

TE KURA NUI O WAIPAREIRA OUR PEOPLE, OUR VOICES, OUR JOURNEYS

Whanaungatanga Connecting Whānau and Communities

> Wai - Research Issue 1, July 2017

TE KURA NUI O WAIPAREIRA OUR PEOPLE, OUR VOICES, OUR JOURNEYS

Whanaungatanga Connecting Whānau and Communities

MISSION STATEMENT

Te Kura Nui o Waipareira shares new insights and perspectives arising from research and Whānau Ora based practice enhancing the *mana* of *whānau, hapū, iwi* and *hapori* across *Aotearoa*.

The journal will uphold and explore the principles of *whanaungatanga*, *aroha*, *wairuatanga*, *pōhiri*, *te reo Māori*, *tautoko*, *kawa*, *whakapapa*, *manaakitanga* and *kotahitanga* through the diverse voices of practitioners, researchers and whānau.

Te Kura Nui o Waipareira Our People, Our Voices, Our Journeys

Edited by: Professor Meihana Durie Dr Tanya Allport Wai-Research Te Whānau o Waipareira Trust

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FOREWORD



Te Whānau o Waipareira Trust has been on the forefront of innovative whānau development for more than 30 years.

Accordingly, the need to capture the knowledge and learning arising from this innovation is imperative to the continued development of our whānau. *Te Kura Nui o Waipareira* provides this platform for the organisation in an academic style forum. A platform in which all voices, from frontline to back office, can be heard and legitimised.

The guiding framework of these series of journals is *Te Kauhau Ora*, which is the central ethos of Waipareira. Whanaungatanga, alongside aroha, wairuatanga, pōhiri, te reo Māori, tautoko, kawa, whakapapa, manaakitanga and kotahitanga are the founding principles that constitute Te Kauhau Ora and collectively provide a framework, grounded in *Te Ao Māori*, in which social and health services can take place. The theme of this journal series' first issue is whanaungatanga, encapsulating whānau connections and *Whānau Ora*.

Whanaungatanga speaks to the enduring relationship that Waipareira has built with the community over time, a relationship which has provided a sense of belonging to urban Māori whānau who have historically been neglected by all levels of health, education and political sectors. Moreover, whanaungatanga speaks to the way in which Te Whānau o Waipareira Trust engages with the community, networks and collaborators where experiences are shared and which enables individuals to achieve better outcomes compared to acting in isolation.

To this end, and in contrast to traditional research journals, *Te Kura Nui o Waipareira* is steered towards the community we serve, the networks and collaborators we engage with, and prioritising the strengths and expertise that is held within the community. Nevertheless, the knowledge held within this journal and subsequent journal issues contains useful insights for local and national governing bodies, and additionally has the potential for international application for all indigenous populations.

It is then with great pleasure that I welcome you all to this journal, *Te Kura Nui o Waipareira*, which is yet another marker of the evolution of Te Whānau o Waipareira and the journey towards flourishing whānau.

John Tamihere Chief Executive Officer Te Whānau o Waipareira

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INTRODUCTION

The impetus for Te Kura Nui o Waipareira—Our People, *Our Voices, Our Journeys* is to share new insights and perspectives arising from research activity across Te Whare o Waipareira.

It purposefully reflects and gives voice to whānau (family) experiences and aspirations within Te Whānau o Waipareira and provides a means of accountability back to whanau. The title Te Kura Nui o Waipareira itself is the idea of "kura" or precious cargo reaching land.

Te Kura Nui o Waipareira aims to highlight a diverse range of contributions from those working across a broad range of areas and provision within Te Whānau o Waipareira. It is intended that this journal be a source of community-relevant research to further inform potential future research. In this first issue there are articles from within Waipareira reflecting on practice, case studies from the frontline and also partners working within the Whānau Ora sphere of aiming towards achieving the highest aspirations of all Māori whānau.

The cover imagery of the Matariki stars draws inspiration from the article *Ngā Tini Whetū* (literally meaning "the multitudes of stars"). It is a connection to ancient Māori navigational traditions whereby the stars and planets were used as guiding points to steer Māori ancestral voyagers towards their eventual destination. Of course too, here it represents the Matariki constellation and Māori New Year-this first issue of Te Kura Nui o Waipareira is a starting point for navigating and recording the experiences of whānau, providers and researchers. It fittingly explores "whangaungatanga"the concept of connecting whānau and communities, creating links and building relationships.

The stars are a metaphorical reference to the dreams, aspirations and long-term goals that whanau have identified as having particular importance to them. Each star is a symbolic reference to each navigational plot point for each successive part of the collective journey that whānau will embark upon. (p. 32)

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Whānau Centre

As *Te Kura Nui o Waipareira* is launched it will, it is hoped, forge new connections and new exploration or research to benefit whānau. While we recognise that the traditional process of publishing research findings in established research journals has benefits, we are also committed to ensuring that we can continue to maintain and uphold the role of Te Whānau o Waipareira as a proudly independent and autonomous organisation. In this respect, *Te Kura Nui o Waipareira* means that contributors are not necessarily beholden to aspects such as external peer reviews from those who may not fully comprehend the broader context of Te Whānau o Waipareira. It further enables the initiation of in-depth conversations across the wider Māori community around some of the key themes and outputs arising from research and practice undertaken within the urban Māori context.

Te Kura Nui o Waipareira is an open access, internet-based journal series, as well as being available in limited print copies.

<u>Editors</u> Professor Meihana Durie Dr Tanya Allport

Mental Health Support WHANAUNGATANGA EMBODIED IN MENTAL HEALTH PRACTICE

Heta Hakaraia Ngāti Kuri, Te Aupouri, Ngā Puhi

Heta Hakaraia was born in Warkworth of Ngāti Kuri, Te Aupouri and Ngā Puhi iwi.

He was raised and schooled in Te Atatū South and received a scholarship to attend St Stephen's College. He married Anita Lord at Hoani Waititi Marae in 1985 and has five sons and a daughter with three mokopuna and two more on the way. He started working at Te Whānau o Waipareira Trust in December 2013.

Abstract

This article considers the scope of *whanaungatanga* within the mental health practice of a Community Support Worker (CSW) working to further a *Te Ao Māori* framework in social and health services. The article examines how whanaungatanga works in practice and how can it be described to validate the approach to clients and their *whānau*. A case study of a 30-year-old Māori male diagnosed with Post Traumatic Stress Disorder (PTSD) and Schizophrenia is outlined. The history, services, problems and the changes introduced for the client are reviewed according to the degree of whanaungatanga and how this approach has potentially benefitted outcomes for the whānau member. The changes observed through the documenting of this process substantiate whanaungatanga as a quantifiable outcome. It is concluded that the implementation of whanaungatanga and gathering of evidence is only limited by time, but as the author concludes "is a beginning to an end unseen."

Key words: mental health, whānau, whanaungatanga

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Introduction

Whanaungatanga is an appropriate subject to comment on being a foundation principle upon which the vision of Te Whānau o Waipareira Trust is realised. The extent of the role of whanaungatanga in the formation of the Trust by those who pioneered its establishment was depicted in every theatre of discussion from homes, *marae*, public forums, courts and to the seat of Government.

Whanaungatanga reinforces the guiding values of *Te Kauhau Ora* o Te Whānau o Waipareira Trust, along with *wairuatanga, te reo Māori, pōhiri, aroha, tiakitanga, manaakitanga* it serves to acknowledge and extend the philosophies of *Te Ao Māori* within a framework of social and health services that are available to the community. To this end I will endeavour to identify and explain the scope of whanaungatanga within my practice.

I am presently employed as a mental health support worker within the service. I have four years' experience in this role after 30 years in industrial engineering as a boilermaker/welder. I have gained a Level 4 certificate in mental health and addictions, the Whānau Ora Diploma and the Applied Suicide Intervention Skills Training (ASIST) certificate in suicide intervention. I also undertake *kaumātua* duties when required.

I must admit that at the beginning of my role as a Community Support Worker (CSW) in mental health, I had a resolute opinion of whanaungatanga as a kinshipbased entity connected by blood ties to eponymous ancestors with the aim of strengthening familial ties and facilitating the perpetuity of *papa whenua*. These views still remain valid for the context to which they belong, however, the role of whanaungatanga has evolved to suit the purpose of strengthening a wider population base. Urban Māori have attained iwi authority, spreading kinship ties. The hope is to confirm the edicts of *Te Kauhou Ora* as a sustainable vehicle to promote the Māori wellness model to the wider community.

Whanaungatanga, at its core, is *whānau* connection. In my experience of working with whānau impacted by mental health I have found that the acknowledgment, retention and reinforcement of whanaungatanga within the whānau is one of the greatest non-clinical interventions available to whānau. This is a way of attaining and cementing a strategy toward a pathway of personal and social wellness for the client. So, what does this look like in practice? How is the need to strengthen whanaungatanga recognised? How do I describe the implementation of whanaungatanga in my work to validate its worth to the client and their whānau?

Case Study

Ake is Māori in his early 30's, he lives with his older brother who along with his partner and five children all share the same Housing New Zealand home. The two brothers are the only living relatives from their immediate whānau of seven. Ake has suffered from epilepsy since early childhood and was diagnosed with co-existing mental health conditions of Post Traumatic Stress Disorder (PTSD) and Schizophrenia as an adult. The clinical notes give a brief but stark description of Ake's psychological condition at the time of his assessment: "subject is illiterate and socially challenged, has suicidal tendencies".

I met Ake two plus years ago in a *Kaupapa Māori* programme that I was assisting with. I would meet his whānau later when my role as a CSW was introduced. Meeting Ake for the first time was part of my own introduction to the clinical treatment administered to mental health clients. Ake initially presented himself in a way that was not too different from his clinical brief, at times appearing lethargic and displaying signs similar to an intoxicated or substance induced state. Conversations with Ake were a struggle as it appeared that his thought processing was a painful affair for him and his verbal responses took minutes to take shape.

Medication is the pre-eminent approach to the treatment of a mental health diagnosis—this is statutory law, there is little or no consultation with clients or their whānau regarding this process and the range of drugs available to treat Ake's conditions are many. So, too, are the side-effects. From the description of the medication approach it is fair to assume that the auspices of whanaungatanga are but a frayed tether. Most of my clients, including Ake, agree that treatment is necessary. Very often though, the procedure of finding just the right dose of a particular medication suitable to a particular person can take many years.

Whanaungatanga between us began with the most fundamental method of meeting and greeting in the Māori way. Ake was welcomed to the programme with a *mihi whakatau* preceded by *karakia* and supported by *waiata*. He struggled to find words in his reply yet he evoked a cheekiness that was genuinely Māori and the few words he uttered would confirm his deep desire to attend the programme regularly. Indeed, there were moments during Ake's induction period when a more coherent and insightful persona would be presented—relapse, however, was persistent.

When I first met Ake's whānau at home, as with many Māori, we found that we shared *tūpuna* connections. This was important as Ake and his brother had sought information on their ancestral roots as a physical and spiritual point of origin. This subject would endorse the concept of whanaungatanga between service user and service provider in that I was already in a position to assist in strengthening whānau connections.

More importantly, however, the information that Ake's whānau shared about his history would lead me to think far more objectively about his clinical brief and to the effectiveness of the overall care he had received. Whanaungatanga on a wider scale would be attempted to effect a better outcome.

Whanaungatanga intends to bind the relationships between whānau and community services to deliver appropriate care. A bullet point overview of Ake's wider whanaungatanga is as follows:

Service providers:

- DHBs mental health (MH) services, Acute MH units, Māori MH services
- Te Whānau o Waipareira Trust MH services
- Housing New Zealand (HNZ)
- Work and Income New Zealand (WINZ)
- Greenwood Park care co-ordinators

Others:

Police and Corrections

Ake's history:

- despite seizures enjoyed a happy childhood
- pre-onset was living independently, working, driving cars since age 11
- onset of PTSD from severe trauma events in late teens, placed under the Mental Health Act
- co-existing schizophrenia
- · exhibits violent episodes, referred to secure MH facility for extended period
- moves with whānau to Waitakere city

The problems:

- Ake is self-medicating but inconsistent, whānau tries to help but Ake hides some meds, seizures and relapses are regular
- whānau want to voice concerns about Ake's medication as he is often too doped out to get out of bed
- medication is delivered to the home but gets left lying around
- high alcohol consumption and some synthetic drug use impact on medication
- the actions of service providers are of a more internalised nature

Positives:

- an authentic *aroha* is shared between the siblings and extends to all the whānau in the modest home, they also enjoy close ties to the partner's whānau
- Ake encouraged and supported to attend Māori mental health whanaungatanga activities and programmes
- Ake's care plan is elevated to risk level management across the services

Change:

More often occurring in mental health treatment through a progressive analysis of evidence-based outcomes. Sometimes prompted by a need to address a pressing issue at hand. Both reasons apply here:

- Two severe seizure events occur within months of each other, both of which especially service providers concentrate more on working in unison to address the immediate needs of the whānau.
- to the whanau. Spiritual assistance was sourced by Ake's brother and a healer, an aunty, visited them.
- Ake regains consciousness the next day and claims he felt his aunty near him.
- · Revised medication including an ongoing care plan is constructed and Buoyed by Ake's recovery his whānau put in place clear boundaries on alcohol use.
- The whānau are resurgent in their desire to explore taha Māori (Māori customs, the treasures handed down to us).

