 Te Pou Matakana
COMMISSIONING AGENCY

Whānau Ora Hui 2018

affirming whānau aspiration
whānau eke panuku

10-12 SEPTEMBER
AUCKLAND, NZ  Holiday Inn

www.whanauorahui.com



Te Pou Matakana
COMMISSIONING AGENCY

Whānau Ora Hui 2018

SEPTEMBER 10th - 12th
affirming whānau aspiration
whānau eke panuku

SEPTEMBER 10th - 12th



Ka korihi te manu kō,
kua ao, kua ao, kua awatea,
Tihei mauri ora!

Tuatahi, he roimata ka heke i
ngā rau maharatanga ake ki
ngā tini aituā, moe mai rā.

E aku manukura, tēnei ka mihi
atu nei ki a koutou i tā tātou
kaupapa e toitū te ora ki ō
tātou whānau,
Tēnā tātou katoa

Whānau Ora Hui 2018

Wai Research

©2019 Te Pou Matakana

ALL RIGHTS RESERVED. Any unauthorised copy, reprint or use of this material is prohibited. No part of this content may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system without express written permission from Te Pou Matakana.

ISBN 978-0-473-46613-8
January 2019

CONTENTS

02. Opening Remarks
by the Chair

Opening Remarks
by the CEO

04.

Introduction 08.

DAY ONE
Te Piringa 09.

Whānau Success Stories 22.

24. **DAY TWO**
Te Huritaotanga

Whānau Success Stories 28.

DAY THREE
Te Puāwaitanga 32.

Workshops 42.

44. Closing Plenary



This, our third bi-annual Whānau Ora conference, marks the 4th year of the establishment of Te Pou Matakana, the North Island Whānau Ora commissioning agency. It marks an important milestone in how we look at delivering the best outcomes for Māori whānau, the coming together of Māori providers and Whānau Ora partners across the sector.

Four years ago, Te Pou Matakana set off with a vision to make lives better for Māori whānau in the North Island, and this is still our aim today. We are privileged to be able to work with our Provider Partners around the North Island, whose wealth of knowledge, experience and skills delivering Whānau Ora are unsurpassed. Together we are growing the families of this country; we are growing capacity; we are growing a system whereby whānau can determine what is right for them, and what path they want to take in order to flourish now and in the future.

This Whānau Ora conference has the theme of 'Whānau Eke Panuku: Affirming Whānau Aspiration', which is a signpost for all of us working in Whānau Ora to remember that it is whānau who have to lead the way – this is their country, this is their future. And if there are roadblocks and challenges, then it is our job to help remove those.

This conference pulls together practitioners, thought leaders and community leaders who have been outstanding in serving the kaupapa of Whānau Ora. The conference is an opportunity to hear from each other, to gather new thinking and to consolidate the good work already being done. We all know that we cannot allow a hundred and twenty people sitting in Wellington to determine our future – it is for us to step up collectively, to not let anybody undervalue our work, or undervalue the people we work with. Māori whānau are worth a future – and this means we are here for the long haul. We have a vision for our people, and we are going to work hard for this vision.

OPENING REMARKS

BY THE CHAIR

Merepeka Raukawa-Tait

Opening Remarks by the CEO

JOHN TAMIHERE



The role of Whānau Ora commissioning is 'Whānau Eke Panuku' or to affirm whānau aspirations. The role of Whānau Ora commissioning is not to ensure our families have a roof over their heads, have a job or have kai in the cupboard – that is the role of central government. But because of consistent failures by central government and their associated ministries in providing these essentials for our people, Whānau Ora commissioning has had to fill this gap. But, Whānau Ora cannot be fully realised unless these mainstream, well-funded government agencies become more accountable, more transparent and perform at a high standard for Māori whānau – which would mean they are being held to the same standard as the Whānau Ora commissioning agencies.

As it stands, money in health, welfare, education and justice is not being deployed in a way which works for our whānau. It is not driven by our communities and as a consequence we are paying people to manage failure rather than to fix it. Whānau Ora commissioning emerged as a response to this, giving more authority to our communities to determine their own pathway, investing in our people and our solutions rather than in problems. Whānau Ora commissioning has offered a platform and resource for Whānau Ora providers across the North Island to work with their communities to define and deliver the outcomes that are most pertinent to themselves.

Having belief in Whānau Ora means having belief in our Māori communities. Communities who now have the capability and capacity to govern their own wellbeing, and with the evolution of digital communication, are more connected than ever before. Whānau Ora commissioning is merely a vessel in acknowledging our Māori communities as the experts of their own domains, and affirming their rights to self-determination and self-management.

This Whānau Ora conference represents many things for Māori. It is an opportunity to reflect on our collective achievements, to share learnings and continue to develop our approach. It is also a wero to the many other agencies who engage with our whānau, challenging them to have faith in Māori solutions. Not blind faith, but faith in the growing pool of supportive academic evidence of Māori solutions and in the wealth of positive data and outcomes that is being collected nationally.

Finally, on behalf of Te Pou Matakana I acknowledge those who paved the way for Whānau Ora, I acknowledge the kaimahi who embody Whānau Ora in their practice, I acknowledge the whānau – the true drivers of Whānau Ora.





INTRODUCTION

This is the third gathering of delegates from around Aotearoa and beyond who have come together to share, learn and celebrate Whānau Ora in action. The conference themed 'Whānau Eke Panuku – Affirming Whānau Aspiration' acknowledges that after four years of Whānau Ora commissioning, it is always whānau that sit at the centre of their change.

By bringing together over 400 delegates from all areas of Whānau Ora, including North Island Whānau Ora provider partners, Government representatives, national and international thinkers, writers, and representatives from the other two commissioning agencies, Te Pūtahitanga o Te Waipounamu and Pasifika Futures, the conference was an opportunity to take a new look at the collective work that is being undertaken across all different platforms within Whānau Ora. We were also able to share the event in real time with over 2,500 viewers through our livestreamed coverage.

The three-day hui featured national and international speakers, practical workshops and networking opportunities, and showcased whānau success stories through inspirational whānau voices. Our provider partners helped us to gain a greater understanding of the vital work Whānau Ora is achieving in our communities throughout Aotearoa, while the international speakers helped us to look outwards at overseas practices and reinforced the need for collaborative and strategic

global partnerships.

Those from government sectors provided a political lens to the question of how we can strengthen our approaches in light of the Government's take on Whānau Ora. Speakers such as Sir Mason Durie and Dame Tariana Turia reinforced that while there has been much progress, there is still a need to fight for whānau and their right to have their needs met and their aspirations fulfilled.



