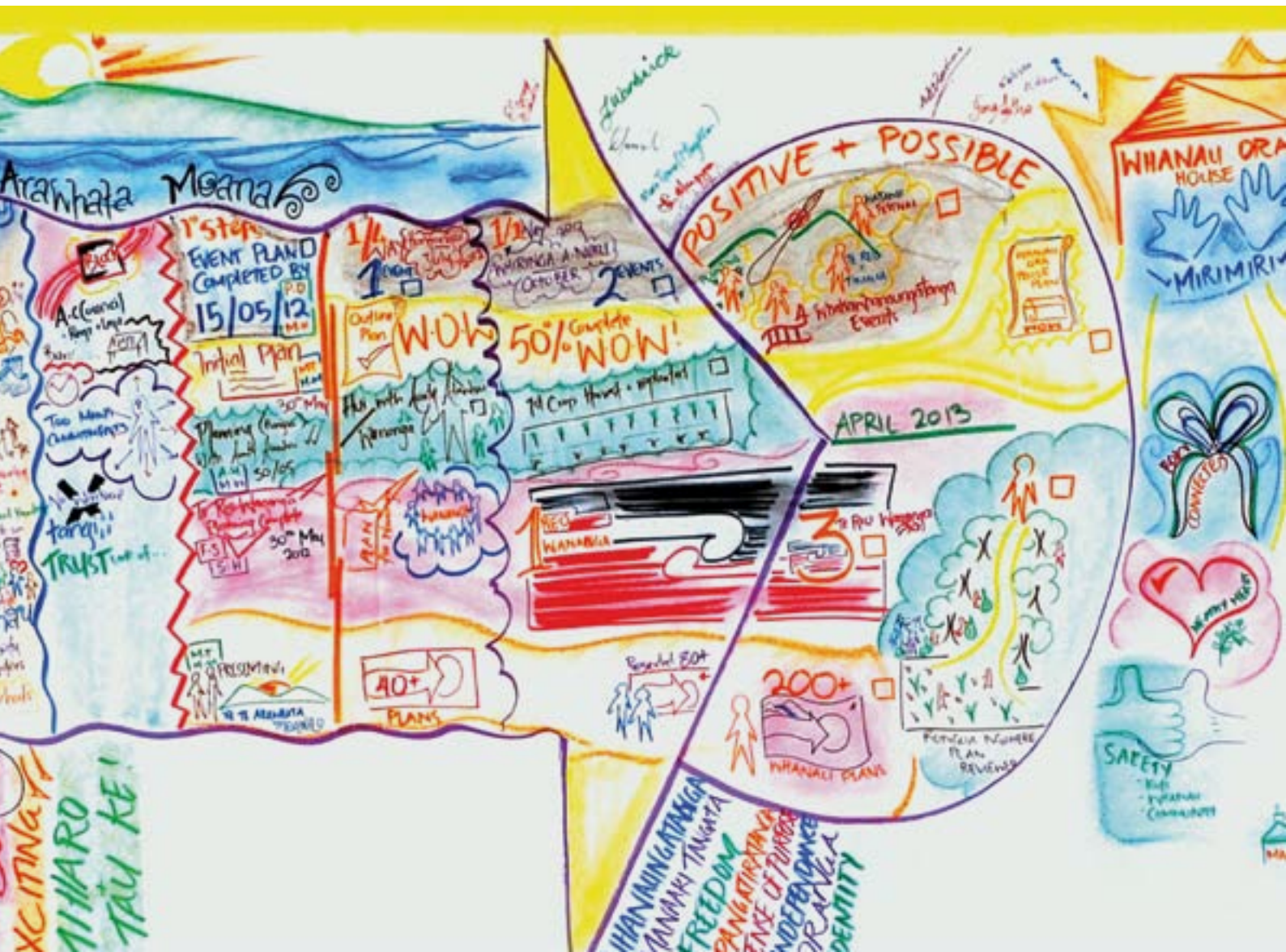




# Kōrero Mai e te Whānau

Whānau Stories of Integration, Innovation and Engagement



Report prepared for Te Puni Kōkiri by:  
Kaahukura Enterprises in association with Te Hononga Ngai Tahu

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## Kōrero Mai e te Whānau

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Whānau Stories of Integration, Innovation and Engagement

# Rārangi Ūpoko

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## Whakataukī

### Proverb

Ehara taku toa i te toa takitahi  
Engari he toa takitini

*A warrior never stands alone but stands with many*

## Ngā Mihi Acknowledgements

This research report is privileged to include the contributions of many individuals who believe in the potential and aspirations of whānau and are committed to the practice of Whānau Ora and whānau-centred approaches. We would like to acknowledge the support and participation of all those who have contributed to this study:

- Firstly, to the whānau members who openly shared their stories with us in order to ensure that whānau voices and experiences lead the progress of whānau development and whānau-centred practices through the Whānau Integration, Innovation and Engagement (WIIE) Fund.
- To the staff of Te Puni Kōkiri Regional Offices for their willingness to participate and provide information for the report, and who informed and brokered access to local participants.
- To the service providers and their kaimahi (staff) whose local knowledge and existing whānau relationships enabled respectful engagement and ensured that participants had informed choice and control about how that occurred.
- To Dr Fiona Cram who provided oversight and support for this project and who has an ongoing commitment to the development and mentoring of Kaupapa Māori researchers.

*Mauri ora ki a koutou katoa*

### Research Team

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## Wāhinga Kōrero Foreword from Te Puni Kōkiri

*Tēnā koutou katoa*

*Kōrero Mai e te Whānau* presents the stories of 12 whānau who have completed their whānau plans as part of the first phase of engagement with the Whānau Integration, Innovation and Engagement (WIIE) Fund.

There is good evidence that the WIIE Fund is providing a platform for whānau transformation through high quality planning and implementation processes.<sup>1</sup> For some families, simply coming together to contribute to a Whānau Ora 'pathway' for the future is life changing and transformative; for others, the whānau plan sows the seed for transformation.

For most whānau, engagement with the WIIE Fund is a timely opportunity, process and resource to strengthen relationships with each other, facilitate discussions and healing, and consolidate their collective vision and priorities into a forward-focused plan.

Whānau are tackling serious issues such as intergenerational violence as well as substance abuse and are holding each other accountable for changed behaviour. Many families, including those with complex needs or who are high users of services, have identified clear steps to employment, education and skills development and are implementing these without further funding.

A broad and comprehensive information capture and reporting system is in place to support Whānau Ora implementation and future decision-making. Whānau stories are a powerful device to convey whānau transformation and we wish to acknowledge the contribution of the 12 participating whānau to this growing body of knowledge and evidence.

Given the right conditions, support and resourcing, whānau have great potential to effect sustainable change for themselves in a range of ways and across a number of social domains. We hope that these inspirational insights encourage other New Zealanders to embark on their own journey of transformation.

*Noho ora mai*



Michelle Hippolite (*Waikato, Rongowhakaata, Te Aitanga-a-Māhaki*)

*Manahautū* – Chief Executive

<sup>1</sup> WIIE Fund – Developmental Evaluation Report (2012)

# Whakarāpopototanga

## Executive Summary

### Introduction

The Whānau Ora approach is implemented through a service delivery model that invests in two key areas: service and organisational transformation and whānau integration, innovation and engagement. The Whānau Integration, Innovation and Engagement (WIIE) Fund – administered by Te Puni Kōkiri as the Government's lead agency for Whānau Ora – is an investment focused on building whānau capability. The WIIE Fund seeks to strengthen whānau capacity so that:

- whānau are strongly connected with each other
- whānau are actively engaged in wider society
- whānau have strong leadership that empowers members and fosters resilience
- whānau have the knowledge, capability and tools to achieve whānau goals and aspirations.

Whānau are supported to identify their priorities and aspirations, develop a 'whānau plan' to address those needs and then receive assistance to access high quality services that meet their collective goals.

### Purpose

The purpose of this research project, commissioned by Te Puni Kōkiri, was to identify whānau stories through the WIIE Fund administration and – using a case study methodology – document key factors that contribute to whānau development and outcomes. Gathering whānau narratives using a whānau-centred research approach provides an information source that enables families to directly contribute their perspectives, insights and solutions. Importantly, this study provides a wealth of information and exemplars to support other whānau who may engage in the process. The evidence also informs the ongoing development of practices and improved outcomes for whānau through the WIIE Fund investment.

### Research Approach

Kaahukura Enterprises – a member of Te Hononga Ngāi Tahu collective of consultants – was commissioned to carry out the project with the fieldwork taking place between April and July 2012. Using a whānau-centred approach and case study methodology, a 'Kaupapa Māori' research framework has been applied to effectively capture, analyse and examine the topic. The sample of participants consisted of 12 whānau from four Te Puni Kōkiri regions who had accessed the WIIE Fund through one of three points of entry:

- Self-referred whānau who had an existing legal entity and engaged directly through a Te Puni Kōkiri Regional Office.
- Whānau referred through a Whānau Ora collective service provider.
- Whānau referred through a non-government organisation (NGO) service provider.

A total of 12 hui were held with the 12 whānau and 60 people took part in those meetings. They represented 439 individuals who had participated in the first phase of engagement and planning of the WIIE Fund process. The whānau plans of the 12 families were also included as data for the study.

### Report Structure

This report is presented in three sections:

- **Section 1 – Case Studies Research** provides an overview of the research design, a summary of each whānau case study and the themes and discussion of the key findings.
- **Section 2 – Whānau Ora Case Studies** provides the full case studies including whānau descriptions of themselves, a summary of the WIIE Fund processes that occurred and whānau examples evidencing the transformation that has occurred for them. These examples have been aligned to the WIIE Fund outcomes of whānau connectedness, whānau leadership and increased whānau knowledge and skills.
- **Section 3 – Appendices** contains information useful for reading and understanding the report including a detailed glossary.

### Key Findings

Key findings from this research project are presented within Professor Sir Mason Durie's framework<sup>2</sup> with three phases:

- Whakapiri – Whānau Engagement
- Whakamārama – Whānau Enlightenment
- Whakamana – Whānau Empowerment

#### 1. Whakapiri – Whānau Engagement

Key findings in relation to facilitating and maintaining whānau engagement and participation:

- The WIIE Fund process supports whānau engagement by purposefully bringing whānau together and facilitating whanaungatanga by reconnecting, healing and strengthening whānau relationships.
- It is important to have both self-referral and provider-brokered engagement pathways for whānau to access the WIIE Fund in order to support their diverse realities and experiences.
- Through a collective legal entity, self-referred whānau have some existing capacity and capability factors. This enables them to independently and effectively access and work through the WIIE Fund process, engaging large numbers of whānau and progressing whānau development activities.
- Whānau engagement strategies – such as having a whānau member or group to coordinate – are critical for maintaining ongoing whānau participation in the WIIE Fund process towards a shared vision.
- For whānau engaging through a service provider, having a positive experience with the WIIE Fund is linked to their access to services and a meaningful relationship with a skilled practitioner. This practitioner needs to be able to facilitate a responsive whānau-centred, strengths-based process.
- Whānau are using technology and creative ways to communicate which enables globally widespread whānau members to participate in the WIIE Fund process. This also provides opportunities for re-engagement with disconnected whānau members.
- Solutions need to be identified to enable whānau hauā (families with disabilities) to access services, connect with extended whānau and actively participate in 'te ao Māori' – the Māori world.

<sup>2</sup> Framework developed by Professor Sir Mason Durie, Māori Concepts of Wellbeing (2011), Seminar Notes p.25-26

## 2. Whakamārama – Whānau Enlightenment

Key findings in relation to achieving a positive planning experience for whānau:

- Whānau require an inclusive and safe environment and process to support planning.
- Recognising, supporting and utilising whānau roles and skills can strengthen participation in the process.
- The planning process must move at the pace of whānau to maximise inclusion and active participation by whānau members.
- Whānau plans are recorded in ways that accurately reflect the whānau process and decisions, often including whānau whakapapa and narratives.
- A range of options and tools are necessary to support and guide facilitation. Having the flexibility to choose these tools enables whānau to lead the planning process in a way that best suits them in achieving a positive experience and outcomes.
- Whānau must have choices about whether they facilitate their own planning process or access a facilitator.
- A facilitator who is skilled in whānau-centred practices will enhance the whānau experience. This includes individuals competent in:
  - creating a meaningful relationship with the whānau whereby whānau take the lead supported by the facilitator
  - managing whānau dynamics
  - the practice of tikanga processes
  - the facilitation of healing and conflict resolution
  - ensuring inclusiveness and opportunities for intergenerational participation
  - maintaining a safe space
  - providing a forum that enables whānau to discuss and agree upon their own kawa or practices for communication and treatment of each other
  - facilitating a process for whānau to identify and agree upon a collective moemoeā or vision, recognising each other's strengths and gaining continued participation in the process.

## 3. Whakamana – Whānau Empowerment

Key findings in relation to achieving collective whānau outcomes:

- All whānau participants are able to evidence transformation that links to the WIIE Fund outcomes. These outcomes are that whānau are strongly connected, actively engaged in wider society, have strong leadership that empowers members and fosters resilience, and have the knowledge, capability and tools to achieve whānau goals and aspirations.
- Whānau members have achieved both individual and collective outcomes, and have also identified many unplanned benefits and achievements facilitated so far by the process.
- All of the whānau plans contain goals to strengthen whānau relationships, increase whānau knowledge and practices of tikanga, and improve healthy lifestyles.
- Many of the whānau prioritise outcomes of whānau safety, particularly for mokopuna (grandchildren), to enhance whakapapa protection.
- Given the right conditions, support and resourcing, whānau have great potential to effect sustainable change for themselves in a range of ways and across a number of social domains.

## Future Considerations

This research report highlights many factors that have contributed to whānau transformation in the first stage of WIIE Fund engagement and planning. It is important that families are enabled to continue the momentum created in this planning stage through to the implementation of their whānau plan. The key questions to be considered now are:

- how will whānau be supported to maintain and continue the transformation through the next stage of implementation so that it is not just a 'quick fix' but will assist them to effect sustainable change?
- what can be improved?
- what new resources and supports are needed to continue development of the WIIE Fund initiative?

Feedback from whānau which related to the administration of the WIIE Fund has informed the ongoing development and management of the investment by Te Puni Kōkiri. This feedback included recommendations about improved access for self-referred whānau, increased information and communication about the WIIE Fund as well as whānau and practitioner resources to support the planning and implementation processes such as whānau case studies, exemplars of plans, templates and training.

## Conclusion

There is strong evidence from participating whānau in this study that the WIIE Fund is providing an opportunity for whānau transformation primarily through an effective whānau-centred planning process. Many key factors have been identified by the whānau themselves throughout this research report. There is potential for continued whānau development and improved outcomes through the next stage of the process that supports the implementation of whānau plans as long as the resources and supports are made available and accessible to whānau.

# 1. Case Studies Research

## 1.1 Introduction

*Whānau must lead their own development and solutions to work towards individual and collective whānau wellbeing for the future. Whānau are experts of their everyday lived experiences and hold the knowledge of their stories (past and present), aspirations, issues and complex dynamics that exist between whānau members and their extended and external relationships.* (Eruera, 2010)

Whānau-centred initiatives require whānau to inform the development of activities, policies and services that directly affect them. Gathering whānau stories using a whānau-centred research approach is an information resource that enables whānau to directly contribute information, insights and solutions to the continued development of evidence-based, whānau-centred initiatives and service provision for Whānau Ora.

*Whānau Ora cannot be understood in any other way than through the subjective experiences of those who live it.* (Lawson-Te Aho, 2010, p.41)

### 1.1.2 Whānau Ora

Jointly implemented by Te Puni Kōkiri and the Ministries of Social Development and Health, Whānau Ora is an inclusive, collaborative approach to providing services and opportunities to all families in need. It seeks to reflect the aspirations of whānau, to support them to be self-managing and to take responsibility for their own social, economic and cultural development.

Whānau Ora recognises the potential, resilience and aspirations of whānau and provides opportunities for whānau-centred initiatives. The Minister for Whānau Ora, Hon Tariana Turia, stated:

*I want, so much, for all our whānau to be self-determining, to be living healthy lifestyles, to be participating fully in society but, more importantly, in te ao Māori, to be economically secure, cohesive, resilient and strong. That requires all of us to step up to the mark, to engage the disengaged, and to embrace the alienated.*<sup>3</sup>

The Whānau Ora approach is underpinned by the following principles that serve as essential foundations for indicators, outcomes measures and the allocation of funding for whānau-centred initiatives:

- ngā kaupapa tuku iho – the ways in which Māori values, beliefs, obligations and responsibilities are available to guide whānau in their daily lives
- whānau opportunity
- best whānau outcomes
- whānau integrity
- coherent service delivery
- effective resourcing
- competent and innovative provision.

<sup>3</sup> Hon Tariana Turia, Minister for Whānau Ora, Speech to Iwi Leaders Forum (2010)

Figure 1: Whānau-Centred Framework



Central to the Whānau Ora approach is the critical role that whānau, hapū, iwi and communities have in facilitating whānau wellbeing. While government-funded services and agencies are significant in this process, they are primarily to support the achievement of whānau aspirations and collective outcomes while contributing to the achievement of government priorities.

Whānau Ora implementation including the establishment of specific governance arrangements, service and organisational transformation, and whānau integration, innovation and engagement, has been underway since July 2010. This research report focuses on the Whānau Integration, Innovation and Engagement (WIIE) Fund.

### 1.1.3 WIIE Fund

In March 2010, Cabinet agreed that Te Puni Kōkiri would administer the WIIE Fund to invest in a range of activities that build whānau capability, strengthen whānau connections, support the development

of whānau leadership and enhance best outcomes for whānau. Any New Zealand family can apply for assistance through the WIIE Fund for whānau planning.<sup>4</sup> There are two types of applications:

- Planning – for developing a whānau plan to address problems, needs and aspirations.
- Implementation – for implementing priority aspects of a whānau plan by supporting whānau-based activities or producing information and resources for whānau.