Evidence:

- Notes entered into the Whānau Tahi database documents all health target my own work as a quantifiable outcome.
- · Above all else the evidence stands with Ake, regular monthly seizures have in WTN.

highlight some concerns regarding medication. Meetings with whanau and

• The second incident puts Ake into a coma and a dire prognosis was relayed

implemented. Improvements in Ake's physical and mental health accelerate.

identity), te reo me ona tikanga, ngā taonga tuku iho (the Māori language and

plans and engagements between service user (SU) and service provider (SP). Included are all records of contact and correspondence with other SP's and professionals connected to the SU. The process substantiates the efforts of

not occurred for over four months now. The hint of cheekiness replaced by humorous wit. Sluggish responses make way for articulate banter with an added desire on his part to do more for those less fortunate. All details noted

Conclusion

Each and every level of involvement concerning this case was an exercise in correlating the degree of whanaungatanga, i.e. in service to the benefit of whānau, inviting strength and vibrancy through connections.

I had intended to provide another view of whanaungatanga within my role as a CSW, but I must admit that explaining the way I implement whanaungatanga in my work is limited only by the time I make available to the task. The groundwork involved in providing the evidence of whanaungatanga eats away at time so I constantly bemoan the lack of it. If I may describe my opinion of whanaungatanga in its briefest format, it is a beginning to an end unseen.

(Wai Research

WHANAUNGATANGA IN RESEARCH

Haze White Waikato-Tainui

Haze White's research journey began at the University of Auckland where he studied health science, public health and specialised in Māori health. He has a deep passion for Māori health and well-being and hopes to create new knowledge from research which can improve outcomes for Māori.

As a researcher within the Wai-Research unit Haze is involved in all aspects of the unit's research endeavors including the "Catalysts of Health" retrospective study of West Auckland whānau well-being.

Abstract

This article discusses the concept of *whanaungatanga* as central to the research approach and principles of the Wai-Research unit-a West Auckland urban Māori community-based research unit, located within Te Whānau o Waipareira. The parallels to Community-based Participatory Research (CBPR) are examined with a core interest in community at the heart of both research approaches, as well as the notion of whanaungatanga being embedded in the relationship between researcher and the community. The specific role Wai-Research has in serving an indigenous urban community is considered in the approach it has developed, specifically a Kaupapa Māori research lens, which further gives a legitimate role to whanaungatanga in practice as a way to overcoming oppressive traditional research practices and in giving voice to and benefitting the community. Whanaungatanga is seen as being naturally located within kaupapa research methods and central to Wai-Research's development of principles and community research methods to serve its own West Auckland whānau.

Key words: Kaupapa Māori, indigenous, Community-based Participatory Research (CBPR), urban, indigenous

Mā te rongo, ka mōhio; Mā te mōhio, ka mārama; mā te mārama, ka mātau; Mā te mātau, ka ora!

Through resonance comes insight; through insight comes understanding; through understanding comes knowledge; through knowledge comes life and well-being!

Introduction

Whanaungatanga is one of the many intrinsic Māori principles which underpins Te Whānau o Waipareira and by extension the research arm of the organisation known as Wai-Research. The online Māori dictionary defines "whanaungatanga" as:

A relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group.1

Rose Pere also describes the concept of whanaungatanga within Te Wheke, a Māori model of whānau well-being, as: "The principle of working together to support each other across all generations."2

Though many different definitions of whanaungatanga exist, at the heart of each is the value of relationships and connection. The purpose of this article is to explore how whanaungatanga is manifested within Wai-Research and how that impacts the Wai-Research approach to research in the community of West Auckland.

Background

To better understand the research approach of Wai-Research it is first necessary to provide context as to why whanaungatanga is important to Te Whānau o Waipareira, the establishment of the Wai-Research unit, and the theoretical framework that the unit employs.

Whanaungatanga within Waipareira

Te Whānau o Waipareira Trust is an Urban Māori Authority (UMA) established in West Auckland in 1984. As an urban authority, Waipareira sought to provide services for and advocate on behalf of all Māori residing in the West Auckland area. The founding members of Waipareira deemed it crucial to embed a number of core Māori principles to guide the organisation on its journey supporting whānau. Collectively these principles are known as *Te Kauhau Ora*³ and allow those involved in the organisation to uphold the *mana* of Te Whānau o Waipareira Trust by:

- 1. always acknowledging where we have come from and who we are
- 2. ensuring whanau are the centre of our world
- 3. always striving to better ourselves for the sake of our whānau

Whanaungatanga is one of the principles within Te Kauhau Ora. At its core whanaungatanga is about connections with *whānau*, with the community, and with our tīpuna (ancestors). Te Kauhau Ora illustrates the value that Waipareira places on whānau connections and whanaungatanga as determinants of positive well-being for West Auckland urban Māori whānau.

Wai-Research

On 28 October 2014, Te Whānau o Waipareira Trust officially launched Wai-Research, a West Auckland urban Māori community-based research unit. The purpose of the unit is to gather information which validates the work Waipareira does in the community and to create transformative research. Waipareira previously made a bid in 1996 to establish a community-based research unit, but it was decided that academic institutions (i.e., universities) would be better positioned to develop research for communities. Waipareira Chief Executive Officer John Tamihere stated, "We have struggled to get research that evaluates, measures and informs in a timely rather than historical way..." and that "...there was never a bridge built out to the community [from the universities] and what Te Whānau Waipareira provides is the ability to build on very robust research capability."4

The establishment of Wai-Research nearly 20 years after the original failed bid was a huge achievement for Te Whānau o Waipareira and signified an important milestone for the West Auckland urban Māori community. With the constantly evolving nature of the community it is important that Waipareira, as a provider of services and advocate for their community, can have the most up to date, accurate and timely information. The Wai-Research unit provides this for Waipareira as the unit is:

- 1. embedded within the community
- 2. underpinned by Te Kauhau Ora
- 3. guided by Kaupapa Māori research, community research and indigenous Māori research approach

Community-Based Research

Community-based research, also known as Community-Based Participatory Research (CBPR), is an approach to research in which researchers and community members/representatives contribute to the decision making and ownership of

¹ http://maoridictionary.co.nz/word/10068 ² Pere, R. R., & Nicholson, N. (1991). ³ Te Whānau o Waipareira Code of Conduct

research principles and, as such, adopts a unique community-based urban

the research process.⁵ Done correctly, CBPR has the potential to achieve a number of positive outcomes:

- 1. In CBPR, researchers work with the community to determine the best possible methods through actively testing their research approach on the community involved.
- 2. CBPR bridges the gap between science and the community, especially marginalised communities.
- 3. It allows communities to be equal stakeholders in research and allows researchers to tap into the expertise of the community.
- 4. The approach builds the research capacity and skills of the community.
- 5. CBPR is a potential approach to developing translational research or research that can create real, meaningful on the ground change.

As a "community-based" research unit Wai-Research looks to develop research which can create positive outcomes for the community while minimising any potential risk or harm. The Wai-Research approach to research draws many parallels to the CBPR approach, as with both approaches the "community" remains at the centre of all research endeavours. For example, before any research is commenced by Wai-Research it must first gain approval from the Waipareira Board, consisting of several publicly elected community leaders, ensuring that the interests or concerns of the community are heard. Additionally, the unit must also gain approval from the Waipareira Kaumātua Ropū to maintain the cultural integrity of the unit, participants and the community.

Whanaungatanga is also inherent within CBPR as a crucial component of the approach's success is dependent on the relationship between the community and the researchers. Wallerstein & Duran (2008) describe this relationship as requiring an equitable distribution of power, responsibility, risk and reward—a description synonymous with whanaungatanga.⁶

Although CBPR is an approach which can aid in bridging the gap between science and the community—CBPR in its current state can fail to recognise or adequately appreciate the cultural and indigenous context of the community in question.⁷ Therefore, Wai-Research has had to continue to evolve its research approach to be cognisant of the indigenous realities of the West Auckland urban Māori community.

Indigenous Research Principles

Wai-Research is based within an urban Māori community that is unique in many instances, notwithstanding being an indigenous community. That being said, the relationship between research and indigenous communities is, at the very least, contentious. Indigenous peoples are arguably the most studied, scrutinised, prodded and poked peoples on earth.⁸ In some instances the study of indigenous peoples provides a means to label, control and marginalise these groups⁹

⁵ Viswanathan, M., Ammerman, A., Eng, E., Garlehner, G., Lohr, K. N., Griffith, D., ... & Webb, L. (2004). ⁶ Wallerstein, N., & Duran, B. (2008). ⁷ LaVeaux, D., & Christopher, S. (2009). ⁸ Rigney, L. I. (1999).

9 Ibid.

and it is little wonder why there is apprehension by indigenous peoples towards the research community.

A separate criticism of traditional research approaches is that researchers have often investigated communities, not in the hopes of creating useful knowledge and positive change, but to self-serve the researcher by boosting their number of research publications and accordingly raising their research profile within the academy (research cohort). Thus creating a relationship of which researchers receive more benefit than the "researched" community.

Various theorists around the world have contributed to "indigenous research" discourse, providing a number of principles and guidelines for conducting "good" research alongside indigenous communities that is relevant, effective and culturally respectful.^{10 11} For the purposes of clarity and simplicity, the numerous guidelines and principles have been condensed within this article into three overarching principles:

- 1. Partnership—where research is based upon an equitable relationship equitable distribution of skill development and research outcomes.
- might result from the research.
- 3. **Protection**—where researchers ensure the protection of indigenous participants and indigenous resources. This includes the protection of indigenous knowledge and protection from negative impacts that the research could possible cause to the indigenous community.

Like CBPR, indigenous research theory highlights the significance of the concept of "relationship". A relationship which, like whanaungatanga, is built upon a basis of rights and obligations and serves to strengthen and protect each member and where every member has an important role in research. The Wai-Research unit applies this idea within their research and looks to first protect the members involved in their research by considering and addressing ethical issues as outlined by the Health and Disability Ethics Committee (HDEC). The unit also provides meaningful participation and partnerships within research through the development of emerging Maori researchers within the community, student placements and significant kaumātua contribution.

A crucial component of indigenous research asks researchers to be mindful of the historical context of their indigenous communities. Wai-Research has embedded this concept into their research approach, primarily to be critical of marginalising research approaches and ensuring the legitimisation of Māori epistemologies. Secondarily, the historical context of a community is part of the community's whakapapa (ancestry) and in Te Ao Māori is an essential component

between the researchers and the indigenous community. This includes the 2. Participation—indigenous people should have the right and opportunity to be involved in all aspects of the research, including enjoying the benefits that

of whanaungatanga as it illuminates the shared physical and spiritual connections that people have with each other and the land.¹² While indigenous research principles provide a framework in which 'good' indigenous research can take place, the framework is relatively broad and unspecific to any particular indigenous community and hence a Māori approach to research would be more specific to their realities or context.

Kaupapa Māori

Linda Tuhiwai-Smith is one of the predominant Māori theorists who has written extensively about indigenous research in Aotearoa and its associated challenges. She states that—as a function of colonisation—Māori have historically been misrepresented and mistreated within research.¹³ Overcoming this is dependent on many factors which includes developing and sharing research agendas from an indigenous perspective, specifically, a Kaupapa Māori perspective.

Kaupapa Māori research theory is a crucial underpinning of all research undertaken by the Wai-Research unit and is part of a broader Māori movement towards tino rangatiratanga.¹⁴ In short, Kaupapa Māori is an approach to research which gives a voice to a colonised, marginalised and oppressed group and shifts their role of being researched "on" to being researched "for" and "by", where the end outcome is to benefit Māori or the involved Māori community.¹⁵

In 1990, one of the original champions of Kaupapa Māori theory, Graham Hingangaro Smith, outlined a number of key principles of Kaupapa Māori research which were further expounded upon by other Kaupapa Māori theorists such as Linda Smith and Leonie Pihama, amongst others.^{16 17 18} These principles help guide researchers undertaking Kaupapa Māori research endeavours. The key principles are (but are not restricted to):

- 1. tino rangatiratanga—self-determination
- 2. taonga Tuku Iho—cultural aspiration
- 3. ako Māori—culturally preferred pedagogy
- 4. kia piki ake i ngā raruraru o te kāinga—Socio-economic mediation
- 5. whānau—extended family structure
- 6. kaupapa—collective philosophy
- 7. Te Tiriti o Waitangi—The Treaty of Waitangi
- 8. *Aata*—growing respectful relationships

As a Māori approach to research, whanaungatanga is naturally located within Kaupapa Māori research methods. The principles of Kaupapa Māori guide researchers in building whanaungatanga within the community, ensuring that relationships are built upon a safe, equal and respectful basis and additionally are devoid of marginalising practices. Further to this, Kaupapa Māori ensures that practices associated with whanaungatanga have a legitimate role in research,

¹² Brannelly, T., Boulton, A., & te Hiini, A. (2013). ¹³ Smith, L. T. (1999). ¹⁴ Walker, S., Eketone, A., & Gibbs, A. (2006). ¹⁵ Pihama, L., Cram, F., & Walker, S. (2002). ¹⁶ Smith, G. H. (1990). ¹⁷ Smith, L. T. (1999). ¹⁸ Pihama, L., Smith, K., Taki, M., & Lee, J. (2004).

including "kanohi ki te kanohi" or "seen face" which is a practice stemming from Māori epistemology that is an "important mechanism for developing trust and sharing information between groups".¹⁹ Wai-Research is physically based within West Auckland as it is important to be seen by the people as well as being involved in the various community events.

While Kaupapa Māori principles have acted to liberate Māori research and shed light on oppressive traditional approaches to indigenous research, they can become just as limited as conventional theories if they do not evolve with the needs of a particular community-hence every indigenous community should be able to re-invent the Kaupapa Māori theory and approaches so they don't become stagnant or generalised.

Discussion

Te Whānau o Waipareira is based within a West Auckland urban Māori community which is vibrant, fluid and in some aspects completely unique to other urban Māori communities within Auckland and throughout Aotearoa. For over 30 years Waipareira has been delivering services to and advocating for the whānau of this community. To provide the best possible services and support for these whānau, Waipareira has turned to research as the gatekeeper to the vital information regarding whānau needs, best practice, policy and prevention.