This Whānau Ora Hui publication provides an insight into the wealth of information that was shared during those three days. It documents another step in our collective journey to create intergenerational, impactful and sustainable positive change for whānau. We have included an abridged version of some of the highlights of the hui and invite you to view in-depth video footage from the conference at:

www.whanauorahui.com/resources

DAY ONE

TE PIRINGA

MEREPEKA RAUKAWA-TAIT

Board Chair, Te Pou Matakana



Hon. Peeni Henare

Minister for Whānau Ora

Whānau Ora from the Parliamentary Wing

"This is an opportunity for us all to share, to express our challenges, our frustrations, but also our joy for the work that we do. Not just with our colleagues but for our families across this country. And it's in that vein I want to say to all of the kaimahi, the ringa raupā, the huruhuru, the waiwai, the hard workers right across this country and in this room today, can I say on behalf of not just the Government but of course our families, thank you. Thank you for the hard work that you do.

Whānau Ora can't stand on its own. It's the challenge to ensure that the colleagues at the table and cabinet don't just know what Whānau Ora is, but make sure that it's a part of everything they do. Whānau Ora, we know the kōrero, the whakataukī that says that 'if it's stand alone, you're easy pickings, but if you stand together, you'll be stronger.' And I mean that. Whānau Ora cannot just be a social service. Everything is important to whānau wellbeing from taxes to education, to health, to employment – all of those things matter. Not just a crisis management model that sees us care for our whānau in their hardest times. So, our challenge is to make sure that Whānau Ora is in everything that this Government does. Absolutely everything. We need to make sure that we go into those meetings with our colleagues knowing that Whānau Ora is exactly what we know it to be. The aspirational model for our people, the aspirational model for this country, to ensure that they reach all of their dreams. That's the challenge in front of us, and I'm confident that we are headed in the right direction."



Opening Address Whānau Ora Hui Conference 2018

"This is our biannual Whānau Ora conference, our Whānau Ora Hui 2018, and we've come along with great expectations. The focus for our conference is Whānau Eke Panuku – affirming whānau aspirations. It's about the dream – we want something better. We look to the future. We're trying to anticipate what's coming over the horizon and position ourselves so that we can make the best of the opportunities that come our way.

Our Whānau Ora provider partners are the face of Whānau Ora in your communities. We know that every day you are working with our whānau. You're well connected in your communities and you know the realities of the whānau that you're working with – and you

know that their reality hasn't just been sometimes a daily struggle, it has been, for many of them, a struggle over a number of years. Too often, in the communities that we work in, our families are disempowered with little or no resources to call on. There is little hope or energy to lift them into a better situation. That's why our work is so important. This is where the skills and the knowledge of our kaimahi are so important.

It's not easy work. It does take time because if we are to help whānau then we have to develop trust and nothing happens unless you have a trusting relationship with the people that you are trying to support. Whānau Ora is important to New Zealand's wellbeing. It's important to the

future of our whānau, of course, and to Iwi Māori, it is important to the future wellbeing of this nation. We cannot afford to leave anyone parked up on the side-line. Can I say how proud I am to be working for whānau, for Whānau Ora – it's mahi that is so worthwhile. We make a difference in the lives of our families – we're privileged to do that."

"It's my pleasure to welcome you to our conference for however long you're staying with us and I know that you'll be inspired by the work that we do.

Nō reira ka mihi ki a koutou, tēnā koutou, tēnā koutou, tēnā tātou katoa."

"In the words of my grandfather, 'we've come too far not to go further, and we've done too much not to do more.' The fight will continue."



AWERANGI TAMIHĒRE

Te Whānau o Waipareira

UNDERSTANDING REAL INVESTMENT FOR OUTCOMES

"It is an honour and privilege not only to present the kaupapa of Waipareira but in fact, the kaupapa of all of us in Whānau Ora who are deeply embedded in our communities. In our communities, supporting the change that matters most to whānau is at the very heart of Te Whānau o Waipareira.

For Te Whānau o Waipareira, we have progressed from becoming just a provider. We know ourselves now as being a community anchor organisation. What does that mean? It means more than just being a provider of services. It means being deeply embedded where our shareholders are our whānau. Where our governance group is actually our community, our whānau, who dictate what we should be doing for them. While we report to funders on compliance, our job as providers and as community anchor organisations is to report to our board on the change that matters for our whānau.

We are building community resilience for social change, but also, engaging and leading public reform. We have platforms for change, for enduring change, for our families. What does that mean for Te Whānau o Waipareira? Our three platforms for change that are born and bred out of the urban Māori movement in West Auckland are: kōhure whānau, whānau transformation; hapori momoho, thriving communities and working collaboratively together with other like-minded groups; the third part is mana Māori – advocacy has always been at the heart of the West Auckland community.

The investment required to achieve these outcomes is significant. It goes above and beyond the traditional model of delivering individual services separate to other interventions being delivered to whānau – it requires a comprehensive wrap-around solution that aligns with whānau aspirations. It goes above and beyond working as a single organisation delivering to whānau – it requires working collectively with other like-minded organisations locally, regionally, nationally and globally to progress whānau outcomes within an agreed common shared agenda. It goes above and beyond delivering services on the ground day in and day out – it requires strong advocacy to ensure the whānau voice is heard, and thus incorporated into policy change.

At Waipareira, we're a collective movement across the North Island and across New Zealand with like-minded Whānau Ora partners – we are part of a movement that continues to uphold the mana of our whānau. That puts the aspirations and common shared agenda of progressing our people as the first priority. We are part of a movement that understands what it takes to put in place game changers that actually make a difference for our people.

Waipareira shares platforms for change that underpin the real investment required for outcomes, and valuing the change that matters most for whānau."



RICHARD KENNEDY

Chair, Social Value International, United Kingdom

UNDERSTANDING THE VALUE OF SOCIAL CAPACITY

"What does inequality mean and how does it present itself? For me, inequality is a corrosive force. It's like rust. Bigger income and wealth imbalances eat away at trust and empathy, making a country less healthy, less united, and we're seeing these signs fuelling divisive politics which is becoming more prevalent across the world today. Unequal societies are less functional, less cohesive and less healthy than their more equal counterparts. Growing inequality creates and increases distrust, and it dissolves the bonds between people. This weakens our sense of each other's lives and our ability to pull together and tackle difficult problems.

So, for the lucky few that have a much higher income and wealth, does it make you happier? This pursuit of profit, this pursuit of wealth – does it make you happier? And the answer is, it doesn't. Beyond a certain level, it doesn't significantly increase happiness and wellbeing. So clearly, the system is broken. In addition to not improving wellbeing above a certain point, financial returns all too often come with social and environmental costs which are not accounted for. This means we need to start to measure a broader definition of value than just money itself.

So, what do we need in the future? Well, we think you need to change the way society accounts for value. We need to change financial accounting so that it reflects a much broader sense of our reality and the value that's created or destroyed through our activities.

At Social Value International, we work with members to increase accounting, measuring and managing social value. We believe in a world where a broader definition of value will change decision-making and ultimately decrease inequality and environmental degradation. We have members and national networks from around the world, and we're constantly growing.

We are living during an extraordinarily important time. We've seen incredible industrial development and now technological and communication development, we're using too much of our planet's resources. And through our economic system, we have been steadily increasing inequality. Now is the time to make urgent changes to the way we account for, measure and manage a broader sense of value so that we can safeguard our planet and influence the resource flows to empower and provide more equal opportunities for all.