Te Puni Kōkiri Regional Offices administer regional allocations of the WIIE Fund with endorsement and support of Whānau Ora Regional Leadership Groups (RLGs). The RLGs comprise community representatives and officials from Te Puni Kōkiri, the Ministry of Social Development and local District Health Boards to provide strategic leadership to ensure whānau initiatives contribute positively to local communities. Activities eligible for WIIE Fund support include:

- facilitation and reasonable costs of whānau hui or wānanga to develop whānau plans
- developing and implementing priority aspects of whānau plans
- developing or providing information-based tools and resources to whānau
- support for whānau-based activities
- providing training and development to whānau to meet priority areas as identified in whānau plans.

Activities that are not funded include capital items such as buildings and vehicles, operational costs, projects that are, or should be, funded by other sources, existing debts and overseas travel. Applicants need a family or whānau trust to manage any funding that they may receive from the WIIE Fund. Alternatively, Whānau Ora providers as well as other non-government organisations such as marae, hapū and rūnanga are eligible entities to manage funding on behalf of whānau.

Information about the WIIE Fund is available from regional Te Puni Kōkiri offices or from the website: [www.tpk.govt.nz/mi/in-focus/whanau-ora](http://www.tpk.govt.nz/mi/in-focus/whanau-ora)

### 1.1.4 Research, Evaluation and Monitoring

A broad and comprehensive information capture and reporting system is in place to guide and inform the future development of Whānau Ora. Research, evaluation and monitoring measures results and gauges the success of the design, implementation and impact of Whānau Ora. The aim is to gather evidence of whānau-centred service delivery and whānau development.<sup>5</sup> The research contributes to a wider work stream focused on measuring the effectiveness of the approach while separate monitoring is identifying progress towards achieving Whānau Ora outcomes.

Action researchers are working with provider collectives, communities and whānau to gather evidence so the systems, processes and programmes to deliver whānau-centred services are continually refined and improved. To help guide the action research inquiry, a Whānau Ora Outcomes Framework has been developed in line with the outcomes identified in *Whānau Ora: Report of the Taskforce on Whānau-Centred Initiatives*, 2010 (p.43).

<sup>4</sup> Funding Application: WIIE Fund – Whānau Planning, Te Puni Kōkiri (2011)

<sup>5</sup> Whānau Ora Fact Sheet, Te Puni Kōkiri (2010)



Figure 2: Whānau Ora Outcomes Framework

WHĀNAU ORA		
Whānau	Whānau are self-managing and empowered	
	Individuals experience positive cultural, social and economic outcomes	Whānau experience positive cultural, social and economic outcomes
	Whānau have the collective capacity and strength to pursue their aspirations	
	Whānau have goals and plans and are skilled in accessing social support	
Providers are effective in delivering Whānau Ora	Whānau are strengthened and take responsibility for their wellbeing and development	
	Holistic service design leads to measurable Whānau Ora gains	Strengths-based service delivery leads to measurable Whānau Ora gains
	Whānau Ora navigators support whānau to develop plans and access appropriate services	
	Providers have adequate service delivery capability	
Government agencies are effective in designing and implementing Whānau Ora	Effective contracting and reporting processes enable effective Whānau Ora service provision	
	Whānau Ora provider selection process is efficient and results in the engagement of high quality providers	
	Quality agency and Whānau Ora provider relationships	
	Quality interagency collaboration	
	Whānau Ora Governance Group and Regional Leadership Groups provide strong leadership to overall initiative	
	Whānau Ora approach is well designed	
	Effective and appropriate policy settings	

Early results show positive signs of change for whānau are occurring through Whānau Ora. Although the lives of whānau are complex and multi-dimensional, it appears the approach supports whānau to progress towards aspirations holistically. Common aspirations are around health/disability (18 percent of all goals); manaakitanga (12 percent); and housing (nine percent).<sup>6</sup>

<sup>6</sup> Tracking Whānau Ora Outcomes: Information Collection Trial – 1st Phase Results (2012)

## 1.2 Research Project

This research project examined 12 whānau case studies to identify the contributing factors that supported positive whānau development and outcomes from the first phase of engagement with the WIIE Fund. This has informed the development of improved practices and outcomes for whānau through the WIIE Fund investment. The research project focused on finding the answers to two questions:

- What are the factors that contribute to positive whānau development and outcomes?
- How did the WIIE Fund resource contribute to them?

This research also contributes to the wider Whānau Ora research question:

- How can agencies and providers most usefully contribute to the achievement of best outcomes for whānau?

### 1.2.1 Objectives

This study aims to achieve a number of objectives:

- Contribute to the body of knowledge and evidence base of what supports whānau development – strengthening connection, growing whānau leadership and increasing collective knowledge and skills.
- Capture information about how the WIIE Fund has contributed, or not contributed, to whānau development and whānau outcomes which can be shared to support the development of other whānau.
- Ensure that whānau lead and contribute to the ongoing development of whānau-centred initiatives.
- Support whānau who have engaged with the WIIE Fund to gather and record their stories so as to examine and identify the factors that enabled positive development within their whānau.
- Explore how participating in the WIIE Fund can contribute to whānau development – whānau connectedness, whānau leadership, whānau self-management and increased whānau knowledge and skills.
- Identify how service providers and agencies can most usefully contribute to the achievement of best outcomes for whānau.

### 1.2.2 Methodology

The design of this research project is grounded in Kaupapa Māori research philosophies and principles that clearly align with the Whānau Ora approach. A Kaupapa Māori framework has been applied using a whānau-centred approach within a case study methodology in order to effectively capture each whānau experience within its own context. Linda Smith (2006), in writing about Kaupapa Māori research, says it requires Māori researchers to practice principles such as:

*[To] take being Māori as a given, to think critically and address structural relationships of power, to build upon cultural values and systems and contribute research back to communities that make a more positive difference or are transformative. (p.24)*

#### Whānau-centred research

Whānau are diverse and, as such, defining whānau is problematic. However, there is general agreement that traditional concepts of whānau were whakapapa-based. Contemporary descriptions have responded to whānau realities often including kaupapa whānau. These are where members are not linked by kinship but usually share a common purpose. Whānau are dynamic and constantly responding to change.

Within this project, the whānau-centred research approach supports whānau to be self-determining, works to effect social change, draws on whānau participant expertise, engages in meaningful whānau participation and encourages collaboration. In practice, it ensures that the project is guided by Māori cultural constructs and informed by whānau who are experts about their own situation. Therefore, whānau co-constructed the research process to gather their whānau story. This process is described by Cram & Kennedy (2010):

*When researchers ask whānau about a certain research topic they should also consider asking whānau who they would like to include, as their whānau, in a discussion of that topic. In this way a whānau is dynamic in terms of its membership and able to expand and contract in response to a research or evaluation question. (p.8)*

For the purposes of this research, the following are examples of the application of the whānau-centred research approach used that focused on whānau collective participatory processes. This required researchers to implement flexible and responsive processes.

**Interviews** – whānau selected which members would represent them in the research interviews and, as a result, the whānau focus group hui varied in size with the largest hui consisting of 13 whānau members and the smallest consisting of one individual. Approximately 60 individual whānau members were interviewed in 12 whānau focus group hui. Whānau also decided where the interview would occur and whether it would be audio or video-taped. Whānau turi Māori – a family with hearing disabilities – participated in the project and their preferred and most reliable method of communication for these purposes was video.

**Consent process** – it was important that participants clearly understood the informed consent process and there were interesting discussions raised about whānau consent versus individual consents. This project used individual consent forms (see Section 3 Appendix B).

**Interview questions** – there were many other collective considerations and decisions made that enabled whānau to engage comfortably in the research process. Whānau were given an outline of semi-structured questions to consider as a whānau collective before the interview so that other whānau members who may not have been able to participate in the interview could have their ideas included. Many whānau members interviewed wanted to prepare to ensure they accurately represented and reflected the collective whānau perspectives.

**Sample of whānau** – it was important to recruit a diverse range of whānau to participate in the research project. To achieve this, the sampling framework adopted engaged 12 whānau – three whānau from four participating Te Puni Kōkiri regions. The three whānau selected from each region had engaged with the WIIE Fund through one of three points of entry:

- Self-referred – engaged directly with a Regional Office of Te Puni Kōkiri.
- Through a Whānau Ora collective service provider.
- Through a non-government organisation (NGO) service provider.

#### 1.2.4 Data Analysis

The research underwent three stages of analysis. Initially, the whānau data gathered was collated and written into a standardised whānau case study format retelling the 12 whānau stories (see section 2 – Whānau Ora Case Studies). This offers direct insights about how the WIIE Fund has supported whānau engaged in the process.

Secondly, the whānau data was aggregated into three sections using the WIIE Fund engagement pathways – self-referral, through a Whānau Ora collective service provider or through an NGO service provider. The data was analysed to identify the themes across whānau in each of these three sections. These themes informed the key findings.

Finally, the key findings were reported using Professor Sir Mason Durie's whānau wellbeing intervention framework from his Māori concepts of wellbeing series <sup>7</sup>. In discussing intervention with Māori, Professor Durie describes three key phases: Whakapiri – Whānau Engagement, Whakamārama – Whānau Enlightenment and Whakamana – Whānau Empowerment. These three phases align directly with the WIIE Fund process and are reflective of the key research findings. Therefore, the key findings from all 12 case studies are summarised into this framework.

### 1.3 Case Study Summaries

As an introduction to the key findings, the Whānau Ora case study summaries provide an overview of the whānau context, description of the whānau members and their primary collective whānau focus and outcomes. The case study summaries have been grouped and analysed in the three WIIE Fund engagement pathways of self-referral, through a Whānau Ora collective service provider or through an NGO service provider. The case study summaries present the themes that inform the key findings.

#### 1.3.1 Self-Referred Whānau

##### Whānau Ora Case Study 1

This whānau engaged with the WIIE Fund directly through Te Puni Kōkiri as they had an existing legal entity in the form of a whānau trust. Their primary focus is bringing to fruition the vision of a kaumātua who wants to develop the whenua for the use and benefit of the local community. The plan actively involves some 30 whakapapa whānau members who live locally and in other parts of the country as well as kaupapa whānau from the rural community who share their vision. The whānau reflect upon the individual and collective learning and outcomes achieved so far. This includes how their planning process has provided a model for extended whānau living in other rohe or regions, and the importance of identifying whānau members with the strengths and skills to contribute to the collective.

##### Whānau Ora Case Study 2

This whānau established a whānau trust in 1988 and therefore had a legal entity and structure in place to engage directly with Te Puni Kōkiri and the WIIE Fund. The recent loss of a key whānau leader prompted them to collectively consider how the whānau would reconfigure their leadership and strengthen and maintain whanaungatanga (relationships) for the future. The WIIE Fund enabled this planning process to occur and has involved approximately 119 whānau members. They share their stories, reflections and outcomes, particularly with progressing healthy lifestyles. They use their collective whānau skills and support to grow kai, apply rongoā to maintain wellness, set up whānau physical exercise groups and initiate a whānau protection intervention for mokopuna who are at risk.

### Whānau Ora Case Study 3

This whānau has been working on a plan for their whenua, or land, to create future opportunities for the whānau as well as providing benefits to their small, isolated community as a whole. There are 30 participating whānau members and they were able to access the WIIIE Fund through their existing whānau trust. The resource has enabled them to actively advance the planning of activities in order to fulfill their collective moemoeā or vision of employment, economic development and utilisation of the whenua. They discuss the whānau outcomes already achieved including the strengthening of whānau connections to each other and to the whenua. In addition, approximately 200 individuals attended a whānau WIIIE Fund event that was open to members of the local community.

### Whānau Ora Case Study 4

Approximately 70 members of this whānau contributed to the WIIIE Fund planning process. A total of four wānanga were held over seven days and included contact with family living overseas. As well as promoting healthy lifestyles, the plan prioritised whānau identity through the strengthening of whakapapa and whenua knowledge and connections. They describe the most significant outcomes so far as the healing of whānau relationships with each other and a commitment to contribute their individual knowledge and skills to the collective.

Table 1: Self-Referral Whānau

Whānau Ora Case Study	1	2	3	4
Moemoeā – vision	Wealth creation through land development	Manaaki tangata, whānau ora – empowering people, family wellbeing	Oho ake te whenua, oho mai te tangata – the awakening of the land, awakens the person	Greater understanding of culture, history, wellbeing for present and future generations
Number of whānau	53 individuals 5 generations	119 individuals 4 generations	30 individuals 3 generations	70 individuals 3 generations
Interview participants	13 whānau members	2 whānau leaders	4 whānau members	2 whānau members
Facilitator	1 whānau committee 1 whānau facilitator	1 whānau sub-committee 1 whānau facilitator	1 whānau facilitator	1 whānau facilitator Report writers
Developed / completed	December 2011	October 2011	June 2012	January 2012
WIIIE Fund plan 'ora' activities	Whenua development: <ul style="list-style-type: none"> <li>• economic security</li> <li>• healthy lifestyles</li> <li>• spiritual wellbeing</li> </ul>	Whānau development: <ul style="list-style-type: none"> <li>• health</li> <li>• cultural resources</li> <li>• business/financial</li> <li>• communications</li> <li>• reo strategy</li> </ul>	Initiate projects that: <ul style="list-style-type: none"> <li>• build cultural identity</li> <li>• use land to create wealth</li> <li>• build and strengthen whānau</li> </ul>	Whānau, whakapapa, whenua, waiora: <ul style="list-style-type: none"> <li>• extended family</li> <li>• genealogy</li> <li>• land</li> <li>• healthy lifestyles</li> </ul>

### 1.3.2 Whānau Referred by Whānau Ora Providers

#### Whānau Ora Case Study 5

This whānau were unable to engage directly with the WIIIE Fund as they did not have a legal entity but were able to connect through their son's Whānau Ora service provider. They had recently lost a grandparent who played an integral role in keeping the whānau connected and had also shifted to an urban area to secure employment and meet the health needs of their children. The WIIIE Fund provided an opportunity to advance plans for the immediate whānau as well as enabling them to facilitate the wider whānau coming together to continue the 'ora' discussions that their kuia had started 10 years previously. This has re-activated their motivation to implement her vision for her mokopuna in terms of whānau connection and knowledge transference. The planning process has already supported them to progress toward some of these outcomes.

#### Whānau Ora Case Study 6

A Māori health provider offered the opportunity and support for this whānau to participate in WIIIE Fund planning. The whānau advocate in this story is a grandmother who has a severe physical disability. She had enrolled herself with a Māori health service provider a few years previously and has since engaged her children and mokopuna with the same provider for crisis social services and health support. The whānau have achieved many short-term outcomes since completing their whānau plan including actively increasing their engagement with wider society. Examples include participation in childcare, new housing accommodation, gaining a driver license, support for depression and attending a parenting course. They also have medium and long-term goals that they want to implement.

#### Whānau Ora Case Study 7

This whānau decided to engage with the WIIIE Fund and applied directly to Te Puni Kōkiri. However, they were advised to go through a Whānau Ora service provider, which they did. Following the recent death of a whānau leader, the senior family members thought it important to protect the knowledge, values and expectations instilled by their parents as they want to hand these on to the next generation. They prioritised three collective whānau goals – health and wellbeing, whakapapa (genealogy), and education and learning – and have identified 'kaupapa kids' who carry the traits from which to foster and succeed whānau roles and responsibilities. The WIIIE Fund planning process has already created deeper connections across the whānau.

#### Whānau Ora Case Study 8

This whānau came to the notice of a Māori health provider after the entire group was transported by ambulance and admitted to hospital. It was noted that this was their 200th visit to the hospital in four years and on 97 of those occasions, whānau members were admitted. A practitioner from the provider was able to engage with the whānau and over seven meetings, a whānau plan was developed. The whānau identified six goals and have made good progress in achieving some of the outcomes to date. They have been inspired by their own ability to overcome multiple struggles and to make significant changes to their lifestyle after being supported to plan and work on their collective goals.

Table 2: Whānau Referred by Whānau Ora Providers

Whānau Ora Case Study	5	6	7	8
<b>Moemoeā – vision</b>	Kia pūmau – promise faithfully	Realise potential, manage your needs, be positive role models	Whānau toa – our family set for life	Reconnect and establish a strong whānau foundation
<b>Number of whānau</b>	64 individuals 4 generations	7 individuals 3 generations	62 individuals 4 generations	7 individuals 2 generations
<b>Interview participants</b>	1 whānau leader	1 whānau leader	2 whānau leaders	1 whānau leader
<b>Facilitator</b>	1 external facilitator	1 external facilitator	1 whānau facilitator	1 external facilitator
<b>Developed / completed</b>	June 2012	June 2012	January 2012	September 2011
<b>WIIE Fund plan 'ora' activities</b>	Strengthen whakapapa and whanaungatanga: <ul style="list-style-type: none"> <li>health</li> <li>education</li> <li>taonga tuku iho</li> </ul>	Te Whare Tapa Whā: <ul style="list-style-type: none"> <li>spiritual</li> <li>family</li> <li>physical</li> <li>psychological</li> </ul>	Whānau development: <ul style="list-style-type: none"> <li>health and wellbeing</li> <li>genealogy</li> <li>education, learning</li> </ul>	Strengthen whānau: <ul style="list-style-type: none"> <li>home deposit, garden</li> <li>church, culture</li> <li>structure in home</li> <li>music</li> </ul>

### 1.3.3 Whānau Referred by Non-Government Organisations

#### Whānau Ora Case Study 9

This whānau engaged with the WIIE Fund through an NGO service provider after seeking support to gain custody of their mokopuna. The grandparents have a long history of gang affiliation and they openly share their story, identifying activators of change and reflecting on what has supported them to dispel the stereotypes they faced. Their WIIE Fund plan has a primary focus on the safety and wellbeing of their grandchildren and whānau members have achieved many outcomes so far. In particular, it has been meaningful for them to work through barriers to accessing services as well as actively increasing their engagement in wider society to support their mokopuna. This has included kōhanga reo, Grandparents Raising Grandchildren, the local community board and other services.