Wai-Research—as a vessel to research—is unique within Māori health research in that it sits outside the traditional academic research institutions. Despite this, Wai-Research is still capable of developing research which meets the same international standards as universities. To do so, the team has had to develop a distinct research approach which draws from Kaupapa Māori Research Theory, CBPR, indigenous research principles and Te Ao Māori which collectively underpins all Wai-Research endeavours. This approach which we have named "Ngā Taumata Rangahau o Waipareira" is the amalgamation of these theories.

Ngā Taumata Rangahau o Waipareira

While Kaupapa Māori, CBPR and indigenous research principles are central to the research undertaken by Wai-Research, so too are principles which are drawn from the realities of our urban Māori community and which allow us to undertake research in which our community is the primary beneficiary. Wai-Research consulted with the community including the Kaumātua Ropū and Māori research experts to develop five Kaupapa Waipareira research principles. These principles guide and inform our research activity and are therefore incorporated into the design of all our research programmes and methodologies:

- 1. **Tikanga Matatini:** We will undertake research which reflects and supports the cultural realities of our community. Māori custom and processes will be incorporated within the design of our research methods, but will match the diverse cultural experiences and needs of urban Māori.
- 2. Whakamana te Tangata: We will respect and support our research participants and the information they provide. We will ensure that they are acknowledged for their contribution and recognised for their efforts.
- Whanake Waipareira: We will prioritise translational research endeavour by generating information which contributes to the Waipareira community, Waipareira Trust and urban Māori development.
- 4. Whakapakari Rangahau: We will build Māori research capacity and capability. We will support emerging researchers, present them with opportunities and expose them to positive role models and experiences. We will collaborate effectively with other groups and organisations and create mutually beneficial research opportunities.
- Tohatoha Mātauranga: We will take active steps to profile and share the outcomes of our research. We will ensure that the information is widely profiled so that it may contribute to Māori, national, international, and indigenous development.

These principles provide a framework in which not only "good" indigenous research can be produced but also "good" Māori research—specifically within the West Auckland urban Māori community. As can be seen they draw heavily from the other research approaches alluded to in this article. However, they are constantly evolving to stay relevant to the needs of our community.

Whanaungatanga is crucial to the Wai-Research approach as it provides a theoretical underpinning of the "Ngā Taumata Rangahau o Waipareira" and provides a guide to research practice. It guides us as a community-based research entity to build real connections to the community through the research we undertake and the inclusivity of the community as key partners, stakeholders, decision makers and beneficiaries.

Conclusion

Whanaungatanga—relationships and connections—is integral to indigenous principles of what constitutes "good" research. Whanaungatanga is essential within community and indigenous research, as opposed to traditional or mainstream research which has often operated as separate from the community and has focused on the benefit of the researchers or the institution they represent. The approaches to research presented, including CBPR, indigenous research and Kaupapa Māori research, look to repair the relationship between indigenous communities and researchers, or, in the opinions of Wai-Research, help foster: A relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group.²⁰

The evolution of the principles around engagement by Wai-Research is an example of how tenets from Kaupapa Māori and community research can be evolved to serve a particular community. Ngā Taumata Rangahau o Waipareira, though specific to the West Auckland urban Māori context, can provide a framework as to how an inherent Māori principle such as whanaungatanga can underpin a research approach. That being said, there are separate principles that are as important to the West Auckland urban Māori as whanaungatanga, such as the remaining Te Kauhau Ora principles. Incorporating them into a research approach is complex but necessary to create new knowledge, which is important and relevant to the contemporary realities of the community.

Ngā Taumata Rangahau o Waipareira also represents a deeply considered process in which a specific Māori research can be developed. This same process has the potential to be replicated throughout Aotearoa to develop community-specific Māori research approaches which can produce research that is translational, of high academic standard, and relevant to the historical and contemporary realities of communities.

Whanaungatanga in Research

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(Community-led Research

NGĀ TINI WHETŪ -A NAVIGATIONAL STRATEGY FOR WHĀNAU JOURNEYS

Professor Meihana Durie

Rangitāne; Ngāti Kauwhata; Ngāti Porou; Rongo Whakaata; Ngāi Tahu

Professor Meihana Durie has a research background in the application of Mātauranga Māori (Māori bodies of knowledge) to Māori health, education and innovation. The broad overarching focus of his work is to identify critical determinants of mauri ora or flourishing vitality. Meihana is a previous recipient of the Sir Peter Snell Doctoral Scholarship for Public Health and Exercise Science (Massey University) and is a recipient of the Health Research Council of New Zealand Hohua Tutengaehe Postdoctoral Research Fellowship in Māori Health.

He currently heads Te Pūtahi-ā-Toi (School of Māori Art, Knowledge and Education) at Massey University.

Abstract

This article examines the key determinants of flourishing (as opposed to languishing) within the context of Māori families. While indicators such as access to housing, education and income are measurable, it is argued that connections to whānau and cultural identity are essential elements in flourishing. The implementation of Whānau Ora has led to a longer-term approach to support services.

In this environment, the test programme Ngā Tini Whetū has been developed to align strategies with whānau aspirations to move self-sufficient whānau into a position of flourishing. The test targeted a small number of whānau within West Auckland, and focused on whanau as carriers of culture, models of lifestyle and as access points to the community, as gateways to Te Ao Māori, as guardians of the landscape and as economic units.

Outcomes are considered in terms of *whanaungatanga*, *kotahitanga*, *rangatiratanga* and *pukengatanga*. Participants report on their journey and a new commitment to a flourishing future.

Key words: languishing, flourishing, whānau, Te Ao Māori, Whānau Ora

Introduction

Ngā Tini Whetū is a programme aimed at distilling the key factors that enable whānau to flourish. The initiative is part of the wider portfolio of Te Whānau o Waipareira and involves local whānau and Waipareira staff in a joint exercise to understand the dynamics of flourishing and the implications for other *whānau* across Aotearoa.

The potential for whānau to flourish is dependent upon a range of variables. The influence of areas such as health, culture, education and employment are critical determinants of the capacity for whānau to flourish (Te Hiku, 2014). Moreover, it is these same factors that exert significant influence upon the level of languishing that many whānau in Aotearoa experience.

Whilst there is a level of existing research around causal factors that influence states of languishing, there is comparatively less availability of relevant research into the key determinants of *flourishing*. This is more apparent when one considers the context of Māori families, or whānau, within the broader scope of indigenous vitality. Much of the existing research on and about whānau dynamics has tended to center around whānau exclusion, deprivation and disconnectedness. Research of this nature is critical to understanding the factors that influence states of languishing, however, there is also a need for greater understanding around the types of pathways that enable whānau to prosper and flourish.

The term *flourishing* has become increasingly prevalent in recent years as a social concept highlighting the transformative nature of journeys undertaken by whānau who proactively seek to shift from predominantly languishing situations to situations that are significantly more positive (Keyes, 2003). In other words, whānau have been able to traverse the challenging and often complex factors that determine a state of languishing by moving into a position whereby they are able to embrace the fundamental determinants that enable them to flourish.

It is important to recognise that whānau can still flourish in many ways even while enduring significant adversity. In fact, this is a common reality for many whānau, which raises the question of whether or not there exists a definitive threshold between languishing and flourishing. Moreover—is it absolutely necessary to identify a threshold between the two states? Or, is it more imperative to recognise that whānau journeys are by nature fluid, both resurgent and regressive? In light of current evidence around the nature of whānau journeys, the latter question would appear to be more pertinent to the dual notions of flourishing and languishing.

In terms of measurable indicators, areas such as household income, suitable housing, employment, access to education and participation in Māori cultural activities provide a broad range of accurate gauges as to how well-positioned whānau might be to be able to flourish (McIntosh, 2014). In considering these factors it becomes more apparent that defining a clear threshold between languishing and flourishing is complex and may not be absolutely necessary.

The capacity to embrace Māori cultural identity and indeed whānau identity as a determinant of flourishing is often relegated to discussions that focus more on aspects such as housing, employment, education and health. Research, however, reaffirms that the capacity of whānau to forge and maintain strong connections with their Māori cultural identity is a major determinant of flourishing (Kingi et.al. 2014). In exploring this idea further, when whānau lifestyles are in close alignment with Māori cultural principles or values such as *manaakitanga, whanaungatanga* and *whakapapa*, a correlation with elements of flourishing is evident (Baker, 2014).

Whānau Ora

The implementation of *Whānau Ora* in 2010 (Taskforce, 2010), has provided a tangible catalyst for changes to the way in which provision of support services for whānau are offered. The appointment of Whānau Ora navigators has allowed for greater co-ordination of social, health, justice and educational provision within the broader provision of Whānau Ora, ensuring that whānau are better able to receive the support that they require in a cohesive way.

Whānau Ora represents a tangible shift away from intervention-driven provision to a greater focus upon empowerment of whānau for self-management and independence. Although there remains a high level of need for urgent and immediate intervention for many families (Huakau, 2014), the influence of Whānau Ora has meant that social service provision generally now occurs with longer term planning in mind. Together, Whānau Ora navigators and whānau are able to engage in the formation of a longer-term strategy focused on determinants of flourishing within the context of each whānau. A new initiative arising from this shift in the development of whānau capacity provision is Ngā Tini Whetū.

Ngā Tini Whetū

Ngā Tini Whetū is a recent Te Whānau o Waipareira-led initiative (Whānau o Waipareira, 2013) that has been implemented over the past three years. It has been designed to empower whānau to build capacity in order to flourish and to

ultimately attain whānau-driven aspirations. Ngā Tini Whetū is part of a broader long-term strategy by Te Whānau o Waipareira that seeks to provide pathways for whānau who aspire towards greater levels of self-sufficiency and self-determination. The strategy recognises a set of critical requirements that are necessary within the context of Waipareira provision in order to build a secure whanau foundation and to promote a flourishing future.

Evidence also suggests that in order for whanau to flourish, there are multiple determinants of the journey which must be carefully planned and navigated (Te Puni Kōkiri, 2015). The prevailing wisdom encapsulated within Māori ancestral traditions reiterates the message that individual success comes through the efforts and determination of the wider collective.

Ehara taku toa i te toa takitahi, engari he toa takitini, he toa takimano.

My success comes not through individual effort, but through the efforts of the wider collective.

A core emphasis of Ngā Tini Whetū therefore is to go beyond the realm of day-to-day provision to focus more intensely on the establishment of whānaudriven strategies aligned to whanau aspirations. The concept for Nga Tini Whetū initially emerged in 2009 during the Waipareira Strategic Planning Hui. In a presentation led by Wai Research Patron Professor Sir Mason Durie, the idea of self-sufficient whānau was introduced. This helped to inform a pivotal part of the Waipareira strategy that was to comprise a set of six aspirational statements relating to flourishing whānau (Durie, 2006):

- 1. whānau as carriers of culture
- 2. whānau as models of lifestyle
- 3. whānau as access points to the community
- 4. whānau as gateways to Te Ao Māori
- 5. whānau as guardians of landscape
- 6. whānau as economic units

Part of this strategy focused upon the need to ensure that families who were no longer dependent upon provision of Waipareira services would be emboldened to continue their journey towards flourishing, having earlier identified their most critical aspirations.

A recent Te Whānau o Waipareira-led study, He Puawaitanga o Ngā Tamariki (2016), identified determinants of well-being across cohorts of tamariki from West Auckland. The study found that, despite the challenges to health that many West Auckland

whānau inevitably faced, when there were increased opportunities to embrace social connectedness and whānau identity, there was also an enhanced sense of well-being across the whānau. Further anecdotal evidence suggests that increasing numbers of whānau within the wider Te Whānau o Waipareira community are now becoming more self-sufficient and are more readily able to adopt strategies at an aspirational level.

A priority of Ngā Tini Whetū is to provide the necessary catalysts for whānau to embody each of the following six aspirational aims in their own unique way:

1. Whānau as Carriers of Culture To promote awareness of whānau heritage

As carriers of culture, whānau can develop a capacity to live by the cultural values of most significance to them. Cultural values provide a foundation, or *kaupapa*, enabling them to engage and interact with people and the environment in a way that aligns with what is important to them (McGuiness, 2010). Cultural carriers hold significant attachment to cultural values and express these throughout different aspects of their lives. The ability to understand and use te reo Māori for example, and to be able to recite pēpeha and perform *mihimihi* is an important expression of Maori cultural identity.

2. Whānau as Models of Lifestyle

Ngā Tini Whetū recognises that in order for whānau to flourish, it is important to maintain *mauri ora*—good health and vitality. This requires whānau to be in the strongest possible position to be able to exert significant control over critical lifestyle factors. For example, it is important for whanau to be able to build capacity to mitigate the threat of risks to health such as mauri-diminishing foods and substances, but at the same time to promote the benefits of health protective factors including mauri-enhancing foods as well as engagement in physical activity (Asthma & Respiratory Foundation NZ, 2015). At the same time, whānau must also recognise the importance of regular physical activity in order to counteract the challenges of the modern urban lifestyle. The benefits of exercise to mauri, or physical vitality, are well documented and is an equally important imperative for the mauri of whānau.

The Waipareira experience has been that whanau who are able to model or promote positive practices (tikanga) both at home and within their wider community can demonstrate levels of leadership for other whanau and community members to follow. The importance of the cultural dimension to flourishing whanau has been well demonstrated (Durie, 2014). The cultural dimension includes the dual concepts of *mauri* and *mana*—both elements exist at the core of Māori spiritual and physical existence and the process of *wānanga* can help to bring greater clarity to their relevance for flourishing.