So, let's work together – in big ways, but also in small ways, while we still have the chance to protect, nourish and improve our world and support our communities so that our children and our children's children inherit a world that they can be proud of."





Mataroa Mar, *Te Tihi o Ruāhine Health Alliance*

"How can we consolidate some of the debt, then take the steps to create those thriving mechanisms that allow us to redistribute the wealth? I would like to challenge our iwi leaders to take a stronger look at the opportunities that exist for us to take the next transformative step in our development as a people."

George Reedy, *Te Taiwhenua o Heretaunga*

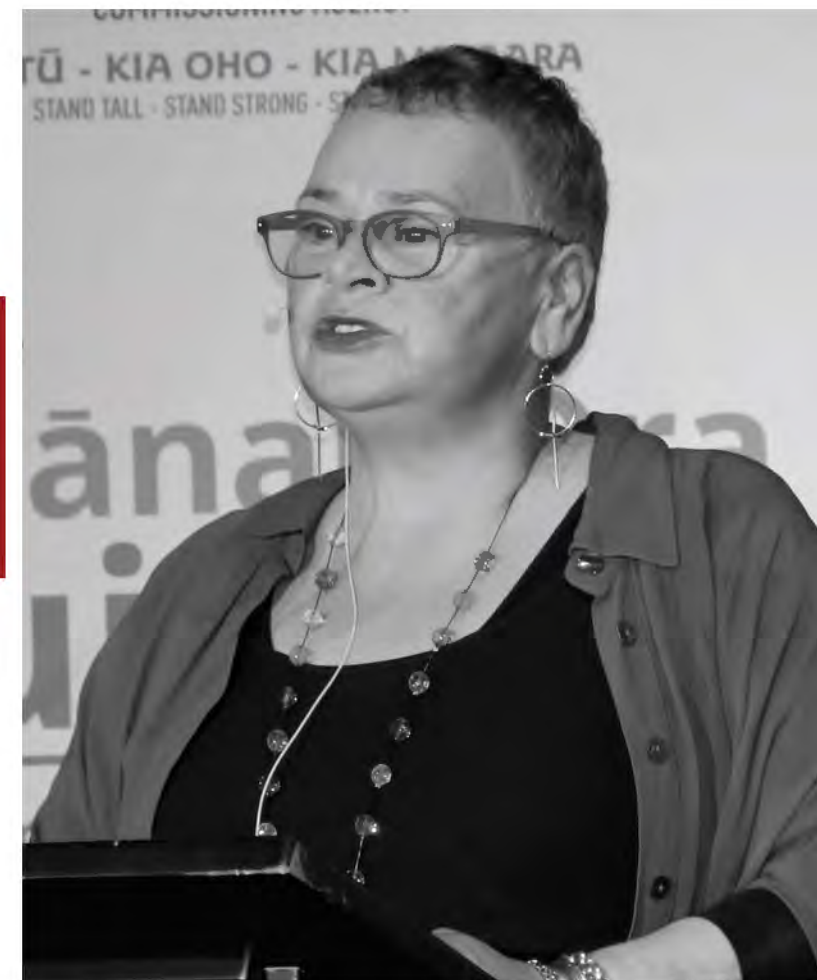
"Where the difficulty lies is that most of our whānau are struggling with their life."

Debbie Ngarewa-Packer, *MEDLAB*

"One of the things that I think is really important in Whānau Ora, in the economic development space is to acknowledge first and foremost that the best Western practices don't work."

Michelle Hippolite, *Te Puni Kōkiri*

"The whānau development kaupapa is one place to exemplify that being Māori in Aotearoa, New Zealand is the foundation of whānau development."



Hon. Willie Jackson, *Minister for Employment*

"We, as a government, whoever the government is, have a primary responsibility. It doesn't matter who's in government. As a Māori caucus we are committed to trying to get more targeted funding in the second budget. Can we guarantee it? No, but I can guarantee that we will be putting up a strong case."

Te Piringa Guest Panel

with
**ROBIN
HAPI**

Board Director, Te Pou Matakana

**Economic Strategies Aligning
to Whānau Outcomes**



ERENA MIKAERE-MOST

Ngāti Rangi Trust

Whānau Ora & Iwi Intergenerational Outcomes by Collaboration



Collective Impact model and approach that could be transferable anywhere. The plan is an iwi-led, community-driven, whānau-focused action plan to bring about sustainable change across the areas of education, employment, housing, health and social. When we talk about sustainable platforms for change, it's not only tangible things like community learning centres and tech hubs or recruitment companies, it's actually about the way in which we work and the systems which we establish to continue to work in such innovative ways.

Informed through our stats and our stories, the original Ruapehu Whānau Transformation Plan set out how we could collectively achieve 23 locally designed solutions that would create the conditions where whānau are empowered with information and opportunities to lead their own transformation. At the same time, we would use our collective influence to transform the environment of our community, schools and businesses to better enable and sustain that whānau-driven transformation.

The plan provided a blueprint for addressing evidenced-based needs through a whenua-based framework that is founded in the teachings of Koro Ruapehu – as he looks after every living thing in his shadow, so should we, who live in his shadow, look after each other. We do this by working together, underpinned through a shared vision and values, to co-create new ideas and solutions for intergenerational challenges that face us all, and that face our special place in the world.

Over the last five years we have achieved a staggering amount of success. Some of the outcomes achieved to date include a new iwi-owned recruitment company; an indigenous hub of innovation in Te Pae Tata, the Ruapehu Community Learning and Technology Centre; and a housing project, Te Whare Āhuru ki Ruapehu, supported by Te Pou Matakana.

The first Ruapehu Whānau Transformation Plan is now complete, and the next plan is due to launch at the end of September 2018, with 14 new solutions, again identified by whānau and community. This will build on from achievements of the first plan, and will guide the people of southern Ruapehu to remain relentless in the pursuit of turning aspirational strategy into transformational action."

“It's my honour to share the kōrero of Ruapehu Whānau Transformation. A kōrero from the people of Ngāti Rangi from the rohe of Koro Ruapehu e Ngāti Rangi. We all know, as tangata whenua, that there is an inextricable link between the wellbeing of our lands and the wellbeing of our people. We need to remember to continue to listen and learn from the whispers of our ancestors when it comes to our lands, when it comes to thinking about pathways for wellbeing for us, as people; how can we learn from the resilience and the thousands of years of histories from our lands and our waterways?

The Ruapehu Whānau Transformation Plan is a model of Collective Impact in a rural setting, led by Ngāti Rangi Trust. We have established a cycle of development for the communities of Raetihi, Ohakune and Waiouru based on a

TIM IRELAND

Chief Executive AbSec

(Aboriginal Child, Family and Community Care State Secretariat)

An Indigenous Comparative to Whānau Ora

“Our vision is the focus of our work every day, and we try and build this into everything that we do and our solutions that we've put forward. So, we want to see all Aboriginal children, young people, be looked after and safe – thriving Aboriginal families and communities. We want them to be raised strong in spirit and identity with every opportunity for lifelong wellbeing and connection to culture, surrounded by holistic supports in our communities. There are a few different elements that come together to feed into this vision for us. It requires Aboriginal communities to be supported through local organisations that are community owned and community controlled.

