are our most valuable resource and are not bound by money, time or geography"*

Aiga structures were the most sustainable and were also unique – Some participants spoke specifically about aiga and how aiga would protect the sovereignty of individual Pacific nations.

> *"Aiga are who we are, where we belong and who we love"*

> *"[Aiga] understand our values – E iloa le loto alofa, fa'aalolalo and tautua"*

Pacific youth are important to our future – Some participants spoke about the importance of the youth voice and participation in Pacific family development. Pacific youth were identified as having a role to play to strengthen and address social, economic and educational success.

Question 2: What do we mean by this?

For the Pacific stakeholders, success was:

- Social success equals relationships;
- Economic success equals assets;
- Educational success equals life-long learning;
- Cultural success equals values.

In addition to the above, success was also described as follows:

Economic and educational success – Success for families included being financially literate and having the ability to make informed decisions in order to provide for and support aiga, as well as to build financially sustainable futures. Family members being in full employment and having access to life-long learning were considered to be indicators of success.

Cultural success – This was knowing and connecting with one's heritage and having a sense of self-identity that is linked to that particular family's/specific nation's unique traditions, language, arts, culture and religion. The effective intergenerational transfer of cultural knowledge and values was considered to be a success as it forges intergenerational bonds and ensured the survival of unique family characteristics and heritage.

Social success – This also included healthy Samoan/Tongan/Fijian/Cook Island (etc.) families who contribute to improved overall statistics for all Pacific families. Pacific models would also be embedded into society, and particularly government processes.

Question 3: Thinking about the next three to five years, what are the top three most-critical enablers for this theme?

The critical enablers identified were:

1. **Leadership** – There was a call for building and supporting strong and effective leadership amongst Pacific families and communities. Effectively utilising the church as a key enabler due to the great diversity across Pacific nations and within families was seen as a strategy moving forward. It was also recognised that within families, some members would be New Zealand born whereas others were 'traditional island born'. Different leadership opportunities would naturally emerge. Improving engagement with Pacific youth was viewed as assisting the leadership agenda and would help to develop the 'youth voice' for Whānau Ora.

2. **Communication** – Improved communication and developing a common understanding of Whānau Ora across the government sector and across agencies would assist in achieving buy-in from families and the strategic positioning of Pacific stakeholders in Whānau Ora.

3. **Supporting families** – Supporting families to develop and maintain sustainable, positive relationships and learning how to manage change was seen as critical.

Question 4: Thinking about the next three to five years, what are the top three most-critical barriers for this theme?

The critical barriers identified were:

1. **Changes in Government** – Stakeholders wanted to clarify the role that Government will play in supporting the strengthening of family relationships.

2. **Loss of connectedness with family** – Geographically, Pacific families are more isolated and separated as communities. This has resulted in a loss of accountability towards one another. Families do not always maintain strong connections with other families or engage in processes and practices that encourage families to come together and stay in contact with each other, such as family reunions, utilisation of technology to keep in touch and engaging with families. This needed to be addressed in the future.

3. **Lack of understanding and engagement in Whānau Ora** – Many Pacific families have little or no understanding of Whānau Ora, or they do not see themselves as part of it. To date there has been little communication to families that translates Whānau Ora into something that resonates with them in Pacific terms – "fa'a le aiga". This lack of engagement also stems from alienation caused by non-Pacific people discussing and making decisions about issues without including Pacific families in the process.

Other barriers identified on Day 2 were around compliance, regional boundaries – particularly in the South Island and the need to justify Pacific models to others.

Question 5: Thinking about the next three to five years, what are the next critical steps in 2013 for this theme?

The critical next steps are:

1. **Improve communications** – There were calls to consider how to embed and communicate Whānau Ora in Pacific communities to increase their understanding of what it is and how it relates to them. There was a call to start using appropriate terms that are not exclusive but interchangeable, such as aiga, kainga, magafaoia and family.

2. **Pacific models** – There needs to be greater clarity around locating Pacific models within Whānau Ora.

3. **Protecting sovereignty** – Protecting the sovereignty of each Pacific nation needs to occur moving forward.

Members of the Pacific Caucus have called for a fono to enable them to discuss and agree on a way forward.

> *"[Aiga] understand our values –
> E iloa le loto alofa, fa'aalolalo
> and tautua"*
>
> (Pacific Stakeholder, Whānau Ora Planning Workshop, Day 1)

"Whānau Ora is intrinsic to the heart of iwi Māori – it is part of who we are – it should not be complex"

(Māori Participant, Whānau Ora Planning Workshop, Day 2)

Theme 2: Building Whānau Capability

Rationale

This theme was discussed on Days 1 and 2. The overarching rationale for discussing this theme was to seek advice around the meaning of whānau capability, definitions and practical interpretation moving forward. Critical to the success of Whānau Ora is the ability for those stakeholders involved to understand what is meant by whānau capability, whilst recognising that there will always be unique contexts that face whānau and their development.

The Taskforce Report highlighted the importance of building whānau capability as a central tenet of Whānau Ora. In particular, whānau capability was viewed as a foundation for the following:

- Whānau moving from multiple crisis situations to aspirational goal and outcomes achievement;
- Empowering whānau to self-manage their own solutions;
- Creating a new workforce that focuses on collective capability development;
- Informing a new whānau-centred approach that prioritises whānau resilience, improved capacity and capability, compared to a focus on investigating whānau dysfunction or managing whānau inadequacies.

Since 2010, many stakeholders working in Whānau Ora have sought to define and understand what whānau capability looks like. For example, many Whānau Ora collectives have developed new and innovative approaches or programmes in order to transform the way they deliver their services to whānau; the ultimate objective being to build whānau capability linked to improved Whānau Ora outcomes.

Purpose of the Workshop

The purpose of the workshop was to explore the concept of whānau capability. Participants were encouraged to voice their interpretation of capability and why this concept is a priority. Participants were also encouraged to share ideas about enablers, barriers and priority implementation strategies for 2013.

Summary of Findings – Māori Stakeholders

Question 1: What does whānau capability 'look like'?

The whakāro around this theme reflected the earlier korero about whānau being the foundation for success. To participants, whānau capability was about whānau being confident to determine their own needs and to lead themselves; it was about being resilient and staying positive even when times were tough and creating a safe, loving and supportive home environment in which whānau can flourish.

"Personalise what it is that you want for your child… that is Whānau Ora"

Future whānau capability was described by participants as follows:

Whānau leadership comes from within – Whānau capability was about whānau being confident to determine their own direction and to lead their whānau on the path of transformational change.

Whānau required skills and supports to be resilient and stay positive when times were tough and to create safe, loving and supportive home environments. Whānau should know and feel able to exercise their human rights and responsibilities. Whānau leaders needed to be grown within the whānau and succession planning for leadership needed to be put into place. Whānau were seen as reservoirs of knowledge, passing knowledge down through generations – whānau were seen as an 'information system'.

Whānau were acknowledged for knowing who they are and part of this was to experience connectedness to and with tangata, whakapapa, marae and whenua as well their community and other social groups. In this regard, whānau needed to understand and exercise specific roles within whānau, such as teina and tuakana. These whānau hierarchies would help members to find their place within the whānau group and in so doing they would be surrounded by a supportive, enduring and enabling infrastructure.

Whānau self-determine their own direction – Whānau know themselves best and therefore have an understanding of the individual and collective strengths and weaknesses within their whānau. As such, whānau can recognise their areas for improvement and can articulate both their needs and capabilities. Whānau should not be whakamā about asking for help and be more able, with support, to develop strengths-based plans, which include deliberate approaches to building capability.

Whānau should be encouraged to maximise opportunities to enact the principles of Te Tiriti o Waitangi, for example, being at the decision-making table and actively participating in decisions that affect their families. Providers can act as facilitators in those decision-making processes, if required. Furthermore, whānau should be encouraged to understand that providers were 'opportunity brokers' for them.

"Whānau may bring others to help but on their terms"

Whānau are positive and aspirational – Whānau should be supported to have a 'critical awareness' and this could enable them to 'change their way of thinking'. They would be able to demonstrate positive attitudes and believe in themselves and their unlimited potential. Whānau will be able to dream and will have aspirations; they will be empowered, motivated and supported to achieve them.

Whānau should be supported to raise their expectations – of themselves and their broader whānau. Whānau would have the necessary skills and knowledge to support their whānau to dream and to realise these dreams. Whānau would value education and tamariki/rangatahi would be engaged in early childhood education, school and tertiary study; whether in a Māori or mainstream environment.

Whānau would interact and engage with the world in positive and various ways, guided by tikanga, kawa and aroha. This could be through school, sport, kapa haka or within the community. Whānau would be leaders in technology, and be 'savvy' and comfortable with social media.

"…that's the beauty, you can do anything you want when you have the dream and aspiration and prepared to work to achieve. It's unlimited"

Whānau are self-sustaining and self-sufficient – Whānau would be self-sustaining and would not rely on the state to provide for them and their whānau. Whānau would have both economic and cultural wealth and they would have the skills to manage and grow their assets.

"Whānau can look after themselves"

Safe, happy home environments – Whānau home environments would be safe, happy and secure. Whānau living standards would be healthy; where homes are clean, dry and free of mould.   There would be no violence to be witnessed by tamariki. Fundamental values based on aroha and manākitanga would be maintained and practised. The overall whānau environment would be nurturing and conducive to healthy growth and development. Reading books would be an everyday occurrence and te reo is spoken freely.

> *"Every child should be born into Whānau Ora –*
> *into a supported, warm and safe home environment. That's it!!"*

Question 2: Why are we prioritising 'whānau capability'?