The longer-term goal is that whanau will be able to practise tikanga that promote good health and holistic well-being. Mauri ora within a wider holistic context requires equilibrium of all four dimensions of Te Whare Tapa Whā (Durie, 1998):

- Taha Whānau: Social cohesion and mana-enhancing relationships
- Taha Wairua: Spiritual awareness and cultural integrity
- Taha Hinengaro: Intellectual stimulation, increased knowledge capacity
- Taha Tinana: Physical and environmental well-being

3. Whānau as Access Points to the Community

Connecting whānau with wider community networks and institutions

It is helpful to consider the role that whānau can play as conduits for connection to the community. Often, it is due to the efforts and energy of individual whānau members that the wider whanau have opportunities to engage within the community at different levels. When visiting marae, for example, it is often left to particular whānau members to facilitate the journey (Salmond, 1976). Ngā Tini Whetū supports the development of strategies for whānau to engage with local and regional collectives, services and organisations. This extends to engagement with community leaders including pakeke and kaumātua. Shifting the focus towards a wider collective helps to promote a sense of community spirit, responsibility and a commitment to contribute in a meaningful way to the larger group (Stanford Social Science Review, 2015).

Deciding on educational pathways for tamariki and *mokopuna* is another critical outcome of Ngā Tini Whetū. By ensuring that whānau are well informed about all educational options available locally, regionally, nationally and internationally, they will be in a stronger position to make the best educational choices for each whānau member. Ngā Tini Whetū embraces a strategic perspective around educational development for whanau to:

- build ongoing knowledge capacity
- promote social responsibility and awareness relevant to both Te Ao Māori and Te Ao Whānui
- promote career opportunities that are aligned to aspirational goals and longer term aims

These goals are more likely to be achieved through:

- connecting whānau to relevant educational opportunities
- establishing forums that broaden career horizons, open new doors and inspire new learning pathways
- aligning whanau educational journeys with both individual and collective aspirational goals

pathways

4. Whānau as Gateways to Te Ao Māori

Building further upon the associated themes of carriers of culture, of models of lifestyle and of access points to the community, Ngā Tini Whetū promotes pathways that empower whānau to develop capacity as gateways to Te Ao Māori. In short, participation within Te Ao Māori is shaped and influenced by a variety of settings, experiences, social relationships and cultural gatherings (Waho, 1999). Access to Te Ao Māori can also be initiated through the pursuit and acquisition of knowledge (mātauranga) germane to Māori cultural identity.

Te Ao Māori is an all-encompassing term that can be interpreted as "The Māori World". It is a term that describes all of the above settings and is not limited exclusively to marae encounters. Importantly, Te Ao Māori is further defined by those who reside and participate in it, thus reinforcing the importance of relationships throughout each key element of Ngā Tini Whetū.

Whānau who participate within Ngā Tini Whetū will often already be providing access for others to enter into Te Ao Māori. A critical outcome therefore is that whanau can continue to forge ongoing opportunities to learn about the cultural dynamics of Te Ao Māori, building further upon existing knowledge and experience.

5. Whānau as Guardians of Landscape

Māori cultural identity is deeply embedded within the whakapapa of the natural world (Durie, 2009). The environmental features and phenomena of each rohe or takiwā within Aotearoa highlight the way in which tangata whenua maintain their own particular view and perspective of the local environment. It is as tangata whenua that whanau have a responsibility to uphold the *mauri* (vitality) of the environment and to protect the sanctity of whenua (land), wai (waterways), hau (air) and rangi (sky and airspace) (Waitangi Tribunal, 2011).

Moreover, it is through these relationships that Māori are further able to enhance and uplift *te taha wairua* (the spiritual domain). Participation in cultural rituals (kawa) is important as many of these are closely linked to elements of the environment. Within urban environments, many modern challenges have arisen as development of industrial, housing and commercial interests take hold. Environmental issues such as water degradation, traffic congestion and consumer demand require that whānau must search for ways to ensure that the sanctity of the landscape is upheld

designing new models that empower whānau to travel down new knowledge

and protected. This is a real and present challenge for te whānau of Waipareira.

6. Whānau as economic units

Promoting financial literacy and economic stability

Whānau self-sufficiency requires, in part, control of financial circumstances. The capacity to increase whānau wealth is also dependent upon a sound knowledge and understanding of financial literacy. Important aspects of financial literacy include: applying the fundamental principles of budgeting; saving and investing; acquiring long-term assets such as residential or commercial property and land; protecting whānau financial reserves; increasing whānau housing and home ownership; access to Māori trust funds and whānau investment portfolios.

Threaded throughout each of these six outcomes is the concept of *rangatiratanga* leadership. The type of leadership promoted within this kaupapa is based on whānau acting as influential exemplars for other whānau within their communities.

Te Puawaitanga o Ngā Whānau: Six Markers of Flourishing (2013) identified six markers that identify critical areas in which whānau vitality can be measured. These markers reinforce and compliment the principles and values discussed earlier and include:

- 1. Whānau Heritage—Taonga Tuku Iho
- 2. Whānau Wealth—Ngā Rawa
- 3. Whānau Capacities—Ngā Pūkenga
- 4. Whānau Cohesion—Tū Kotahi
- 5. Whānau Connectedness—Tūhonohono
- 6. Whānau Resilience—Toka-tū-moana

Each marker of flourishing offers critical insights into the determinants of flourishing within a whānau context. In fact, the notion of flourishing has been identified as a critical strategic outcome across all Whānau Ora-led services. It is imperative, therefore, that whānau are provided with the necessary skills and opportunities to be able to transition from states of languishing towards states of flourishing.

Quite apart from the provision of aligned whānau social, health and educational services, the more salient question centres around which approach might be *most effective* in achieving this outcome for whānau. Ngā Tini Whetū therefore seeks to establish a responsive framework that informs whānau journeys to ensure the best possible outcomes.

Ngā Tini Whetū (literally meaning "the multitudes of stars") draws inspiration partly from ancient Māori navigational traditions whereby the stars and planets were used as guiding points in order to steer Māori ancestral voyagers in the right direction

towards their eventual destination. It represents the thinking underpinning a Waipareira-led initiative that embodies many of these values and practices within the context of contemporary whānau realities. The stars are a metaphorical reference to the dreams, aspirations and long-term goals that whānau have identified as having particular importance. Each star is a symbolic reference to each navigational plot point for each part of the collective journey that whānau will take. The use of stars, or *whetū* in this way connects participants to the earlier ancestral navigational traditions, except rather than navigating oceans, whānau within this contemporary context are instead traversing the complexities of contemporary society.

Programme Design

In order to investigate whānau ability to "reach for the stars", a programme of mentoring and skills training for whānau, accompanied by research into impact and potential for wider application has been designed. Ngā Tini Whetū is being made available to whānau who have had some past association with Te Whānau o Waipareira. As a first step towards implementing the programme an exploratory pilot has been undertaken. Preliminary results from the pilot are discussed here.

The design of Ngā Tini Whetū centres around bringing together community experts, specialists and contributors collectively known as *Ngā Pūkenga*. Ngā Pūkenga will help to support whānau to recognise and then develop specific types of leadership capacities that align with the traits, aspirations and skill sets of each individual.

A high priority is to ensure that wherever possible, each *Pūkenga* has a connection to Te Whānau o Wairapeira and is comfortable with the over-riding principles of Te Kauhau Ora o Te Whānau o Waipareira, especially *mana* and rangatiratanga. Pūkenga from further afield were also identified to ensure that a complementary set of skills, knowledge, experience and expertise could be available for whānau participants.

A small but diverse cohort of Pūkenga were identified. They included people with a broad range of skill sets such as finance, technology, governance, *mātauranga Māori*, whānau ora, health, and education. Pūkenga were briefed about the philosophy and objectives of the kaupapa but it was left to each workshop to determine the ways in which each learning outcome might best be achieved and implemented. Members of the Wai Research team, Ngā Kaiwhakatere, provided the overall facilitation of Ngā Tini Whetū including weekly contact and communication with whānau.

Participants

The initial delivery generated a unique process for identifying potential whānau participants based on the principle of whanaungatanga. Recommendations for potential participants came from within the wider Waipareira community and from those who had an intimate awareness of the journeys, challenges and aspirations that various whānau had undertaken and encountered. Six Waipareira whānau participated in the test delivery.

Te Tīmatanga: Commencement

Stage one of the project brought together the confirmed whānau along with the Wai Research support team (Ngā Kaiwhakatere), Te Rōpū Kaumātua o Waipareira and additional mentors and support people. A *hākari* was provided and the gathering enabled the project team to:

- reiterate to whanau the overarching goals of the initiative
- reet all of the participating whanau and the pukenga
- reaffirm whanau commitment to full participation
- recognise formal commencement within the kaupapa
- celebrate the start of a new kaupapa

Whānau Noho: Gathering of Whānau, Pūkenga & Kaiwhakatere

The initial step was to arrange for whānau and associated programme leaders to meet together as a group (whānau noho). Four whānau noho were scheduled into the delivery of Ngā Tini Whetū and provided opportunities to bring together all participating whānau along with key mentors and wider support teams to exchange knowledge, share insights and experiences and to provide updates of their journeys. Whānau noho also offered participants time and space to renew their commitment to Ngā Tini Whetū and to be inspired, motivated and renewed in order to continue along their respective pathways towards self-sufficiency. A total of four noho took place over an eight-month period and included two at Armor Bay and two at Te Whānau o Waipareira in Henderson, West Auckland.

Outcomes of Delivery

Although in-depth analysis and review of Ngā Tini Whetū has yet to be completed, the project team has been able to complete initial interviews with participating whānau. A set of structured questions was used in order to gain insights into the ways in which whānau participation may have been most useful. There have been a number of informative perspectives that have emerged, particularly around the core Māori cultural values of whanaungatanga, kotahitanga, rangatiratanga and pūkengatanga.

Whanaungatanga

For the whānau who participated in the pilot delivery of Ngā Tini Whetū, their involvement reaffirmed the enduring connections they all shared with Te Whānau o Waipareira. This dynamic reinforces the importance of community-led approaches to whānau development and the significance of the principle of whanaungatanga as a catalyst for engagement.

The fact that all whānau knew one another prior to participation also lowered the level of uncertainty that some had about participating within the programme.

A strong sense of camaraderie across all the participating whānau emerged from the pilot along with a shared sense of giving for a higher purpose. In fact the cohort could be reasonably described as a collective of engaged and pro-active whānau contributing to their community.

Kotahitanga

The test delivery has reaffirmed that the capacity of whānau to successfully navigate often arduous and challenging journeys will be stronger when the journey is made with other whānau. It is this shared experience of coming together in a noho-based environment and learning together within *wānanga*-type workshops that have led to positive outcomes. Furthermore, whānau have reinforced the importance of their connection to Waipareira as a major incentive. In the pilot study, kotahitanga was expressed in two ways: First it reflected a sense of unity between the whānau who were participating in the study and second it reflected the common commitment to Waipareira.

Rangatiratanga

Another pivotal observation of participants within the pilot was the desire and inclination to support other whānau on similar journeys and the willingness to lead from the front in striving to fulfill whānau-centred aspirational goals. This type of leadership within an urban environment has been prioritised by Te Whānau o Waipareira in the wake of increasing numbers of whānau who are challenged by disadvantage and disconnection from *hapū* and *iwi* (Tamihere, 1999). Moreover, because of the comparatively young age of the participating whānau, the need for ongoing support, leadership training, and mentoring is greater if strong whānau leadership for the future is to be realised.

Pūkengatanga

An interesting outcome from Ngā Tini Whetū has been the focus on parallel workshops for tamariki from each whānau. They have had an opportunity to learn about and acquire new skills in the fields of technology and creative arts primarily through hands-on experience. An example is the area of computer coding and multi-media applications where Pūkenga well-versed in terms of expertise and skillsets volunteered to spend time and to share knowledge with a group of very eager and enthusiastic tamariki and rangatahi.

The involvement of Pūkenga with high levels of expertise in these and other areas has ensured that tamariki and rangatahi have also been able to benefit from participation in Ngā Tini Whetū in tangible and distinctive ways. The opportunity to learn at the same venue as their parents and at the same time demonstrates the potential effectiveness of the noho and wānanga process.

Ngā Tini Whetū

Initial Participant Responses

Whānau respondents identified a broad and diverse range of subsequent actions taken largely as a result of participation within Ngā Tini Whetū. Although a full analysis and evaluation of the delivery is yet to be completed, the initial round of participant feedback has yielded some interesting and insightful responses, some of which have been included below:

Whānau Strategic Planning

- Now able to plan in a more coherent and strategic way.
- Planning for the future is now a continual process that occurs in a more specific way.
- More planning and better planning is occurring within the whānau.
- · Participation has helped parents to think in a more strategic way when it comes to future planning.
- · Being clear about which experts in which fields are important to talk within relation to whanau planning.
- Whānau are now more accountable to goals and objectives.
- · Being connected to those within the wider community who share similar aspirations and philosophies and be willing to share their own experiences and insights.
- Whānau have been able to identify more clearly defined goals.
- · Making sure that the communication of goals is a regular activity and knowing what that means individually and collectively.

Whānau Aspirations

- Whānau are now more inclined to think bigger, not so restricting.
- · Parents are not so worried about whether or not things can be done and are just trying things anyway.
- Not worrying about what others may think or perceive.
- Whānau are undertaking in-depth research and enquiry into alternative educational options at early childhood, primary and secondary levels.
- Participation has led to a shift of mindset, not so much about what parents want to achieve but what their tamariki want to achieve.
- There is a greater sense of how health, education, culture and economy interconnect and why all elements are important.