#### Whānau Ora Case Study 10

This whānau consists of seven whānau members, the majority of whom are deaf. The whānau have had a long-term relationship with a local disability support trust – an NGO service provider – and a Māori sign language interpreter who offered them an opportunity to engage with the WIIE Fund. The WIIE Fund process has enabled them to progress a whānau vision that began 10 years earlier. Their goal is to be able to bridge the gap and reduce the barriers between the deaf and Māori cultures, and they want to support other whānau turi Māori or families with hearing disabilities to do this too. They provide many goals and solutions that may be useful to increase whānau turi Māori participation in the WIIE Fund, in te ao Māori (the Māori world) and in society.

#### Whānau Ora Case Study 11

The grandmother was introduced to the WIIE Fund process by a kaimahi (worker) from a NGO service provider who was talking about the initiative to members of her local church. The planning was undertaken with her alone, although many aspects of the plan include goals and outcomes for herself, her children and her grandchildren. Since the development of a whānau plan, the whānau have achieved changes which have been led through the actions of the grandmother. Her attention to her own wellbeing has increased to the extent that she has been able to care fulltime for her mokopuna. Whilst this has meant that several of her goals have gone on hold, she is a positive role model for her family. Her whānau have responded positively to the changes and their relationships have improved.

#### Whānau Ora Case Study 12

This whānau engaged with the WIIE Fund through a kaimahi (staff member) who works for a local NGO service provider. Active members of their marae and communities, the whānau recently lost a prominent member and, as a result, the 'ora' or health of their mokopuna and wider whānau have become central to their healing. After a series of whānau wānanga, or family meetings, to prepare for a hura kōhatu (unveiling), the whānau realised that they had established a positive formula for continuing to grow and develop their potential. The WIIE Fund process has enabled them to identify, grow and harness the leaders within their own family. Both individual and collective aspirations, goals and strengths have been identified.

Table 3: Whānau Referred by NGOs

Whānau Ora Case Study	9	10	11	12
<b>Moemoeā – vision</b>	Mokopuna ora – health of the grandchildren	Whānau turi Māori (family with hearing disabilities) – access to 'te ao Māori'	Peaceful whānau, healthy lifestyles, financial literacy	Ūkaipōtanga – identity and integrity
<b>Number of whānau</b>	6 individuals 3 generations	6 individuals 2 generations	15 individuals 3 generations	5 individuals 2 generations
<b>Interview participants</b>	5 whānau members	7 whānau members	1 whānau member	1 whānau member
<b>Facilitator</b>	External facilitators 1 NGO Kaitoko Whānau supporter	1 external facilitator (sign language interpreter)	1 external NGO kaimahi / kaitiaki	1 external NGO facilitator
<b>Developed / completed</b>	February 2012	2011	March 2012	2012
<b>WIIE Fund plan 'ora' activities</b>	Mokopuna (grandchildren): <ul style="list-style-type: none"> <li>safety and protection</li> <li>education</li> <li>genealogy</li> <li>relationships</li> </ul>	Increased access and participation: <ul style="list-style-type: none"> <li>communication support</li> <li>strengthen relationships to whakapapa whānau</li> <li>tikanga Māori</li> <li>marae/home-based sign language classes</li> </ul>	Mother / grandmother: <ul style="list-style-type: none"> <li>counselling, healing</li> <li>weight-loss, smokefree</li> <li>church involvement</li> <li>Māori language</li> </ul>	Whānau development: <ul style="list-style-type: none"> <li>guardianship</li> <li>prestige, status</li> <li>land</li> <li>spiritual</li> <li>hospitality</li> <li>self-determination</li> <li>unity</li> </ul>

### 1.3.4 Key Themes from Self Referred Whānau

The four self-referred whānau engaged between 30 and 119 individual whānau members in the planning process. Whānau members come from five generations and include kaumātua, kuia, pakeke, taitamariki and pēpi. These whānau used their own members to facilitate their processes and WIIE Fund planning. In their whānau plans, all four whānau prioritise their collective commitment to improve healthy lifestyles and to strengthen transmission of whānau cultural knowledge and skills.

The themes across the four self-referred whānau show that they have some common existing factors that provide a strong foundation for them to build on when engaging with the WIIE Fund. These factors allow them to independently access and progress whānau development activities effectively for their whānau. For these whānau, the narratives show that the WIIE Fund is engaged for collective aspirational purposes to sustain and develop whānau social, economic and cultural wellbeing. All four whānau were keen to share their stories as their experiences have been motivating and positive and they were happy to support other whānau in their developments.

#### Structures and systems

Although at different levels of functioning, the self-referred whānau all had existing whānau structures and systems to work towards a shared collective kaupapa. The structures, in the form of whānau trusts, are legal entities and therefore whānau had direct access to the WIIE Fund through Te Puni Kōkiri as the funder.

Although the trusts operated very differently, the benefits were similar for all the whānau. The whānau had an existing connection with their members and some experience of working together on common kaupapa. For example, they shared a whakapapa connection and interests in collective whenua. They had whānau members with the knowledge and confidence to engage directly with the funding criteria, process and accountability systems required by Te Puni Kōkiri. These whānau expressed the common desire to progress a collective vision of development for the future. The WIIE Fund was timely in providing the resource that enabled them to do this.

#### Knowledge and skills

Once they had received funding, the self-referred whānau all demonstrated that they were able to effectively progress through the required WIIE Fund process including planning and achievement of initial outcomes. This is demonstrated by a number of themes outlined below. All of the self-referred whānau chose to facilitate their own whānau processes to develop and write their whānau plans.

To do so, they were able to identify – within their whānau members – the necessary knowledge and skills such as facilitation, coordination, writing and communications to implement these. The plans were all multi-generational and involved between 30 and 119 individual members across several generations. Therefore, they were able to reach and engage large numbers of whānau into the process.

#### Aspirational planning

Although all whānau have periods of wellness and, at other times, hardship, all of the self-referred whānau engaged the WIIE Fund for aspirational purposes rather than to solve a crisis or meet an immediate need. The four plans included whānau development activities connected to whenua, healthy lifestyles and the strengthening and transmission of cultural whānau knowledge.

### Change and transformation

Although all four whānau had completed plans at the time of interview, they had not yet formally started or been resourced for the implementation phase. However, all of the whānau were able to evidence changes and outcomes they had achieved through the first stage of engagement and planning that showed increased connectedness between whānau themselves and within wider society, examples of whānau leadership, and increased whānau knowledge and skills both as individuals and collectively.

These whānau have been able to engage, connect, influence and support their whānau members from a broad range of socio-economic situations. They have the motivation to continue. The WIIE Fund is self-determining in that it has the potential to support whānau to effect positive social, economic and cultural change for themselves. Although the primary focus of these four plans is whakapapa whānau, the two whānau who are based in small rural areas also had activities in their plans that included and brought benefits to their local communities.

Almost all of these whānau had informed and supported other whānau involved with the WIIE Fund by sharing their stories, information and tools as exemplars. Some were joining with other whānau in activities to share and transfer knowledge and skills.

#### WIIE Fund process

Whānau commented that there was not always clear information available with regard to the implementation phase. They asked for more access to information, tools and resources to guide them through the WIIE Fund process.

### 1.3.5 Key Themes from Whānau Referred by Whānau Ora Providers

The four whānau referred through a Whānau Ora provider engaged between seven and 64 individual whānau members in the whānau planning process. These whānau members come from two to four generations. Three of the whānau were supported by an NGO service provider to facilitate their whānau processes and WIIE Fund planning and two whānau managed their own facilitation. All four whānau plans included improved health, cultural knowledge and strengthened relationships.

The themes from these whānau who engaged through a Whānau Ora service provider were almost the same as those who had engaged through an NGO pathway. They had initially engaged with the service provider to meet high and immediate needs. The common themes include having an existing relationship with the service provider, describing the importance of the practitioner in facilitating a positive experience, and having plans that included strengthening whānau connection and cultural knowledge. It is interesting to note that these whānau differ from the NGO provider themes in that these whānau specifically accessed the Whānau Ora provider for health care services. Whānau Ora providers offer a range of services including health and social services whereas an NGO provider may not.

#### Health services

Three of these whānau initially engaged with the service provider to access high needs healthcare services. One whānau came to the notice of a Whānau Ora provider in 2011 when the entire whānau was taken by ambulance and admitted to hospital – their 200th hospital visit in four years. Another whānau engages with multiple agencies – approximately 23 – for support with their health issues. One whānau has long-term high needs to support physical disabilities as the result of an accident.

## Practitioner supports

Three whānau accessed the WIIE Fund as the result of having an existing and supportive relationship with the service provider. A practitioner from that service provider supported them through the WIIE Fund process and ensured a positive experience. All but one of the whānau used an external facilitator who assisted them to complete their whānau plan.

## Whānau plans

Most whānau had short-term needs they wanted addressed while also including longer-term plans that incorporated the wider whānau. Their plans all included whānau development activities to strengthen taonga tuku iho, their whānau identity, cultural knowledge and skills.

Although all of the whānau had completed plans, the implementation of the activities seemed to vary. Some whānau had already been supported by the provider to begin implementation while others were unclear about the process and were waiting for more information. Some whānau had begun implementation of their plans themselves, without receiving any further funding.

### 1.3.6 Key Themes from Whānau Referred by NGOs

The four whānau referred by NGOs engaged between six and 15 individual whānau members in the planning process. These members come from two to three generations of whānau. All four whānau were supported by an NGO service provider to facilitate their whānau processes and WIIE Fund planning. All four whānau plans included the goal of healing and strengthening whānau relationships and their knowledge of tikanga Māori.

The themes for whānau who had accessed the WIIE Fund through NGO service providers were strongly connected to the support and services they received from the practitioner working with them. Whānau narratives showed that they valued the practitioner-whānau relationship. It was significant in engaging them and then assisting them to move through the WIIE Fund planning process.

## Whānau participation

All four of these whānau shared information about trauma, grief and hardship within their whānau, either historical or current. This had led to them being isolated or disconnected from their whakapapa whānau. They saw the WIIE Fund as an opportunity to facilitate processes to heal and reconnect with their whānau. As a result, whānau participation in their WIIE Fund planning processes included only their immediate whānau. This was significantly smaller than the self-referred whānau who were able to engage whānau members from three to five generations into the process.

## Access to services

Two whānau were existing clients of the NGO service and had initially enrolled as a way to gain services and support. They had then been offered the WIIE Fund process as an extension of these services. The other two whānau were approached by a practitioner from the service to engage in the service specifically to participate in the WIIE Fund process.

Two of the whānau had experienced marginalisation and barriers to accessing services in the past. They were affected by stereotypes due to gang affiliation and lack of understanding and appropriate communication for whānau with disabilities. As a result, they were cautious about engaging with any service providers.

However, they had the confidence to engage with the service provider and the WIIE Fund process because of an existing relationship with the practitioner.

## Planning support

All four whānau used facilitators external to their whānau and supports from the service providers to progress through the WIIE Fund process and complete a whānau plan. Three of the four whānau used the practitioner to facilitate their plans. Most of the whānau said that the skills, relationship and trust with the practitioner were significant in them having a positive experience with the process. All whānau plans included strengthening whānau connection and te reo Māori me ōna tikanga (Māori language and culture). There were some short-term goals identified for the immediate whānau. Overall, however, all of the goals had a specific focus on creating a better future for the mokopuna or the next generation.

## 1.4 Key Findings

The key findings summarise the emerging themes from the data collected from the whānau narratives, plans, summaries and case studies. They are then summarised and discussed using Professor Sir Mason Durie's key principles of whānau intervention which align directly with this WIIE Fund enquiry. The framework principles are Whakapiri – Whānau Engagement, Whakamārama – Whānau Enlightenment and Whakamana – Whānau Empowerment.<sup>8</sup>

### 1.4.1 Whakapiri – Whānau Engagement

This section discusses the key findings with regards to whānau engagement. For the purposes of this research, engagement includes how and why whānau entered the WIIE Fund process, and what assisted them. It also includes how whānau engaged with each other throughout the WIIE Fund process including which whānau members participated and what processes assisted this to occur.

## Whānau engagement with WIIE Fund

As previously discussed, all of the whānau who participated in this research had accessed the WIIE Fund process using one of three points of engagement. The research found that there were significant differences between those whānau who referred themselves and those whānau who engaged with the WIIE Fund through a service provider.

It is evident that these whānau, although they have engaged with the WIIE Fund in different ways, have identified the WIIE Fund as a pathway primarily for the collective support of their whānau with both short and longer-term goals. They shared some common high-level aspirations for whānau wellbeing that included advancing a vision for the future wellbeing of the whānau and generations to come, strengthening whanaungatanga and a desire for increased knowledge of taonga tuku iho.

For most whānau, engagement with the WIIE Fund offered a timely opportunity, process and resource to strengthen relationships with each other, facilitate discussions and healing, consolidate their collective vision and priorities into a whānau plan for the future, and progress some activities. For some whānau, this seemed to be prompted or motivated by a significant whānau event, desire to progress a tūpuna vision for the whānau, an urgency to create a better future for mokopuna, or striving for whānau self-determination and continued whānau cultural knowledge transmission. For others, their immediate needs had to be taken care of before they could dream about long-term aspirations.

### Self-referred whānau

These whānau had learnt about the WIIE Fund in various ways. Their stories show that they were all engaging with the WIIE Fund for long-term aspirational purposes rather than for crisis support. All had the ability, confidence and structures in place to access the WIIE Fund by engaging directly with the funder, Te Puni Kōkiri. Each whānau had a legal entity in the form of a trust. They had been operating a structure for a common whānau purpose – for these whānau, it was land interests. This meant that they had some experience in engaging together, had a connection to whenua and a commitment to a vision for the collective benefit of their whānau. They were seeking resources to support them to progress a collective process or activate a whānau development moemoeā towards long-term goals and outcomes.

### NGO and Whānau Ora provider engagement

Almost all whānau who had engaged with the WIIE Fund through service providers had, in the first instance, engaged to access services. They were initially seeking to work through some immediate health or social service need. Many discussed backgrounds and experiences of deprivation, trauma, isolation and barriers to accessing service provider supports. Many of the whānau interviewed who had engaged with a Whānau Ora provider were experiencing chronic illness, permanent disability or high needs health issues.

In some cases, having a connection to someone who worked for a service provider such as a relative, friend or acquaintance assisted whānau to engage with a service and then to the WIIE Fund. Overall, whānau who engaged through any service provider had positive experiences with the WIIE Fund if they had meaningful engagement and a good relationship with a skilled practitioner. This person was then able to facilitate a responsive whānau-centred process.

### Engagement within the whānau

Whānau are dynamic and constantly responding to change. Therefore, there are many factors that influence whānau member participation within whānau and, in this case, in the WIIE Fund activities. Whānau involved with the WIIE Fund are able to define for themselves what whānau means to them and who is included in the process. This research project provided an opportunity to explore with people how they defined whānau, who participated and how this was supported through the WIIE Fund process.

### Whānau participation

The 12 whānau included in this study represented 439 individual whānau members spanning several generations. They were predominantly whakapapa whānau, although some extended out to include kaupapa whānau members from the local community who supported the same collective goals and outcomes. The self-referred whānau tended to have broader participation than those engaged through service providers.

### Whanaungatanga

*Whanaungatanga or whānau working to support each other is an important contributing factor for building whānau strength, resiliency and wellbeing. (Lawson-Te Aho, 2010)*

Almost all of the whānau commented on how the WIIE Fund process initiated the bringing together of whānau, the facilitation of whanaungatanga regardless of the numbers of whānau participating. The act of purposefully gathering whānau together was significant. With people being globally widespread, many whānau are using technology and creative ways to communicate and enable participation in the WIIE Fund process.

Although it was challenging to encourage participation of very disconnected whānau members, most whānau have tried to do so through their planning processes. There are many examples in the stories shared where positive whānau engagement and relationships have increased hope, motivation and confidence in whānau members. This enabled them to participate in other activities which increase wellbeing – both internal and external – to the whānau. These activities benefitted both the individuals and the collective. The deepening of whānau relationships has been significant in all the whānau stories. It was one of the key factors in the motivation and commitment to positive whānau development plans for the future.

### Key factors

There are many factors that facilitate and maintain engagement and participation of whānau members. For some whānau members, it depends on who invites them to participate and whether they support the kaupapa; for others, healing needs to occur before they feel safe enough or motivated to reconnect back into the whānau.

Some whānau have used a whānau coordinator or working group to undertake the role of communication with whānau members. A range of technology is also employed including Facebook, email, Skype, text and telephone. Sometimes initial whakapapa research and connections had to be made before contact with extended whānau could occur. Ensuring that whānau can plan was important to remove the barriers to participation. Examples include having the financial means, securing the dates early as whānau are busy with many priorities, having realistic hui timeframes and incorporating activities for tamariki involvement.