Participants indicated that it was important for whānau to have opportunities to participate in Whānau Ora but for that to happen, groundwork was required to strengthen whānau and shift them to a place where they could become empowered and self-determining. Importantly, every whānau was acknowledged as being different and the consistent message from participants was that "one size does not fit all".

Capability is the baseline – Building whānau capability was agreed as important because it was the baseline and platform for all whānau to begin their pathway to transformational change. Participants noted that whānau were at different points on the 'wellness continuum'. For example, it was stated that some whānau were accustomed, and indeed comfortable, with being directed by others. In other words, these whānau were often "told what to do", or experienced being "done to". Participants commented that irrespective of whether these whānau were accustomed to or comfortable with being directed by others, a move towards self-determining their own pathway represented a significant change in thinking and how they would ultimately engage with services.

Whānau are an untapped resource – Whānau were viewed as an untapped resource; full of potential and in themselves were acknowledged as powerful agents of change. Building capability will enable whānau to respond to crises as and when they occur, to take ownership of their life direction and that of their whānau.   All whānau are different and will respond to different types of engagement. Laying the groundwork for some whānau may mean reconnecting them to traditional values, their wider whānau, hapū and iwi. For others it may be improving their health literacy.

Another challenge identified was the 'switched-on whānau'. These whānau may be satisfied with their situation and their place in life. These whānau may not want to acknowledge their wider whānau connections, which may include "the good, the bad and the ugly".   Therefore, even if it were thought that broader engagement was a positive development for any whānau, participants were clear that whānau must self-determine their own needs and direction.

Coping with life's challenges – By strengthening whānau and building capability, whānau are better resourced to respond to crises. Participants agreed that the purpose was not about being or becoming an 'ideal whānau', but rather an independent, resilient whānau – able to cope with life's challenges and constant change.

Everyone has a role, everyone has a place – Similar to a well-functioning marae, a well-functioning whānau would have clarity around the different members' roles and responsibilities. This would be key requirement of a well-functioning system and is linked to building whānau capability.

> *"Know your place in the world"*

Whānau are nation-builders – Building whānau capability was also linked to nation-building. This included enabling whānau to evolve towards managing their own aspirations and goals; to empower and enable whānau to make decisions; and to determine their own direction and self-manage the journey. In doing this, it was said that "we are investing in who we are as people, recognising our future leaders". This investment was also viewed as helping all Māori to preserve and retain pride and cultural identity.

"Capability is critical to transforming whānau"

Question 3: Thinking about the next three to five years, what are the top three most-critical enablers for this theme?

The most-common enablers identified were:

1. **Leadership** – This included resourcing leadership development; positive role-modelling within and around whānau, and developing skilled and passionate facilitators. This also included valuing different forms of leadership, such as teamwork and creating opportunities to develop intergenerational leaders, for example, establishing iwi youth leadership under the Whānau Ora mantle.

2. **Government support and resourcing** – Securing 'whole-of-government' support for Whānau Ora through, for example, reliable funding and changes in legislation.

3. **Prioritising whānau capability development** – Improving whānau access to information and support at the right time and in the right place; moving away from external 'navigators' to supporting 'kaitiaki' within whānau.

Other common suggestions included encouraging whānau to engage in education across all ages but specifically tamariki and rangatahi; and communicating whānau success stories in a positive way and making use of all Māori media.

Question 4: Thinking about the next three to five years, what are the top three most-critical barriers that we need to tackle, for this theme?

The most-common barriers identified were:

1. **Lack of leadership** – There is a lack of leadership across all levels, including within whānau, or leadership is ineffective.

2. **Lack of a wide skill base within provider collectives** – Providers were described as often being dysfunctional and embedded in 'silo thinking'; it was stated that some providers did not follow through with whānau, causing whānau to lose faith, motivation and interest in Whānau Ora. There was also an overall shortage of skilled staff that were suitably trained in the Whānau Ora approach.

3. **Negative attitudes towards whānau** – Negative perceptions about whānau, Whānau Ora, kaupapa Māori and iwi exist within both Māori and non-Māori, and within whānau.

The other common barrier was a lack of information, or the understanding of information by whānau, communities and across the nation.

Question 5: Thinking about 2013, identify the top three most-critical next steps.

The most-common critical next steps are:

1. **Resourcing leadership and whānau capability** – Provide whānau with support and resources to develop their capability, with an emphasis on building leadership skills.

2. **Socialisation and communication of Whānau Ora** – Developing a media and communications plan to market Whānau Ora to whānau and the wider population and to promote whānau in a positive way; and creating a Whānau Ora vision for New Zealand 2040.

3. **Developing and strengthening partnerships** – Working with whānau to engage with them in a meaningful way, developing whānau plans and providing whānau with critical support when needed. Partnering with providers to strengthen their partnerships and processes with each other. Working with Government and government agencies to influence change at government level and achieve a shared vision for Whānau Ora. Working across the Whānau Ora system to clarify roles, function, performance and responsibilities.

Summary of Findings – Pacific Stakeholders

Question 1: What does whānau capability 'look like'?

"O le tagata ma lona fa'asinomaga o le tagata ma lona aiga" refers to a person's designation, their identity or roots; all of these issues cannot be separated and are mutually inclusive. Participants noted that recognition of Pacific conceptual frameworks was an important part of the development of Whānau Ora for Pacific families, particularly as there are seven unique ethnic groups to be considered. Pacific stakeholders recognised the need to discuss in more detail how these Pacific frameworks can be rolled out.

Pacific stakeholders confirmed that family capability comprised the following:

Family managing life's ups and downs

Capability was about families being able to manage the challenges of life's ups and downs. It was about families taking ownership of their direction and strengthening and supporting each other. This was viewed as nurturing whole environments and fostering resilience and leadership.

In a collective environment, it was felt that resources and identity ('know who you are') helped families come from a point of strength.

Collective strength

Participants suggested that the capability of families and the village could be confirmed through the collectiveness and strength within the community, village and island. Observations were made around capability being grounded in a person's designation, identity or roots – all of which are mutually inclusive.

Attributes that make Samoan families more capable are leadership, management, facilitation and communication:

> *"It is stuff we do as a community; it does not feature in policies"*

The collective approach also acknowledged the importance of building on existing Pacific cultural frameworks as part of the approach to increasing Pacific family capability.

Question 2: Why are we prioritising whānau capability?

Participants stated that families were not getting what they need and there were critical first steps that needed to occur in order to lay the groundwork. There was a need to address the issues that would assist families to live fuller and better lives. Capability was about self-determining – families needed to make the decision to participate.

Families need to be provided with information to enable family engagement and buy-in. Families need options and access to services and supports. Participants called for families to decide what they wanted.

Participants also recognised that family calls may not be ideal for providers, but it was for the families to decide.

"If we are all resilient, as a nation we will be well"

Question 3: Thinking about the next three to five years, what are the top three most-critical enablers that we need to tackle, for this theme?

The most-common enablers identified were:

1. **Effective leadership** – The presence, involvement and leadership of the head of the family was important as they were seen as educating and upskilling other family members. They also provided positive role-modelling. An effective family leader was viewed as focused, committed, and clear about the family's direction and the mechanisms to get there.

2. **Good communication** – Effective communication across all levels of the family was required, including listening and understanding.

3. **Right information in a timely way** – Providing families with the correct options for them, combined with timely access to opportunities and resources was a key enabler.

4. **Cultural Framework training** – There is a need to ensure existing programmes like *Nga Vaka o Kainga Tapu,* which have been developed by ethnic groups, be 'given life' as there is no need to reinvent the wheel.

*"It's not about defining Whānau Ora for Pacific; it is about locating
Whānau Ora within Pacific communities"*

Question 4: Thinking about the next three to five years, what are the top three most-critical barriers that we need to tackle, for this theme?

The barriers identified were:

1. **Workforce development gaps** – A lack of training for navigators and too-few service providers grasping the Whānau Ora concept limits the capacity for Whānau Ora to grow.

2. **Lack of government commitment** – A lack of commitment from Government through policies and procedure.

3. **Eradicating the stigma in communities around people with disabilities** – There was a call for the eradication of stigma around people with disabilities in communities. The United Nations Convention on the Rights of Persons with Disabilities was suggested as providing a strong basis for guiding this type of development work.

Question 5: Thinking about 2013, identify the top three most-critical next steps.

The most-common critical next steps identified are:

1. **Evaluation** – Robust evaluation of how well families' plans have enabled families to achieve outcomes and what has hindered the achievement of these.

2. **Communication** – It is very important to communicate Whānau Ora across communities. They need to know what Whānau Ora is from the top down and right across communities. Effective leadership also features here.

3. **Workforce development** – The knowledge, skills and practice of Whānau Ora personnel varies across the country. An increased number of skilled navigators are required with standard practice and qualifications.

Theme 3: Measuring Whānau Ora Outcomes

Rationale

This theme was discussed on Day 2. The overarching rationale for discussing this theme was to seek advice around the practical identification and measurement of whanau capability and outcomes moving forward.

A sector/system-wide move towards delivering improved whānau outcomes was endorsed by the Taskforce Report in 2010. The Report not only confirmed the importance of whānau capability, it also confirmed six whānau outcome goals that were pivotal to the success of Whānau Ora. These goals focused on whānau:

- Being self-managers;
- Living healthy lifestyles;
- Being full participants in society;
- Being confident participants in te ao Māori;
- Being economically secure and successfully involved in wealth creation;
- Being cohesive, resilient and nurturing.

Since 2010, multiple stakeholders working in Whānau Ora have defined, understood and measured emerging Whānau Ora outcomes, or are moving to do this. Several Whānau Ora collectives and government agencies have developed outcomes frameworks and tools to measure the impact of Whānau Ora.

Purpose of the Workshop

The purpose of the workshop was to explore how to measure Whānau Ora outcomes/capability. Participants were asked to share their ideas about the process and approaches. Participants were also encouraged to share ideas about enablers, barriers and priority implementation strategies for 2013.