Te Ao Māori

· Participation has highlighted the need to learn more about Te Ao Māori and to continue learning Te Reo Māori.

- Ngā Tini Whetū has provided an opportunity to learn more about Māori culture and why it is relevant to whanau journeys.
- Since commencing in Ngā Tini Whetū, some whānau have commenced weekly te reo Māori classes.
- For other whānau, this component has also led to enrolment into Cook Island and Samoan language classes.

Whānau Finances and Investment

- An active savings plan now in place for events and activities, including a whānau wedding, whānau overseas travel and educational pursuits.
- Purchase of a new whānau home has been achieved.
- · Purchase of an investment property has occurred.
- · Planning for future purchase of rental properties.
- · More astute thinking now in terms of investments and savings.

Limitations

- For other participants, the nature of some presentations and topics was at a level beyond where they perceived themselves to be.
- Some perceived limitations were now seen as opportunities given the exchange of knowledge which occurred in Ngā Tini Whetū, for example, learning how to budget properly and understanding other educational opportunities for whanau-not just the ones that they were familiar with.
- For some, the mode of delivery presented challenges in terms of maintaining momentum between whānau noho-the time in between noho meant that it was sometimes difficult to maintain focus on various learning topics
- Others liked going away for a few weeks and coming back and things happening naturally.
- Some identified the areas of education and te reo as important and perhaps warranting more time during noho.

He Kupu Whakamutunga

Perhaps the most ardent observation to emerge from the initial delivery of Ngā Tini Whetū has been the commitment and desire of each whānau to walk this path. They have all expressed a commitment to a flourishing future not only for their own whānau but also for Te Whānau o Waipareira as a whole.

As active and contributing members of the community, whānau have taken the opportunity to identify pathways for the future that will enable their respective families to flourish. They are setting a course for the coming decades which

aligns with their identity as a whanau, recognises their aspirational goals and acknowledges their contribution to dynamic and evolving network of whānau.

Conclusion

The journey of Te Whānau o Waipareira families offers a critical narrative that will ensure that future generations of tamariki and mokopuna are secure within their own respective whanau identity in a way that reinforces their enduring connection to the Waipareira community. Ngā Tini Whetū has provided a blueprint upon which to foster whanau-driven aspirations and to put in place the necessary tools for whānau to flourish within a constantly evolving and rapidly changing society.

The Waipareira experience has given rise to the emergence of a dynamic and growing whanau-focused community connected through common values and aspirations and increasingly, through intergenerational whakapapa. It is these elements of the Waipareira narrative that demonstrate clearly the reality of the emergence of new hapū in Aotearoa-New Zealand. Ngā Tini Whetū has offered a platform for whanau to more effectively identify and determine the types of outcomes that will enable them to flourish in times ahead.

He tini whetū ki te rangi, He wawata, he moemoeā ki te tangata

Like the multitudes of stars within the sky, aspirations and dreams exist within all of us (Durie, 2016)

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Denise Smith

Abstract

Denise Smith shares her experiences engaging with "#Tātou", a West Auckland programme that is part of the "Whānau House Collective Impact" initiative, and which promotes a whānau-centered approach to promote physical activity and good nutrition. Each participant is assisted by a *kaiārahi* (health navigator) who supports them to reach their goals. Denise shares the barriers to her participation, her personal journey with whānau, her resilience in the face of ongoing challenges, and the connections made with others and within herself as a result of whanaungatanga experienced as part of #Tātou.

This article has been adapted from an interview.

Key words: whānau, kaiārahi, whanaungatanga

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My Personal Journey

A friend of mine used to come here... she recommended me to come [to Waipareira]. I was a bit standoffish for a while, but then I thought, nah, I'll go and see what it's all about. So I came last year and I met up with my *kaiārahi* (support worker). Still I was a bit nervous at the start. When I first came in I was in a bit of a pickle because I lived up on a farm with my sister-in-law and my niece and nephew... I felt like I wasn't going anywhere. I was stuck in this rut. Unless it was with the kids or with my sister-in-law, I did nothing for myself. So, when I came here it opened my eyes a little bit more than what I was seeing up on the farm. There was nothing against the farm, it was nice... fresh air and everything. But social life and life was dead for me.

Since I've been coming here I started going to wai-fit training and that every week right 'til Christmas. I loved it. Every Tuesday and Wednesday I was there. Rain or shine. I was there on the coldest day freezing my butt off. I rely on public transport [to go] everywhere and I still came. I didn't do the evening ones because it was just a little bit harder getting home at night. But yeah, I was pretty much doing training every week. But then I got a job as well so it sort of took a day out of the training.

I didn't have the help of Work and Income getting me the job, I did it myself. But sadly, that came to an end earlier this month. They wouldn't renew my contract, so I'm back looking for work but that's even better for me. I'm looking for my job in Hastings. I'm wanting to move to Hastings to live.

Everyone is going, "why Hastings?" Because I don't want to be here in Auckland. So that's just given me a bigger pressure to look for a job and my house down in Hastings. Not having much luck, but there is time. The right job will come and the right house will come. I'm in a hurry, but I'm not—sort of thing. While I'm looking, I'm helping my niece out. She's got five kids and three of them are at school, but she's got two younger ones that need the help and one of them is not at kindy. I've got them... so I'm keeping busy on top of looking for work.

When I first came to see my kaiārahi I needed help in getting out a bit and getting to know myself again—and having the confidence. Like I said, I was in a rut on the farm going nowhere. Just get up and do the same thing day after day. I suffer from depression as it is and I was lucky I had a lot of good days rather than bad days. So, when I came and saw my kaiārahi I needed to get something to get me back into reality, something to get me connected with others and myself.

I think the biggest thing that got me back into reality was the physical training. Not only am I doing something for myself in terms of fitness, but I was meeting people. Can't tell you all their names, but I know their faces and I can say hi to them and that. I think a lot of it was the training that helped, because I was happy to go and do the training but at the same time I was socialising with other people. Just recently I got kicked out of where I was living on the farm. My family helped and put me up and all that, but I was in such a mess because I felt betrayed by my sister-in-law because of the amount of effort and time I did for her. But now, about a week later, I looked at it and I said to myself: I'm definitely angry but at the same time I'm thankful because this has given me that chance to get out, which I'd been wanting to do for ages but I just wasn't strong enough. It's like with my ex-partner, when I was living with him he was a violent person and it was hard to get out of that relationship—it's sort of like that.

They did me a favour by kicking me out and now I'm free, I'm doing stuff I wouldn't have done when I was up there. I think to myself, where I am now is in a better space. Yeah, I've had these little hurdles like losing my job, getting kicked out. But this was a good hurdle—even though it was a bit of a mess at the start.

Everything is coming right for me. Now, my next mission is to look for a job and house in Hastings—get settled down there. Another goal is that I want to get driving lessons. I feel confident in the carparks but not on the roads. I think I just need to bring my confidence back up, but I think I'll be alright down in Hastings because it's quiet and there's not as many people around.

I mean my family is there for me no matter what, but I wouldn't run to them. They won't be the first ones I'd run [to] for support as such. That'd probably be my kaiārahi. Because I can talk to her better than what I can talk to my family—my family, they don't say it, but I can see it—they judge me or they try to judge me. At this moment, my younger sister is still trying to talk me out of going to Hastings, but it's my choice and I'm planning to do it. She goes "but you'll be alone". And what's that got to do with me going to Hastings? I can make friends. I say, I may get down there and a year later I may not like it—I'll find another challenge to move somewhere else. There is nothing for me here in Auckland apart from family. Honestly, I can't even say there is a job [t]here for me as such, but I just need to start a new chapter in a new area. So that's what I'm doing.

I've always been someone to have plans in place. I'm always one to take new challenges. I like my challenges. Whether I follow the challenges is depend[ent] on me, myself. It may take awhile, but I've noticed that this time around my challenges are achieved quite quickly, rather than take forever to do. My next challenge is [that] I'm 46 this year. I've only got two to three years and then I'm going to take on the king of the ocean swim to Takapuna. I want to do it before I'm 50. So that's going to be my next challenge.

A lot has changed within myself due to being part of #Tātou, but I think a lot has changed due to me changing it for myself rather than #Tātou or my kaiārahi. My kaiārahi has been the guideline—and I think with #Tātou it's that support that's helped me. If I didn't have that support with me I wouldn't have done it myself. I think it's also someone I can talk to and it's not connected to family or anything.



Like you can talk to your family, but you can't talk honestly about how you feel because they'll take it wrong or something. If I'm having a crap day, I can come and talk to my kaiārahi and let it come off my shoulders and then I'm feeling good. I can always ring or text my kaiārahi and say I need to talk. So I think that's where I am now. But yeah—I think it's a bit of both—having connections with others, and support from others.

#Tātou has put me where I am— if it wasn't for #Tātou I wouldn't have done it for myself.



Jacqui Harema Ngā Puhi

Jacqui Harema is the Strategy and Innovation Lead for Te Whānau o Waipareira Trust, Auckland. In her role, Jacqui supports the organisation achieving whānau (family-centric) outcomes that can be measured and reported back on to the community. These are flagship programmes that focus on implementing new whānau outcome assessment tools, designing outcome reporting templates for staff and embedding these across services by cluster: tamariki, rangatahi, mātua and kaumātua. Embedding the seven principles of Social Return on Investment is also a focus to establish an outcomes management culture in Waipareira that supports our accountability to measure what matters for whanau.

Abstract

This article considers the natural and fluid process of *whanaungatanga* in practice within Te Whānau o Waipareira's strategy and innovation unit, Wai-Atamai. Whanaungatanga is viewed as an entrenched way of connecting within Waipareira, leading to the development of the "Ngā Hua o Mataroa -Measuring What Matters/Outcomes Management Pilot", which was developed to understand the impact and outcome of Waipareira programmes for *whānau* by using whanaungatanga to engage participants and realise strategic goals. Truly engaging in whanaungatanga required an all-inclusive approach from the Trust Board, kaimahi (employees) and whānau. Whānau involvement was facilitated through kanohi ki te kanohi (face-to-face) interaction and hui, leading to 80 whānau participating in documenting their journey on a Waipareira parenting programme and taking ownership of the process. The success of this project includes pioneering outcomes measurement with whanau and kaimahi, informing the identification and development of outcomes and tools,



and increased understanding and ownership. The key factor to success is authentic whanaungatanga as a standard mode of practice.

Key words: strategy, innovation, whanaungatanga, whānau

Introduction

I am excited and a bit apprehensive about writing an article for the very first Waipareira journal Te Kura Nui o Waipareira on a topic that is so intrinsic to our daily lives it can often go unobserved-whanaungatanga.

I am also putting a disclaimer at the beginning. This article has been informed from experience-based research-meaning everything written is from team feedback, observation and over ten years' working for Te Whānau o Waipareira in many capacities.

When thinking about what to write, I struggled to link the notion of whanaungatanga with our strategy and innovation work and the different projects we are responsible for. In our area of Waipareira (Wai-Atamai) we deal primarily with the "big picture" -reporting to the Board and whānau on how we are progressing against our strategic goals. Wai-Atamai comprises four key complementary work-streams with the overall purpose being to ensure Waipareira is constantly pushing boundaries and is at the forefront of new, innovative methods to advance Māori nationally and internationally. Our area of work is often ambiguous and unchartered requiring a lot of "outside of the box" thinking.

While watching *kaimahi* sit around a table having *kai* and making fun of each other I experienced a light-bulb moment. Whanaungatanga is so entrenched and programmed into everything we do, we don't even realise we are doing it. As whanaungatanga is such a natural part of how we connect and relate to each other, it seems to go unnoticed and the process is taken for granted. In reality, all our daily interactions are underpinned by an element of whanaungatanga.

This article will focus on "uncovering" and "exposing" our taken for granted practices around whanaungatanga. As strategy and innovation is our area of work, this article draws from one of our "big picture" Ngā Hua o Mataroa-Measuring What Matters/Outcomes Management projects as an example of how we implement whanaungatanga.

Whanaungatanga Practices at Te Whānau o Waipareira

Whanaungatanga is a fluid concept which changes according to the individual, their level of understanding and their unique circumstances.

At Whānau o Waipareira our Te Kauhau Ora (code of conduct) derived from key cultural values provides the framework in which we are able to self-evaluate, reflect and self-measure our interactions with whānau and each other. Whanaungatanga is a key value in Te Kauhau Ora which we have defined as:

Multiple relationship dynamics-Maori methods of interaction and communication with whanau and the recognition of the different roles and responsibilities within the structure of the whānau.

After having my light-bulb moment, examples of whanaungatanga practices came flying at me from everywhere:

- 1. Te Whānau o Waipareira Trust Board sets the strategic vision and goals which are underpinned by values of mana, whakapapa, whanaungatanga, *kotahitanga* and broadly described as:
- always upholding the mana of Te Whānau o Waipareira
- always acknowledging where we have come from and who we are keeping whānau at the centre of our world
- generations of whanau
- 2. As a whānau we commence each year with a pōwhiri and our annual Whanaungatanga Day welcomes new kaimahi to Hoani Waititi Marae and the broader whānau. Further whanaungatanga activities are maintained throughout the year with monthly kaimahi house challenges. These tend to bring out the competitive die-hard components of whanaungatanga helping to further consolidate relationships among house members. At a more individual kaimahi level whanaungatanga occurs daily through spontaneous shared kai, debrief sessions and random games of euchre.
- 3. Whanaungatanga with whānau accessing services commences with a hongi or kiss and the exploration of common whakapapa (genealogy), connections and shared interests. Relationships are progressed through ongoing, consistent contact and ensuring whanau are placed at the forefront of all decision making.

Whanaungatanga is so ingrained in our DNA we forget it is a critical component of how we connect whanau, families and communities, create links and build relationships.