Table 4: Whakapiri – Whānau Engagement

<p><b>Key findings in relation to facilitating and maintaining whānau engagement and participation:</b></p>	<ul style="list-style-type: none"> <li>• The WIIE Fund process supports whānau engagement by purposefully bringing whānau together and facilitating whanaungatanga by reconnecting, healing and strengthening whānau relationships.</li> </ul>
	<ul style="list-style-type: none"> <li>• It is important to have both self-referral and provider-brokered engagement pathways for whānau to access the WIIE Fund in order to support their diverse realities and experiences.</li> </ul>
	<ul style="list-style-type: none"> <li>• Through a collective legal entity, self-referred whānau have some existing capacity and capability factors. This enables them to independently and effectively access and work through the WIIE Fund process, engaging large numbers of whānau and progressing whānau development activities.</li> </ul>
	<ul style="list-style-type: none"> <li>• Whānau engagement strategies – such as having a whānau member or group to coordinate – are critical for maintaining ongoing whānau participation in the WIIE Fund process towards a shared vision.</li> </ul>
	<ul style="list-style-type: none"> <li>• For whānau engaging through a service provider, having a positive experience with the WIIE Fund is linked to their access to services and a meaningful relationship with a skilled practitioner. This practitioner needs to be able to facilitate a responsive whānau-centred, strengths-based process.</li> </ul>
	<ul style="list-style-type: none"> <li>• Whānau are using technology and creative ways to communicate which enables globally widespread whānau members to participate in the WIIE Fund process. This also provides opportunities for re-engagement with disconnected whānau members.</li> </ul>
<ul style="list-style-type: none"> <li>• Solutions need to be identified to enable whānau hauā (families with disabilities) to access services, connect with extended whānau and actively participate in 'te ao Māori' – the Māori world.</li> </ul>	

### 1.4.3 Whakamārama – Whānau Enlightenment

This section discusses the key themes identified by whānau in relation to whānau planning. For the purposes of this research, whānau planning includes information on whānau participation, the planning process, resources used to support planning, whānau-centred practice principles and aspirational planning.

All whānau interviewed have completed a plan. They found the planning process was useful as an intervention in itself. It facilitated an opportunity and process for whānau to gather collectively and begin discussions and planning for the future. There were many differences between the self-referred whānau and those who had engaged through service providers.

#### Planning process

The 12 whānau gave insightful information about the planning processes and factors that supported a positive whānau planning experience. All of the whānau plans were multi-generational, covering between three to five generations. Whānau participation ranged from one person to 119 individual whānau members. The self-referred whānau had the highest whānau participation in their planning processes.

#### Planning supports and resources

It was important that whānau had the supports and resources they required to facilitate a meaningful process and experience for whānau members to produce a plan. All of the self-referred whānau recognised their own whānau skills and knowledge, using their own members to coordinate and facilitate their planning processes and plans. In contrast, all but one of the whānau referred by service providers used external facilitators. Many of these were supported by kaimahi from the service provider with whom the whānau had the relationship.

It is interesting to note the wide variation in whānau processes, facilitation, tools and written documentation. Being able to choose how they did things enabled whānau to lead the processes in ways that best suited them to achieve positive outcomes. There was evidence of a number of different planning tools being used by whānau and service providers.

#### Whānau-centred approach

A whānau-centred approach is central to the WIIE Fund process and particularly the facilitation of planning. Whānau described this as – among other things – being able to choose their own participants, setting their own kawa, determining their own process and timeframes and generally leading the process. The importance of moving at the whānau pace to ensure the process was inclusive and participatory was highlighted. Another common feature was the importance of having their plans written up in a meaningful way that reflected their uniqueness. They found it useful to keep as a record of their process. For many, this included whānau whakapapa, historical information and narratives. Some whānau described their plan as a taonga or treasure.

#### Aspirational planning

Whānau have engaged in the WIIE Fund for different purposes. In general, the self-referred whānau used the WIIE Fund as an opportunity for long-term succession planning of whānau development activities. This is supported by the content in their completed plans. There is a significant difference between whānau crisis and needs-driven plans and long-term aspirational planning. For example, some whānau who engaged through service providers were supported to write two-phased plans that included short and long-term goals. In this way, they could be supported to work through immediate issues while also having long-term goals.

As evidenced in the whānau stories and plans, the terms 'whānau ora' and 'whānau aspirations' have a broad variation of meanings. The aspiration of one grandmother is to be financially secure:

*... which means that I'm able to go out and buy a packet of biscuits without worrying where the money's coming from.*

To a father, it means:

*Māori deaf can have autonomy for themselves, take care of themselves. We can make sure our whānau tūri [deaf family members] have communication with their whānau and their whānau can have access to te ao tūri [the deaf world] as well.*

Many of the whānau have been motivated enough by the process to discuss and promote it to other whānau. They have shared and modelled their whānau processes, plans and tools and some are now mentoring other whānau.

Table 5: Whakamārama – Whānau Enlightenment

Key findings in relation to achieving a positive planning experience for whānau:	• Whānau require an inclusive and safe environment and process to support planning.
	• Recognising, supporting and utilising whānau roles and skills can strengthen participation in the process.
	• The planning process must move at the pace of whānau to maximise inclusion and active participation by whānau members.
	• Whānau plans are recorded in ways that accurately reflect the whānau process and decisions, often including whānau whakapapa and narratives.
	• A range of options and tools are necessary to support and guide facilitation. Having the flexibility to choose these tools enables whānau to lead the planning process in a way that best suits them in achieving a positive experience and outcomes.
	• Whānau must have choices about whether they facilitate their own planning process or access a facilitator.
	• A facilitator who is skilled in whānau-centred practices will enhance the whānau experience. This includes individuals competent in: <ul style="list-style-type: none"> <li>- creating a meaningful relationship with the whānau whereby whānau take the lead supported by the facilitator</li> <li>- managing whānau dynamics</li> <li>- the practice of tikanga processes</li> <li>- the facilitation of healing and conflict resolution</li> <li>- ensuring inclusiveness and opportunities for intergenerational participation</li> <li>- maintaining a safe space</li> <li>- providing a forum that enables whānau to discuss and agree upon their own kawa or practices for communication and treatment of each other</li> <li>- facilitating a process for whānau to identify and agree upon a collective moemoeā or vision, recognising each other's strengths and gaining continued participation in the process.</li> </ul>



#### 1.4.4 Whakamana – Whānau Empowerment

This section discusses the key themes identified from whānau evidencing the outcomes they have achieved. These align to the WIIE Fund outcomes that:

- whānau are strongly connected with each other
- whānau are actively engaged in wider society
- whānau have strong leadership that empowers members and fosters resilience
- whānau have the knowledge, capability and tools to achieve whānau goals and aspirations.

These whānau were at the initial stages of the WIIE Fund process – they had all completed whānau plans and were moving into the implementation phase. They were easily able to articulate outcomes that they had already achieved which demonstrates achievement of the WIIE Fund outcomes. The whānau case studies show that family members have achieved both individual and collective outcomes. Whānau also commented that there were many unplanned benefits and achievements facilitated by the process. Although some barriers have been identified for marginalised and isolated whānau members, outcomes had still been achieved.

All of the whānau plans had goals to strengthen whānau relationships, increase tikanga knowledge and practices and improve healthy lifestyles. The whānau outcomes below align with the outcomes of the WIIE Fund and represent a few of those mentioned by whānau. However, for whānau, there are many others (see section 2 – Whānau Ora Case Studies). It is important to note that many of the whānau prioritised whānau safety, particularly for mokopuna, in the name of whakapapa protection.

##### Whānau are strongly connected to each other

Overall, whānau have experienced a strengthening of relationships that for many is an ongoing journey through a process of healing and reconnection. This is actively practiced and promoted through regular, planned contact and activities. Whānau offer practical support and encouragement, a sense of identity and belonging and the ability to contribute. Whānau connection is also related to cultural identity and strengthening of whānau tikanga knowledge and practices.

##### Whānau are actively engaged in wider society

Many whānau members have become involved in activities and connected to services to enhance wellbeing as the result of the WIIE Fund process. For some, this may be because of the support gained from a network of whānau. This led to them being more actively and closely connected to people who are aware of their circumstances. For others, the connection was supported by an effective practitioner within a service provider. Some whānau also have strong advocates who ensure they receive their entitlements and are treated fairly. All these pathways assisted whānau to access what they need to develop their wellbeing.

##### Whānau leadership

This theme is the importance of natural whānau roles, responsibilities and obligations. Most whānau recognised that some whānau member's roles show active, defined leadership qualities and skills. However, everyone has a role to contribute in whānau leadership and development. Whānau leadership also includes mentoring and role modeling the positive values and attributes of whānau. Some whānau had experienced the recent loss of a significant member or leader. They were prompted by the urgency to ensure that there was a succession plan for transmission of whānau knowledge, values and skills.

#### Whānau increased knowledge and skills

All of the participating whānau increased their knowledge and skills, both as individuals and family collectives. Examples include whānau who have engaged in the WIIE Fund process and have increased their knowledge and skills sufficiently to establish and operate their own whānau trust and initiate WIIE Fund planning for another branch of their whānau. Some whānau are sharing their WIIE Fund plans and process with other local whānau and will be collaborating on shared activities to exchange skills through the implementation of their plans.

Table 6: Whakamana – Whānau Empowerment

Key findings in relation to achieving collective whānau outcomes:	• All whānau participants are able to evidence transformation that links to the WIIE Fund outcomes. These outcomes are that whānau are strongly connected, actively engaged in wider society, have strong leadership that empowers members and fosters resilience, and have the knowledge, capability and tools to achieve whānau goals and aspirations.
	• Whānau members have achieved both individual and collective outcomes, and have also identified many unplanned benefits and achievements facilitated so far by the process.
	• All of the whānau plans contain goals to strengthen whānau relationships, increase whānau knowledge and practices of tikanga, and improve healthy lifestyles.
	• Many of the whānau prioritise outcomes of whānau safety, particularly for mokopuna (grandchildren), to enhance whakapapa protection.
	• Given the right conditions, support and resourcing, whānau have great potential to effect sustainable change for themselves in a range of ways and across a number of social domains.

#### 1.4.5 Looking Forward

There are many factors mentioned throughout this research that have contributed to whānau transformation and change within the first stage of the WIIE Fund engagement and planning. The key questions to be considered now are:

- how will whānau be supported to maintain and continue the transformation through the next stage of implementation so that it is not a 'quick fix' but will assist them to effect sustainable change?
- what have whānau told us is working and how should that be continued?
- what can be improved?
- what new resources and supports are needed to continue development of the WIIE Fund initiative?

##### Next steps for whānau

It is important that whānau are enabled to continue the momentum created in the first phase – the engagement and planning stage – through to the implementation of the plan in the second phase. In order to do this, they require access to clear information about the process and criteria to do so.

The potential of whānau to reconnect with their isolated whānau members, many of whom experience barriers to service provision, and provide support has many benefits. This is evidenced in several of the

whānau stories where whānau interventions and advocacy have been successful in improving whānau access to services as well as protecting mokopuna. These could be explored further as whānau prevention strategies to increase wellbeing.

#### What supports or resources would assist?

**Information** – there is a strong need for clear information about the second phase of the WIIE Fund and the implementation of plans along with more information about WIIE Fund processes, criteria and general expectations.

**Resourcing** – continued resourcing must be committed to the WIIE Fund investment in order to continue to provide a range of points of engagement for whānau to access the WIIE Fund.

**Continued whānau research** – it would be effective to continue the research study with the 12 whānau through the next stage of implementation. This would enable ongoing observation of progress and learning from their experiences as has been done in this study.

**Whānau and practitioner resources** – many whānau discussed the need for a selection of whānau and practitioner resources to support the process. Requests included whānau case studies, exemplars of plans, tools such as templates and access to training. Training for practitioners could focus on skills development and include these components:

- whānau-centred practice training – skills, knowledge and competencies
- facilitation of best practices – training using a range of models that align with whānau-centred practices
- cultural frameworks for working with whānau such as the dynamics of whanaungatanga
- models of aspirational planning
- strengths-based solution-focused approaches.

Regional workshops could be provided locally for whānau in a range of topics identified as key themes in their plans; for example, housing tenancy, home loans, cultural history, forming a whānau trust and creating safe whānau.

**Access for whānau with disabilities** – four whānau in this study who had permanent disabilities faced difficulties and barriers to participation in services, with whānau and in te ao Māori. These same barriers also reduced their ability to access the WIIE Fund. Solutions must therefore be identified to enable participation. The whānau turi Māori – family with hearing disabilities – preferred to have access to an interpreter who could communicate in sign language as well as English and Māori. This would require training, particularly for whānau who have a deaf whānau member, and would enable whānau turi Māori to access the WIIE Fund and, in turn, reconnect with whānau and participate in te ao Māori.

**Improved processes** – whānau commented on the need for greater clarity and consistency around the provision of information relating to the WIIE Fund and its promotion. Many whānau go on to implement their plan with no further WIIE Fund involvement. However, for those requiring ongoing support, it would be useful for clarity about the ongoing role of Te Puni Kōkiri in implementation. For example, training in facilitation for staff was suggested by some participants.

## 2. Whānau Ora Case Studies

## 2.1 Whānau Ora Case Study 1 Activating a vision

### 2.1.1 Whānau Background

This whānau are direct descendants of a common tupuna wahine or female ancestor who was well-known for providing maternity care in her local community in the early 1900s. The woman had multiple children of her own and the whānau are collectively progressing the vision of her sole surviving child who is now a kaumātua, aged in his late eighties, living on the whānau land.

There are approximately 30 family members living on or close to their papakāinga, located in a small rural community in the Northland region. The whānau is made up of 'whakapapa whānau' and 'kaupapa whānau' members. Whakapapa whānau members are globally widespread and although some still reside in the district, many live outside the district in other parts of New Zealand. The kaupapa whānau members live in the community around the papakāinga and share a commitment to the vision, common values and ability of this whānau to increase wellbeing within the district.

The papakāinga is located in an isolated community where there are several local marae and a primary school with approximately 20 students. Although there are limited employment prospects, the whenua provides a rich natural resource and the whānau is skilled in horticulture having maintained vegetable gardens over the past 30 years.

### 2.1.2 WIIE Fund Process

The whānau have an established whānau trust. Their kaumātua has held a vision for the whānau land for some years and the WIIE Fund was timely in creating a pathway to enable them to progress and develop this vision as a collective. They held two marae-based whānau hui to complete their WIIE Fund planning process with 13 whānau members attending the first hui and 40 attending the second hui. Whānau members travelled from Hamilton, Auckland and other parts of the country to participate. A whānau member facilitated the whānau planning hui.

### 2.1.3 Whānau Story

The whānau describe how their story begins with the vision of their kaumātua – which had been in place for some years prior to the WIIE Fund – and the importance of that vision for motivating and advancing their whānau development project.

*It all started with the vision that our kaumātua had for the whenua which was ... their land ... and his vision was to do something for the community and for this area. So it all came about from ... two people discussing something in a way to utilise the whenua and this is where we're at now ... so with the vision that he had, that was prior to anyone thinking about funding or anything like that. It was the vision first, it was putting it together, it was putting it all on paper, putting a plan together, getting all of us to come in ... together and design and form this programme. (Tāne)*

*The rebirth of the vision, mātua's vision ... okay, he birthed it. But he needed to have it activated. We were here to activate it. I feel the highlight moments that I've had are through the simple things. Like seeing the vision in their eyes, in his eyes ... now the dreams, they're slowly becoming a reality and we are going to try and do the best we can to allow those dreams to be fulfilled in this time for him. He's the goal, his vision is the goal and that's me. (Wahine)*

The whānau reflect on the planning process and how they worked through collective processes using whānau roles and strengths. They have seen positive change occur during the time they have been undertaking the WIIE Fund planning process.

*It's really brought us all in together, closer, because we're actually doing it together with each other. So planning was a huge thing. It created 'us' unity and we get to understand each other's ideas and little bit of difference here, little bit of difference there. But we work through it together and you come out with a commonality which was our vision. (Tāne)*

*From the beginning, we had 14 options that we talked about that we needed to develop but we have only gone with two or three we feel will be most useful at this stage. Things that will connect people and provide them with a job, employment or purposes that really will assist people to find themselves. (Tāne)*

*It's in seeing whānau developing their talents, natural talents that each of them have, and actually bringing that to the forefront and being able to see them use it in their own whānau in helping others. And that's been a real highlight for me to see and also for myself. (Wahine)*

The whānau found it important to have a liaison person who worked on getting whānau members to participate and become involved, particularly those who are more disconnected. This was done without pressure by ensuring that whānau members had the information well in advance so they could plan to attend, they could contribute where they felt confident and they had a good experience while at the hui.

*I think it's my job as the liaison person to ... notify family and we ... tried to stay together ... so there's coordination, so either by email or texting or phone ... we're going to be doing a newsletter which will go out probably once every four ... to six weeks ... just [to] let them know the upcoming events, what's on ... the cost or what they could bring as part of that and even give out assignments to those people. So you know your whānau [can] bring a kai or maybe an item or something that we can all share and just enjoy. Not only as part of growing together as a trust but to be able to see and identify those people who have those skills and we can use them ... for the betterment and moving forward. And so that's where I ... see it in terms of my role to help. (Whānau Liaison)*

The completion of the WIIE Fund plan by this whānau was such a positive and motivating experience that whānau members from different parts of the country have been inspired to do the same with other extended whānau such as their in-laws. As a result, there are now four more whānau plans being developed as they have had a positive process modelled to them.

*I think what's come out of all of this is all these whānau here, they've got their own individual whānau trusts but the kaupapa is the same. So whatever this whānau has done, it's set the benchmark for others to follow now because we've put the processes in place and so we can actually prioritise what's to be done. We have access to our kaumātua and our kuia and so all those things have an intricate part to play in what we're doing so ... we're really fortunate today. (Tāne)*

*I think the greatest thing to come of this, too, is actually sharing the vision and using that vision as something that you can create in your whānau environment and ... putting a plan together can also be a template for ourselves to put our own plan together for what we require in our families. (Tāne)*

The whānau initially engaged in the WIIE Fund process to progress their moemoeā or vision for the whenua. They now realise that the process has supported so many more important benefits and whānau outcomes that they had not originally foreseen.