Summary of Findings – Māori Stakeholders

Questions 1 and 2 of this workshop were related to defining whānau capability and findings have been incorporated into the Theme 2 analysis (outlined earlier). Accordingly, the starting question for this part of the report is Question 3.

Question 3: How can we measure whānau capability?

A consistent message for this theme was the importance of **whānau determining their outcomes and measures**. Participants called for whānau to be actively involved in the evaluation process and to have every opportunity to share their own perceptions of their success. It was envisaged that whānau would receive constructive and supportive feedback from providers, thereby enabling whānau to have a dual perspective on their progress and success. This would also help whānau to see "where they fit in the process".

"As we evaluate whānau capability we need to be cognisant that change is always occurring and evaluation is done from the inside out"

It was suggested that whānau goals and aspirations could be tracked according to whānau plans. Furthermore, these could be collated in whānau outcomes databases. If this was to occur at the levels of the provider, the collective and the Whānau Ora 'system', an integrated database such as this could potentially provide whānau outcomes information that could be aggregated to suit the requirements of the various layers of Whānau Ora governance, management and delivery/ brokerage.

Measuring outcomes can be difficult and there were calls for the tools and processes to be simple and for the data collected to be robust and accurate. A common language around outcomes measurement would aid mutual understanding with whānau, within and across providers and when communicating outcomes to a wider audience.

A recurrent theme was the need to celebrate all success. Also important, was the notion that some whānau may not want to move from their current 'space'. This would need to be respected by providers under the banner of whānau self-determination and viewed as part of the whānau journey.

"Every step that moves whānau forward is success"

Overall, participants agreed it is change for whānau that should be measured, "what whānau have done" and the "impact of interventions – hua oranga".

Regarding what should be measured, many suggested a holistic approach, such as a wellness continuum, supported by qualitative and quantitative measures grounded in mainstream and te ao Māori. Whānau Ora outcomes of Mana Ora, Mana Whānau, Mana Tangata, Mana Rangatira and Mana Motuhake were suggested as a solid foundation for measurement of whānau capability.

"Look at whānau as a village, everyone has a responsibility to support and nurture all the members of the village"

What to measure

The measures that were suggested by participants have been grouped into four categories (not mutually exclusive).

Category	Measures
Connectedness and cultural identity	The support network surrounding whānau and links to extended whānau, marae, hapū and iwi; whānau hui, fluency in te reo and use of reo at home; the presence and role-modelling of pono, tika, aroha and respect; intergenerational involvement and caring for elderly whānau at home; involvement in a range of social groups, e.g. kapa haka, sport.
Self-sustainability and interdependence	Access to māra kai, sourcing kai through customary fishing or hunting, whānau take care of themselves and know how to take action; whānau helping each other; employment; home ownership; participation attendance at school and early childhood education; educational achievement; moving away from state dependence.
Healthy lifestyles, happy whānau	Good nutrition; activity levels; warm, dry houses; children doing well, whānau feeling positive and demonstrating positive behaviour; tamariki feeling safe to discuss and disclose negative situations, e.g. abuse.

Category	Measures
Participation	Enacting the principles of Te Tiriti o Waitangi such as whānau participation in micro and macro-level decision-making processes, for example, the transportation of whānau to be present at a significant parliamentary reading as facilitated by providers.

How to measure

Various mechanisms to measure and evaluate outcomes were suggested, including:

- **Story-telling** – Using narrative stories and case studies as a way of capturing and communicating the whānau journey
- **Surveys** – Can be administered in different ways and collect a range of measures such as whānau satisfaction and changes in knowledge and behaviour
- **Results Based Accountability**™ – An outcomes-based approach developed by Friedman (2005)
- **Assessment tools** – To provide a structured way of collecting and collating specific information
- **Other suggestions** included action research and appreciative enquiry

Responses to enablers, barriers and critical next steps were incorporated into Theme 2 (above).

"Nothing about us, without us"
(Pacific participant, Whānau Ora Planning
Workshop, Day 2)

"My aiga, my kainga, Whānau Ora is amazing just the way we are"
(Peseta Betty Sio, Whānau Ora Planning Workshop, Day1)

Theme 4: Enhancing the Future Whānau Ora System

Rationale

This theme was discussed on Day 1 only. The overarching rationale behind this theme was to discuss the *future state* or 'look' of the Whānau Ora system. This theme encompassed a focus on the most-effective governance or strategic infrastructure, compared to implementation or operational infrastructure.

The Taskforce Report noted several barriers and constraints linked to how the 'system' was operating in 2010. Barriers and constraints were contextualised by the desire to move towards a more-common and system-wide approach to whānau-centred initiatives. The Taskforce Report suggested a range of system-wide changes that would enable Whānau Ora. These included developing new stakeholders (e.g. regional panels and the development of an independent Whānau Ora Trust that had a dedicated appropriation to invest in "positive development and addressing need"; a commitment across government sectors to improve Whānau Ora outcomes reflected in "measurable policies and practices")[8] and range of new mechanisms (e.g. consolidated and streamlined approaches to whānau-centred initiatives and service delivery; new relational-based contracting practices that minimised fragmentation, provider collaboration and supported a more integrated approach across funders with providers/collectives).[9]

Since 2010, a dynamic and continuously emerging Whānau Ora-focused system has developed. Interpreting the word 'system' in its widest possible sense, the system encompasses a wide variety of stakeholders including government, non-government, private, philanthropic, commercial/business, and Māori stakeholders (for example, whānau, iwi, hapū, marae).

The most readily identifiable Whānau Ora system stakeholders include whānau; the Whānau Ora Governance Group; 10 Whānau Ora Regional Leadership Groups, 34 Whānau Ora collectives comprising 180 providers; and three lead government agencies – Te Puni Kōkiri, Ministry of Social Development and Ministry of Health.

Overall, the common bond between stakeholders is that that they have an interest in, or may play one or more roles in regard to leading, planning, funding, delivering and/or monitoring whānau-centred initiatives that improve Whānau Ora outcomes.

Purpose of the Workshop

The purpose of this workshop was to explore new ideas and thinking around the stakeholders, structure and practices of an effective future Whānau Ora system. Participants were also encouraged to share ideas about enablers, barriers and priority implementation strategies for 2013. It was noted by some participants that region-specific views were likely to be affected by local circumstances. For example, the nature of relationships with iwi or between government agencies and the community.

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[8] p.57

[9] p.50

Summary of Findings – Māori Stakeholders

Question 1: Thinking about Themes 1 and 2, what would the best Whānau Ora system look like (e.g. what are the component parts of the system)?

The majority of participants' comments revolved around either the principles or the role of existing/new stakeholders. Four key principles emerged from the discussion. They are:

Principle 1: A whānau-focused and centred system

Participants were keen to see a system that was more responsive to whānau; where whānau were at the centre of the system and fully engaged. A mind-shift change was still required to ensure the system was connected better and being driven by whānau, compared to the needs of the system driving Whānau Ora.

It was suggested that there was still a disconnect between the system and whānau. For example, to improve engagement, the system needed to leverage more off existing community hubs, schools, sports centres or marae, and utilise places and spaces where whānau naturally congregated. Bringing the system "closer to whānau" was viewed as critical for the future. It was also noted that te ao Māori thinking should influence system design and implementation mechanisms, as what was good for Māori was seen as good for everyone.

Principle 2: A sustainable system

Participants discussed the importance of a sustainable and future-proofed system that was able to withstand changes (for example, a change in policy or support from Government). There was discussion about the potential use of legislation to embed the appropriate systemic structures for Whānau Ora. Initial discussion occurred around sustainable structures, such as a Whānau Ora Commission (similar to the Mental Health Commission), electing governance members via the Māori Electoral College or establishing a Commissioning Agency. These issues are discussed later in Theme 4.1 and 4.2.

Principle 3: An integrated system

Participants spoke about an integrated system and the importance of reducing silos. There was discussion about the various approaches and definitions used by multiple government agencies regarding Whānau Ora and the lack of an integrated approach across government agencies. It was felt that this has led to 'brand confusion', particularly around the definition, content, strategies and operational implementation of Whānau Ora. In the future, a more-seamless approach was envisaged with cross-sector clarity and agreement as the starting point. There was a call for a more-collaborative and therefore less-competitive approach. It was felt that current systemic mechanisms fostered an environment that was not conducive to integration (e.g. poor communication). There was also a call for more explicit recognition of the 'cradle to grave' process for Māori, and that this approach should filter through to both systems and strategy levels.

Principle 4: A flexible and agile system

Participants discussed the need to develop a system that was flexible and agile. This revolved around a system being able to respond urgently to crises (e.g. youth suicide) and to not be laboured by unnecessary bureaucracy and process.

"When I worry about the system, I lose focus"

The participants also discussed the roles of existing or new stakeholders. The key points are as follows:

Clarifying the role and authority of stakeholders

Participants discussed the importance of stakeholder role clarity as well as the need to agree levels of authority. For example, participants were very clear that the role of whānau and their associated authority in the system should be paramount. Participants were not as sure about the future role of a variety of other stakeholders. As regards the Governance Group, there was some discussion about the need to strengthen their role and also to clarify the same. Some called for the role to be more strongly focused on direction-setting whereas some called for the role to be more advisory in nature. For RLGs, there was discussion about enhancing the authority of these regional leaders as they were viewed as being asked to endorse activities without any real authority. Some called for the RLGs to take over the governance function; effectively decentralising the governance function. This was seen as one way to remove the number of 'management layers' within the current system.

For the iwi, there was a call for minimising their role in Whānau Ora so that the focus remained on whānau. Others called for more iwi engagement and leadership. For example, iwi leadership was a unanimous call from the Te Waipounamu workgroup.