We want to see adequate resourcing of our Aboriginal communities through their own community-controlled organisations and governance structures, and to deliver holistic and culturally tailored programmes aimed at our

families and communities and promoting those conditions for our children to thrive. To achieve this vision, we know we have to constantly influence and advocate Government, constantly demonstrate strengths of our communities – more so than non-aboriginal counterparts – in order for the Government to move further towards our solutions. These are our core values and principles for the twenty years that we have been operating; we try to embed them within everything that we do.

When looking at the history and the challenges we face, the context that we're coming from, the policies that we need to change and the inherent kind of nature of governments that we have in Australia, we need to start to talk about some of the solutions that focus on the future. The key is to invest in supporting families rather than removing children. Yet, currently across Australia less than one in every five dollars of



child protection funding goes to family support early intervention services. This means we have a system that's more geared toward removing kids, rather than keeping kids at home. We want to see government investment in Aboriginal organisations to develop and deliver our services, our holistic services and responses for our kids and families.

These are our priorities at the moment and we're campaigning for this to the public, raising the public awareness around why adoption of Aboriginal children from the statutory system is a repeat of past practices, and also not in the best interest of keeping our kids connected to culture. We are promoting a positive agenda around the positions that we put out there to enable our Aboriginal safety net for families and children, and to provide governments with the opportunity to just invest in us and the solutions that we know will work.”



JOHN MCLEOD - JBWere NZ

Economic Sustainability for Not-for-Profit

THE CAUSE REPORT 2017

"Economic sustainability for the 'not-for-profit' sector is challenging. There is generally little reward for successful social returns, just a reimbursement of costs, making it difficult to invest in improvement and innovation. The major sources of sector funding, Government and client fee-for-service, usually don't contain large profit margins and increasing organisation numbers mean competition is high and pricing often under pressure. New trends – including impact investment and a re-thinking about what assets are really needed for impact and sustainability – are offering new opportunities for the sector. In addition, better understanding and financially valuing the social and environmental improvements can dramatically expand the impact achieved by both the not-for-profit, and even the business sector.

The levels of income for the charity sector have continued to go up over time, which is a good thing generally. One of the issues that we see is that the income growth has become more skewed towards the Government. This means, governments have outsourced things they used to do themselves; they've outsourced them to charities, and they pay charities to do it. Therefore, the money the charity sector has got has gone up, but what they need to do with that money has gone up even more. This means a squeeze on the margins in the sector, and that is a problem in itself, as there is no extra money left for innovation and risk-taking and trying new things that perhaps might produce radical solutions. We don't see the margins there, and so that over-reliance on government and under reliance on self-earned income leads to lack of innovation within the sector.

We are seeing a blurring of lines between the 'for-profit' and the 'not-for-profit' world. That blurring will continue, and social enterprise is a big part of that. It allows much better access to a large growth in capital that perhaps isn't available to the sector right now. One of the big things is that we still really don't value the social side of it – we don't value it as the full social return that it's having. The problem with that is that we say, 'well, if we spent a dollar it's worth a dollar, let's just do that next year or the year after, let's put it off.' However, if we wait a year in spending a dollar in the social sector, it will cost us about a dollar twenty-five next year to do it. There are big incentives to really value that social capital, value that extra twenty-five percent and that starts to unlock a lot more capital if we can put financial values on that."



Emeritus Professor Sir Mason Durie
 Pou, Te Pou Matakana
 Understanding Whānau Leadership



"Whānau leadership is related to whānau priorities and whānau strengths. Leadership for one whānau might give emphasis to sound economic planning; for another, it might be leadership in mātauranga Māori, or in Te Reo Māori, or in education or sport. But all leaders will help provide direction for whānau in modern times. Underlying all those forms of leadership, there are common qualities which include a capacity to form working relationships, an ability to look past day-to-day problems, a focus on the future, an ability to lead from behind, connections with other leaders beyond the whānau, and a willingness to carry responsibility and the hopes – and burdens of whānau.

The hallmarks of impact and satisfaction centre around mana and dignity. We need to speak the same language, whatever that language happens to be. Whānau and family are important, communities have their own solutions and we should recognise that. The ultimate aim is that whānau should be self-managing and self-directing and have their own leadership.

Every whānau has its leaders. Some of them are potential leaders waiting for the opportunity but they might be mothers and fathers, kuia and koro, rangatahi when they grow up, matua and whaea, tungāne,

tuahine – all are potential leaders within a whānau. While whānau are rich with leaders, the richness is often not given an opportunity to be realised. But we need to help realise the aspirations of the whānau.

Whānau leaders go from fixing things up to making life-changing leaps and moving on from yesterday to reach tomorrow; our whānau leaders know what it was like yesterday. They have a glimpse of tomorrow and they want to take their whānau with them to the future. Our own leaders keep the whānau grounded. Grounded in whakapapa, grounded in whenua, grounded in hapori and iwi and grounded at home so that they're not floating nebulously in a community or floating nebulously in society, but they're firmly grounded. They lift the wairua, shape the direction and find a way out. The reality is that many whānau are trapped and locked into a position that they can't get out of, and that can go on from one generation or two generations or more than two generations. The only real way that's going to change has to come from within whānau, which is why whānau leadership is so critical.

The characteristics of whānau leaders then is that they are an integral part of the whānau. They help to realise the aspirations of whānau. They ground the whānau in

whakapapa and tikanga, in whenua, in iwi, and on marae. They connect the whānau within the whānau. They transform trapped whānau into free whānau. They link whānau with the past and the future. They share the leadership within the whānau, they don't keep it to themselves, they collaborate with other leaders beyond the whānau and they endorse a whānau kawa.

Our own whānau leaders don't always become great leaders by themselves. You don't suddenly wake up in the morning and say, 'right, I'm a leader today'. It's a question of developing leadership within a whānau. That's why Whānau Ora is so important because its task is essentially to do that – to help whānau develop their own skills, their own competence, their own leaders so that they can be more assured. If there is no leadership within a whānau, it's very unlikely that things will change.

We've heard of the fantastic things that Whānau Ora is doing, the fantastic leaders that are within Whānau Ora, within Te Pou Matakana, within all the whānau collectives around this room. We now need to see that translated into fantastic leadership within whānau so that whānau can be free from trauma of the past."



"Our own leaders keep the whānau grounded. Grounded in whakapapa, grounded in whenua, grounded in hāpori and iwi and grounded at home so that they're not floating nebulously in a community or floating nebulously in society, but they're firmly grounded."