*When we first started this, I just thought it was about practises and procedures as a means to an end. But what I have learned [is] that it's not really about that – it's about people and principles. And those things, I guess, are the things that develop people really when it comes down to it ... if you can provide people with that hope ... and like whāea said, to raise them ... to bring them out of that ... thing they're in, whatever it is they're facing ... it just empowers them. It really ... changes their lives and that's the one thing that I've learnt. (Tāne)*

*With this, Whānau Ora – I've seen there's life come into the families, into our Māori families. Now ... the dreams that they've had, they can put it into ... action ... it's so wonderful to see that there is hope, they have hope now which they didn't have before. Lots of them have tried and have been stopped because of being unable to go forward. But now Whānau Ora has done something wonderful – has opened up ... the can or the door or whatever you would like to say, so that our people now can free themselves up, those that choose to do so. That's what I see. (Kuia)*

#### 2.1.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIE Fund outcomes.

##### Whānau are strongly connected with each other

The whānau have experienced a strengthening and commitment to whanaungatanga and meaningful relationships.

*I find that as we were going through the process, we got more and more hope and we got more and more unity with each other – and as we went along, we obviously leant on each other for ideas and for support and broadening our minds and things like that. (Tāne)*

*We've brought all our kaumātua and our younger generation together. So that was part of the kaupapa leading into Whānau Ora. (Whānau Facilitator)*

*I think another huge goal is to get our families interacting with each other and being a part of something. At times, I find that whānau haven't got something to look forward to. So if we can pull ourselves together and design a plan that's going to actively help each and every one of us – that's what's drawing people together and families back together. (Tāne)*

##### Whānau are actively engaged in wider society

The whānau plan included local community members who are committed to the outcomes that the plan can bring to the wellbeing of the wider community.

*This reminds me of 60 years ago when I was 16. I see all my community ... doing gardens, working together, helping one another, killing a beast, sharing it in the community – you know, all that has been lost. Now I see this Whānau Ora will raise that up again and bring it alive. Yeah – the togetherness. (Kaumātua)*

##### Whānau leadership

There was much discussion about whānau leadership and the importance of recognising and utilising whānau roles and strengths so that everyone in the whānau feels useful and valued.

*I think the greatest thing to come of this, too, is actually sharing our kaumātua vision and using that vision as something that you can create in your whānau environment and that's putting a plan together. For [his] vision can be a template for ourselves to put our own plan together as well, for what we require in our families ... a lot of time of ... nutting through things and just putting plans on tables and ideas and things like that and then ... going through and seeing which is the best that's going to work for that particular family. And it's not just one plan, I guess, there were numerous plans we threw in there to come together, to get a highlight of just what we really wanted which was ... always reverting back to [his] vision. (Tāne)*

*I think one thing that I've learned is leadership and helping to develop that in others. To be able to step forward and not only lead your own whānau but all those that are connected to you because it only just takes one to move for the rest to follow. So that's been something that I've learned and I've seen it being developed in a lot of people. (Wahine)*

##### Whānau increased knowledge and skills

Whānau members could easily articulate the learning they have gained since engaging in the WIIE Fund process.

*Okay, as the Whānau Ora, I've learnt how to see a vision, how to implement a vision, how to activate it and then right on the inside – the internal, the internal implementation. (Wahine)*

*Relationships with all types of different people and the respect that you know one has to have to be able to go forward and ... the aroha of whānau – it's just incredible, I mean look at us – just having all that has been really fantastic. (Tāne)*

*From my point of view, I'm really educating my children into keeping this alive, what we're doing, and keeping that connection with whānau. Because when you come together, you get to take on anything and do anything ... so with this, what I'm experiencing and with what we're walking through now, with all this planning and implementation is that it's such a good thing that I can pass on to my children. They can ... feel maybe honoured that we succeeded in doing what we set out to do and that gives them encouragement too, to put their hand up and continue on with the work and continue on with our walk, where we're heading. Because it's all about bringing families together – that's the huge goal of it all, bringing families together and living united together. (Tāne)*

#### 2.1.5 Summary

This whānau has had a positive experience through the WIIE Fund process. They were able to clearly articulate how it has enabled them to progress their vision, strengthen their relationships, share whānau leadership, learn more about their whakapapa through access to their kaumātua and kuia, identify whānau roles and strengths and use these to enable whānau members to participate meaningfully in the process as well as many other outcomes. The whānau is motivated to continue to develop through the implementation process and encourage other whānau to do the same.

*I think what we're trying to do is looking forward for the future generations. So it's not about us ... we're just trying to lead the way for the future so that generations to come can ... stay on that track instead of maybe doing other things. (Wahine)*

## 2.2 Whānau Ora Case Study 2 Manaaki tangata, whānau ora – empowering people, family wellbeing

### 2.2.1 Whānau Background

This whānau are mana whenua in a district of the lower North Island and – through their father's lineage – have lived at their papakāinga on ancestral land for at least seven generations. They acknowledge close whakapapa links to the five hapū or sub-tribes in the area and are an integral part of life in this community.

As instructed by their mother's last wishes, a whānau trust was established in 1998 to safeguard the assets accumulated by her and her husband for the future enjoyment of their children and mokopuna. The trust has supported the vision or moemoeā of the whānau to seek oneness and acknowledge the whanaungatanga and kotahitanga that they grew up with.

The whānau has 14 in the immediate family and approximately 119 whānau members spanning over four generations who participated in the WIIE Fund process. Many other extended whānau members have heard about their whānau planning hui and developments and are keen to become involved.

### 2.2.2 WIIE Fund Process

Whānau representatives attended a marae-based information hui and a workshop to find out about Whānau Ora and the WIIE Fund initiative. On returning from these hui, they assembled the whānau and made a decision to apply for funding to undertake the whānau planning process. As they have an operational whānau trust with trustees, there was already a core group, structure and experience in place to support this. They accessed the online funding application, engaged with Te Puni Kōkiri and had their funding application approved. They used their own whānau approach to planning and discuss this in their story.

### 2.2.3 Whānau Story

The whānau recognised the WIIE Fund as an opportunity to support and develop their whānau at a time of crisis after the sudden loss of a brother who was a whānau leader and chairman of their whānau trust.

*Now, how did we get into this thing is because our older brother, who was the chairman of our trust, died suddenly. He died of heart failure and ... had a stroke ... his passing was badly timed as far as we were concerned. You know, where he could have been with us for another 10 years ... so Whānau Ora came along and threw us a lifeline ... his passing was really, really crucial in the sense that it threw the family into crisis, running around without a head. (Tāne)*

The whānau trust set up a Whānau Ora sub-committee with two whānau members including a coordinator to lead the process. They used their own approach to planning with their own facilitator. It was important to the whānau process that they made whānau feel relaxed and a valued part of the planning activities with everyone's contribution seen as important.

*We organised our hui – we had six hui all up – but we got them all in. And we just got our kids to take a piece of paper and write down their goals and aspirations and anything ... anything they wanted to write down and then correlated all this information from all the individuals and put it together. I've still got*

*it here ... ideas started to come through from the family in all different areas – in health, educational, in recreation, in culture – culture especially – and gardening. (Wahine)*

It was important that the whānau determined the process including timeframes and how they would engage. Initially, they thought they would only have three whānau planning hui but in the end, they held six hui in order to ensure that the plan truly reflected an agreement and consensus about their collective aspirations. Whānau members needed time to go through the draft plans together, ask questions and gain clarity and this contributed to their commitment to the plan. The whānau comments reflect this.

*People don't read and take things away and comment ... so we had to have a meeting where we sat them down and said, 'Read the plan' ... and they said, 'So does it mean that' ... well, no, it doesn't really ... so we would say, 'Well, what do you want it to say?' I want it to say that ... then we would rewrite it and add this comment in and expand it a bit and that's why it got quite a long narration. (Tāne)*

The planning process was whānau-centred including the way the plan was written. It was important for the whānau to see themselves in it.

*It needs to look like us. Everyone agreed that they loved reading it because they love reading about themselves. (Tāne)*

Therefore, the plan has become an important document for the whānau as it includes whānau history and narratives. It provides a record for the whānau in the future while still meeting the required Te Puni Kōkiri outcomes. It did, however, raise an issue about how much whānau information to include in the final version submitted to Te Puni Kōkiri and how much is retained for the whānau themselves.

*The planning process was interesting because you will see in our plan ... it's in the narration ... we talked about who are we, why are we doing this, who do we come from ... and we had mother's story in there which is not for Te Puni Kōkiri's benefit but for the whānau benefit. They needed to have a record of what they are about and where it all started from, that's what we put in there. Then we put in a six-month plan. (Tāne)*

Like all whānau, there are dynamics to manage and work through. The planning process offered an opportunity for whānau to be upfront about some whānau behaviours that have developed within their whānau context over time. They were able to acknowledge, discuss and address some of the previously unspoken issues that were known about each other and, in doing so, find collective solutions to be included in their plan. Two examples that were given were communication and alcohol.

*The other thing about communication – very abrupt communication, non-existent communication skills and ... over-reacting to things ... so we are very aware of those patterns in the family and they are inherited patterns ... we realise that we have picked up a lot of very bad patterning just because we didn't know any better. (Tāne)*

*We have also got a very strong alcohol culture in our family and it's mostly in the senior members of the family. And we realise that the kids are watching what the adults are doing and if you're all just sitting around drinking, then the kids are going to see that behaviour and copy you. So we are aware of all of those hakihakis. (Tāne)*

As a result, the whānau set up a staged planning process. The first stage was an initial six-month plan moving towards a long-term three-year plan incorporating the following key areas: whānau hauora; whānau cultural resources; whānau business and financial resources; whānau communications; and whānau reo strategy.

The planning process has measurably motivated whānau members to become involved in the coordination of whānau activities. Prior to funding being granted, the whānau trust financially supported some of the activities while whānau members also undertook fundraising activities. The whānau believe that many of the activities they have identified fit the criteria for funding from the WIIIE Fund and await the outcome for the implementation phase of this process.

Examples of success include the utilisation of their whānau kōrero, or stories, to shape the strategies for Whānau Ora. The whānau has a history of māra kai as the grandparents always tended gardens and taught their children about gardening. During the planning process, the whānau had 12 of their households sign up for a local 'kaikai' initiative which has led to many benefits.

*Then we looked at the philosophy behind it now ... why did mother and dad have gardens? Well, one, they had so many kids they had to feed them. But two – that they were carrying on what they were taught as children about self-sufficiency ... when we had our meetings, they would bring the produce and swap and share so that was really good. And we realised that that's a big tick in the box for the whānau. (Tāne)*

Hauora, or health, was also a primary focus for the whānau. Utilising their own whānau members and networks, they were able to develop a whānau physical activity programme that sought to improve the participant's life outcomes.

*Our focus wasn't to focus on the illness. It was to look on the good things in life so that you don't put attention on that ill side – you bring them out by channeling their energy into something. And the other thing that was really successful for us was our health kōrero because one of the ideas was to have walking groups ... just to start because that's free. We can do that ... we were in pairs, we were with the kids, my uncle, my aunt, so many of us. I can name at least 10 of us that were walking. But not just that, our uncle who is in his sixties joined the gym. So did a couple of aunties who are in their fifties. I can name five cousins that joined the gym just to take that step and value their health and fitness and give them better quality of life. (Wahine)*

The whānau also discussed an 'at risk' situation they encountered for one of their whānau members and how the whānau intervened to reach a positive result to keep the whānau safe. The whānau network acted as a safety net for the good of all concerned in order to ultimately protect the mokopuna. Therefore, whānau wellbeing has come in many shapes and forms for this whānau.

*The whānau had to feed them because the mother and father were too busy doing what they were doing, not feeding them ... we did our own interventions but it came to a crisis point ... that whole cycle went on so in ... less than a month, we had them packed up and back off to Sydney, Australia, back to our sister. The husband can't go back to Sydney because he has a record so he couldn't follow them. He went back there and he got picked up and turned around and sent home – deported – so that's resolved that issue. (Tāne)*

*The outcome was the children are safe, my mother's there and she makes sure they are safe. (Wahine)*

There were many facilitators of change for the whānau. These included identifying and nurturing the natural abilities, resources and skills within the whānau rather than focusing on the issues. Whānau members felt valued and were able to contribute their knowledge and skills including gardening, music, arts, manaakitanga, nurturing, rongoā, mōteatea and te reo Māori among others to the whānau collective. It has meant having a positive vision for themselves individually and collectively as a whānau, now and for the future, especially for their mokopuna.

*One of the kōrero that helped people shift – and actually make the step of joining something or walking or working on fitness – was we talked about our mokopuna. (Wahine)*

This whānau are now supporting and mentoring other local whānau who are already engaged or want to become involved in whānau development through the WIIIE Fund. They are doing this by sharing their experiences in the whānau planning process as a template to support other whānau. They are also negotiating with other whānau in the local community to exchange their expertise, knowledge and skills.

*We have been talking to other whānau. Some have already got WIIIE funding and our plan is being touted around to support other whānau about how to put a plan together. And the plan is the way that you put it together ... and what we have also discovered is some of those whānau have got taonga and skills that they want to share and we have got taonga that they want from us – and I am being hunted down at this time to provide mōteatea and whakapapa stuff. So I thought I learnt it for nothing and I will give it away for nothing. But I will give it to you if you come back and give us what you've got, you've got reo. (Tāne)*

#### 2.2.4 Whānau Outcomes

This whānau have achieved numerous positive outcomes and benefits for whānau members and their future, many of which were unexpected. The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIIE Fund outcomes.

##### Whānau are strongly connected with each other

Whānau relationships have been established and strengthened throughout the process.

*That's what came out of this – we really accept each other for who we are ... addressing all those dark things. We never really tried to separate anyone from us. We bought them in really and didn't push them out. (Wahine)*

##### Whānau are actively engaged in wider society

The whānau provided many examples of how they participate more in wider society as a result of being supported by their whānau and gaining more confidence.

*Because – in the end – it's their own choice. Look at our sister – she has started a course in weaving at the wānanga. And I'm sure it's directly because of this that she finally felt that she could choose to do something and she knew that she was supported. And all she needed was encouragement. (Tāne)*

##### Whānau leadership

Key members have demonstrated leadership skills and their capacity to share this amongst their wider whānau.

*At the initial Whānau Trust meeting held on 6 August 2011 to discuss this Whānau Ora plan the Trust decided to establish a sub-committee for Whānau Ora. They asked one of the whānau members to become the coordinator/facilitator of the project. Support for the plan would be shared amongst other whānau members. (Whānau Plan, p.9)*

## Whānau increased knowledge and skills

There are individual and collective examples of increased knowledge and skills.

*There're a whole lot of individual outcomes for people and a whole lot of collective outcomes for the whānau in different parts of the family who have got different pūkenga [skills]. (Tāne)*

### 2.2.5 Summary

It is evident that this whānau has become self-motivated and encouraged through the WIIE Fund process. They have demonstrated a strategic yet practical approach to engaging their wider whānau whilst the planning and coordination remained with a core group of whānau drivers.

Within this process, the whānau has shared and demonstrated an extensive range of activities and experiences that provide evidence of the opportunities and possibilities that the WIIE Fund process can offer whānau. They have the structure in place and the commitment to identify opportunities that will enhance the 'ora' of their whānau. They have also shown that they are able to facilitate change that leads to whānau self-management. This has been recognised by other whānau who look to this whānau in a leadership capacity as a result of this process.

*We are actually really happy. I don't know how to describe it. We're surprised at the outcomes – the family has evolved in its own little way. I have noticed the changes in everybody. Everyone in the family has made a change whether it's small or big in some way or shape or form. So we are really proud of ourselves to be honest. (Wahine)*

The whānau has a strong desire to continue developing their whānau kaupapa and projects. This will be achieved by implementing a sustainable approach toward their dream of 'manaaki tangata, whānau ora'.

*What does Whānau Ora mean to me? It means healing our whakapapa, protecting it and creating a pathway into the future that is positive and empowering for our tamariki and our whānau. (Wahine)*

*Whānau Ora for me means seeing success being reflected back to us by our mokopuna, by our children, and also seeing the elders and the leaders of the whānau leading out in a way that we've always known that we should behave ... what we were brought up to believe in. Whānau Ora has been an opportunity for us to reconnect to what we really are as a whānau. (Tāne)*

## 2.3 Whānau Ora Case Study 3 Oho ake te whenua, oho mai te tangata – the awakening of the land, awakens the person

### 2.3.1 Whānau Background

*Ka karanga kore e taea kia kaua e rongo atu. Nā reira ka puta te whakaaro wāhi tika tonu ko au te whenua, ko te whenua ko au. Me kī rā ko ngā tipuranga nā rātou i tuku iho, toitū te whenua whatungarongaro te tangata. (Wahine)*

*[It is said that it can't be achieved if you do not listen. The thought arises, and it is correct to say, I am one with the land. Furthermore, as those before us have said, as people disappear from sight, the land remains.]*

Four members of this whānau participated in the research project interview – two women, a son of one of the women and his stepfather. For the past two years, the whānau has contributed to a strategic plan for the development of their papakāinga. They begin by describing their connection to the whenua (land).

*Ko tō mātou koroua hoki te mea pakeke o rātou, ana ko te mōkai kei te noho tonu mātou anei, heoi anō tō mātou hononga kei konei. E hono tērā whare ki tēnei whenua. (Wahine)*

*[Of those, our grandfather is the eldest, the reason we reside here is because this is our connecting point. That house is linked to the land through our whakapapa.]*

As a portion of the papakāinga became available on its return by the hāhi or church, a decision was made to begin its development, not as a primary home for the whānau but for future opportunities for their descendants. This includes creating employment, business and training opportunities in readiness for the return of more than 50 hectares of land that an ancestor had partitioned out for future generations. Due to the isolation of the papakāinga, the whānau wants to create opportunities that will benefit the entire community and this has created excitement.

A small number of whānau members commenced this project with enthusiasm and there has been significant support from a number of family members who do not live or connect to the papakāinga. The WIIE Fund gave the family an opportunity to reconnect the land with the family and create wider whānau support and assistance in their development.