For the community, some called for more evidence of community-wide engagement and the need for the system to respond to regional community needs. For providers, some called for their role as brokers to be more clearly articulated and emphasised. There was a call for providers to ensure their focus remained on the whānau and building whānau capability compared to a potential provider focus on building their own capability.

For the Government, there were calls for both more and for less government involvement. Some participants felt that the government role should be minimised as it was seen to promote too much bureaucracy and was not responsive enough to Māori needs. Independence from the Government was viewed as important. Others called for more government involvement, particularly around the ongoing benefit of government support for Whānau Ora and better use of government agencies as part of an improved system.

Question 2: What would we change about the current component parts of the 'system'?
Question 3: What would the new roles and responsibilities of the component parts be?

The majority of participants' comments related to changes in roles and responsibilities across stakeholders or changes related to how best to implement the principles identified in Question 1.

Changes to stakeholder roles

There was a wide range of calls from participants to change the role, responsibility or authority of stakeholders. The most common changes are outlined below. **Collectives are recognised as key system stakeholders. Changes/enhancements to provider/collective roles are threaded throughout the report but were not discussed as a common priority in these sessions on Day 1.**

As demonstrated above, some suggestions were contradictory; particularly around the future role of iwi and Te Puni Kōkiri.

Stakeholder	Role
Whānau	With respect to whānau, there was a call for the system to change and engage more with whānau. Three suggestions were: involve whānau in governance; create more opportunities for whānau to be 'providers' in their own right (in effect, devolution of funding and 'service delivery' to whānau); the system should be driven by whānau needs and preferences, including more explicit incorporation of tikanga Māori.
Iwi	With respect to iwi, some participants favoured a change that enabled more iwi involvement and engagement. This was viewed as iwi fulfilling their natural role of looking after iwi (inclusive of whānau). Some called for a strengthened role between iwi and the Minister of Whānau Ora. This might involve iwi selecting people from across the country to be involved in a governance capacity with the Minister. Some thought it would be good to set up an Iwi Commissioning Agency. This new Agency would take over the administrative and implementation functions currently delivered by Te Puni Kōkiri. Others felt that it was important for iwi to endorse or empower 'matters' as part of an improved system. Iwi were viewed as being more involved at governance, management and operational levels. This included a greater role in developing plans or strategies for their respective area or rohe. Other participants felt that it was not a good idea to increase iwi involvement and that Te Puni Kōkiri should remain the agency that led implementation. There was some discussion about making sure that iwi had the necessary capacity and skills to fulfil this role.
Te Puni Kōkiri	With respect to Te Puni Kōkiri, some participants favoured increasing and strengthening Te Puni Kōkiri's role as, overall, they were seen as effective. Te Puni Kōkiri were also viewed as being more likely to be accountable to all (compared to iwi who were viewed as having too many conflicts of interest). There were suggestions to empower local Te Puni Kōkiri offices so that they could work more effectively with the RLGs. Others thought Te Puni Kōkiri's role could be reduced to policy only as Whānau Ora was "too big for TPK". There were some calls for keeping the wider Government involved to ensure ongoing support.
RLGs	With respect to RLGs, some participants felt that RLGs needed to be empowered to act with more authority and have a greater decision-making role. There was a call for more dedicated resources and the ability to "compel other government agencies to support Whānau Ora". It was suggested that with more authority and resources, RLGs could support improved accountability. The uniqueness of RLGs and their value was emphasised as an ability to engage with and to understand the wide range of issues affecting local communities. This knowledge could then be utilised to effect change at the local levels.

Two other stakeholder options were briefly discussed: a new 'one-stop-shop' approach where a single agency held the resources and responsibility for total Māori development. In this context, there was reference to the Department of Māori Affairs approach. The second stakeholder briefly noted was a dedicated Whānau Ora Commissioning Agency (discussed in more detail in Theme 4.2 below).

Changes linked to principles

Participants also called for system changes linked to the principles outlined earlier. These included:

Principle	System Change
Principle 1: A whānau-focused and centred system	• More-evident devolution of funding and delivery direct to whānau • Increased accountability mechanisms to support greater whānau autonomy • A greater focus on whānau development and capability-building compared to provider development and capability-building • A transition towards funding that is focused on empowering whānau compared to delivering services • Retain the WIIE funding with improved implementation (e.g. increased access to the fund by whānau, faster processing, better communication about the fund to whānau)
Principle 2: A sustainable system	• Increased government commitment to a long-term investment towards intergenerational change • Increased resources • Certainty about multi-year funding and less 'shifting of the goal posts'
Principle 3: An integrated system	• More socialisation of the Whānau Ora approach • Fewer silos • More sharing of information • More-consistent policy • More co-ordination between all system stakeholders
Principle 4: A flexible and agile system	• Use of new techniques or mechanisms to support whānau, e.g. learning strategies at pre-school to support capability to make smart decisions • Improved monitoring to enable more planned change and change management

Question 4: Thinking about the next three to five years, what are the top three most-critical enablers for this theme?

The most-common enablers identified were:

1. **A shared vision** – This included socialisation of Whānau Ora across all levels of the system;

2. **Shared information** – Participants talked about the importance of common messages and information around Whānau Ora;

3. **Workforce development** – Participants talked about improving and upskilling the workforce involved in Whānau Ora. This upskilling and training concept applied to all workforce involved in Whānau Ora, ranging from government employees through to frontline workers.

Other enablers mentioned ranged from normalising Whānau Ora into everyday living, to more surveys to identify the needs and connections between whānau and 'the system', through to more research, best-practice model dissemination and increased use of technology.

Question 5: Thinking about the next three to five years, what are the top three most-critical barriers that we would need to tackle for this theme?

The most-common barriers identified were:

1. **Lack of ongoing commitment to Whānau Ora by the Government** – Participants were concerned about the ongoing commitment by Government to Whānau Ora and the ability of the Government to engage in a more-evident power-sharing relationship with Māori. There were comments about the potential impact of a negative attitude by Government and agencies towards the value and potential of Whānau Ora. There were also discussions around ongoing resourcing coupled with the need for consistent policy, process and practice across government agencies. Discussion also focused on strengthening agency accountability so that agencies were monitored about how effective they were in delivering Whānau Ora outcomes. There were also calls for less bureaucracy in the overall approach to implementing Whānau Ora.

2. **Lack of information** – Participants discussed the need for information to be freely shared and strategically disseminated. The call was made for removing or reducing systemic barriers (e.g. lack of regular communication about the outcomes of decision-making processes) as these barriers stopped or prevented seamless and fast information flow.

Other barriers noted ranged from lack of time and cultural awareness through to lack of a youth/ rangatahi focus and lack of scale.

Question 6: Thinking about 2013, identify the top three most-critical next steps.

The most-common critical next steps for 2013 are:

1. **Updating the current system to reflect improved/revised roles and responsibilities** – Participants were keen to ensure any new roles and responsibilities were prioritised and defined with urgency (e.g. updated Terms of Reference for RLGs, role of the Governance Group, potential new commissioning agency, role of iwi). This included a clearer vision, relationship-building, devolution of roles and responsibilities to whānau and working smarter and collaboratively with Government. There was support for a broader multi-party Accord for Whānau Ora. It was suggested that agencies should respond to Whānau Ora rather than

Whānau Ora responding to agencies. This type of mind and political shift was viewed as a necessary element for realigning accountabilities. Other suggestions included dedicated fiscal appropriations across Government.

2. **A learning and innovation environment** – Participants were keen to promote a learning environment that supported best practice and evaluation.

Other next steps noted were investing in workforce and navigator development and improved media and communications.

Theme 4.1: Translating Whānau Capability and Outcomes into Practice

Rationale

This theme was discussed on Day 2. The overarching rationale for this theme was to seek advice about what the most-effective approach would be for practical translation of whānau capability and outcomes. As noted in Theme 4, the Taskforce Report envisaged an improved system with new and supportive strategies, structures, engagement, tools, policy and practice to enable whānau to benefit from whānau-centred initiatives. In addition, the Report called for (amongst other things) service transformation, effective resourcing; whānau-centred services; across-government commitment to Whānau Ora; a focus on 'best outcomes' for whānau; strong regional direction and provider transformation/capability development. Since 2010, a variety of practical initiatives have been put into place to effect the Taskforce's recommendations.

Purpose of the Workshop

The purpose of this workshop was to explore the question "How do we translate whānau capability and outcomes into practice?" Participants were also encouraged to share ideas about enablers, barriers and priority implementation strategies for 2013.

Summary of Findings – Māori Stakeholders

Question 1: How do we translate whānau capability and outcomes into practice?

Participants focused on how different stakeholders (e.g. providers) within Whānau Ora could effect whānau capability and outcomes using a variety of approaches or fulfilling a range of competencies. These are summarised as follows:

By prioritising whānau leadership and self-direction – The majority of participants felt that it was important to recognise, prioritise and support whānau to lead their own solutions. Participants emphasised the need for all stakeholders to really know the whānau with whom they were engaging; to understand whānau dreams and aspirations alongside their strengths, capabilities, drivers and goals. There was a call for enabling whānau to dream and to provide greater support around whānau self-determination. Linking whānau together to build upon and share their support, as well as providing whānau with more opportunities to be exposed to success, were deemed important. Participants commented on the importance of self-reflection, where stakeholders involved in Whānau Ora should look to what is happening in their own whānau as well as contribute to supporting other whānau with whom they engage. Self-reflection also incorporated starting with oneself and knowing that if you wanted to lead, you had to serve first. Some participants were clear, however, that there was a difference between service and servitude. A solutions-focus was also highlighted as critical to translation.