- Emeritus Professor Sir Mason Durie





WHĀNAU SUCCESS STORIES

Supporting whānau to success is our mission and what better way to hear about the positive change whānau are achieving than directly from them. Whānau voices were heard throughout the event using video stories captured from around Te Ika-a-Māui. Over 20 whānau shared their stories of success, here are a few of these stories.

"So, now I'm a Bachelor of Arts and Psychology graduate. I would not have completed my degree if my kaimahi hadn't helped me to get there. I'm an example of someone that was suffering. This was a last resort, and I'm so glad I followed through and contacted the navigator. Without them, I wouldn't be here, telling my story."

Whānau, Palmerston North

"Without the kaimahi, I probably wouldn't have even gone for my full-time job because I didn't really have the confidence to step up that quickly. It was quite nerve-racking. They told me 'don't be silly, give it a go, blah, blah, blah...', so I did. They do more than what they're recognised for, so yeah, they need three cheers for those girls. I feel proud that I can say 'no I'm okay'. I'll still hear from them at least once a month. They'll track me down and make sure we're all okay."

Whānau, Moerewa

"When I split from my children's father I had to accommodate for that loss of wages. I've got six children still at home, and we came to the provider for some support. I had started a business on my own, and we went through Christmas having most of my clients decide to take six to eight weeks off, so I got stuck then, no money. So we ended up in arrears with our rent, and they ended up helping us catch up on that, so we didn't get evicted. I only had my learners, so she also helped source funding for that, it was great. I mean, I was getting tickets all the time, and with a business, I needed to be driving – couldn't do much so, yeah, and if I did it meant getting tickets that we couldn't afford. So, when I went in to do my restricted, I failed part of the test, so actually that day I was taken through to Spec Savers and that was paid for, and helped with glasses. Just don't be too proud to accept help, because I think when things get tough we kind of try to do it on our own, and it's hard, and it doesn't have to be that hard."

Whānau, Lower Hutt



DAY TWO

TE HURITAOTANGA

GEORGE LIACOS

Managing Director Spark Strategy

Together We Do Better – Perspectives on Partnership

"We came up with a theory where we think communities can first start to operate at the level of their own financial sustainability, which are community organisations. Once they have got their feet in the earth, they then start to partner with other organisations to maximise what they're doing – which is exactly what is happening in Whānau Ora. Then from there, they can start to reach into the very granite of our systems and change systems – that is the journey we're seeing around the world. However, that is quite a slow journey and what I'd like to think about is speeding it up.

The first thing is – how do we create revenue? All around the world we are seeing this blend of models. Profit is not a dirty word – excess profit is. There is nothing wrong with the idea of being able to earn revenue as a social organisation and use it to deliver more or better services. This idea of creating revenue is one of the first pillars, which is the idea of a sustainable organisation.

The next one is the idea of innovating the funding models that sit behind an organisation. We think about the perverse impacts of some of the ways in which the funding is dished out and the behaviours that it drives. The idea of innovating the way in which you're funding, the way in which you get money to do innovation, the way in which you drive your organisation is also at the heart of financial sustainability. We need to change our concept of what is 'risky' – young people out of work, older people out of homes is riskier to us as a community than a financial return. Getting some innovative funding models, the way in which money comes into the organisation, is the second pillar of sustainability.

The third pillar is partnerships – the most impactful work is coming from partnerships. Not just partnerships within a sector, but partnerships that span the sectors.

Community should be at the heart of everything – every service, every product that is designed, every form of partnership that is created, every aspiration. Outside community should be service provision and programmes. So in progressive organisations services programmes wrap around community, and then wrapping around that is the idea of partnerships, and then wrapping around that is the system reform."



TE HURITAOTANGA GUEST PANEL

WITH
Debbie Ngarewa-Packer

The challenges and triumphs in bridging cross-sector collaboration



Jen Rutene Smith, Ngāti Hine Health

"I think all our discussions around a holistic whānau wellbeing framework will not translate into outcomes holistic for whānau unless we start to collaborate with the purpose being whānau and not maintaining our positions, maintaining our funding, maintaining our control or our place in that space."

**Ngaroma Grant,
Te Arawa Whānau Ora**

"The most impactful work in our communities is coming from partnerships."

**Peggy Maurirere-Walker,
Te Rūnanganui o Ngāti Porou**

"We don't have to create anything. Whānau have the kawa. Whānau can be handed the keys to their own destiny and drive from the get-go."



WHĀNAU SUCCESS STORIES

Supporting whānau to success is our mission and what better way to hear about the positive change whānau are achieving than directly from them. Whānau voices were heard throughout the event using video stories captured from around Te Ika-a-Māui. Over 20 whānau shared their stories of success, here are a few of these stories.

"I was living in a car, hoping to get a home of our own, a full-time job, be more independent. This house became available where we all had a bedroom each, and oh it was amazing! And I've even got a little savings put away now. My kaimahi made it happen – thank you ladies. Couldn't do it without you – we wouldn't have made it."

Whānau, Moerewa

"I was told there was a kaimahi from Whānau Ora who would like to interview me and see where I'd like to go with this. And then she asked me, 'What did I want?' and I said to her 'I'd love to go carving again', which is what happened. My goal now is to work with the Rotorua Coffin Club. They wanted me to do five of those as a start. When you're on a benefit you tend to feel like you're not contributing to the community and your self-esteem is so low that you just don't feel like anybody right now. At the moment I'm happy, feel proud of myself and no longer feel like an invalid."

Whānau, Rotorua

"Back in 2011, our family was quite young. We were in a position where financially we were just... we didn't even care what we spent our money on. Most of the work I did was all at night time. We kept asking ourselves, 'Why can't we just have a good simple life?' Then we did a Whānau Ora plan with our kaimahi, and that makes you think of goals, stuff that you think of but really don't sit down and actually plan. That's what got me thinking, 'What do I want to do?' I ended up diving into my Māoritanga, and that's where I started my journey in Te Reo."

So, also in the whānau plan, we're looking to get our own home. We want to try and get the kids into good education. If we didn't sit down and do that plan, I reckon we'd just slide through life. For any of those who are looking to do a Whānau Ora plan, it's definitely something you actually need to do. The provider actually made a huge impact to help us be positive. We keep moving forward, moving forward, even though we're struggling – we've moved forward."

Whānau, Hastings







DAME TARIANA TURIA

Pou | Te Pou Matakana

Opening Address

"Today is about a call to arms. We need to link our arms together, so that when we become frustrated by the politicians of the day that we know that together we stand for something, and together we will win this fight – and we must win it. Not for you and I – not for the work that we do, but for our whānau. For too long we have believed in and followed the ways of others and it hasn't done us any good.

In the Ngata Dictionary, the word 'aspiration' is defined by four words: whakangākau, kaingākau, wawata and tūmanako. Those four words are variously interpreted into a myriad of other words – fantasy, day-dream, wishes, yearning, a longing, an aim to be heartfelt and to be hopeful. What could be seen as an exercise in semantics is, in reality, a reminder of our world as Te Ao Māori is vastly, distinctly different to that of te ao hurihuri. The ways we see our whānau, the concepts within which we describe ourselves, the means of measuring success, the explanations and the analysis are proudly indigenous. Indeed, the very basis of what we know as whānau is written into our hearts and practices as being synonymous with giving birth, to be born of. If we honour our whānau connections, the model of whānau in a holistic sense, this will give us our mana back, our wellbeing and our health. Whānau Ora will enable us to end need and to end dependence, and to end helplessness amongst our people.