*Koiana ā kei te mōhio katoa ahau āku mokopuna, āku tamariki, kāre i te tino mōhio ēnā. Ināianei, i ngā wānanga kua mahue kei muri ā kua mōhio rātou nē. Kua mōhio rātou ko wai rātou. (Wahine)*

*[I know fully well that my grandchildren and children don't know each other well. Now, having completed these wānanga, they do. They now better understand who they are.]*

This family is laying a foundation, creating a papakāinga in the spirit of their tipuna that can provide for the whānau in years to come.

### 2.3.2 WIIE Fund Process

The whānau engaged directly with Te Puni Kōkiri to access the WIIE Fund and were grateful for its timeliness in supporting them to progress their moemoeā or vision.

*Ka tuku mihi ki Te Puni Kōkiri i taea ai mātou te hīkoj, i tēnei moemoeā ngā wawata. (Wahine)*

*[I give thanks to Te Puni Kōkiri for enabling us to embark on this journey and to dream.]*

For this family, the engagement process was straightforward. The funding came at the right time and assisted them to create a groundswell of support for their strategic plan which was already underway. It also allowed the whānau to establish wānanga that could be visually recorded as a documentary for descendants to view about the history and development of their papakāinga.

*Koinā te mea tino whakamīharo rawa atu nā te pūtea āwhina ... kī rā te whakaemi mai i ngā uri, ngā whanaunga o waho rā huri noa ano ki konei kia whakatata mai a mātou i a mātou anō kia noho whanaungatanga, kia kai tahi, kia moe tahi, kia tangi tahi, kia tautohe tahi engari i raro i te maru āwhina, awhi tētahi ki tētahi me te aroha ki ngā tūpuna. (Wahine)*

*[That is the most satisfying thing to eventuate from this funding ... that is the gathering of our blood relatives, families from afar and close to be with one another, to form relationships, to eat, to sleep and to debate together under a united understanding of goodwill towards one another, and love for our ancestors.]*

The whānau found it hard to understand what was expected of them in terms of the WIIE Fund. However, due to their experience in applying to other funding streams as well as the guidance provided by the Regional Office of Te Puni Kōkiri, they were able to determine what the requirements were.

*There's a bit of a black hole there ... so you can't get there in a straight line, it's a zigzag. So we've taken [the] opportunity as it came along and that was presented. (Tāne)*

### 2.3.3 Whānau Story

A series of wānanga held through the WIIE Fund process has revived the motivation of this whānau and reawakened their connection to the whenua, or land. The whānau were introduced to the stories of the whenua and, more importantly, how plans for land development ensured a future for themselves, their children and those yet to come. They were able to envisage a future that not only secured their relationship to the whenua but contributed to an economically sound base and employment in an isolated community for their future self-sufficiency.

*We are excited at the possibility of hopefully in the future creating some employment, our own self-sustainable employment, so we can grow it and build it then and ... be self-sustainable and hopefully be a role model for all the other whānau out there that are trying to establish themselves. (Tāne)*

The wānanga included whakapapa, pūrākau of their tipuna and the relationship of these stories to the whenua. One wānanga strengthened their relationship to the ngahere not just by seeing it but by learning their whakapapa to it and how it sustains their wairua, through rongoā.

*That was deeply spiritual that, it was going into rongoā. He said listen – that's what you have to do first, when you go there – you listen, you know, whakarongo. It was all about also healing yourselves spiritually – revisiting those, the concept of Te Waonui a Tāne. (Wahine)*

This instilled in the whānau a reason and a purpose to support the papakāinga development as well as knowing how to access this place even when they are not there physically. They were impressed by the numbers that the wānanga attracted and the contribution to the community. As well as the 200 wānanga participants, there was an additional 200 who attended the celebration.

*We had 200 come to wānanga on the Guy Fawkes' night – it was just crowded. (Tāne)*

### 2.3.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIE Fund outcomes.

#### Whānau are strongly connected with each other

For this whānau, the relationship to the whenua and their papakāinga was the primary purpose for applying for the funding. Through a dream left by a tipuna, the community has moved dramatically from hopelessness to a sustainable future for the mokopuna of that ancestor and, indeed, the wider community.

*Mā muri ka tika a mua [Learn from the past to prepare for the future] – basically you have to know who you are, where you've come from, before you can then move ahead. And so we've been through that process, why we had those four wānanga, that was pre-European and post-European after our first wānanga which was going back to who we are, whakapapa which was paramount, to then establish ... getting our young ones, getting all of us not-so-young ones as well, to feel our tūpuna coming through and acknowledging them. (Wahine)*

#### Whānau are actively engaged in wider society

The whānau recognised the impact on their direct descendants immediately but the wider effect rippling through the community was overwhelming. The isolated community suffered from economical oppression and was starved of new vibrant initiatives which could instill hope for whānau, hapū of that area.

*It's opening our eyes to what our whenua is yielding to us ... and it was a lot of the elderly people from up the village, too, that were showing up and all around – benefit to the hāpori. (Tāne)*

#### Whānau leadership

The overall strategy of this papakāinga development focuses on succession planning which is to grow through their initiatives opportunities for growing leaders amongst their own to lead their self-sustaining and self-determining whānau developmental opportunities for the generations yet to arrive. They were showing community leadership which was endorsed by the rūnanga. A whānau member stated;

*... the rūnanga [is] looking at us for the leadership. (Tāne)*

*... so I just believe that it's my destiny to be here and lead the whānau. (Nephew)*

#### Whānau increased knowledge and skills

The knowledge collected from the wānanga has been recorded and collated into a documentary due to expertise within the whānau. The family has and will continue to access skills and knowledge of whānau members in advancing their papakāinga development strategy.

*So what we aim to do is now put it through like a doco, together. Properly, professionally including the interviews that I did with [whānau member] and we need to just to go and film ... some of the whenua. (Wahine)*

### 2.3.5 Summary

The WIIE Fund has assisted this whānau to connect family members to the land and has made an overall contribution to their aspirations of fulfilling the tipuna dream. The WIIE Fund was made available at an opportune time to assist this whānau to be self-reliant, self-sustaining and realise their intrinsic potential by developing themselves through their dream, their reality and their future.

*Well, you just look at opportunity. There's no such thing as luck – all it is, is putting yourself in a position to accept opportunity. People say you're lucky but you're not lucky ... I suppose without that funding, we wouldn't have got that togetherness, you know, from the people. (Tāne)*



## 2.4 Whānau Ora Case Study 4 Stand tall... hold their heads high

### 2.4. Whānau Background

This whānau is made up of three generations from seven siblings, their partners, children and grandchildren. A total of approximately 70 members – residing mainly in New Zealand and Brisbane, Australia – participated in the WIIE Fund planning process.

*Doing this mahi, we've learnt a lot. Unfortunately te reo hasn't come my way yet but that is one of my goals. My father is from Waiohewa and my mother, she was from another hapū further on up the road, Te Roro o te Rangī, also known as Owhata Marae. She was a direct descendant of Hinemoa and Tūtānekai – also famous for being Te Arawa's greatest love story. That would probably account for her being a water baby as she always swam and gathered food from Lake Rotorua – Rotorua-nui-a Kahumatamoemoe. Although she wasn't born around this area, Waiohewa, she lived here from a young teenager. (Aunty)*

### 2.4.2 WIIE Fund Process

This whānau was introduced to the WIIE Fund by their marae rūnanga delegate. As part of the planning process, several wānanga were held over seven days – four days in Rotorua for family members resident in New Zealand and three days in Brisbane for Australian-based whānau. A two-day wānanga held at their marae was attended by 51 whānau members while a two-day wānanga at the Rotorua home of a whānau member was attended by 40 individuals. Although not funded by the WIIE Fund, the Brisbane meetings were held at the home of a whānau member – a one-day wānanga was attended by 19 whānau members and a two-day wānanga was attended by 20 members.

*The [WIIE] Fund was there for a resource for us to be able to bring everyone together and run the wānanga ... when we got to the wānanga, we just brainstormed everything. We brainstormed everything as a whānau collective ... (Aunty)*

As a result of the wānanga, the whānau developed a whānau plan with an aim and purpose.

*To achieve greater understanding of their culture, history and wellbeing and hopefully along the way providing present and future generations with direction. Learning how to interact with extended whānau, wider community groups and also each other. Creating a better environment for themselves and those around them. (Whānau Plan)*

The whānau plan identifies and addresses three priority areas.

#### Whānau whakapapa

The majority of this whānau do not know their whakapapa so it was decided that this needed to be resolved through research of both their male and female lines to enable them to recite their pepeha. Whānau members are also keen to learn the whaikōrero, karanga, tikanga and kawa of the marae.

*They want to investigate where we come from, who we come from, where we belong, where's our tūrangawaewae? (Aunty)*

#### Whānau whenua

The whānau wishes to investigate their interests in various landholdings and to be more active in their relationship to the whenua by looking into its uses and benefits for the family.

*We realised we knew nothing, besides this marae, about where we know we belong – we knew nothing else. And so ... now we've been researching our whenua. Our aim, our goal is to be interactive with our whenua. We want to be a part of it, we want to know where it is, we want to know what's happening on it. We want to know whether we can develop it more – all those types of things. (Whānau Member)*

#### Whānau waiora

Due to the loss of whānau members and the poor health of others, it was decided to prioritise health and promote wellbeing amongst the family.

*It's a lifestyle so ... we want to get together and encourage each other ... really get active and look after ourselves, be healthy. (Whānau Member)*

### 2.4.3 Whānau Story

*Ka tika a muri, ka tika a mua*

[If all is well behind the scenes, proceedings at the front will run smoothly]

As a result of a tragedy in the whānau, some family members had become disconnected and isolated. The WIIE Fund empowered whānau and reconnection as commented by whānau members.

*It was sad for us too, like with the cuzzies. Because we all grew up like brothers and sisters and my cousins were so bitter towards the whānau, they didn't know. But it's changed completely now ... we've identified like what, where things can go wrong with a whānau. (Niece)*

The WIIE Fund has allowed whānau to come together in wānanga. The whānau talked about being at a disadvantage to some of their extended whānau in respect of education.

*My family, my sisters and my brother – we haven't got any formal education ... a lot of us barely made it through high school. (Whānau Member)*

The aunty talked about this and the desire to be more active in decision-making processes for themselves.

*Over the years, we've been bamboozled by our relations because they've got the education, they got the knowledge. So ... we sit there quietly because we don't know ... for us, we know nothing so ... unless we're positive about something, we won't say a word. I thought, well, why is that happening? So I went back to school basically to learn ... these things. So I thought we have just as much mana as any other whānau member on here so why can't we be active in any decision-making that happens on this marae ... I went back to school, started learning a few things and I must admit that since going back to school or going ... to tertiary studies, I should say, it has helped me to be able to interact with my whānau, let them know. (Aunty)*

The whānau talked about their lack of knowledge of Māori language and culture whilst acknowledging that their involvement in the WIIE Fund has provided them with the growing recognition and pride of their role as kaitiaki of their marae.

*My immediate family, we're actually the marae committee here on this marae. And us doing this Whānau Ora, we've realised we are the kaitiaki here ... we always used to think of ourselves as just the tea towel holders ... clean the toilets and cook the meals and what not's. And since doing this programme, we've realised, no, we have a lot more mana here than we realised. For my family, because it's all brothers and ... one brother and six, five other sisters and our parents died quite a number of years back, and we weren't brought up in tikanga Māori although we were always here. (Aunty)*

Initially, this whānau entered into the WIIE Fund process with the aspiration to learn their pepeha.

*Whakapapa was for us because 99 percent of us, I think I had in our report, was that none of us knew our pepeha. So, you know, I kept it simple. After our wānanga, after our thing, we want to be able to recite our pepeha. But like I say, over the time it's evolved where the kids now want to know more than just their pepeha. They want to investigate where we come from, who we come from, where we belong, where's our tūrangawaewae? ... it's been awesome ... it's been really awesome. (Aunty)*

The whānau have used the 'Niho Taniwha' framework to represent their aspirations for Whānau Ora in their whānau plan. The whānau submitted their plan in January 2012 and were awaiting the outcome of their application for whānau plan implementation through the WIIE Fund. They understand they have to wait until a second round of funding comes through.

*It did put a full stop when I realised that that's what that was – the procedure that we had to wait for the next round of funding ... but, you know, we thought, no, we won't let it stop us in terms of what we can still do. (Aunty)*

The WIIE Fund has been a positive experience for whānau and they are optimistic about their ongoing development.

*The world is our oyster for us ... (Niece)*

*And it's for each and every one in our whānau ... that's our goal – all of us, we're really looking forward and every single one of us is moving forward ... (Aunty)*

*Moving forward together as a whānau. (Niece)*

#### 2.4.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIE Fund outcomes.

##### Whānau are strongly connected with each other

The WIIE Fund plan has assisted this whānau to connect with each other, to support each other and to strengthen relationships. This process has included connecting with whānau living in Australia who contributed to the development of the whānau plan.

*It's quite funny ... for my family, I noticed that they want to know more about their Māori [side] when they're in Australia ... I was quite surprised that I brought a lot of information back and whānau here ... we went through it, when I said, 'Oh [brother] wants to see more about our wahine side' and they went, 'Oh, never thought of that' ... it was quite good. (Aunty)*

Through Whānau Ora, the whānau have realised how close knit they are as a family and the whānau planning process has reinforced how much they enjoy each other's company.

*I see it as a Godsend. I see it as something that is going to help our family although I do feel our family is close ... I look at some of our other whanaunga and I don't see the tightness and the closeness that myself ... my brothers ... my family and my sisters have that other whānau have. Once upon a time, I would never have thought we were a close knit family. But we really have been ... it took doing Whānau Ora to realise just how close knit we really are ... without alcohol and drugs. (Aunty)*

##### Whānau are actively engaged in wider society

The whānau talked about the importance of the marae as central to their identity.

*So I always feel that this is our culture, this is where we need to be, this is the strength of whānau, this is their identity. So everything we do we try to do it here on the marae. (Niece)*

##### Whānau leadership

When asked what whānau leadership looks like in this whānau, both agreed that it was about a generation of whānau members that are unified. The niece identified her aunt as a leader of their whānau and as a role model.

*I look to aunty as one of our leaders because she just gets in there and does the mahi that needs to be done. And she brings it back to us and says, 'Look, as a whānau, we can come and do this, then we can go and do that'. So, for me ... that's why I've always been interested in this sort of thing because aunty has. Aunty [has] done the mahi ... she's going around laying foundations for us. (Niece)*

The aunt talked about how whānau reliance on one member for leadership meant that when a relative passed away, the whānau were not able to move forward.

*When I look back – even as young as I was – I look back at what her role was on this marae and how our family actually suffered from her death. We suffered from her death because we depended on her too much and the family depended on her too much. And when she died, nobody knew how to move forward. And I said to her, 'You know we don't want to be back there again'. You know we all need to move forward. We can't depend on the one to take us forward. (Aunty)*

##### Whānau increased knowledge and skills

Through the development of the whānau plan, this whānau has realised that they are role models for their extended family not only in respect to navigating through the WIIE Fund process but also in respect to their role on their marae.

*This has brought so much out of us, so much realisation for us. Once upon [a] time, we would've thought we were just whakamā and ... we were too shy to say anything. But I think we've realised, no, these are the things that were instilled in us and it's taken this to bring it out and realise what it actually is for us ... instead of belittling ourselves and saying, oh no, we're too shy, ignorant or whatever, we feel ignorant ... it's not that any more ... we now feel we are kaitiaki on this marae ... and we've always come to this marae. Maybe not all of us at the same time but if there's anything on and if anyone's available, they'll come. You know, we just put the call out and they'll come if they can. And we didn't realise we were actually still bonding with each other doing that type of thing. (Aunty)*

### 2.4.5 Summary

Through the WIIE Fund process, this whānau has become empowered from their initial aspiration of knowing their pepeha to developing a whānau plan with three priority areas and strategies in which to achieve their goals. The aspirations and goals of the family resonate with the Whānau Ora goals of confident participation in te ao Māori, whānau cohesion and healthy whānau lifestyles. Depending on how they develop their whenua interests as well as themselves, they may achieve greater self-reliance and self-management.

## 2.5 Whānau Ora Case Study 5 Kia pūmau – promise faithfully

### 2.5.1 Whānau Background

This whānau are descendents of a common tupuna wahine – a female ancestor – who was well-known for her dedication to a land claim, a grievance that took more than 20 years to be recognised. A total of 64 family members took part in the development of a whānau plan, some of whom live away from the whenua in other parts of New Zealand as well as overseas. A mother, her husband and their three children initially engaged with the WIIE Fund. The whānau recently lost their grandmother who was the:

*... poutokomanawa [main support] in our whānau and kept us together.*

Coupled with this was a recent move away from the mother's rural homestead to an urban township to take up work and to cater to the health needs of the tamariki. This meant they were now 'taura here Māori' or Māori who live outside their tribal area. The youngest son is in his teens and suffers from severe illnesses while his brother has a learning and developmental disorder. The whānau utilises the services of multiple agencies – more than 20 – and:

*... probably 60 different people over time.*

In June 2012, the family submitted a WIIE Fund plan to support a more integrated approach to the children's health concerns which would assist those agencies in responding to their needs. The whānau also wanted to ensure that the grandmother's teachings would not be lost – enhancing 'the bond of aroha' or love – as a number of family members were growing up away from their whakapapa whānau and whenua.

### 2.5.2 WIIE Fund Process

The family did not have an established whānau trust to meet the criteria for WIIE Fund support. Through a service provider that was engaged with one of the children, however, an opportunity arose to access the WIIE Fund. The whānau held four hui. The first was assisted by a facilitator who supported the family in determining the process for putting a whānau plan together. The second hui was a facilitated planning hui with the immediate whānau – the couple and their two sons – to discuss what 'ora' meant to them and to identify ways to develop and maintain wellness as well as some wider whānau discussions. The third hui included extended whānau who had travelled from throughout the country and overseas. Whānau Ora was discussed as well as whānau commitment, recognising whānau skills and knowledge, and prioritising the plan. The fourth hui was held with a number of whānau. The plan has been completed and some of the tasks are now being implemented.