> *"It is the aroha for our people that will instigate change for them"*
>
> *"Whānau Ora is your right if you are born into whānau, hapū and iwi –*
> *it is your participation in your whānau that is the imperative"*

By prioritising a Kaupapa Māori approach – Several calls were made to prioritise the Kaupapa Māori approach to Whānau Ora. This was seen as a point of difference. There was support for ensuring that whakapapa was appropriately respected as part of the Kaupapa Māori translation process, as well as utilising appropriate tikanga, kawa and cultural practices.

By action – There were calls to "get on with it" and that "practice is action". There was also a call for stakeholders to not assume that the current practice was the right practice. Adaptability and change were features of practical translation as well as the need to be flexible and for the Government to not be prescriptive.

Other issues raised included: using Results Based Accountability as a tool, a greater focus on rangatahi/youth needs and promoting role-modelling and mentoring strategies.

Question 2: Thinking about Theme 1, and what we have achieved to date, what do we need to do to ensure building whānau capability and improving outcomes is our priority?

There was a wide variety of discussion around this topic. The most common means for ensuring whānau capability-building and improving outcomes as a priority included:

Sustainable resourcing – Comment was made about financial resourcing and whānau were also noted as a resource in their own right. There were calls for devolved decision-making around resource allocation at regional levels and for more localised decision-making to be a 'trusted mechanism'.

Prioritising support for Whānau Ora leadership – Clear, solid and sustainable leadership was called for by multiple participants across the system. This involved getting the balance right between transactional vs. transformative leadership as well as leadership across multiple stakeholders (from Government through to providers and whānau). There were calls for creating more trust-based relationships between stakeholders. Leadership also encompassed socialising Whānau Ora and facilitating whole-of-government commitment.

Prioritising support for whānau leadership – Aligned with Question 1, there were multiple calls for prioritising and building direct whānau leadership.

Commitment to Te Tiriti o Waitangi and whānau, hapū and iwi engagement – There were multiple calls to ensure that Te Tiriti o Waitangi/the Treaty of Waitangi factored strongly in the implementation of Whānau Ora. This included appropriate engagement of whānau, hapū and iwi in mechanisms that were put in place to implement a Treaty-based relationship[10].

Sharing stories of success and achievements – There were calls for more sharing of success and achievements. The implied benefit was that it was motivational and it also supported the rationale for continued investment in Whānau Ora.

A variety of other issues were noted, including priority-setting, information-sharing, quality data, organisational development and monitoring.

> *"Awhi i te whānau i runga i te aroha – assisting whānau has been in the nature of Māori and we should return to this way of working"*

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[10] See Theme 4.2 for some examples around 'form'-related initiatives that reflect a partnership model based on Te Tiriti o Waitangi.

Question 3: Thinking about the next three to five years, what are the top three most-critical enablers for this theme?

The most-common enablers identified were:

1. **Workforce development** – There was a strong call for investment into the workforce including new ways of engaging with whānau based on whakapapa, tikanga and the most-appropriate cultural values and practices. There was a focus on supporting whānau to lead solutions compared to others directing outcomes and solutions to whānau. There was discussion around the workforce being more evident advocates, mentors and providing support for whānau success. The Whānau Ora workforce needed to use their initiative, be honest and committed, and role-model exemplary ethics. The workforce was viewed as brokers and change agents who were capable of delivering a new approach to empowering whānau.

2. **Leadership** – As noted above in Question 2, multi-dimensional leadership was viewed as a critical enabler. This included much discussion around the necessity for ongoing certainty and trust-based relationships.

3. **Mechanisms to support implementing Te Tiriti o Waitangi and whānau, hapū and iwi engagement**.

Other enablers that were discussed ranged from building a strong economic base and an outcomes focus through to destigmatisation of crisis situations and a dedicated effort linked to improving the perception of the benefits of Whānau Ora to broader New Zealand.

Question 4: Thinking about the next three to five years, what are the top three most-critical barriers that we would need to tackle for this theme?

The two most-common barriers identified were:

1. **Lack of government commitment** – Multiple participants raised the issue of lack of government commitment moving forward and the risk that a change of Government might bring. A change in existing government attitude was also discussed in terms of some agencies not working in a conducive or supportive way towards Whānau Ora. There were calls for reducing bureaucracy and general improvement in government policies, systems and processes.

2. **Lack of effective leadership** – Over and above what was discussed in question 1 and 2 linked to leadership, other issues noted included not accepting mediocrity, ensuring Whānau Ora was not marginalised or minimised; focusing on certainty moving forward and creating a future-focused environment for whānau that is built on hope, success, opportunity and aspirations.

Other barriers discussed ranged from securing financial and other types of resources for Whānau Ora (e.g. access to cultural resources) through to improving contracting processes, access to information technology, data quality and availability and information dissemination/improved communications.

Question 5: Thinking about 2013, identify the top three most-critical next steps.

The most-common critical next steps that were identified are:

1. **Investment in the effective workforce development;**
2. **Creating certainty for the future of Whānau Ora;**
3. **Improved communications.**

Summary of Findings – Pacific Stakeholders

Question 2: Thinking about Theme 1 and what we have achieved to date, what do we need to do to ensure building whānau capability and improving outcomes is our priority?

The means for ensuring building whānau capability and improving outcomes as a priority included:

- Clear communication;
- Integration and sharing of information between services;
- The funding system:
    - Includes dedicated resource streams to support family capability-building/outcomes delivery;
    - Government agencies need to shift to integrated outcomes-based contracts that better reflect/enable Whānau Ora;
    - The development of one clear Pacific outcomes framework across health and social care sectors with appropriate and dedicated indicators/performance measures;
    - The need to balance government outcomes with aiga outcomes (as they are not necessarily the same);
- The need to develop a rapport amongst regional leaders, providers and families;
- To remember that aiga is the heart and Whānau Ora is about sharing what and who we know;
- Sharing practices and ideas;
- Remembering values and founding principles;
- Building on strengths

Question 3: Thinking about the next three to five years, what are the top three most-critical enablers for this theme?

The following enablers were prioritised:

1. **Government commitment** – The Government needed to demonstrate more-evident commitment to Whānau Ora and, in particular, the positive transformation of Pacific families. A mechanism discussed to achieve improved government commitment was incorporating Whānau Ora accountabilities into annual government agency Statements of Intent. There was also a strong call for integrated funding streams that support family capability-building;

2. **Leadership** – Different aspects of leadership-related enablers were discussed. These included the need to "believe in ourselves" and also the values that underpin Pacific cultures; utilising community champions. Emphasis was placed on creating greater clarity around the Pacific 'space' within Whānau Ora and working together in a collaborative and focused manner;

3. **Workforce Development** – A common theme. This was related to the selection of high-quality navigators, increasing the number of Pacific navigators to meet demand, upskilling the Pacific community workforce (including churches embedding a new approach), and the overall development of the Pacific workforce to deliver new Pacific models of care;

4. **Knowledge** – Of people, of systems and resources that can be utilised to support all stakeholders involved with Whānau Ora (families, community, providers, Government).

"Belief in ourselves, in our values, in our magafaoa"

Question 4: Thinking about the next three to five years, what are the top three most-critical barriers that we would need to tackle for this theme?

The main barriers noted were linked to the enablers (outlined above) and also included reference to the lack of resources and also the lack of effective leadership and communication.

Question 5: Thinking about 2013, identify the top three most-critical next steps.

The most-critical next steps are:

1. **Systems** – Design and develop new systems and improved engagement that create the space and opportunity for Pacific stakeholders to define Whānau Ora and how it could be implemented better with Pacific families and stakeholders (e.g. targeted communication strategies, targeted resourcing);

2. **Workforce** – Develop more and higher-quality navigators that are able to deliver Pacific family wellbeing;

3. **Development** – Continue to build on the overall development of Whānau Ora for Pacific families.

"I am my family, my family are me"
(Papali'i Seiuli Siaosi, quoted by Minister Turia at the Whānau Ora Planning Workshop, Day 2)

Theme 4.2: Understanding the Functions and Form of a Future Whānau Ora Entity

This theme was discussed on Day 2. The overarching rationale for this theme was to seek advice about the potential functions and form of a future Whānau Ora entity. As noted in Themes 4 and 4.1, the Taskforce Report envisaged an improved system with associated infrastructure. That system incorporated a wide range of new developments and one of these was the establishment of a Whānau Ora Trust.

The Trust was envisaged as an independent entity that provided a "stable and transparent foundation for the implementation of Whānau Ora" (p.8). The entity was premised on facilitating whānau services that were "comprehensive, integrated and focused on positive development" (p.59).

The entity's main functions included:

- Facilitate and implement Whānau Ora;
- Invest in positive whānau development;
- Administer funds based on agreed appropriations from government agencies such as (but not limited to) Votes, Health, Education, Justice and Social Development;
- Oversee regional panels (now known as Regional Leadership Groups);
- Manage contracts[11] with providers for whānau-centred and outcomes-focused services;
- Develop an outcomes framework and measure progress/achievement, in consultation with whānau and providers;
- Lead and co-ordinate whole-of-government commitment, policy and practical support;
- Develop and strengthen Whānau Ora networks at national, regional and local levels;
- Advocate for whānau at government, agency, iwi and community levels;
- Lead research, evaluation and monitoring; including a new clearing house for innovation, model design and dissemination of research findings.

The Taskforce also envisaged that the Trust would be accountable to the Minister for Whānau Ora, the Whānau Ora Governance Group and to Parliament/Cabinet (as required).

To date, the form and function of an entity have not yet been determined although several iterations of what the entity might look like have been developed for the Minister and, in time, her Ministerial colleagues' consideration[12]. As at the date of the planning workshop, however, no formal decision had been made about the form or function of a future entity (if any).

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[11] This includes contracting, monitoring and review functions.