Uncovering Whanaungatanga Practices at Te Whānau o Waipareira

- successfully living and breathing change, the key for building successful

Using Whanaungatanga Practices to Bring Life to Strategic Goals

This section looks at a working example of how we use whanaungatanga to engage our kaimahi and whānau to capture their outcomes and realise strategic goals.

Ngā Hua o Mataroa—How Whanaungatanga Supported Whānau and Kaimahi Participation

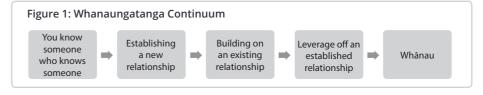
Te Whānau o Waipareira Board wanted to understand changes whānau made as a consequence of participating in a Waipareira service/programme, look at types of outcomes achieved, and finally report on these outcomes. This strategic goal became the "Ngā Hua o Mataroa—Measuring What Matters/Outcomes Management Pilot Project".

The Ngā Hua o Mataroa—Measuring What Matters/Outcomes Management Pilot is a project that falls into the "ambiguous and unchartered" category. Understanding changes whānau make, measuring impact and subsequently reporting on outcomes is difficult to implement with very few organisations nationally and internationally doing this, or doing this well. So, of course, at Waipareira this ticks all the criteria boxes for our strategic goals and we embarked on a journey of trial and error, mistakes and key learnings and continuous revision.

Meaningful Engagement of Kaimahi

Whanaungatanga requires meaningful and genuine engagement. From the outset of this project it was determined that the best engagement strategy would be a collective all-inclusive approach. Collective and inclusive of the Trust Board (elected from the community), leadership, kaimahi and whānau voices. Trying to engage and entice leadership, kaimahi, and whānau they work with, into a project over and above their day-to-day work and activities can sometimes be difficult. Trying to get them excited and engaged in a pilot project that is unclear and with no end date has the high probability of being impossible.

Fortunately, we were able to leverage off established relations with key kaimahi. Trust, communication and shared experiences already exist which has helped to increase engagement and fast track this project. We met with over 50 kaimahi on three separate occasions who willingly shared their personal and work knowledge. We continuously consulted, verified and confirmed their feedback. Changes to the project were made along the way as a direct result of their contribution. Using whanaungatanga as the tool to engage and value kaimahi expertise has been a critical success factor to the development of this project. This allowed for a shift in ownership with kaimahi taking on the project as their own rather than having it imposed on them. This culminated in kaimahi presenting their service outcome information at an all staff breakfast.



The Power of Kai

The provision and sharing of kai (food) is a common practice for hui (meeting) at Waipareira. Upon reflection kai is also a good enticement to initial participation. Supplying good kai reinforces the importance of the project kaimahi are contributing to and acknowledges their input. More importantly the gems of information and knowledge shared during informal kai time are just as valuable as the more formal gathering of information.

Engaging Whanau and Recording Outcomes

Engagement with whanau who we were wanting to participate in the project required a similar engagement strategy. Our team had no relationships with any of the whānau and we were reliant on kaimahi relationships with whānau to break down barriers and provide a platform of trust we could build upon. Kaimahi mooted the idea of whanau possibly contributing to the "outcomes project" emphasising the significance and value of their involvement. The decision to participate in the project and the degree of participation was determined by whanau. By the time our team came to talk with whānau, their kaimahi had already alleviated some of their concerns and made them more receptive to this project.

Kanohi ki te kanohi (face-to-face) is another critical element of whanaungatanga. We instinctively knew whanau had to visually see our team to be able to make a judgment on whether they should trust us. At our first meeting we had a whanaungatanga session where we identified who we are, where we come from and further explained the project and answered any questions.

As a result of our whanaungatanga process all whānau (approximately 80) on the Incredible Years Parenting programme agreed to let our team conduct video interviews documenting their progress and changes they might make. Further consent was gained to screen their videos at their graduation and on social media platforms. Two whanau asked for their videos to be removed which we adhered to. By the end of the whanau engagement component of this project, whanau were authoring their own story by using the iPads, and interviewing and recording each other without our team input in order for their valuable contribution to be voiced within Ngā Hua o Mataora—Outcomes Measurement.

Uncovering Whanaungatanga Practices at Te Whānau o Waipareira



The Success of Ngā Hua o Mataro—Measuring What Matters/ **Outcomes Management Project**

Writing this article provided a good opportunity to reflect upon this project, organise our collective thoughts and look at some of the key success factors and moments. There have been so many successes with this project it is hard to identify them all. Some that stand out include:

- · Whānau o Waipareira pioneering outcomes measurement
- identification of 10 key outcomes for whanau and tamariki as determined by whānau
- · development of outcome measurement tools informed by kaimahi and whānau
- increased kaimahi understanding of outcomes
- substantial whānau participation
- whānau and kaimahi taking ownership of the project
- production of a governance report based on outcomes for the 2016/17 year

The common factor underlying the success of this project, and I suspect other projects, is the way Whānau o Waipareira embraces authentic whanaungatanga as a standard mode of practice.

The purpose of this article has not been to delve into the finer details of outcome measurement and the impact of programmes, but rather look at how whanaungatanga contributes to the overall experience, engagement and participation of whanau and kaimahi. In this context, authentic, genuine whanaungatanga creates relationships that are built on trust, reciprocity, common experiences and, most importantly, places decision making powers with those who are often most disempowered—our whānau.

Social Value Aotearoa Network

SOCIAL VALUE AOTEAROA -FINDING ITS PLACE IN THE GLOBAL SOCIAL VALUE COMMUNITY

Jo Nicholson and Kristin Fanselow

Jo Nicholson—As Director of the Social Value Aotearoa Network, Jo Nicholson works to connect people and organisations interested in managing and telling the story of their social impact. She is also the Change and Transformation Lead for Te Whānau o Waipareira supporting key organisationwide projects, including Ngā Pou o Te Whare o Waipareira —a place-based collective impact initiative known as #Tātou in West Auckland. She has over 20 years' experience in change and transformation, workforce development, tertiary teaching, management, and implementing and embedding evaluative frameworks.

Kristin Fanselow—Fostering change for impact is one of Kristin Fanselow's roles within the Social Value Aotearoa Network team. She is also the Project Manager in the Change and Transformation work stream in Te Whānau o Waipareira which oversees a number of organisational projects, one of which is supporting the roll out of the outcomes framework across the organisation. She was also part of the internal team that recently completed Waipareira's first Social Return on Investment analysis.

Kristin has seven years' experience and involvement in community development projects, both locally and internationally.



Abstract

This article discusses the emergence of Social Value Aotearoa in the context of international best practice and the desire to demonstrate the impact of programmes and to create more meaningful outcomes for *whānau*. The need to account for social value, how it is defined, and developing a common language is discussed as necessary to both understanding the world and to making decisions on where best to invest resources and to rebalance growth within communities.

Growing relationships internationally is seen as essential in the development of Social Value Aotearoa's confidence and voice as an organisation and in developing its own practice. The key principle for Social Value Aotearoa from the outset has been to involve stakeholders and to design services and products to meet their preferences. The diversity of members locally is acknowledged as a strength in sharing knowledge, building capacity and growing as a movement. The relationships through "connections and engagement"—or whanaungatanga that have been forged to date, both nationally and internationally, are considered key to growing the movement towards social value and towards a world with more equality and a more sustainable environment.

Key words: whānau, social value, Social Return on Investment (SROI)

Whanaungatanga—making meaningful connections as we seek to change the way we account for value and work towards a world with more equality and a more sustainable environment.

Unuhia te rito o te harakeke kei whea te kōmako e kō Whakatairangitia rere ki uta rere ki tai Ui mai koe ki ahau he aha te mea nui o te ao Māku e kī atu he tangata, he tangata, he tangata! Remove the heart of the flax bush and where will the

kōmako sing?

Proclaim it to the land, proclaim it to the sea Ask me "What is the greatest thing in the world?" I will reply, "It is people, people, people!"

Introduction

"Connectivity and engagement" were the opening words from Hon. John Tamihere, CEO of Te Pou Matakana at the launch of Social Value Aotearoa Network in June 2015, backed up by the host of international and national speakers sending the message that the time is now to change the way society accounts for value.

While internationally the demand and importance for organisations to commit to social value measurement was growing and had been around for a while, in New Zealand it was still emerging. There were some examples of organisations who had committed to broadening the definition for value, such as NZ Post's decision to report social outcome as well as financial¹; and the partnership between the Bank of New Zealand and The Salvation Army² offering low and no interest loans to the financially vulnerable.

Te Whānau o Waipareira, in its journey to be at the forefront of understanding and knowledge on how to account for change, looked for a framework that could underpin its whānau-centric approach and allow it to demonstrate the impact of programmes and create more meaningful outcomes for whānau.

Hence it was timely for a New Zealand network to be established that was linked to a broader movement—where we could collaborate, learn, share knowledge and build a local context. Social Value International (SVI), with its established global networks and proven Social Return on Investment (SROI framework in which stakeholder engagement was integral to its process, aligned with our vision. As a national member network of SVI, New Zealand would also have a voice in the global movement to value social outcomes, progressing the conversation from cost to value.

Challenged with establishing and growing the Social Value Aotearoa Network, whanaungatanga was the key to "connecting and engaging" with the people, communities, organisations and knowledge, both locally and internationally, that we needed.



In this article we will reflect on how we connected and engaged with our international social value community, our wider New Zealand community and our members.

Background

Social Value

Social value is a subjective term, meaning different things to different people, hence there are a range of definitions available. As a member of the Social Value International community we explain it as:

An account of social value is a story about the changes experienced by people. It includes qualitative, quantitative and comparative information, and also includes environmental changes in relation to how they affect people's lives. Some, but not all of this value is captured in market prices. It is important to consider and measure this social value from the perspective of those affected by an organisation's work.

Examples of social value might be the value we experience from increasing our confidence, or from living next to a community park. These things are important to us, but are not commonly expressed or measured in the same way that financial value is.

We believe that social value has a huge potential to help us change the way we understand the world around us and make decisions about where to invest resources. By changing the way we account for value, we believe that we will end up with a world with more equality and a more sustainable environment.³

For us in practice this means creating an organisational culture of listening to stakeholders, using information to inform decisions and to design services or products to meet their preferences. The 7 Principles of the Social Return on Investment (SROI) are generally accepted social accounting principles and provide a framework for organisations wanting to adopt this approach:

- 1. Involve stakeholders—Inform what gets measured and how this is measured and valued in an account of social value by involving stakeholders.
- 2. Understand what changes—Articulate how change is created and evaluate this through evidence gathered, recognising positive and negative changes as well as those that are intended and unintended.

- between different options needs to recognise the values of stakeholders. by stakeholders' preferences.
- 4. Only include what is material—Determine what information and evidence stakeholders can draw reasonable conclusions about impact.
- creating.
- 6. Be transparent—Demonstrate the basis on which the analysis may be considered accurate and honest, and show that it will be reported to and discussed with stakeholders.
- 7. Verify the result—Ensure appropriate independent assurance.

Why is it important to measure Social Value?

Globally, and within NZ, communities are experiencing deteriorating outcomes, so valuing social impact as well as economic outcomes is the way forward to rebalance growth within our communities. As the gap between rich and poor increases and the effects of climate change become more apparent, our work has never been more urgent.

With the increasing demand for funders, government officials and policy makers to account for their spending decisions and to direct resources to the most effective projects, the expectation on social organisations to measure and communicate their impact is growing.

Organisations that engage in measuring social value are not only able to make a stronger case for additional funding, they are able to focus their efforts on what really makes a difference. This assists them with strategic planning and more effective resource allocation. This is referred to this as "#MeasureWhatMatters".

Social Value Aotearoa Network

Connecting and Engaging with Our International Community

Internationally, Social Value measurement had been around for a number of years, with many of our peer networks evolving from a merger of experienced Social Impact Analysts, academics and SROI practitioners. As Social Value Aotearoa was in its infancy our first priority was to build strong relationships with Social Value International's community and to learn and grow our understanding of their approach and depth of knowledge.

The formal launch of Social Value Aotearoa was the perfect opportunity to showcase international best practice and it was through our burgeoning relationships that

Social Value Aotearoa

3. Value the things that matter—Making decisions about allocating resources Value refers to the relative importance of different outcomes. It is informed

must be included in the accounts to give a true and fair picture, such that

5. Do not over-claim—Only claim the value that activities are responsible for



we were able to engage international organisations experienced in Social Value Measurement as keynote presenters. For those present, including government, NGOs, charities and consultants, seeing #MeasuringWhatMatters in action, its benefits and importance in the global scene, kick-started our membership drive.

To learn more about the Social Value International approach and to participate in the Social Value Members Exchange that followed we attended the Critical Mass Conference in London in October 2015. Along with giving us a snapshot of what the Social Value atmosphere was like around the world, it was an invaluable experience for us as a young network to put faces to names and build relationships with individuals and networks and, just as important, for them to get to know us. We were encouraged by the response to how our network had progressed in just four months and to learn about fellow networks from Hong Kong, Russia, Italy, the UK, USA, Hungary and the Netherlands. The relationships developed during this trip were pivotal in our developmental phase as it connected us with the experts who were prepared to share their knowledge and skills with our members through training, webinars, visits and blogs.

At the 2015 Members Exchange and Conference we were the newbies, in awe of the depth of knowledge around us, relying heavily on our international relationships for best practice and seeking our place in the global community.

In 2017 we travelled with Te Whānau o Waipareira as one of our members to present at the "Social Value Matters—Amplify Stakeholders Voices" Social Value International's Conference and Members Exchange in Turkey. The mentoring and support of the Social Value International community and the relationships we developed has in part grown our confidence, a stronger sense of who and what we are as a network, and informed how we can contribute to the international conversation.