What we've heard over these last three days at this conference is the illustration of the richness of Eke Panuku – a journey of success that is both dynamic and continuous. We have heard that whānau are the decision-makers and drivers of change in their journey to success. We appreciate how we can achieve

intergenerational outcomes by the collaborations that we create. We have talked about sustainability, investment, leadership and transformation – our way, our words, in our world. We cannot afford to be complacent. We must never let words divide us. I am intolerant of any approach that seeks to provoke attack within. This hui is not a battleground to compare urban versus iwi, to promote provider Ora rather than Whānau Ora or, for that matter, to campaign for Labour or the Māori Party. Our greatest opportunity lies in recognising our shared passions and priorities.

So, what is our next step? I believe that our greatest responsibility should be to insist that any definition of wellbeing without mentioning Whānau Ora is fundamentally flawed. We must demand that culture forms the intrinsic link to wellness, both across generations and across communities. We must require all agents of the Crown to identify the remedies by which they will rectify institutional racism or what strategies they will initiate to increase cultural competency. We should resist any move to rename Whānau Ora, to reframe it as whānau development or a social wellbeing strategy. But most of all we must turn to our own, our whānau who have been born of greatness and remind ourselves to place faith in us. To uphold the knowledge that our tūpuna dreamed ambitious plans for our mokopuna to live up to. We must never ever lose hope in the ways in which we see the world, the knowledge by which we live, the gifts of wairua, of waiata or waiora and we must make our voices heard."



DAY THREE

TE PUĀWAITANGA



"I believe that our greatest responsibility should be to insist that any definition of wellbeing without mentioning Whānau Ora is fundamentally flawed. We must demand that culture forms the intrinsic link to wellness, both across generations and across communities."



- Dame Tariana Turia



TE PUĀWAITANGA GUEST PANEL

The Challenges Facing Partners
and the Whānau Ora Future



with
Shane Taurima



NATASHA KEMP, Te Kaha o Te Rangatahi

"We're the faces of our community and I hate letting whānau down. I hate letting rangatahi down. When they come and ask for awahi and you say, 'actually, I don't know if I'm going to be here in six months, in nine months, in twelve months'. We're going to leave a big hole if we're not here."

HAYDEN WANO, Tui Ora

"There has been so much that we've done in the last eight years under Whānau Ora. There's some really compelling stories. We've got some good information out there – we know that we've been part of changing people's lives and whānau, we've saved people as well."

LADY TUREITI MOXON, Te Kōhao Health

"I think Whānau Ora is a part of our wellness and wellbeing strategy, but it's not everything. We need to be thinking and believing in ourselves in terms of mana motuhake, in terms of tino rangatiratanga – unless we start thinking in that way, we're always going to be at the behest of whoever's in parliament."

RANGIMARIE HUNIA, Ngāti Whātua ki Ōrākei

"I never ever see Whānau Ora as being just about the contract – I think as a Chief Executive of an Iwi that has been in post-settlement, we also have a responsibility to add value to Whānau Ora. I think therein lies the opportunity, we've got to be able to take our own destiny into our own hands."

Vanessa Sidney-Richmond

Te Tihi o Ruahine

Nā Te Pakiaka tū ai Te Rakau – It is Because of the Roots, the Tree Stands

"This whakataukī speaks to the importance of relationships and nourishing the unseen aspects that grow and influence the relationships we have. The pakiaka lie beneath the ground and therefore are unseen, it is not until we see the state of the rakau above the ground, do we fully understand if we have been giving the right nourishment for the roots to be strong and draw sustenance from the whenua allowing the rakau to flourish and be strong. Being proactive enables us to understand how and what we feed the roots to be strong for the rakau that stands above.

Data surrounds us yet is invisible to us. However, the impacts on our whānau can be major if misunderstood or misused. The unseen nature of data means we have a responsibility to ensure that what is collected is relevant, the way we store and transmit data is secure, but most importantly we need to give thought and action to how whānau are part of the design and decision-making of their own data.

When we are collecting information we have been working with whānau to ask questions around 'what is important to you? What is it that needs to be collected?' We know that we get lots of information collected, especially if people are involved with government agencies.

Clear pathways for whānau to have access to their data is part of this design. We – Iwi, Māori, the Government, NGOs – as kaitiaki of the data must also have the skills to convey meaning and relevance, so whānau are able to use the data to inform their decision-making, while also being savvy in how we utilise the data to inform broader system change and service delivery."

"Data is often numbers but our whānau narratives, the whānau kōrero, that's data, that's information, that's richer than half the numbers that we get."



KIRIKOWHAI MIKAERE

Development by Design Founder and Managing Director – Māori Data Sovereignty for Whānau Transformation

"Tino rangatiratanga or sovereignty is at the heart of Māori, iwi, hapū and whānau development aspirations. In the current environment, Māori need to make informed development decisions using robust evidence to maximise the potential of the limited resources that we have and to provide innovative benefits and opportunities to enable whānau transformation.

People often talk about data sovereignty and state that data is subject to the laws of the nation within which it is stored. When people talk about storing data in a cloud, effectively that cloud is connected to a key server – for most of the clouds in this country the servers sit in Singapore and Australia, so the data is subject to the laws of those nations. Indigenous data sovereignty states that data is subject to the laws of the nation, including tribal nations, from which it is collected. That means if you take that data from us, it's subject to our laws, no matter where you store it.

Māori Data Sovereignty is concerned with protecting the rights of iwi, Māori, whānau – rights of access to data. It is extremely hard for iwi, for

Māori, for whānau to access that resource and we should be there first before anybody else. Māori Data Sovereignty is concerned with partnership and governance and ownership of data. It supports the realisation of iwi, hapū and whānau aspirations and how we use data to measure towards those aspirations. It recognises that Māori data should be subject to Māori governance, and is a key mechanism for enabling self-determination and innovation.

Māori Data Sovereignty is the right of Māori to access, to use, to have governance and control over Māori data.

The definition of Māori data, in a broad sense, means that it is data from us, data about us and data about the environments that we have connection with – in Aotearoa, New Zealand, it's everything. But why is it important? We still fight to get access to data, and fight to get the right data collected – it is about access and use to transform the lives of our people. Governance and control is to ensure the data is relevant and responsive.

Data for engagement is about engagement with our whānau. Not just counting how many people come through the door, but how are whānau engaging? What are the different touch points? Are all of these engagements reactive or proactive? Are all of these engagements negative or are some of them positive? As we journey along this pathway of transformation with our whānau, how does that engagement change? And how do we keep that data so we can track that trend? Data for influence for our whānau. When you're thinking about data for influence, you've got to think about who the decision makers are and what data is going to be relevant for them. And what do they trust? Trust is the currency of data. And lastly, we need data for innovation and innovation by our whānau, which is the value of our Māori lens.