[12] In March 2012, a working group chaired by Sir Wira Gardner, developed a report for the Minister for Whānau Ora which identified potential operational efficiencies and improvements to the Whānau Ora approach. The report considered options for a stand-alone Commissioning Agency. The findings of that report are being considered by the Minister for Whānau Ora and remain confidential at this stage.

Purpose

The purpose of this workshop was to seek advice upon the function and form of a dedicated Whānau Ora entity. There was considerable interest in this workshop. Participants were also encouraged to share ideas about enablers, barriers and priority implementation strategies for 2013.

Summary of Findings – Māori Stakeholders

Question 1: What would a dedicated Whānau Ora entity do and why?
Question 2: If the Government decided to create a new entity, as a core part of a more-effective Whānau Ora 'system', what would the most critical functions of that entity be and what form should it take?

Participants discussed a wide range of functions and forms. There was a sense that the development of a new entity was a next step forward, but there were also several participants who challenged the rationale for the change. In the latter instance, some participants queried, "Why fix what isn't broken?" There were calls to stay with Te Puni Kōkiri as the lead agency (with some systems improvement) and there were also calls that it was premature to instigate a major change after only two years of implementation. Others queried whether it would be more prudent to thoroughly evaluate the current situation before embarking on major change.

An overarching saying of "catch and release and evaluate" was proffered as a way of encapsulating the key functions of the entity. This involved catching the resources, releasing resources to key stakeholders and evaluating the impact. This was likened to the District Health Board model and coupled with a need for continuous evaluation.

Functions

With respect to the entity, participants discussed a wide variety of functions. The list below outlines all suggested functions. Functions 1 to 4 were noted the most by participants, and are therefore identified as the most critical.

1. **Resource management** – This function involves identifying and securing sustainable resources, decision-making about allocation and dissemination to stakeholders in the system. Participants also discussed the need for devolution of resources so that they are 'closer' to whānau, providers and the community. A call was made to "remove the middle men". There was a suggestion that resource identification might include a staged approach to securing a percentage[13] of government funding for Whānau Ora across relevant Votes.

2. **Intersectoral integration and co-ordination** – This function involves facilitating an improved 'connect' between all stakeholders involved in or who have an impact on Whānau Ora. The role includes developing and leading a consistent approach to Whānau Ora at all levels and building constructive relationships. Relationships were discussed in terms of endorsement and buy-in, particularly from whānau. There was a call for changing mind-sets and creating a more-evident commitment to the fact that Whānau Ora is not an 'add-on'; it is the driver for positive change for whānau. In this regard, agencies and other stakeholders were viewed as having to demonstrate how their policies, processes and practices aligned with Whānau Ora rather than

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[13] 25% was nominated as the threshold.

the other way around. There was discussion about creating a new monitoring framework that supported higher levels of accountability across all stakeholders to Whānau Ora. This monitoring function would support improved integration and help to demonstrate greater co-ordination. There was discussion about creating 'clear lines of sight' between the Minister for Whānau Ora and whānau. This would assist with strategic alignment and realising the benefits of government leadership direct to whānau.

3. **Leading direction-setting** – This function was discussed in regard to demonstrable system-wide leadership and the need to create a clearer and agreed vision for Whānau Ora. Participants talked about the opportunities linked to 'nation-building' and the need to develop models that reflected collective responsibility. Participants wanted to see more-evident lines of accountability and clearer accountabilities across the system and amongst stakeholders. There was a call for clearer definition of roles and responsibilities as well as direction-setting based on aspirations and success. Leading was also discussed in terms of "this is not an empire-building opportunity" and also a focus on the collective benefit compared to a focus on "what we have works for me". Leadership was also discussed in terms of transformative vs. transactional. The new entity's functionality required continually getting better, with a move to "tino tino tino rangatiratanga".

4. **Anchoring Whānau Ora within Kaupapa Māori** – This function was discussed as core to any new entity. The 'heart' of the entity had to be Māori and it had to utilise tikanga, kawa and other cultural values and practices as its foundation. There was discussion about recognising the difference between the 'lore' and the 'law' and whilst both had value, they also promoted distinct responses.

> *"We need to demystify Whānau Ora with the attitude*
> *'I whānau mai koe' (the family comes first)"*

Other functions identified included (not mutually exclusive to the categories above):

- Evaluation and performance improvement;
- Purchasing services;
- Needs analyses;
- Contract management;
- Media and communications;
- Stakeholder management and engagement;
- Whānau engagement;
- Reducing bureaucracy;
- Promoting sustainability;
- Implementation support;
- A 'one-stop shop' for Whānau Ora;
- Decision-making;
- Policy and process;
- Workforce development, including credentialing;

- Promoting/leading innovation;
- Outcomes framework development and implementation;
- Research, evaluation and monitoring;
- Provider and collective development;
- Planning – locality, regional, national; whole of population; programmes; relationships; innovations (trials, pilots, evaluations).

Form

Participants discussed a wide variety of forms. The discussion revolved around two aspects: the principles that guide the form and the form itself. The range of principles discussed included:

- **It must be neutral** – Neutrality and independence were common issues raised. Participants discussed the importance of the entity being focused on the kaupapa of Whānau Ora compared to being focused on pursuing its own interests. There was a call for minimising or ensuring there were no conflicts of interest and a lack of bias in decision-making. Participants suggested that entity members could be appointed by the Minister for Whānau Ora to support the neutrality of the body. Independence was viewed as an attribute, as it would support any entity focusing on the benefits of the whānau and the community as a whole compared to, for example, factions of a community or particular groupings of interest;

- **It must have authority and be sustainable** – There was discussion around the merit of a legislative foundation for the entity. This was offered as a way to create sustainability and ongoing commitment to the structural change of a longer-term entity. Legislation was also viewed as a way of consolidating the authority and establishment of the entity. Examples mentioned of legislation used to affirm new Māori initiatives/structures were the Māori Television Service Act 2003 and the Independent Māori Statutory Board of the Auckland Council via the Local Government (Auckland Council) Amendment Act 2010.

Two other principles emerged around form. These are potentially mutually exclusive, dependent upon operational design issues moving forward. They are:

- **It must be Māori owned and governed** – Ownership and governance by Māori was articulated as being imperative by several participants. This was seen as also assuring Māori buy-in and acceptance of the approach;

- **It must be based on honouring Te Tiriti o Waitangi/Treaty of Waitangi** – Some participants called for a Crown and iwi/Māori partnership approach under the Treaty of Waitangi – at decision-making and practical implementation levels. One stakeholder expressed this as the "supremacy of Te Tiriti and a clear and fervent desire by Collectives across the motu to restore the mana of Te Tiriti as the guiding covenant for Māori – Crown engagement"[14]. The practical translation of the commitment to Te Tiriti o Waitangi/Treaty of Waitangi was interpreted widely and ranged from a call to the Government to honour the principles of the Treaty when engaging in decision-making with Māori, through to prioritising a new entity that is based on a partnership model between iwi/Māori and the Crown.

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[14] Quote from a Collective that participated in the workshop on Day 2.

The practical interpretation of this principle will influence the function and form of any new entity (discussed below).

The form itself was also discussed[15]. Participants made the following suggestions based on utilising existing structures or establishing new structures:[16]

- **Expand the role of RLGs or promote an entity with a regional role** – There was a call for expanding the role of RLGs to incorporate the functions of a new entity. There was also a call for the entity to have a regional focus and for solutions to be driven from that perspective (as compared to a national perspective);

- **An iwi-led inclusive model and/or Te Tiriti o Waitangi-based model** – There were calls for an iwi-based and led entity. It was suggested that this type of arrangement would enable a direct line of accountability to whānau and hapū. There were also calls for a Treaty-based partnership model between the Crown and iwi Māori. The 'Three-House Model' was mooted, where iwi Māori and tauiwi shared decision-making based on Te Tiriti o Waitangi. This model was premised on a rohe-based whānau ora sector which delivered decision-making and control of resources into whānau hands. This model was also premised on "the functional relationships of authoritative agency [that] works for whānau in the health sector"[17].

- **A new Ministry of Whānau Ora** – Some participants suggested that a new Ministry should be developed for Whānau Ora. This 'Super Ministry' would be accountable to the Minister for Whānau Ora and have a dedicated appropriation;

- **A transitional approach to an independent entity** – There were several calls for a transitional approach to the development of an independent entity. Some participants felt it was too risky to develop an entity in the short term and that the implementation role should stay with Te Puni Kōkiri for another 3-5 years. Others felt that a joint-venture approach between Government and Māori was more appropriate as part of a transitional approach. Some felt an independent Non-Government Organisation could be established without a transitional arrangement whilst others thought this was not appropriate.

Question 3: Why are those functions important?

Participants identified a variety of reasons why the entity functions were important. Common reasons included: securing resources; focusing on achievement, success and confirming that Whānau Ora has made a positive difference; securing a longer-term commitment to Whānau Ora through clearer direction and commitments; creating a Whānau Ora system that is focused on whānau and promotes a "by whānau for whānau" approach, and creating a greater level of transparency.

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[15] It is anticipated that expanded descriptions of all models will be required to inform the Minister for Whānau Ora and the Governance Group's deliberations in 2013.

[16] It is noted that several participants commented that they did not favour any of the four models presented at the workgroup session. These models were developed by Treasury in 2012 for consideration by the Minister for Whānau Ora. No decisions have been made about the suitability or otherwise of these models.

[17] Collective participants in Day 2 of the workshop.

Question 4: Thinking about the next three to five years, what are the top three most-critical enablers for this theme?