### 2.5.3 Whānau Story

The mother begins this whānau story by explaining the significance of the passing of her 'nanny'.

*What has taken place is that the mātauranga and mōhiotanga that's been shared to me by my grandmother has been one that only a few moko have, amongst the wider mokopuna. And with her going [this] has left this gap. But also, with me not being there, my cousins look for places to learn ... and I can't share everything – bit here, bit here, bit here. But it had become apparent that my cousins, my sister's, because of their children, we identified that there were some things that we really needed to focus on. (Mother)*

*I look at my grandmother and ... we used to carry her kete for her and go everywhere with her. And then my children are lucky enough to have that privilege to be close with her ... and she'd pick them up out of school, like she did with us, and we'd go ... everywhere with nan. And that intrinsic value of our taonga, you know, those things, she passed on. (Mother)*

The WIIE Fund plan has helped facilitate the bringing together of the wider whānau so that they stay connected and knowledge is transferred. According to the mother, having the opportunity to have 'ora' or wellness discussions has reminded the whānau about similar kōrero that they started a decade ago. The whānau plan has:

*... motivated everyone to recommit collectively to the development of our whānau and the moemoeā of our nanny. (Mother)*

Discussion about the impact of living away from the whenua was coupled with a sense of loss. It highlighted the need for whānau support and how this whānau fulfilled that need.

*So, for us to come here ... we had no ... real supports and what we did draw on was our relationship. And so that draws us into our wider whānau of my grandmother. Because I was raised practically by my grandmother and my uncles even though I had my parents ... so I have the strong sense of belonging, to always want to go home, and I have the strong need for my tamariki to stay connected to home. I feel completely ripped off that I have to bring my whānau here and that, over the generations, we have become more and more removed from our land ... that really frustrates me that I cannot work and provide for my children in my hometown. Because I know that my people need my skills but there're no positions or any money to have a position for you within that community or within that rohe. (Mother)*

The importance of support and relationships in regard to their children's health needs is paramount. For this reason, the whānau travel two hours to their doctor who has known the whānau all their lives.

*Our GP, from the time [our son] was born ... has a relationship with him. And not just a relationship as an individual, he has a relationship with his whānau. So his wife, his mother-in-law and [son] has this relationship. Where I will say one thing and he won't do it but [the GP] will say one thing and he will do it. So part of it's that but it's also the fact that with constant change, it's good to have one pou [pole], you know. And he understands ... and he knows who we are as a whānau ... if it means driving two-and-a-half hours to get that service, I'm okay with it. Because it's the only person [our son] has had throughout his whole history, of his medical [history] – there's the same person. (Mother)*

The whānau has been working with 23 different agencies around the care of their two sons. Managing this as well as working fulltime has been stressful at times.

*Like [they are] still in the same building but they don't talk, you know. Like you're up at the hospital visiting one for half an hour and the other – the one that sits in the office next door – asks you to come back the next day. And you sort of get a bit hohā because, you know, we've got to work. These days, I've got to work fulltime plus raise a family with two children with ... some high needs and ... it wears you down ... at times, it's hard to explain to them, that it's almost like you don't have an appreciation for it. (Mother)*

Developing a whānau plan has eased the situation for this whānau. The 'taonga tuku iho' part of the plan has enlisted the support of the wider whānau.

*So our focus was going to us first – so my children and I and what our goals and aspirations were and how we were going to maintain ora in the space of health. Because that is integral to us developing so it's managing the crisis, managing our wellness in that space, managing our day-to-day education, you know. Managing the now but also planning in the future, building on our taonga tuku iho ... our mātauranga Māori for the future ... [for the] benefit of the mokopuna to come. But doing it in bite sizes ... that's pretty much my whānau rationale for [the] WIIE [Fund] ... the wider whānau know about it and we've got our first big hui as a huge whānau at Christmas time. (Mother)*

*Through the taonga tuku iho part of the Whānau Ora plan of ours – that brings in the wider whānau ... but it also brings it into the health side as well. Because we asked questions around how did we show that we support one another? How do we advocate for one another? So that sort of all in there ... but there is ... the taonga tuku iho part – well, that's whakapapa and that brings in that wider whānau. (Mother)*

#### 2.5.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIE Fund outcomes.

##### Whānau are strongly connected with each other

The whānau have been brought together through the WIIE Fund plan, something they had discussed some 10 years earlier. They were able to acknowledge and appreciate their different world views and each other's contributions in a safe way.

*Nana was matatau te reo [a language expert] you know. And yet my parents drove her everywhere, drove her to all her hui, but they're not matatau in te reo, you know. But they were shaped by those years of kawa e kōrero Māori [don't speak Māori] ... and they were shaped by a different kind of thinking of their generation and their time. So then it falls to our older cousins, so our older cousins, like the siblings older than me – they were the mokopuna that were hard into mainstream ... my sister went down there but the younger cousins like us pretty much, we all went to Māori boarding school. We were put in the same as our grandmother did. So those ones went and they have sort of a mainstream, academic ... you know, very different whakaaro [thoughts] to us ones that were raised ... like myself, raised in a real Māori whānau context and going to a Māori school. And we all complimented one another but the thinking is very, very different. (Mother)*

Coming together as a whānau has helped them to work through some of their issues and to better connect the generations.

*The whānau plan is kind of working out ... our differences but in a safe way. It's talking it through ... through this process we've come to appreciate one another's contribution and one another's way of*

*thinking better. And we've been able to ... what could have potentially been an argument because of two different world views, turned into – this is how we'll work it through next time. So it's been a facilitated, a real safe process for us to actually talk about things that we wouldn't normally talk about. (Mother)*

##### Whānau are actively engaged in wider society

The whānau has had to engage with a number of agencies to support them with the health needs of their children and a local service provider has assisted them in this process.

*Fortunately, we were able to go through [the provider] to get access to that. But my other son ... we deal with services out of the same DHB in the same community but for different reasons, and with the schools and that for different reasons. And so I come to the conclusion, you know, early in the piece, that we're not going to be so much dependent on services. But there was a relationship that we needed to have with services over a period of time to ensure that we had the right supports in place. And we've developed those relationships. (Mother)*

After moving to an urban area, the whānau drew on relationships through their tupuna wahine to access further support.

*We drew upon my grandmother's part of the ... claim. She was the original person and we have relationships ... so because we were down here, Nan tono-ed [requested] ... the Ngāti Wai whānau we have here, to look after her mokos. So fortunately for us ... came into the picture and a year ago, the time of our launch of our ... [claim] report, and came in to be our kuia and our whaea, for our house and for our mokopuna. Nanny passed away not long after that but she would be happy knowing that we are okay. (Mother)*

##### Whānau leadership

Whilst the whānau storyteller initiated the WIIE Fund plan for the family and her wider whānau, she was clear that all whānau members needed to participate and contribute to the process and plans over the next few years.

*It's always me doing whānau projects ... you don't want to be the one that's seen to be the one ... you're the mōhio one., you're the one that has to know everything. And I think, too, it really [helps] having a neutral person in the room – allowed people to speak – and they were able to kōrero with them, how I couldn't in that neutral way. It's our plan – not my plan. (Mother)*

The mother spoke of her excitement in seeing older members of her whānau taking on the leadership role in up-and-coming whānau wānanga.

*There's an agreement and an urgency ... for me, is that there's talk and then there's action. I've actually been witnessing the action. Like, I was getting phone calls from my cousins and from my uncle ... and even my dad came down here ... and that was the action part. And the other outcome was the commitment, you know, like they're actually committed to making a contribution and ringing me back and skyping and ... actually contributing for a change. (Mother)*

##### Whānau increased knowledge and skills

The whānau continued to manage their son's health with renewed support and connection to their whānau and whenua.

*Part of that is now we [have] got a plan, we're going to break that down in terms of the activities for implementation because that's sort of where we're at with the wider whānau. For in terms of the planning space that we did for hauora and mātauranga and stuff for us within our immediate whānau, again, we've got plans out of plans ... I've already started on the actions for [son]. With the agencies, we've already got our plan established for [older son] ... so some of the activities in terms of implementation, we've got to break those down. And then we've got to apply for implementation so we definitely came to apply for implementation especially to support our wānanga. (Mother)*

The sharing of collective knowledge as well as assistance for whānau to access this knowledge was important to this whānau.

*I also think that there needs to be an opportunity for whānau – who want to go into implementation – to wānanga, to have a workshop together ... in Tai Tokerau, in terms of our taonga tuku iho stuff, there are some experts in that field that would be a pool. So we could actually have some pool of taonga, like a puna ... that knowledge and those people – so ... identifying some resource people that could be shared amongst whānau through the implementation phases that we go through. Instead of each whānau having to dig out and find ... if we knew the common themes coming through whānau plans, we could then see what kind of ... not so much of workforce ... what kind of expertise we're looking for because you're talking about whānau that have no reo. (Mother)*

Sharing collective knowledge between whānau and within hapū is another key goal.

*We have leaders, whānau leaders among whānau, and we have hapū leaders among hapū. And so, when you've got a whānau that is leading in some of the things, how do you transition that knowledge to the next whānau within your hapū and so on, and so on and so forth. You know, because really it's that pebble that drops in the water ... whānau are the heart of hapū. You know how many in my hapū – I wouldn't have a clue – that did whānau plans? Wouldn't that be a buzz to know ... I would like to know how many other Ngāti Kuri whānau have done a plan so we can connect up. If I had the chance to distribute the resource for whānau plans, I would get a writer and some whānau leaders and go to every iwi AGM in Te Hiku and ask for 15 whānau from each iwi or marae to do [the] WIIE [Fund] plans, to connect them up. So over a period of time, we can say as Ngāti Kuri, we have done 15 plans minimum a year with implementation and our whānau and hapū are developing and now contributing and participating in with iwi. You can't develop whānau without hapū, and hapū without iwi – and there seemed to be a disconnect. We got access to [the] WIIE [Fund] through a provider so it does work. However, if you place a resource like [the] WIIE [Fund] in to too many social or health service providers, you end up with a service spin on things when ideally it's Whānau Ora, [it's] about connecting with your whakapapa, you whenua ... that's what ora is. I know whānau who don't like to use services and they had no whānau trust so they did not want to go in to a service provider. We need to focus on whānau that are doing well and support them to achieve so that other whānau have something to aspire to. My whānau have skills to share with other whānau and other whānau have skills and knowledge we have lost over time. These things need to be connected up better – maybe we could have a WIIE [Fund] database and those whānau who want to share and be connected can say they don't mind being contacted by other whānau who have whakapapa connections. But at this stage, I would not have a clue who else in Ngāti Kuri has developed a whānau plan. So how do we transition and build collective strength among whānau? (Mother)*

## 2.5.5 Summary

This whānau have aspirations as individuals and collectively as a whānau – aspirations that have been left for them to progress by a grandparent. They have prioritised the development and maintenance of good health and wellness, and this will be assisted by building their knowledge and strengthening their cultural identity and leadership – taonga tuku iho. Importantly, through this process, whānau cohesiveness has been promoted.

## 2.6 Whānau Ora Case Study 6 Clearing the path so we can dream

### 2.6.1 Whānau Background

This whānau consists of a grandmother, her two sons and a daughter, their partners and four mokopuna. The interview was conducted with the grandmother who has physical disabilities as a result of an accident.

*I was in a car accident 25 years ago and broke my neck in two places and paralysed from the armpits down so I cannot stand or walk. And my children ... they were six, eight and nine when I had the car accident. And so I bought the kids up alone since the marriage split up ... so my condition has been a longstanding one and the use of the wheelchair has been my mobility. (Grandmother)*

Over the past three years, the family has struggled with access to health services that were affordable, had a meaningful approach and met their needs.

*My kids were ... [on] very low incomes and so ... it was almost a compromise of do I go to the doctor or don't [I]? ... I can't afford to go, we were virtually saying to ourselves, not to one another or out loud so ... I won't buy many groceries this week so you can take the kids to the doctor. And that's what it was coming down to. (Grandmother)*

As well as requiring her own continuity of care and supports, the grandmother has two mokopuna with chronic reflux so her son and daughter-in-law needed urgent specialist advice and supports. They had previously been enrolled with a health provider who was not meeting their needs. The grandmother is a strong advocate for her family and she found a Māori service provider that she was comfortable with. She also enrolled her son, daughter-in-law and their babies with this provider.

*The kids were coming in and out of hospital and so, between my son and my daughter-in-law, like, long nights, hardly any sleep, stressed to the max and not coping, you know – just about break down ... in all areas, for all areas. And I'm sitting there thinking, 'God help us, we don't know what to do', you know, there must be a solution here ... kids not sleeping, parents not sleeping ... you know this could be the breakdown of families. What would happen then? (Grandmother)*

*I said to my daughter-in-law, 'Why don't [you] come down, let's register you and see if there's any spaces down at [the provider]'. So she did ... I'm talking about probably going to 10 different doctors ... and finally, we came here and it was actually a Māori doctor. But for the first time, my daughter-in-law felt like she had been listened to. Felt like they got it and she was referred to a paediatrician – not just referred but monitored and made sure that things were happening. And we started to see some light in that dark tunnel that we've been in, mean exhaustion. (Grandmother)*

Following on from this, her daughter had two babies – one year apart from each other – and suffered post natal depression. The grandmother also got support for her daughter from the same health provider and this is how they initially engaged with the WIIE Fund. The whānau are now all enrolled with the same provider and are receiving the social and health supports they require.

### 2.6.2 WIIE Fund Process

A worker from the Tamariki Ora service provider approached the grandmother to discuss a Whānau Ora plan and two initial meetings to discuss the concept took place. The whānau were all involved in the planning and the grandmother has a leadership role in this plan. However, the primary focus of this whānau plan is her daughter who is in her thirties, her husband and their two infant children who were engaged with the provider to access support for the mother's post natal depression. The whānau had some immediate issues that required support so the plan has short, medium and longer-term goals.

### 2.6.3 Whānau Story

The grandmother described her daughters' initial engagement with the service provider.

*When my daughter's babies came along, like both the kids were just crying, crying, constantly crying. And my daughter was ... not coping, you know. We were really afraid for her and for the children. Not that she was going to hurt them but that she would not be able to cope with them and she was way over the other side ... And so every day, I was getting in my modified van and driving over there just to make sure that she was okay ... I would ring up in the morning to check how she was – you could hear both the kids screaming ... but she was just crying, 'Mother, I can't cope, they're both crying, I can't cope'. (Grandmother)*

The Tamariki Ora kaimahi began supporting the whānau and introduced the idea of doing a Whānau Ora plan.

*Then she approached me and she talked to me about the Whānau Ora plan. I went online and I thought, 'What's this Whānau Ora?' And I looked into it, and then the funding. And so [the kaimahi] organised a hui. [She] did a draft up, what she thought from what she'd assessed may be good, and talked to us. And came around, got some money for some kai, came around in the evening after everybody's finished work ... a good time for the kids ... they all meet around home, my whare. We all got together and my daughter-in-law and her babies ... came along with food and salads and prepared it all and dished it all out and we just sat around and had a kai together. And afterwards [the kaimahi] then started to talk about goals. (Grandmother)*

The whānau had multiple issues that needed urgent attention. The service provider provided assistance to work through these issues which included a change in accommodation, children's equipment, support for depression, a parenting course, assistance to get her driver's license and home-based childcare which was close by as respite for her and which allowed her to return to work as her mother's caregiver.

The kaimahi played a key role in facilitating the transformation of this whānau during the initial crisis period with the support of other whānau members.

*I said to [the kaimahi], my daughter's walking with a power walk now! She's got a power walk because she's going to walk into other situations knowing that she can do it. You know she can give it a go, give it her best and she can do it. Whereas before ... that word hopelessness, there was hopelessness ... she didn't think that she could achieve anything. But now ... the thing is that you know our whānau is ... more of a whānau because ... it's just really taught us ... okay, [my daughter] is going through this, let's all get together and have a hui about it ... we'll talk about it. (Grandmother)*

### 2.6.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIE Fund outcomes.

#### Whānau are strongly connected with each other

This process assisted to bring the whānau together in a focused and intentional way to figure out and plan how they could support one another with information and resources from the service provider.

*Whānau Ora did exactly that. Brought us together, helped heal us and is still doing it, you know. We're still doing it ... it's not just a one-off. It's mending and healing and strengthening our whānau. (Grandmother)*

#### Whānau are actively engaged in wider society

The whānau are accessing childcare and other external support services.

*... daycare for [grandson] ... back to work, more income for her. And plus quality of life, doing something with her life. [Her] depression ... is lifted heaps, she's still on medication but isn't so totally dependent on it, the way that she used to be like and then just in that ... rut ... she's going along to a coffee morning once a week. She started some parenting courses but couldn't continue them because the kids got sick. And then, the [kaimahi] organised ... the driving and license. (Grandmother)*

*They get ... a place and then, lo and behold, a home-based child carer lives just across the road who goes to my church. And so we know them and ... [my mokopuna] goes Monday, Wednesdays and Fridays ... loves it, absolutely loves it. [My daughter] has come back to work for me, five hours. (Grandmother)*

#### Whānau leadership

Leadership in this whānau is about recognising each other's strengths and roles and using them to support each other.

*That's the leadership part of [my daughter] leading out by knowing where her strengths are. My son did three year's art ... and he's now ... done his honours and he's just completed it, the opportunities – so leading out in that area, being good dads, excellent, excellent dads, my children. My daughter-in-law, she's an amazing mother, amazing. (Grandmother)*

The grandmother is a strong resilient leader, advocate and role model for her whānau and for people with disabilities.