Connecting and Engaging our Membership

From its launch, Social Value Aotearoa has naturally taken on and been guided strongly by the first social value principle— involve stakeholders.

As a member network this principle is vital—we are only as strong as our ability to understand and support our members. Such an understanding can only come from relationships founded on reciprocity. As a network we are not here to change, teach or guide our members—but to share knowledge, build capacity and grow together. Our members are a mix of individuals and organisations from a variety of sectors—non-profit social, health and *Whānau Ora* providers; local and national government to "fourth sector" social enterprises. Acknowledging the great diversity of experiences such a member base affords, there is great opportunity to build as a movement—amplifying the sum knowledge and strength across and within our membership.

In practice this has been drawn out through a number of approaches. At SVA's launch the focus was on having international speakers who could share their knowledge and tell the story of their own organisation's journey to measuring social impact. Now we have begun to profile our own members' journeys through newsletters and our website, building a central platform to showcase New Zealand best practice while assisting and motivating each other. Shared stories, shared struggles and shared aspirations create a stronger sense of commonality across diverse groups.

As a part of the Social Value International community we are able to further lift this to a common approach through internationally accredited Social Return on Investment (SROI) practitioner training. We have held a number of training sessions every year facilitated by international experts which we intend to continue as demand continues from members. SROI training not only provides a strong framework from which our members can measure their own impact, they also provide an internationally recognised way to communicate that impact in a way that can be understood from funders and evaluators through to frontline, management and accountants. As more organisations and public sector professionals learn and understand the language of social impact through SROI, the easier conversations will flow across our network community and beyond.

Recognising that completing the full SROI practitioner training is not feasible for all our members, we are introducing practical workshops built around each of the seven principles as an introduction to SROI. The relationships we have forged while in Turkey have re-energised our approach with our international community, with members of other networks agreeing to provide webinars and look at ways to share training with our NZ members.

Connecting and Engaging our Community

It is also important that we build a common glossary across our members, affiliated networks and NZ community. From our training and networking events we know that many in the non-profit and public sector are interested in the same issues they want to understand the effect of their work and they want to be effective in their work. Whether the language for that is social impact, outcomes, managing change, theories of change, logic models etc., our members and others we come in touch with need a way of communicating that draws from a shared understanding.

We see our network events as a first step towards this—we co-host as often as possible with other like-minded organisations and networks, sharing speakers as a means to share dialogue on common topics. The typical structure of these events so far has been centred on speakers being able to present ideas from their perspectives but with a focus on translating as much of the dialogue used by previous speakers as possible. This has proven successful in the way it manifests further dialogue about commonalities with the speakers, participants and across

networks. Recognising that our network will only be as strong as the relationships within and outside it, these member exchange events create the environment within which to develop a shared understanding around approaches, concepts and tools.

Conclusion

As SVA continues to grow its membership and raise its profile within New Zealand and the international community, we continually look to refresh our approach to the way we support our members. Internationally, our participation in the Social Value International network and its conferences allows us to contribute to and draw on international experience to move forward. Our membership numbers may not be large, but through our ongoing work with like-minded networks and agencies our reach is broad. The relationships we have forged to date, both nationally and internationally, are key to progressing this movement towards social value and towards a world with more equality and a more sustainable environment.

Nā tō rourou, nā taku rourou ka ora ai te iwi

With your food basket and my food basket the people will thrive

(D) Public Health Research

ΤΕ ΡΟυ ΜΑΤΑΚΑΝΑ **COLLECTIVE IMPACT INITIATIVE**—AN INDIGENOUS APPROACH TO COLLECTIVE IMPACT

Hector Kaiwai Ngāti Porou, Ngāti Maniapoto, Tūhoe

Hector Kaiwai has worked professionally for the last 15 years as a researcher and evaluator in the public health sector. His main areas of research and evaluation have focussed on positive youth development, community action and programme evaluation. He also has an academic background in Māori Studies and music.

Hector's research and evaluation portfolio is diverse and extensive having worked in areas such as hip hop dance and music, positive youth development, physical activity and nutrition, social marketing, sexual health, literacy, tobacco, criminal justice, the media, alcohol, gambling, mentoring, interpersonal violence and fire safety. He also guest lectured and tutored for a number of years at the University of Auckland and Massey University and was part of a team that delivered public health and evaluation training throughout the country.

Abstract

Te Pou Matakana Collective Impact (TPM CI) is a new and innovative approach to promoting whānau ora (family well-being). It utilises indigenous knowledge and cultural frames to facilitate collaboration across multiple sectors and to ensure that services and support are comprehensive, integrated, and designed to promote the best possible outcomes for whānau. A unique commissioning model has been developed to facilitate this process which places kaupapa Māori at the heart of its activities. This paper draws on the findings from a formative and process evaluation of this approach. It centres on the examination of Te Pou Matakana (TPM) Collective Impact (CI) initiative and examines the key features of its design, development and



implementation which have contributed to whanau ora. The paper also argues that Māori cultural values, principles and practices—and long, proud history of social and political advocacy and activism-both support and enhance the collective impact model. To conclude, implications for the future direction of the TPM Collective Impact initiative are discussed.

Key words: whānau ora, collective impact, kaupapa Māori

Kōkiritia i roto i te kotahitanga, kia Mataora te tū

Collectively we will build a better life

Background

In December 2014, TPM released a tender to Maori social and health service providers across the North Island of Aotearoa New Zealand to join the Cl initiative. By February 2015, 13 of these groups were awarded contracts to participate in the initiative. As part of their commissioning practices and commitment to achieving meaningful outcomes for whānau, TPM requested a formative evaluation be undertaken.

The primary evaluation objectives were to examine the design and development of the TPM CI initiative, to locate relevant research evidence as well as effective and/or promising practice that would contribute to indigenous best practice and programme outcomes. Methods for collecting data included a review of collective impact literature, Kaupapa Māori research documentation, TPM research reports, strategy documents and action plans, as well as qualitative interviews with TPM Whānau Ora partners.

At the time of writing this paper, the TPM CI initiative was nearing the completion of its first year and the team was working alongside each of the 13 TPM Whānau Ora partners¹ on: strengthening and harnessing the collectives' inter-sectorial relationships with community groups, public sector agencies, private sector organisations and local authorities; supporting partners in the design and delivery of initiatives best targeted to meet the long-term needs of *whānau*; and ensuring partner projects and activities were aligned to the TPM common agenda and shared outcomes measurement system.

Collective Impact

The term Collective Impact (CI) first appeared in the 2011 Stanford Social Innovation

Review article "Collective Impact", written by John Kania and Mark Kramer and was defined as "the commitment of a group of actors from different sectors to a common agenda for solving a specific social problem, using a structured form of collaboration."²

According to the Stanford Social Innovation Review, initiatives must meet the following five criteria to be considered Collective Impact³:

- 1. Common Agenda: All participating organisations (government agencies, non-profits, community members, etc.) have a shared vision for social change that includes a common understanding of the problem and a joint approach to solving the problem through agreed upon actions.
- 2. Shared Measurement System: Agreement on the ways success will be measured and reported with a short list of key indicators across all participating organisations.
- 3. Mutually Reinforcing Activities: Engagement of a diverse set of stakeholders, typically across sectors, co-ordinating a set of differentiated activities through a mutually reinforcing plan of action.
- 4. Continuous Communication: Frequent communications over a long period of time among key players within and across organisations to build trust and inform ongoing learning and adaptation of strategy.
- 5. Backbone Organisation: Ongoing support provided by an independent staff dedicated to the initiative. The backbone staff tends to play six roles to move the initiative forward: Guide Vision and Strategy, Support Aligned Activity, Establish Shared Measurement Practices, Build Public Will, Advance Policy and Mobilise Funding.

It is important to recognise that the context of each CI initiative is unique due to the nature of relationships, policies, norms and other factors involved and that this context will strongly influence the sequence in which each initiative unfolds. Cl initiatives can cover a wide array of issues and areas including education, health, animal welfare, homelessness, poverty reduction, and youth and community development.4

The TPM Collective Impact Initiative

The TPM CI initiative supports a collective of 13 TPM Whānau Ora partners covering a number of geographical regions throughout the North Island of Aotearoa New Zealand. All the commissioned partners are kaupapa Māori providers whose organisational values are based, and naturally operate, in Te Ao Māori (the Māori world) and which utilise Māori language and custom to deliver their services. The TPM CI initiative also recognises that:

solutions for whānau extend beyond a single programme or provider

TPM Collective Impact Initiative



- whānau have multiple and complex needs
- Cl requires a commitment from a range of different providers across sectors to act collectively to support successful change for whānau

Kaupapa Māori is often described as a "by Māori, for Māori" approach that is connected to "being Māori", building on Māori philosophies and principles and facilitating Māori autonomy over their own cultural well-being. As an analytical approach kaupapa Māori is about thinking critically, including developing a critique of non-Māori constructions and definitions of Māori and affirming the importance of Māori self-definitions and self-valuations. Accordingly, TPM defines the five conditions of their CI as:

- Kia kotahi te whāinga (Common Agenda): All partners have a shared vision for supporting whanau to be successful, including a common understanding of how they will build whanau capacity and capability through agreed upon actions.
- Kia kotahi te ine (Shared Measurement): Collecting data and measuring results consistently across all participants ensures that efforts remain aligned and participants hold each other accountable.
- · Kia kotahi te hoe (Mutually Reinforcing Activities): Partner activities must be differentiated (to avoid duplication) while still co-ordinated through a mutually reinforcing plan of action.
- Kia rere tonu te korero (Continuous Communication): Consistent and open communication is needed across the many partners and among external stakeholders to build trust, assure mutual objectives and create common motivation.
- Kia pakari te iwi tuararo (Backbone Organisation): Creating and managing collective impact requires dedicated staff and strong leaders who possess a specific set of skills to serve as the backbone for the entire initiative and to co-ordinate participating organisations and agencies.

At the heart of the TPM CI initiative are a set of kaupapa Māori values and principles that emphasise the relevance of Māori perspectives (Te Mana o Te Ao Māori); focuses on outcome measures that will help to improve the circumstances of Māori whānau (He Tangata, He Tangata, He Tangata); and supports an integrated or holistic approach to achieving sustainable positive outcomes for Māori families (Ngā Hononga Maha). Further details around the design and development of the TPM CI initiative is covered in a later section of this paper.

Issues of Equity and Community Leadership in Collective Impact

The international literature reviewed as part of this paper highlights the increasing frustration that "communities of color" are experiencing with the CI approach.

Ironically, they feel a sense of exclusion from the pressure of conforming to a collective strategy that doesn't necessarily align to their interests and values. Furthermore, while CI is often seen as a "new" and "innovative" initiative, communities of colour have argued that this way of working is not new for them. Le (2015) in his article: "Why Communities of Color are Getting Frustrated with Collective Impact" details the challenges and frustrations that these communities have experienced through their "involvement" with CI initiatives. These include:

- · Columbusing: CI is seen as yet another example of the mainstream community "discovering" something that has been around for a long time.
- It perpetuates trickle-down community engagement.
- Backbone organisations become gatekeepers of resources.
- Organisations are forced to align with CI agendas.
- · It creates and maintains the illusion of inclusion while avoiding the realities that it may not.
- It diverts funding away from direct services.
- At times it may not work, but people are reluctant to say so.
- Feedback and solutions from "communities of color" often get ignored. • Equity gets shoehorned in as an "afterthought".

Kania & Kramer (2015) write that while the CI framework can empower people to make a difference in their communities, equity seems to be a critical missing component and that "the five conditions of collective impact, implemented without attention to equity, are not enough to create lasting change." Schmitz also writes that the lack of authentic inclusion, racial inequality, community engagement, transparent communication, and mitigation of power relations can seriously impact on the effectiveness of a CI initiative. Furthermore, equity and addressing the needs of those groups often most affected by social and health disparities should be at the core and the primary focus of a Cl initiative.

In dealing with the issue of ensuring equity in CI, Arias and Brady (2015) suggest that the structural causes of inequality along race, class, gender and culture lines need to be tackled head on and that equity needs to "live in the backbone and be baked into how it functions...":

Equity need[s] sic to be an explicit lens for your work, through which you do your analysis and strategy design... starting with the goal of diversity, for example, won't get you to equity, but starting with equity can get you to diversitv.

Another vital component of a collective impact initiative is providing the type of leadership that contributes to a culture in which partners and other community leaders can collaborate effectively. This should involve working to build trust among participants, ensuring that all partners can engage fully in an initiative, and that every partner is working towards a common goal.

TPM Collective Impact Initiative



Creating a culture in which community leaders can collaborate effectively is also necessary. When leaders seek to bring data-driven solutions to low-income communities and "communities of color", they must take care to apply an equity lens to their work. Members of those communities not only should be "at the table"-they should hold leadership positions as well.

According to Barnes and Schmizt (2016), one of the biggest mistakes that social change leaders make is failing to differentiate between mobilising and organising. Mobilising is about recruiting people to support a vision, cause or programme. In this model, a leader or an organisation is the subject that makes decisions and community members are the passive object of those decisions. Organising, on the other hand, is about cultivating leaders, identifying their interests and enabling them to lead change. He continues:

At its best, community engagement involves working with a variety of leaders — those at the grass tops and those at the grass roots—to ensure that an effort has the support necessary for long-term success.