The most-common enablers identified were:

1. **Whole-of-government commitment** – This included collective government agency leadership and ongoing commitment for Whānau Ora. Sustainable resourcing was also discussed alongside 'joined-up' and consistent policy;

2. **Clear implementation strategy** – Participants suggested clarity about a variety of implementation strategies was important for moving forward. Issues discussed included: the decision-making authority and associated processes; clear policy; better contracting frameworks that recognised Kaupapa Māori; enhancing the role of collectives and ensuring they are fully functioning and clarity around the 'target group' for Whānau Ora;

3. **Māori leadership** – The role of Māori leadership was deemed critical alongside clarity around the best mix of transactional and transformational leadership. The principle of "by Māori for Māori" was highlighted as extremely important.

Question 5: Thinking about the next three to five years, what are the top three most-critical barriers that we need to tackle for this theme?

The most-common barriers identified mirrored most aspects of the enablers and were as follows:

1. **Lack of government commitment** – This included longer-term commitment and the issue of sustainability and appropriate resourcing;

2. **Lack of effective implementation strategies** – Discussion highlighted issues linked to the importance of Te Tiriti o Waitangi /Treaty of Waitangi model for the new entity; the need to reduce bureaucracy; a slimlined approach; lack of clarity around decision-making; lack of engagement with stakeholders and potential lack of accountability from the new entity.   There was also discussion about the need to tackle institutional racism and that Whānau Ora must continuously reflect the actual 'need' of whānau;

3. **Lack of credible leadership and people capability** – There was discussion about whether there were sufficient people with the right skills and capability to lead an entity.

Question 6: Thinking about 2013, identify the top three most-critical next steps.

The most-common critical next steps for 2013 are:

1. **Whole-of-government commitment** – Participants reiterated the call for longer-term and continued whole-of-government commitment to Whānau Ora. This included giving effect to the Relationship Accord and sustainable resourcing. There was also a call for reciprocal accountability from the entity to Government and in particular, the Minister for Whānau Ora;

2. **Māori leadership** – Emphasis was placed on the role of whānau, hapū and iwi leadership and engagement and the value of a Te Tiriti o Waitangi/Treaty of Waitangi model for the entity;

3. **Clear implementation strategies.**

> *"Premiere results in twelve months is like reaching the moon in five minutes"*

Summary of Findings – Pacific Stakeholders

Question 1: If the Government decided to create a new entity, as a core part of a more-effective Whānau Ora 'system' what would the critical functions of that entity be and what form should it take?

The participants identified the most-critical functions as:

- Identifying identity drivers for families and providing support for those families to identify their own success measures and implementation/development timeframes;

- Increasing Pacific representation at multiple levels (e.g. local, regional, national) and engaging targeted groups to help achievement of customs and practices;

- Basing its approach on aspirations, strengths and values;

- Commissioning services, including strategy, direction and leadership; regional planning, funding and needs analysis; transparent processes for service procurement; service design and contract management using Pacific conceptual frameworks and models of care; application and monitoring of a Pacific outcomes framework; alignment with local commissioning; auditing and managing poor performance; integrated contracting and strong relationship management;

- Accelerating the implementation of Whānau Ora and producing outcomes for Pacific aiga in a well-integrated and effective manner.

Further discussion about the form of the entity was called for by the Pacific stakeholders. Initial discussion, by some stakeholders, pointed towards favouring a NGO commissioning model or a 'Pacific Wellbeing Authority'. The Authority could be a dedicated and standalone entity established for commissioning services for Pacific populations. Discussion also revolved around an entity informed by the functionality of the Aiga/Aiga Potopoto construct. The aiga approach was described as following the 'family' to determine the functions and entity form, as opposed to following the 'money'. The rationale was that Pacific social, moral, spiritual, cultural and economic sanctions and needs are addressed in the 'aiga space' therefore the aiga has a cultural polity with inherent governance and operational responsibilities. This polity could be used to model a Pacific entity's form and function.

Question 2: Why are these functions important?

The participants felt it was important to change the focus towards achievement. Other reasons given included compliance; to enable care and nurturing opportunities to be provided; to drive an integrated approach; to shift decision-making and resource allocation processes closer to the Pacific community; and to build and strengthen an inequalities agenda for Māori and Pacific.

Question 3: Thinking about the next three to five years, what are the top three most-critical enablers for this theme?

Participants based the critical enablers for this theme on the functions previously identified. These were:

- Identifying drivers and providing support; providing representation at regional levels;

- Increasing Pacific representation and engaging targeted groups to help achievement of customs and practices;
- Basing its approach on aspirations, strengths and values.
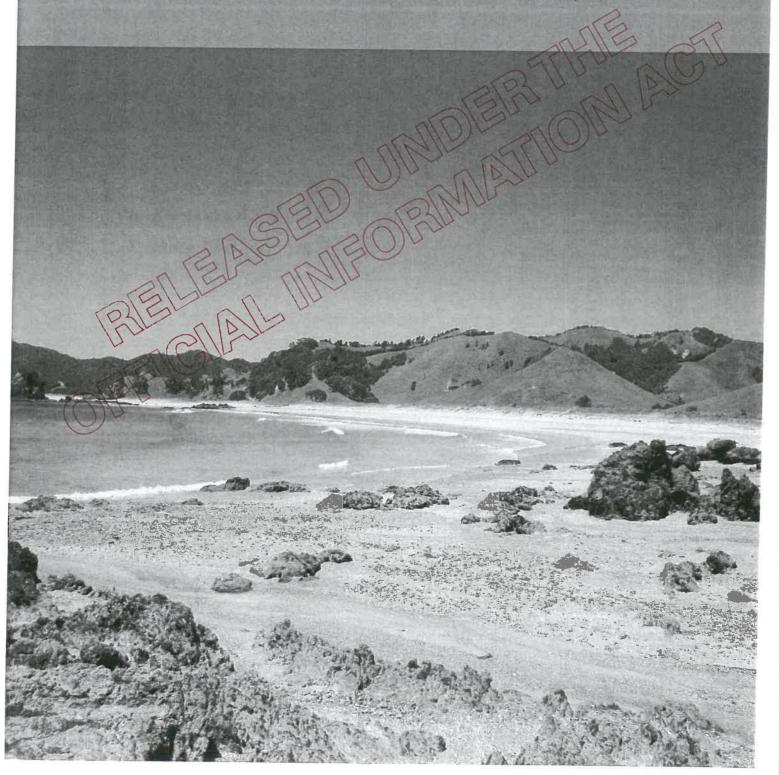
Question 4: Thinking about 2013, identify the top three next critical steps

The most-critical step identified by participants was to integrate government policy and services.

"*It needs to be a structure that supports whānau in the valley to go to the top of the hill so that they can see what is on the other side*"
(Māori participant, Whānau Ora Planning Workshop, Day 2)

DEFINITIONS

Words	Definitions
Aiga	Family
Fa'ale aiga	Family home
Fono	Meeting, gathering
Hapū	Sub-tribe
Hua oranga	Impact of interventions
Hui	Meeting, gathering
Iwi	Tribe
Kaitiaki	Guardian
Kaupapa	Purpose, platform
Kawa	Protocol, usually referred to marae protocol
Magafaoa	Family
Mana Motuhake	Self-determination
Mana Ora	Right to wellness
Mana Rangatira	Rights of leadership
Mana Tangata	Human rights
Mana whānau	Whānau rights, self-determination
Māra kai	Garden/ing
Marae	Courtyard, open area of wharenui / meeting house
Matauranga	Knowledge, education
Nga kaupapa tuku iho	Inherited values
Papa kāinga	Home base / original home
Pūao-te-Ata-tū	A New Dawn Breaks, also the title of a pivotal report on a Māori Perspective for the Department of Social Welfare (1988)
Rangatahi	Youth
Rohe	Area, region
Tamariki	Children
Tangata	People
Te reo Māori	The Māori language

Te Tiriti o Waitangi	Treaty of Waitangi, a founding document of Aotearoa/ New Zealand
Teina	Younger sibling, same sex
Tikanga	Correct procedure, custom
Tuakana	Older sibling, same sex
Tuku mana whakahaere	Devolution
Whakāro	Thoughts, ideas
Whakapapa	Genealogy
Whānau	Family, including extended family
Whānau Ora	Wellbeing of family, including extended family
Whenua	Land
WIIE	Whānau Integration, Innovation and Engagement Fund

APPENDICES

Appendix A: List of Participants

Name/Organisation	Names
Minister for Whānau Ora	Hon Tariana Turia
Māori Reference Group	Dennis Mariu; Donna Matahaere-Atariki; Merepeka Raukawa-Tait; Naida Glavish; Roni Albert; Tania Mataki; Tau Huirama
Iwi Group	Kevin Robinson; Sonny Tau
National Hauora Coalition	Simon Royal; Henare Mason; Rawiri Jansen
Pacific Representative	Tino Pereira
Ministry of Health (MoH)	Teresa Wall
Ministry of Social Development (MSD)	Murray Edridge; Brendon Boyle
Treasury	Ruth Pinkerton
State Secretary Commission	Kate Pullar
Ministry of Education	Rawiri Brell
Thought Leaders	Kataraina Pipi; Pale Sauni; Tumanako Wereta; Dame Dr Iritana Tawhiwhirangi; Whatarangi Winiata; Aroha Campbell; Pam Armstrong; Betty Sio
Whānau Ora Governance Group	Prof Sir Mason Durie; Gwen Tepania-Palmer for Rob Cooper; Doug Hauraki; Nancy Tuaine
Whānau Ora Champions	Piriwiritua Ruawhe; Brendon Pongia; Pati Umaga; Charmeyne Te Nana-Williams
Paramount Chief Cook Islands	Pā Ariki
Guest	Dr Robert Wooten
Ministry of Pacific Island Affairs	Taefu Heker Robertson
TE TAI TOKERAU (Northland):	Jo Mane (chair); Solomon Tipene; La-Verne King; Deborah Harding
TĀMAKI MAKAURAU (Auckland):	Charles Joe (chair); Lorna Dyall; Tania Kingi; Gayle Lafaiali'I; Fia T Tupou; Revend Inoke Masima; ; Dr Ofa Dewes
WAIKATO (Hamilton):	Harry Mikaere (co-chair); Tania Hodges (co-chair); Aroha Terry + Carer; Stephanie Palmer; Pat Seymour

