



Collective Impact

COLLECTIVE IMPACT AND THE ORIGINS OF TE PAE HERENGA O TĀMAKI

Witeri Williams

Tapuika, Waitaha, Tūhourangi, Ngāti Rangiwewehi

Witeri comes from Te Puke in the Bay of Plenty and is of Te Arawa waka. His iwi are primarily Tapuika, Waitaha, Tūhourangi and Ngāti Rangiwewehi; or as he terms it often, Te Ihu o Te Waka o Te Arawa. He has worked in hauora for some time with a background in frontline youth work and mental health. He progressed through contract and data management and has been part of the Waipareira back office for six years. He is a proud father of four and spends many hours attending sporting events, kapa haka and wānanga both in Auckland and at home in the bay.

Abstract

This article is pulled from an interview with Witeri Williams, the data analytics and performance manager within Te Whānau o Waipareira's 'Wai Intel' team. In his interview Witeri discusses Collective Impact¹ (CI) and explores its role within indigenous Aotearoa². He talks about the process of tangihanga and its synergies with the principles of Collective Impact but, more importantly, showcases how a Māori model of Collective Impact should have a distinct flavour.

Witeri also talks about Te Pae Herenga o Tāmaki³, detailing how and why it emerged as a regional hub, and its journey and conception as a Collective Impact across partners in Tāmaki.

Key words: Collective Impact, place-based, indigenous, whānau, Whānau Ora

¹ Collective Impact (CI) is a methodology that has been used to address complex social issues and promote innovative social change. The CI approach supports large scale change, brought about gradually through partnership of a group of organisations coming together over a common agenda to facilitate this change. The five key conditions to form a CI initiative include: mutually reinforcing activities, shared measurement, dedicated backbone services, continuous communication and a common agenda.

² The Whānau Ora Commissioning Agency (formerly Te Pou Matakana) was the first to commission Collective Impact Initiatives across North Island Whānau Ora providers

³ Te Pae Herenga o Tāmaki is a regional hub of Whānau Ora partners, from different areas across the Tāmaki (Auckland) region

Collective Impact is a methodology that encourages collaboration and communication across different organisations with the same common agenda. In the Whānau Ora space, this involves working together to better respond to whānau needs and aspirations. In Collective Impact, the principle of kotahitanga is elemental, encompassing unity, driving collective action and encouraging partnership. Te Pae Herenga o Tāmaki, is an example of Collective Impact and kotahitanga in action, bringing together 6 regional partners, collaborating, sharing resources and expertise across iwi, Urban Māori and Māori providers to deliver a regional Collective Impact programme.

What Are Your Thoughts On Collective Impact and What It Is To You?

When we first started Collective Impact (CI) it was still being introduced primarily on the premise of what was being done in Australia, i.e., SVA (Social Ventures Australia), and because of that connection there, that we should do everything they do. I was resistant to anything not indigenous to what we do. Why would you bring in anything from white Australia to Aotearoa? From my experience in the indigenous circuit heading overseas and presenting overseas, typically you have a salient white man presenting about the Aboriginal people but never Aboriginal people. And, if they are there, they play a digeridoo and talk about their country and then the researcher or the doctor presents their work on the Aboriginal. So, I suppose my experience was coloured by that. When I was part of the funding and contracting team and they started talking about CI, I started challenging it: Why do we need anything from Australia, and why wouldn't we look at Collective Impact from a cultural paradigm that was indigenous to us?

I had the discussion with a couple of colleagues, "You're running a big hotel downtown in Auckland. I'm going to come to you on an unspecified date and say, look I want to rent out your hotel and facilities and I need services for between three to four days. I'm going to have visitors, potentially three to six hundred visitors per day. I need to have potential accommodation for them and I need to provide breakfast, lunch and tea and cups of tea for all these people." When we have a tangi, we don't do that. So, in terms of Collective Impact we've already got models where the common agenda is already ingrained in you. You know your role. You know your contribution. You know attribution. You understand the end result. You understand where you start, where you finish and what a successful tangihanga looks like – or an unveiling or birthday or wānanga. That's sort of ingrained in us, what that looks like. And I felt that by bringing in the overseas model we've overlooked what's intrinsically Māori and that Collective Impact is actually intrinsically kaupapa Māori. But because we've put the wrong labels in place, our measures, outcomes and things... when we talk about common agenda, they don't bloody use it. But then in terms of a tangihanga it's not like, if you had a tangi, the kaumātua on the paepae isn't worrying about... he's not micromanaging the kitchen. He's not micromanaging how many bread do we need to order, how many fried bread, how much flour do I need, how much cooking oil? He doesn't know any of those metrics. So, based on the volume of people, based on the popularity and whakapapa of this person, there's going to be an unknown quantity of people that are going to come and visit over the duration of this tangi. But the kaumātua is only worried about his role; the sole thing he's worried about is process and formal welcoming and that on the marae and then the whare and protocols there. He's not micromanaging anybody else. And same thing with the kitchen. They're not worried about the contents of speeches because they're watching the kitchen and a good kitchen is looking at the bill for the family. So, they're trying to keep that in mind. They're trying to manage

costs. They're trying to source – have we got a local shop that will give us an open bill, set up a tab and that we've got to commit to wiping that tab out. So, there's all these things being managed and they're being done collectively, but there's still a mana over each one around their contribution.