Jim Collins, in his management strategy book Good to Great, argues that effective leaders "first [get] the right people on the bus... and the right people in the right seats—and then they [figure] out where to drive it." Engaging grassroots leaders also requires intention and attention:

If we commit to engaging community members, we have to set them up for success. We have to orient them to our world and engage in theirs. We need to work with leaders to make meaning out of the data about their communities: Where do they see their own stories in the data? How do they interpret what they see? Remember, data is information about people's lives.⁵

John McKnight and Jody Kretzmann argue that too often "experts" undermine the natural leadership and the sense of connectedness that exist in communities as assets for solving problems. In other words, it is important to view community members as producers of outcomes, not just as recipients of outcomes. Instead of trying to "plug and play" a solution, leaders should consider the cultural context in which people will implement that solution:

They should develop a deep connection to the communities they serve and a deep understanding of the many constituencies that can affect the success of their efforts (Barnes & Schmizt, 2016).

Whanaungatanga and Rangatiratanga: Collective Impact and Indigenous Best Practice

The body of literature surrounding collective impact provides a thorough description of core principles and processes within collective impact

methodology. However, a unique indigenous approach to collective impact within [a]... New Zealand context has yet to be explored and defined. Through our thought leadership and knowledge of various cultural frameworks we have synergised overall collective impact principles... to describe our distinctive approach to collective impact.

(From an interview with a TPM Whānau Ora partner)

As described in a previous section, the TPM CI initiative is underpinned and supported by a set of kaupapa Māori principles that both highlight the connection between culture and well-being and support Māori ways of knowing and doing. Within this framework, Māori practices and concepts such as whanaungatanga and rangatiratanga (leadership/sovereignty) are well supported:

It's not really new... people... [coming] together for a kaupapa (goal). It's our whanaungatanga [in this context utilising family and community connections and relationships] process. We understand the importance of that. They may talk about building partnerships... but that's just whanaungatanga... and we're better at doing it.

(From an interview with a TPM Whānau Ora partner)

As highlighted in the international literature, the view that CI as "not new" would seem to apply to Maori whose values, systems and worldview are underpinned by collective approaches and actions. For example, whanaungatanga is described in the Māori Dictionary as "a relationship through shared experiences and working together which provides people with a sense of belonging." It may develop through kin-based relationships and obligations, or can extend to others to whom one develops a close familial friendship or reciprocal relationship. Similarly, the terms rangatira (leader), rangatiratanga (leadership) and Māori leadership are complex and difficult to describe, however, Pihama writes that the term "leader" (and therefore leadership) is related to having vision and collective well-being.

Numerous examples exist of Māori rangatiratanga and whanaungatanga-or Māori organising collective action around a shared vision to address social, cultural and health disparities. Early in the 20th century, Dr Maui Pomare and Dr Peter Buck (Te Rangi Hīroa) worked with iwi and iwi leaders to address the rapid decline in the Maori population due to a range of health, social and environmental concerns. The initiative according to Kingi (2005) utilised "Māori networks and approaches", public health and health promotion approaches, as well as political lobbying. The initiative would eventually contribute significantly to the eventual recovery of the Māori population (Walker, 1990). Kingi (2006:6) writes:

And, while the population growth was slow— at first— an analysis of the 20th Century reveals a massive increase in the Māori population. A fact which is

⁵ A quote from Angela Frusciante in Barnes, M., & Schmitz, P. (2016). Community Engagement Matters (Now More Than Ever) (SSIR). Retrieved April 10, 2016, from http://ssir.org/articles/entry/community_ engagement_matters_now_more_than_ever

TPM Collective Impact Initiative



perhaps no better illustrated than by the some 604,000 New Zealanders who now claim Māori ancestry.

This collective approach to growing and nurturing local iwi capability, capacity and community leadership would continue well into the 20th Century under the auspices of Te Puea, Ratana and the Māori Women's Welfare and Health Leagues.⁶ Later in the century, as more Māori relocated to cities and urban environments, a number of Māori clubs or associations were established (both formally and informally) to provide a "culturally" friendly and familiar face for those Māori now residing within the cities. One of the most well-known and regarded of these groups being the Ngāti Pōneke Young Māori Club.⁷

Over time, this modern migration of Māori would also have the observable effect of producing an urban Māori diaspora whose identity would be less attached to traditional or tribal structures and more aligned to contemporary urban realities. For example, their shared histories of urban life, geographical associations that were not always linked to tribal or historical boundaries, and an experience of cultural alienation driven by generations of disassociation with their tribal homelands and structures. It is during this time that a number of urban-based Māori authorities were established to address the needs of those Māori who had made the cities their home, including the Manukau Urban Māori Authority and Te Whānau o Waipareira. More recent examples of Māori-led collective initiatives include the Māori cultural revival, *kōhanga* (pre-school Māori language nests) and *kura kaupapa* movement (secondary school Māori language immersion programmes), the ratification of the Treaty of Waitangi, and the many land protests and occupations.

These examples also highlight the various types of collective approaches that have influenced the development and advancement of many Māori health and social service development initiatives. For example, sharp contrast can be drawn between Ratana, who unlike Te Puea, had no rangatira status, or traditional iwi base yet was able to inspire a "shared vision" amongst his followers and lead one of the largest independent Māori movements in history.⁸ Senge (2014) and Kotter (1996) also argue that leadership should be vested in many people, in many places, and not just at the top of the organisation or as part of the formal organisational hierarchy. Thus, it is apparent from these examples that influence can be exerted by leaders at many different levels, sites, locations and times. In some cases, these "layers of leadership" can operate independent of each other or, as Kingi (2006) suggests, have powerful cumulative effects over time. It could also be argued that, in most instances and due to limited resourcing, most Māori providers of social and health services often work together by consequence or necessity, rather than by a deliberate choice.

Developing and Implementing an Indigenous Framework for Collective Impact: Current Considerations and Future Directions

As part of the process evaluation of the TPM CI initiative, a set of quality indicators and a developmental rubric was generated that could be used to help determine and track the development and progress of the TPM CI initiative's activities as it "matured" over time. Phases in the rubric ranged from development and implementation (*Te Pihinga*), to innovation and refinement (*Te Māhuri*) and finally establishment (*Te Kōhure*). Based on the findings of the evaluation report, the TPM CI initiative was still in the early developmental stage (Te Pihinga) and was in the process of implementing their core activities.

The TPM common agenda and "theory of change" was the culmination of a positioning paper— overseen by famed Māori academic Professor Sir Mason Durie— that was informed by an extensive review of historic and current Māori outcomes frameworks; shared outcomes frameworks used internationally and research on the application, benefits and limitations of using these models; and consultations with government, academic and non-government stakeholders in New Zealand and internationally. The shared outcomes framework was then used to inform the TPM "commissioning for outcomes approach". An independent panel of recognised experts in various fields were also selected to oversee the design and development process of the TPM initiative.

Individualised local and regionally based action plans were developed by each Whānau Ora partner, all with a long term and sustainable focus. The types and breadth of projects that each provider outlined in their action plan was extremely varied—ranging from housing, *rangatahi* (youth), whānau, increasing household incomes, employment and education training opportunities. Each plan also boasts an impressive array of cross-issue and sector partnerships.

The TPM Outcomes Framework also formed the basis of the Shared Measurement system and reporting against these outcomes in the framework is part of each partner's contracted reporting requirements. TPM is currently using Whānau Tahi to support the delivery of the CI initiative. The Whānau Tahi Navigator is a software application that provides the platform for an "Enterprise Ecosystem" that can be extended/configured to add new capabilities and/or connect to other systems through close-knit integration, in effect combining other systems into a single unit. As part of their action planning, all partners were also required to outline a whānau/ community engagement and communications plan.

Progress reports and qualitative interviews provided numerous examples of partners starting to meet regularly around the CI initiative, sharing knowledge and best practice, and using existing networks, relationships, resources, existing skills, passion and already established community events and programmes to leverage

⁶ (M. Durie, 1999; M. H. Durie, 1997; Katene, 2010).
 ⁷ (Walker, 1990:199).
 ⁸ (Katene, 2010; Raumati, 1998).

their work. A range of communication channels were being utilised by partners including websites, social media, focus groups, regularly scheduled *hui* between partners and external stakeholders, meetings with constituencies, impact reporting, monthly newsletters, iwi forums, good news stories, and many more. Partners also noted that many of the communication channels being used were already established and based on "what worked" for their communities.

Relationships with partners and other key stakeholders were being fostered and strengthened, and the sharing of best practice among the partners and regional collectives was being actively encouraged, led by the TPM backbone. An internal communications platform for concerns to be addressed, ideas to be discussed, expectations to be managed and trust to be developed between partners were being developed concurrently alongside external communications for receiving the views of the community, communicating results to the public, identifying areas and issues to be targeted, and building public support for the TPM CI initiative. The role of the TPM Backbone Organisation included:

- actively encouraging and facilitating collaboration and community/whānau engagement within the initiative
- developing a plan for sustained funding for CI over the long-term
- "championing" the use of evidence, best practice, and evaluating CI
- advancing equity for Māori
- guiding the regional collectives to develop specific goals, metrics, and implementation strategies based on the Five Conditions and TPM Outcome Domains
- · continuing to invest in research/evaluation relevant to strategy development

Throughout its development TPM have made significant investment in research and evaluation to ensure the initiative had strong, evidence-based foundations. This included working with leading academics and acknowledged experts in the field of Whānau Ora, health, education, employment and across many other fields as well as cross sector development and collaboration. The research support arm of Te Pou Matakana, Wai-Research⁹, has also produced a number of research and evaluation related outputs.

Going forward, TPM have commissioned the services of Social Ventures Australia to provide practitioner training in Social Return on Investment (SROI)¹⁰ and Cl. An experienced evaluator has also been employed to support the TPM Cl initiative, particularly in terms of ensuring, informing and promoting best practice amongst the TPM Whānau Ora partners. While a formative and process evaluation have been conducted on the Cl initiative at a national level, future plans include more regionally and locally-based evaluation activities and an outcome evaluation of the TPM Cl initiative.

⁹ Wai-Research undertakes a research programme that supports Te Pou Matakana and Te Whānau o Waipareira Trust to evidence the best outcomes for whānau. The priority for the research programme is to drive innovation that empowers whānau to prosper. Wai-Research publications can be found at the following link http://www.tepoumatakana.com/research.html

¹⁰ Social Return on Investment (SROI) is an internationally recognised framework for understanding, measuring and valuing social, economic and environmental outcomes

Conclusion

Although the TPM CI initiative remains in a developmental phase, there are a number of key learnings that have emerged. For example, TPM have ensured there are mechanisms in place that support and highlight the relationship between culture and well-being, and that any measure of outcomes advances Māori equity. As with any new initiative, sub-optimal outcomes might be detected as part of the measurement process, however, as an organisation and a collective, it could be argued that TPM are well positioned—as a kaupapa Māori based organisation working with other kaupapa Māori organisations—to address the needs of Māori families and to mitigate the impact of these types of outcomes. To conclude, this paper argues that Māori cultural values and practices—and significant social, cultural and political gains over many years—provide a strong foundation for the TPM Collective Impact initiative to achieve positive outcomes for whānau.

TPM Collective Impact Initiative

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Glossary

Ako Māori - Māori cultural pedagogy for learning Aroha - generosity, compassion, sympathy, love Ātā - a Māori socio-cultural philosophy: growing respectful relationships

Hākari – shared feast Hongi - Māori greeting custom (nose to nose) Hui - gathering

lwi – tribe

Kai – food Kaiārahi - guide, navigator Kaimahi - workers or staff Kaitiakitanga - stewardship; guardianship Kanohi ki te kanohi – in person (face-to-face) Karakia - prayers or ritual chants Kaumātua – elders Kaupapa – collective philosophy Kaupapa Māori - Māori values, principles or philosophies Kawa - atua-endorsed rituals Kia piki ake i ngā raruraru o te kāinga - socio-economic mediation Kohanga – preschool Māori language nests Korero pūrākau - indigenous narratives from Aotearoa Kotahitanga - unity Kura – precious cargo Kura Kaupapa Māori - Māori immersion school Mana - dignity, spiritual vitality, influence Manaakitanga - to care for, expression of hospitality Marae - ceremonial gathering place of a hapū (sub-tribe) Marama - month or moon Mātauranga Māori - Māori bodies of knowledge Mātua - parents Mauri ora - flourishing vitality Mihi whakatau - informal welcome Mihi - acknowledgement, greeting Mihimihi - the custom or practice of making acknowledgements Moemoeā – dream Mokopuna – grandchildren or great-children Ngā hononga maha - multiple connections

Ngā taonga tuku iho - the treasures handed down

Papa whenua – the land Pepeha – tribal heritage statement Pōhiri / Pōwhiri - customary Māori welcome Puawaitanga – flourishing Pukengatanga - expertise Rangatahi – youth Rangatira – leader Rangatiratanga – leadership Rohe – tribal boundary Taha Māori – Māori identity Takiwā – place Tamariki – children Tangata whenua – belonging to the land Taonga tuku iho - inherited customs or treasures of high importance Te Ao Māori - the Māori world Te Ao Whānui – the world Te Kauhau Ora – Waipareira code of conduct Te Kōhure – establishment Te Mahuri - innovation and refinement Te Mana o Te Ao Māori – Māori perspectives Te Pihanga – implementation Te reo Māori - Māori language Te reo me ona tikanga – the Maori language and customs Tino rangatiratanga – absolute authority Tiakitanga – guardianship; protection; act of caring Tīpuna / tūpuna – ancestors Waiata – song, chant Wairuatanga – practices emphasising Māori spirituality Wānanga - forum to explore critical Māori issues

 Wānanga - forum to explore critical Māori issues

 Wawata - aspiration

 Whakapapa - ancestry; genealogical connections

 Whānau - family

 Whanaungatanga - relationship building

 Whānau noho - marae stayover for families

Whānau ora/Whānau Ora - Government policy promote flourishing whānau