Name/Organisation	Names
TE MOANA Ā TOI (Bay of Plenty):	Elaine Tapsell (chair); Vervies (Punohu) McCausland; Te Iria Whiu; Jozie Karanga; Timi Peri
TE ARAWA (Rotorua):	Toby Curtis (chair); Jacob (Hakopa) Paul; Danny Morehu
TE TAIRĀWHITI (East Coast):	Lois McCarthy-Robinson (chair); Owen Lloyd; Te Pare Meihana; Hine Flood
TAKITIMU (Hawke's Bay):	Christine Teariki (chair); Maureen Mua; Yvette Grace
TE TAI HAUĀURU (Whanganui/Taranaki):	Te Huia (Bill) Hamilton (chair); Richard Steedman; Karen (Wheturangi) Walsh-Tapiata; William Edwards
TE WHANGANUI-Ā-TARA (Wellington/Tasman/Nelson	Susan Shingleton (interim chair); Sharon Gemmell; Brenton Tukapua; Melissa Cragg; Mokalagi Tamapeau; Debra Tuifao; Tevita Hingano
TE WAIPOUNAMU (South Island):	Gabrielle Huria (chair); Mere Wallace; Ruth Jones; Peter Ellison; Sam Uta'I; Maria Godinet-Watts; Maliepo Toma
Te Tai Tokerau Whānau Ora Collective	Errol Murray; Lynette Stewart; Louise Kuraia
Te Hau Āwhiowhio o Ōtangarei	Martin Kaipo; Janine Kaipo; Terri Cassidy
Te Pū o Te Wheke o Ngāpuhi	Hone Sadler; Hikurangi Cherrington; Allen Wihongi
Kaipara Whānau Ora	Tania Moriaty; Jenny Huriwai; Susanne Green
Ngāti Whātua o Ōrākei Māori Trust Board	Marama Hawke – additional attendee; Sharon Hawke; Dane Tumahai
Kotahitanga	Natasha Kauika-Stevens; Tim Tahapehi – additional attendee; Tony Kake; Te Puea Winiata
NUMA Whānau Ora Collective	Mike McKay; Toa Faneva; Willie Jackson – addtitional attendee; Tureti Moxon; John Tamihere
Pacific Islands Safety and Prevention Project	Serena Curtis-Lemuelu; Mary Watts
Alliance Health + Primary Health Organisation (PHO)	Tilly Fetaui; Rachel Enosa-Saseve; Viliami Toafa; Dr Robert Woonton
Te Ope Koiora o Waikato-Tainui	Thomas Maniapoto; Hori Awa; Parekawhia McLean

Name/Organisation	Names
Raukawa-Maniapoto Alliance	Katarina Hodge; Christine Brears; Denis Astle; Frana Chase
Hauraki Whānau Ora Collective	John Royal – Te Korowai Hauora o Hauraki
Ngā Mataapuna Oranga Kaupapa Māori Primary Health Organisation (PHO)	Janice Kuka; Martin Steinmann
Te Ao Mārama Whānau Ora Collective Trust	Maraea Ruri; Linda Smith (Steel)
Te Arawa Collective	Ray Watson; Ngaroma Grant; Sunny Berry
Whānau Ora ki Tūwharetoa	Jeremy Mihaka-Dyer; Loretta Christy; Cherie Darlington
Te Whare Maire o Tapuwae	Richard Niania; Jackalin Manuel; Reremoana Houkamau; Charlie Lambert
Te Taiwhenua o Heretaunga	Alayna Watene; Marei Apatu
Hawke's Bay Hauora	Audrey Robin; Naomi Whitewood
Wairarapa Whānau Ora Collective	Triny Ruhe; PJ Devonshire; Tai Gemmell
Taranaki Ora	Awhina Cameron; Matua Mahau Waru; Ngaropi Cameron
Te Oranganui Iwi Health Authority	Tracey Cropp; Teri Teki
Te Tihi o Ruahine Whānau Ora Collective	Delwyn Te Oka; Kim Savage
Hā o Te Ora o Wharekauri Trust	Eileen Whaiti; Latoya Hough; Barby Joyce
Pacific Care Trust	Utulei Antipas; Tavita Hiemoni
Tākiri Mai Te Ata Incorporated	Teresa Olsen; Cheryl Davies; Terry Piraka; Rama Brown
Te Rūnanganui o Taranaki Whānui ki te Upoko o te Ika a Māui Incorporated	Wirangi Luke
Te Hono ki Tararua me Ruahine	Kelly Bevan; Oriana Paewai; Ana Winiata

Name/Organisation	Names
Pacific Trust Canterbury	Tony Fakahau; Earl Simpson
He Waka Kotuia ō Araiteuru	Terri Lee Nyman; Chris Maxwell
Te Waipounamu Whānau Ora Collective	Maania Farrar; Aroha Rereti-Crofts
Te Poha Oranga Collective	Trish Young; Tracey Wright- Tawha
Te Kohoa Health	Denise Kingi

Appendix B: List of Keynote, Plenary and Workshop Speakers

Professor Sir Mason Durie is Chair of the Whānau Ora Governance Group. Sir Mason is an internationally acclaimed contributor to debate on a range of social policy issues including community, family, education and health. His particular expertise areas can be broadly described as Māori wellbeing, social policy and research.

Dame Dr Iritana Tāwhiwhirangi is the founding Chief Executive Officer of Te Kōhanga Reo movement. Dame Iritana has helped create a whānau development model that is not only underpinned by cultural and administrative sovereignty but has also created new opportunities in education and employment for Māori women as well as whānau involvement.

Aroha Campbell has held the position of Responsible Trustee of the Tauhara North No.2 Trust since the early 1990s and has been the Trust's Chief Executive Officer since 2006. Aroha's responsibilities include driving the Trust's vision and innovation, and managing change throughout the business to ensure real benefits are provided to its owners and beneficiaries.

Hon Tariana Turia is the Minister for Whānau Ora. Mrs Turia (Nga Waiariki/Ngāti Apa, Ngā Rauru, Tūwharetoa, Whanganui whānau) is the Member of Parliament for Te Tai Hauāuru and is also Minister for Disability Issues and Associate Minister of Health, Housing, Social Development and Tertiary Education, Skills and Employment. She has been married to Hori for 50 years and the couple have six children, 26 mokopuna and 19 mokopuna tuarua.

Professor Whatarangi Winiata (Ngāti Raukawa) has been a champion of Māori self-determination for most of his life. Professor Winiata has been appointed to many boards and organisations and has been instrumental in progressing a number of key Treaty of Waitangi claims including fisheries, radio spectrum and broadcasting among others.

Tumanako Wereta is Chairman of Tuaropaki Trust – a shining example of how effective Māori businesses can be at creating wealth. Based at Mōkai, 30 kilometres north-west of Taupō, Tuaropaki has an enterprise value of $670 million and employs around 200 people during peak times. Tumanako affiliates to Ngāti Tūwharetoa.

Merepeka Raukawa-Tait (Te Arawa) is Deputy Chair of the Te Arawa (Rotorua) Regional Leadership Group for Whānau Ora. A former Chief Executive of Women's Refuge, Merepeka runs her own consultancy company and – as part of her Whānau Ora work – has developed a resource manual to support facilitators in the development of whānau plans.

Betty Sio is Chief Executive Officer of the Pacific Islands Safety and Prevention Project based in Waitakere, West Auckland. Of Samoan descent, Betty has more than twenty years' experience in Pacific and mainstream agencies specialising in counselling, working with victims of violence and designing, implementing and reviewing programmes to reduce family violence.

Nancy Tuaine is a community member of the Whānau Ora Governance Group. Most recently manager of the Whanganui River Māori Trust Board, Nancy is now the Chief Executive Officer of Te Oranganui Iwi Health Authority. She has experience in a range of governance and leadership roles within the tribe, community and nationally.

Kataraina Pipi (Ngāti Porou, Ngāti Hine) has her own business in facilitation and evaluation as well as making Māori music. Kataraina has more than twenty years' experience in the facilitation of hui, conferences and training events and more than ten years' experience as an evaluator within Māori communities particularly in the health, social services and education sectors.

Pale Sauni (Samoan) is currently engaged in Whānau Ora action research with Pacific collectives. Pale's three-year research project with Auckland University's Faculty of Education – 'Success for All' – analysed more than fifty narratives of Pacific and Māori students on what helped or hindered their success in tertiary education.

Doug Hauraki (Ngāti Porou, Ngāti Kahungunu, Ngāpuhi) is a community member of the Whānau Ora Governance Group. Doug has more than forty years' management experience in a wide variety of public and private sector positions including Chief Executive of the Māori Education Trust and the Aotearoa Traditional Māori Performing Arts Society as well as Deputy Māori Trustee.

Tino Pereira is a prominent and experienced Pacific consultant on public sector issues and a leading conference facilitator. Of Samoan descent, the former broadcaster and journalist is an experienced governance practitioner with membership on many government boards, committees and NGOs.

Appendix C: Acknowledgements

For photo resources used in this report:

- Pacific Trust Canterbury;
- Shea Pita and Associates;
- Taeaomanino Trust and Pacific Care Trust;
- Te Hau Ora o Kaikohe
- The Independent Māori Statutory Board;
- The Project – Pacific Island Safety and Prevention Project Inc