"We're not transforming into something better or more worthy. We are transforming out of everything we are not. We are transforming into the fullness of who we truly are, who we have always been."



Te Rau Māhanga
Whānau Ora
Hui 2018
Affirming whānau aspirations
Whānau eke panuku

KAIKŌRERO





WORKSHOPS

TE HURITAOTANGA DAY TWO WORKSHOPS

Te Ara Whānau Ora – Whānau Lead, Whānau Centred, Strengths Based
Gene Takurua & Bruce Kereama, Te Tihi o Ruahine

The future of data and technology
Bradley Norman, TPM and Tureia Moxon, Whānau Tahī

Thinking outside the box
Leslie Tergas & Keita Twist, Think Place

Talking the walk
Stacey Morrison, Te Pou Matakana & Te Ao Tanaki, Kotahitanga

Positioning leaders to lead
Awhimai Reynolds, iWĀHINE

TE PUĀWAITANGA DAY THREE WORKSHOPS

In search of sustainability – Thinking beyond funding models
George Liacos, Spark Strategy

Ngā Tini Whetū, enabling whānau to prosper in a changing world as Māori
Prof. Meihana Durie with Kiri Tamihere-Waititi, Donna Te Whiu and Moana Houkamau

Real Impact Talk
Clementine Baker, Ākina

Mapping the sustainability of whānau progress
John Huakau & Sneha Lakhotia, Te Pou Matakana

PitchLocal – Generating whānau innovation
Natasha Kemp, Te Kaha o Te Rangatahi



TATIANA GREENING

BOARD MEMBER, TE POU MATAKANA

Closing Plenary

"Te Piringa, Day One was about our connections and our relationships. The day we heard from our distinguished influencers, government leaders, and international contributors.

Merepeka, Te Pou Matakana Chair – when she gets up to speak, you can see her activism coming through. She can't help it. But what she's good at is she's rather savvy at being able to deliver a message and smack you in the face with it. He wahine toa. He wahine kaha. He wahine kaupapa. He wahine kōkiri. He wahine poutoko. She is bold, with strength, with experience. She's steadfast. She's inspirational. She constantly challenges those that need it. While staring down the barrel of a gun, of a camera, it doesn't matter. She salutes and recognises the movement of Whānau Ora is because of our kaiārahi. It's because of them we are in the front door, we're at the table, making plans, making aspirations with them. We're here for an enduring relationship – I hear her say that all the time. And it's because of our kaiārahi and their mahi daily.

Next – Minister for Whānau Ora, the honourable Minister Henare. Kia kaha Minister. We need him. We need him on the inside while we work on the outside. We really do need that. He has a real taumaha task in the Parliamentary

wing. His job is to convince his colleagues about Whānau Ora, to understand. It's all wānanga. You don't need to be a senior press secretary to see that this is not going to happen overnight. Anyway, kia kaha to our rangatira. He also spent some time, Minister Henare, expressing his concern for the workforce, the team. It's really simple. Make good on budget 2019 for Whānau Ora. Yep. We need to put such bold recommendations forward to our Minister.

We were privileged to have some international contributors, Richard Kennedy, Social Value International. He comes from a network, and their goal is they want to change the way the world accounts for value. The world – what a lofty goal. It's a movement here that we in Aotearoa are all involved in through Whānau Ora. He reminds us that this data, we can tick that off. Our data belongs to our whānau. It's held in trust by all our Whānau Ora partners within our regions. I particularly liked how he highlighted that, you know, he's an international, of an international level but he says the Waipareira framework constantly responds to changing needs of stakeholders and that it is the best in the world. I was really impressed with that – the best in the world.

Next, we had John. He's authored significant reports about impact and cause across both New Zealand and Australia. He highlights that sustainability for not-for-profit organisations is a real challenge. His message is that we need to put more emphasis on social value and that we need to value what we do, where our investments go with our whānau. That's pretty easy to do. We can do this by sharing more narratives. We need to up our game in our grand Whānau Ora and social media channels. We need to jump into more thought leadership places. We need to use our data to promote more stories, and we need to recognise that all the outcomes our whānau achieve are successes and share them more. I come to these to hear about everyone else's successes. That should be a little message to us all. We're not even sharing amongst ourselves. This is one way we can value the work we're doing.

Tim Ireland, Chief Executive of AbSec- you know, the stolen generation is an upsetting and shocking thing that happened to your people, to your tamariki, to your whānau. I think we all felt that and from the facts that you shared, it seems that the removal of Aboriginal children is still occurring. I was heartened to hear that you are seeking what we refer to as tino rangatiratanga. That you are looking into policies that care for your own. Looking into policies that care for your own children. Tino rangatiratanga for us is the right to determine our own future in a Māori way. That's what that means. You're also recognising that whakapapa and whanaungatanga, connections, matter. So, we're on that journey. We're actually sharing that journey with others, so you're not far from where we are. Kia ora.

We heard from our indigenous future-makers. Erena from Ruapehu Whānau Trust. We were privileged to get a look into her kaupapa going down – stats, stories and solutions. Stats only tell one part of the story. Whānau stories say how it is on the ground for whānau.

Awerangi, Director for Social Impact and Innovation – she's our superstar up there. She talks about how our kaiārahi provide wrap around services for whānau. Our kaiārahi have multiple roles, from mental health support workers, budgeters, health advisors, – tikanga engagers, physical trainers. We know this. And a lot of value, I picked up a common theme on Monday, there was a lot of mihi to our kaiārahi, our front-line people. There are challenges we face and Awerangi talks, walks and breathes that we're working towards an enduring, sustainable change and transformation for whānau.

Our distinguished influencers, Emeritus Professor Sir Mason Durie – he creates indigenous knowledge. He creates equations for success. He was referred to as our Obi-Wan Kenobi, but I'm going to up his rank and give him the status of Master Jedi. He really is Whānau Tino Ora. We have an equation for success. We still have challenges as we all know, but he talks about leadership for whānau,

by whānau. He also put up Whare Tapa Whā, Whānau Ora times two, whānau kawa. It's not new, but it's something that he put on the table with us. Whānau enriched with leaders – we just need help to help them build it up.

Dame Tariana Turia, our whaea o Whānau Ora. Our boldest politician. Our most impactful politician. Didn't actually realise it, but she collectivised us for impact when we marched as the Māori nation. We must not be complacent. We must not let words divide us. Over the last three days we heard from our providers, we workshopped and networked. She called us to action, called us to arms. We must continue to stand for something.

We had Te Piringa Panel. My takeaways – best economic models don't work. We need to provide opportunities for whānau to be engaged in economic strategies for enduring wealth and enduring wellbeing.