So, in terms of the way I look at CI, I haven't bothered to look at any other stuff from overseas, any of the official stuff because I rely on my knowledge. So, I rely intrinsically on the cultural paradigm. I don't worry about what anybody else says CI is because most of the people that write about CI couldn't CI themselves. They couldn't CI themselves out of a bottle so I don't worry about that opinion. But I think CI can make a contribution in terms of a Māori paradigm to resolve some of these bigger things. But we need to go back to Māori protocols to shape and ensure that this buy in is on the agenda if we skip things out too. If we skip things over and skip over the detail. If we skip over domain experts and don't have each domain sorted in terms of kea ia reanga tona rangatira (every level has a chief/expert). I heard that saying a long time ago. Each, at each level and each body of knowledge has an expert of its own and there's this particular skillset that goes with that expertise. So I suppose in terms of CI, I'm quite firm in terms of how I'll approach it and how I'll measure it.

Te Pae Herenga – Where Did It Come From?

Our CI Te Pae Herenga pitch ended up becoming twofold because we wanted to cover our bases. And being that Waipareira had the back office for TPM and the commission and were in the early stages there, we sort of went in hoping that if one didn't make muster then the other would. So, we provided what we thought was a local solution which was what we thought initially was pretty sexy and what we were calling a local place-based initiative. And then at a macro level across Auckland, something that had never been done before in terms of promoting CI, discussing CI and bringing people along for the journey. And then, if there was the ability in the contract, then potentially we do both. If we didn't get both, then just focus on what we did get, whether that be regional capacity or the local place-based.

The local place-based, the original kaupapa that we scripted around was if you think about kaiārahi being the main experts horizontally, and at that time the workforce at Waipareira, we had health experts, social service experts, justice, corrections, kaupapa Māori. So, you had some very strong domain experts. So what we thought of at that time was a role or service that understands that matrix of expertise and that whether it be at a system level or a person becomes what I termed at the time, 'a kaikōkiri'. You have the kaiārahi who operates at a horizontal level but then the kaikōkiri can operate at a vertical level and weave through the domain experts in those domains. It set a new taumata in terms of navigator. So it created a framework of, from the practitioners relative to their domain, here's what you need to know for health, social, justice, corrections, based on what our experts knew and then to get the next tick in terms of a practitioner is to be able to display and case manage across domains and be able to interweave those. And be able to produce the case studies, to evidence that I am a kaikōkiri. That a family's come in with this, I mataora them, put a care plan in place, referrals here, here, here and here. Manage them to here. Test them, retest them, put some more things in place. Bang. They're mean now. So, that was the initial thing. Ngā pou i roto i te Whare o Waipareira and then as well as that, Ground Zero. So, someone that's not only at Waipareira services but in terms of Ground Zero, the pharmacy, the doctors, DHB, physio, acupuncture and dental. Do all our whānau know what they're eligible for? So, there's that bit too, that bundled in there. There was an idea of a whānau card for Whānau House. And that whānau card would have a whānau with a unique ID and as they travel around the whare,

we track the Waipareira services and ground services to see who they are connecting with because at the moment, connections are going on but we've got to do it at a really large population level to actually see who's accessing what. Currently as we speak, where there's no correlation, there's no way to unify that. So, that was the basis of the place-based CI, our original thoughts.

At the regional level with Te Pae Herenga, the aspiration was that all the regional partners were able to stand and become a repository of Whānau Ora practice and recognise them as a paepae within their rohe. If each one is a marae, each marae has a paepae of experts and then as experts, Te Pae Herenga was about bringing the experts together. Not just managers, the experts together, whether it be data, practice or kaupapa Māori – bring them together so they can liaise and work together and so on.

Now Where Would You Like To See It Go?

I'd love to see a concentrated effort to put up champions. And that the champions across Te Pae Herenga lead from within. So, Te Reo Matahīapo is one example I think that we're heading in the right direction. Not quite there yet but let the reo champions engage in these organisations. Engage with one another and bounce off one another, shape something. I say you make pūtea available to the domain experts. Let them come together, natural cohorts, and let those cohorts pitch for a resource to do something local or at a regional level and then share those learnings back. Let the domain experts do what they've got to do and then we try and pull the measures out of what they do naturally, rather than enforce the measures. Because we've got a very capable back office in terms of what they can pull out. So, I'd rather be less intrusive on that. Some of our CI initiatives were focused too hard on the measures. Because if you look at a marae you don't rent kaumātua from another marae. Oh, we've got so and so coming. Oh, we better go and get so and so in. Whoever's the home whānau, they've got to be able to carry it themselves. You're responsible for all those. That's why I go back to a Māori context. It's better to be humble and do it off your own back than it is to cede your paepae or your kitchen to somebody else that isn't from you. So, there's got to be mana enhancing and pride in carrying and bearing the weight of your efforts. And if it's humbling, so be it. But CI's about working over that longer haul, I think. And from within and growing the capacity of your own cohort, not the other way around.