Te Huritautanga Panel, led by Debbie Ngarewa-Packer – this was a panel of four wāhine toa from across our motu, sharing their experiences. You know, this space, there's a lot of collisions and obstacles for whānau, but we know the space best. We must remind ourselves that we're on a kaupapa. We're not a programme; we're not a project.

We have George Liacos from Spark Strategy. He tells us we need to speed things up, but we need to truly focus on relationship building. And this can be a real mission amongst ourselves. We've got to leave no room for personal gains, organisational gains and jump on that collective bandwagon otherwise we're just going to be left behind. What I also liked was when writing reports, he challenged us that we should add the real stories. How many whānau are left with thirty dollars for kai for the week? How many are still living in cars? How many four or six-member families are sharing a room with another family or two? How many whānau are still in motels? What kind of debt are they still ticking up? How many months have they been in this situation? We need to change the dial on risk reporting, we really

do. I reckon we should all do that as report writers, not just do what we need to report on.

I'm going to acknowledge the other workshops and panels. Thank you.

You need to have a look at our board. We are concerned about how we resource our providers to carry out the kaupapa in your regions. And Merepeka asking, how do we scale this up? How do we amp it up? You know, in the face of a review, a new Minister for Whānau Ora has been here practically ten minutes really, a new coalition government. In the face of excessive reporting, data collection, evidencing our mahi, your mahi – Merepeka put to me, put to us, do we need to be an activist board? You need to tell us. Do we need to be an activist board? When Māori are unhappy, we let it be known. Some of us do stupid things, some of us do clever things. We mobilise as a people. But truly, that's what we're asking ourselves. Do we need to be an activist board? What do we need to do? What does that mean to be an activist board? We're looking at how we amp this up.

To be honest, we're uncertain of what the review may look like. But what we are certain of is that Whānau Ora is our intellectual property, meaning Māori, not Te Pou Matakana's. It's Māori intellectual property. We are certain that our measurement framework cannot be matched. It's incomparable to any other. We are certain that we will not exist in someone else's economic framework. We are certain that we are here for the long run. They might take our funding, and they might try to disestablish us – watch this space. That's what we say. We refuse to be referred to as patients, as prisoners, as criminals, as clients. We're whānau – Eke panuku, eke Tangaroa, eke panuku. Our board understands this whakatauki. It's the force as the wave swells. It's the build-up in the undercurrent.

**Tēnā koutou,
tēnā koutou katoa. "**

#tātou

ourselves • our whānau • our community
Navigating your way to a healthy lifestyleERAU
RTNERS

Te Hau Āwhiowhio o Ōtāngarei

Te Hauora O Ngāpuhi

Te Hauora O Te Hiku O Te Ika

Te Rūnanga O Te

WHĀNAU ORA
COLLECTIVE
rai Tokerau

Kirikiriroa Marae

Shaping the future
together

Ngāi Matapuna Oranga

Te Hauora O Ngāi Te Rangī Iwi

Te Hauora O Whakatā

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

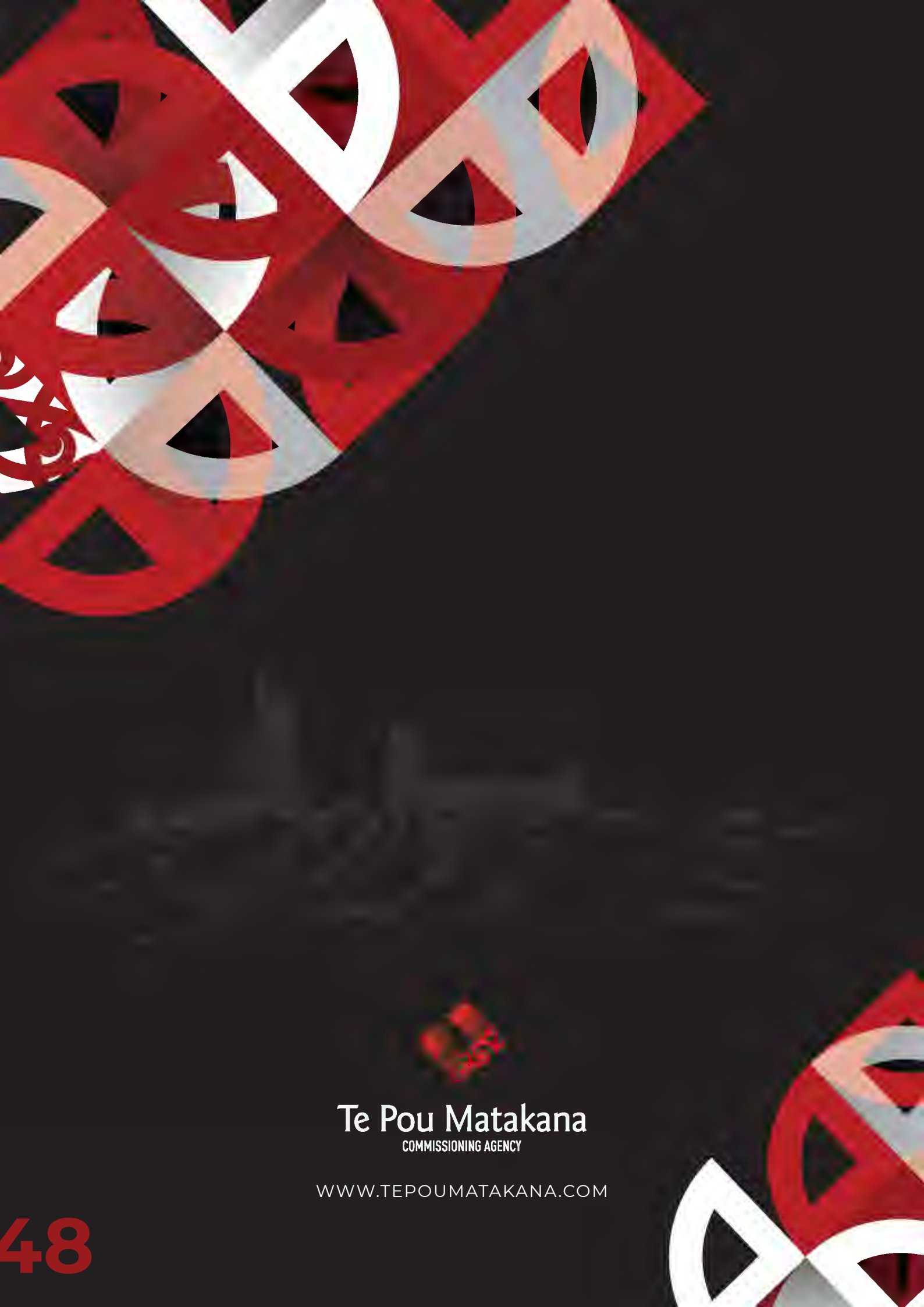
Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

Te Hauora O Te Aho

To view speakers from
Whānau Ora Hui 2018 visitwww.whanauorahui.com/resources



Te Pou Matakana
COMMISSIONING AGENCY

WWW.TEPOUMATAKANA.COM