*I was thinking about it this morning. I had my kids and ... I was 17 when I got pregnant, I had three children by the time I was 21. But see, I had that resilience like you spoke of in the beginning ... the thing was that my kids would say, 'Oh mother, you did it, you know – you did it. You had us three kids and you coped'. (Grandmother)*

*I'm doing ... the new model for people with disabilities and I'm one of the local working groups here. (Grandmother)*

#### Whānau increased knowledge and skills

Obtaining her driver license was a huge milestone for the daughter as she had many challenges including a learning disability.

*For three weeks, two nights of the week [my daughter] was going to [the provider] and that was ... with a group to sit and study for her learner license. And she had been hard-out studying ... so I park, she goes into the AA Centre to sit ... to find out and she doesn't come out for ages and ages. And I'm thinking, 'Oh my goodness, I wonder what's happened'. Anyway ... she appears about three quarters of an hour later with a smile from ear to ear ... she's just ... smiling the whole way – I haven't seen her that way for so long. It's been so hard out for her ... it was identity, it was – I've done it. It was – there is a hope, there is a future, you know. There is wellness. (Grandmother)*

### 2.6.5 Summary

The grandmother has demonstrated courage and strength to her whānau who were working to overcome multiple issues. The support from the provider as well as the WIIE Fund plan offered an opportunity to achieve short-term goals while continuing to work on medium and longer term 'ora' and 'aspirational' outcomes.

## 2.7 Whānau Ora Case Study 7 Whānau toa – our whānau set for life

### 2.7.1 Whānau Background

This whānau live in and around their papakāinga of a Wellington marae. Following the recent death of a whānau leader, the senior family members thought it important to protect the knowledge, values and expectations instilled by their parents as they want to hand these on to the next generation.

The WIIE Fund planning process has already created deeper connections across the whānau. They had the ability to coordinate and facilitate the whānau planning themselves without the support of the service provider. They prioritised three collective whānau goals – health and wellbeing, whakapapa and education and learning – and presented their plan to the wider whānau of more than 200 descendants at a planned family gathering. They have also identified 'kaupapa kids' who carry the traits from which to foster and succeed whānau roles and responsibilities.

### 2.7.2 WIIE Fund Process

After discovering the WIIE Fund, key members of the whānau gathered the information together and applied through their local Te Puni Kōkiri Regional Office. They were advised that they were unable to directly apply but they could contact the local iwi provider. As advised, the whānau proceeded via the iwi provider.

*We heard about the WIIE [Fund] Whānau Ora funding. We went and met with TPK and had a meeting with a TPK representative. We did want to do it through TPK but then we were advised that we needed to do it through the iwi, Ngāti Toa. (Wahine)*

*We got the criteria around the WIIE [Fund] funding and then met the process, met the criteria but also capturing what we were looking for in terms of our future aspirations ... she [internal whānau facilitator] stitched it all together and we just followed the process. So it's been a huge help for us. We're just grateful the opportunity came along because it's something that we've been talking about for a long, long time. And when the opportunity arose ... this WIIE [Fund] application sort of allowed us to bring it out. It was a huge opportunity. (Tāne)*

The whānau experienced the benefits that a WIIE Fund whānau plan could have not only for their whānau but for all whānau wishing to develop a future pathway.

*It's a wonderful opportunity for people to do it. And I think we've chosen to do it this way but I think whānau interact in the way that is relevant for them instead of being dictated to ... creating your own pathway. (Wahine)*

*From a provider perspective as well – if you're getting in and helping whānau on that little bit, it can actually give you some very valuable insight into how you can continue to support that whānau if it was done with some really highly skilled people ... it's building that link because a lot of providers already are funded to provide health and social service support. But then how do you actually get into whānau so that you have that relationship with whānau to actually address their needs, what they want? As opposed to what the provider contract says – so this is a powerful vehicle. (Wahine)*

The whānau are well positioned and ready to move toward the implementation phase of the WIIE Fund process. However, they require guidance from either the provider or Te Puni Kōkiri about the next steps in moving forward.

*We haven't applied for the next stage. Part of that is because we still don't know what it is. We're six months down the track ... we don't actually know what the process is from here on. But we do know that if we did apply – whatever the process is for the next stage – that having extra funding, an example of this would be the website. And being able to have a collection of whakapapa being developed in a processed way, having resources would help in doing that. So that's what we're aware of too but we're not sure who we negotiate with and what that process is. (Wahine)*

The whānau determined who would lead the process internally. They formed a small working party involving the senior members and their nominated internal whānau facilitator who would meet regularly to develop the plan.

*There's eight surviving siblings that participated in this programme of which one has since passed away ... all my brothers and sisters came, all the older ones came – a lot of laughter, singing, it was awesome ... we followed the normal routine of a whānau hui, you know – kai, karakia ... we had four formal ones and some informal ones along the way ... the first hui, we might have talked about the actual setting of the goals and why they were important to us. And then the following hui might be about pulling out what we can do about them ourselves, to build on that. (Tāne)*

*We encouraged the discussion ... it wasn't a shallow discussion, you know, like 'What was important to us?' it went into a lot of layers of why the land is important or what are the values specifically that our parents portrayed ... it became really personal – the discussion – but because it was us talking about us, you could be quite open. And all those historical things of what happened over the generations all came up. (Wahine)*

The working party identified their own internal resources, those with the right skills facilitate a process that was appropriate and lead by and for the whānau.

*We were identified as having the skill to do that as we do that in our daily, everyday jobs. So we were given the mantle to do that on behalf of the whānau ... but we knew because of the process that was to be followed, that other whānau would probably struggle with it if they didn't have the skills, support with it. (Wahine)*

*Once ... we knew that we were successful ... we worked out that workshop meetings or hui were the best way to do it. We'd always start out with kai. And then we would have workshop questions that we would work*

through and not necessarily in any order – but what was important to us? We took minutes from all of our meetings and then distributed them out for everybody to comment on them ... everybody who attended got a copy and they were responsible for feeding it back in ... to make sure that we got it right. (Wahine)

### 2.7.3 Whānau Story

The whānau plan featured has been developed by the senior members of this whānau. Following the recent death of a sibling, they deemed it important to both protect and to hand on to the next generation, the knowledge, values and expectations instilled in them by their parents. Aged between 57 and 78 years, the senior members formulated their plan to strategically develop present and future generations.

*Our two parents, on my dad's side and on mother's side, they were practical people ... dad was a builder and a shearer plus we ate out of the harbour. He taught all the kids how to fish, how to catch tuna, how to prepare tuna, how to hunt, how to dive over there. So all [of] us boys knew how to hunt and gather and grow kai up the corner there and there was no humbug. 'Work or don't work, you starve' ... dad was a Māori All Black – he was a great footballer and he loved his music. But he always said, 'You've got to work hard' while all his cousins were all on the juice. He never had time for that stuff. He put all the boys through trade. He never had the means to put them through varsity but he put us all into trades, every single one of us, and most of the girls into good jobs. We've got seamstresses in our whānau – those are old professions, qualified seamstresses. But all the boys have got a trade. Dad would ask from the oldest boy down, 'What do you want to be when you leave school? You're going to leave school in another six months so you better start thinking about it'. So no time to ... have a brain break like today, and then he said, 'Apply your work ethic to your sports'. And he made us all play sports. So we were always busy, always something happening. Just the values out of that – that can help the next future generation. And the whakapapa, these will strengthen you, very well-guided. Mother was always a strong anchor, a good supporter, mother was the jovial one. There were 18 of us in the house plus a few whāngai ... so what I saw was the older siblings looking after the middle ones, the middle ones looking after the next four and the next four looking after the bottom four – so that's how the system worked. (Tāne)*

### 2.7.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIE Fund outcomes.

#### Whānau are strongly connected with each other

One of the primary goals identified within the whānau plan is premised around whakapapa protection and sustainability. The whānau have identified achievable processes such as whakapapa wānanga, sharing pepeha and whānau stories, and the development of a whānau whakapapa website. In addition, they have identified 'kaupapa kids' who carry the traits from which to foster and succeed such roles and responsibilities.

*Taking responsibility by looking inside each others' families to look for the kaupapa kids that are interested in whakapapa and identifying them at a particular age and bringing them through ... that could lead on to them representing us down at our hui at the marae. So that we'll have a whakapapa expert, a whakapapa genealogist and speakers, so we don't go in there barren. I think we know quite clearly there are two of our grandchildren that are keen to take on the whakapapa and three doing reo at the moment ... I've just been given all the whakapapa for the iwi that was held down at my grandparent's house ... volumes and volumes of it so that will go on, that will be passed down ... I'll hand it onto someone who we think will come through and look after that. And what we want to do is put it online, access it for our family. So our*

*family who are living overseas can track into it and say this is who you belong to as well as those who live here. They can do assignments, they can do not only whakapapa but history with it too ... it was our great grandmother [who] held it for the iwi. She was the matriarch – she held all the volumes and all the books, everything. (Tāne)*

At a wider whānau gathering, the senior members responsible for the plan presented a pictorial summary to more than 200 members of their whānau. It was received positively and inspired deeper connections across the whānau.

*We knew that all the whānau were getting together and we wanted to present to everybody so that everybody was getting the same message at the same time. And then we give these away as a koha to everybody and putting magnets on the back of them so they could put them in physical places. People could see themselves fitting ... and relating to this ... because they had nanny and koro in the picture which gave them the automatic connection from their parents or grandparents. People were saying, 'Okay, I know how I can help with that'. Like some of the smaller family units were saying, 'Okay, I can actually take this home and work with my family'. And then there was the bigger family where the Biggest Loser activities come out of it. (Wahine)*

*It was definitely worth it – it was exciting. People bought into it straight away and they engaged straight away. It was really encouraging for everyone – responsibility and obligation. (Tāne)*

#### Whānau leadership

Whānau leadership is evident from their tupuna through to the living descendants. Development of the plan has enabled whānau members to step forward and contribute their skills, knowledge and experience toward the achievement of the overall vision and goals.

*It is interesting that leadership from within the whānau discussions that were held came from a number of points. Like, I have a writing skill in the family so I had the leadership of that. But [uncle] has the mantle for the family so he provided the leadership around that and the tikanga stuff [husband] ensured that happened ... so when you talk about leadership, it's quite different from a whānau perspective. (Wahine)*

*So there has been quite a bit of learnings that have supported our whānau for the future because now the younger generation knows that the older generation has their wellbeing at heart. They actually provide that confidence and personal value to them that's been shared. But it also creates a pathway that hopefully if they're having trouble in their life, they can go back to it. (Wahine)*

*It's reassuring, too, that leadership is not an individual thing and that the recognition for what you do, you're not doing it simply because ... you're there supported by everyone else ... even the quiet ones have a role at the end of the day. I know my tuakana will make the final decision. (Wahine)*

#### Whānau increased knowledge and skills

Increased whānau knowledge and skill has been a specific goal identified in the whānau plan. In particular, the whānau identified a need to focus on supporting and encouraging long-term life goals based on tertiary education, career planning and financial literacy.

*Talking about the young people in the process of leaving school, wanting to go to university, and how can we do that and support each [other] to do it together. So it had generational importance which we didn't really anticipate initially. Conversations are still being held about the educational aspects ... a lot of the*



next generation is moving into the university stage with various kinds of professions they're looking at. So we take that as a positive and as a tick off on the plan. (Wahine)

Positive whānau role models, support, advice and formal life coaching are the contemporary responses that were identified from the values instilled by the parents of the senior members.

Another example is... the financial one. People actually stepped up and said, 'This is what I've done to help me save money'. So it's that sharing of ideas. And so the other whānau members, if they're starting off in life or at a point where they want to do something, there's actually people in their whānau who they can go to for advice... [we can be] more honest because we know a bit more detail. That's how we can support the whānau for the future. (Wahine)

The outcomes are really continuing. (Wahine)

### 2.7.5 Summary

The overall WIE Fund planning experience of this whānau is best summarised in their own words.

Now the legacy will be maintained and the standards and the values that we were expected to live by are... permeating down through the generations now... their grandfather, they know now the standards that he set and the values that he lived by, and so now they have an idea of what standards... [have] been handed down. Knowing full well and understanding that time changes, there's differences now with technology. The world's a whole lot quicker but if they have something to reflect on... in their quiet times, something that they can grab hold of and hold on to, to help them to steady their ship as they go through life, then they can revert to those strengths, those experiences. And this process has allowed us to bring it out widely... we have always talked about it, as senior brothers and sisters, and our kids – the older ones of our kids – have that. But kids are coming along all the time now and it needs to go down, be anchored down, as far as it can go. And this process will allow it to go for generations to come. (Tāne)

## 2.8 Whānau Ora Case Study 8 Rise above and get yourself out of that hole...

### 2.8.1 Whānau Background

This is a nuclear two-parent blended family who live in a Housing New Zealand house in a low socio-economic suburb of a Bay of Plenty township. Both parents have children from previous relationships, the father with a daughter in her mid-twenties who lives overseas and an estranged teenage son. A total of six children live with the couple – two teenage daughters from the woman's previous relationship, their three sons aged up to six years, and a whāngai teenage son who is of Pacific descent.

The mother is affiliated to Taranaki and is proud to be Māori. Her husband has a European mother but is unsure about his father's ethnic background although he was informed that he is Māori. The father was adopted by a Māori mother and English father and also has an adopted brother. Both his adopted parents have passed away.

I was adopted, so was my other brother. He knows his family but... I don't know. So it took a long time dealing with that because how can I grasp part of my culture when I really don't know if I am? Because

when I'm in Australia, I get a lot of Sicilians and Italians come out thinking I'm one of them. And I've got a lot of Samoans and Raros in Aussie going, 'Oh, are you Sa, bro?' Oh no, I'm not. (Father)

This interview was conducted with the father at the family home.

### 2.8.2 WIE Fund Process

The whānau came to the notice of a Whānau Ora service provider in 2011. The entire family was taken by ambulance and admitted to hospital. It was noted that over a period of four years, the whānau had visited the hospital approximately 200 times and family members were admitted on 97 occasions. The mother was seriously unwell with constant seizures, the two youngest children have epilepsy, the father has serious back problems and was taking blood pressure medication, and the eldest daughter had come to the notice of the Police as well as Child, Youth and Family.

We were just so caught up in our own world of being so sick all the time that it's hard to see the future when you can just go from day-to-day – because everyone's sick. (Father)

A kaimahi from the service provider was able to engage with the whānau. Over a total of seven meetings, a whānau plan was developed and implemented.

It was regular meetings so that we could plan for the future. Weekly, [we'd] do this plan that we talked about. At that time, we could see our limitations, where they possibly didn't work and for us to look into ourselves... so they're very much a heart to us, our heart goes to them because they've come in and it's been pretty heated and debated in here. And they're really cool and they've been there for us, we know they're there... I always say, well, there's other people worse off than us you should be helping them sort of thing – we've always said that, having had lots of visits to hospital. But, no, without them, it would've been hard to... know what you can do, can't do and what the priorities are for living now rather than just being cluttered up with junk – whether it's emotional or possessions – and getting on track. (Father)

Using the PATH planning tool, the kaimahi facilitated the whānau to develop their whānau plan.

When working on the PATH with this whānau, they really didn't worry about their money woes as long as they had a roof over their heads, food in their children's tummies. They would starve to feed their children. (Kaimahi)

### 2.8.3 Whānau Story

The father talked about his experiences with the service provider and the family's journey to 'ora' as part of the WIE Fund experience.

So [the provider] came to us, very humbly... to our house, introduced themselves... [the kaimahi] who was instrumental to helping us out and showing his love for people. And we realised that we needed to make a lot of changes and needed to sort things out. Change what we can, work on what we can't change and get rid of the cluttered mess in our life which was... not only material possessions but in our minds, from being so ill. [The kaimahi] helped us get back on [to] what we need to do now, short-term, medium and long-term paths for goals. What we wanted to do, how we could help each other... [the kaimahi] gave us the time and the patience to help us see things from an outsider's point of view and also for our family to see, from another point of view, on how we address our family rather than nag them and tell them what to do – offer assistance. (Father)

The whānau identified six goals and has made progress on all but one of those goals.

### Māori culture, heritage and education

The father is pleased that the children will know their culture and identity while he is still exploring his own heritage. His wife has started a tertiary-level course.

*More for my wife and kids, myself not really knowing if I am Māori – checked it out, traced it, nothing really, any proof I have. All I know is that I am French and English ... my wife who is very aware of her culture, whānau, whakapapa, where she comes from, she studied it and traced it and it's been good that way – our kids will know where they come from. (Father)*

*The wife has commenced studies ... this is no mean achievement ... she's doing the basic ... course and then she'll take it up to the next step after that. But that's more for [her] and that's something I support and help out. (Father)*

### Deposit for own home

The whānau have managed to save a deposit for a home. They are considering a move to another town where houses are cheaper to buy as this will allow them to become independent and self-sufficient.

*[We] have made progress ... we're looking at owning our own house and well, I've got the deposit for that ... we have a deposit for that ... just looking for an independency that we can bring our children up with that. Okay, times are hard, you may not have jobs but you have your own house and you can scrounge up some firewood so you can keep warm and have hot water. (Father)*

### Back at church

Both husband and wife are members of the same church. However, this goal was more for the benefit of the mother as the father is less active and is critical of the ability of the church to provide for his needs.

*However you perceive God is how your fingerprints and eyes are different than mine – it's unique to you. People can only give you advice but when people start taking over and say you should do this – that's when I get a bit toey on it. (Father)*

### Family have structure in their home

This goal is related to the establishment and maintenance of a healthy positive lifestyle for the whānau. The whānau have improved their eating, shopping and spending habits, and they have had budgeting advice. An inheritance from the paternal grandfather's estate has assisted them to purchase more items for their home and for themselves, and to repair and register their vehicles. Since engaging with the WIIIE Fund, the health of the whānau has improved. The wife is able to drive and undertake tertiary studies, the children attend day-care and school regularly, and the husband has lost weight, increased his fitness level and reduced his medication from 12 pills to three pills per day.

*We did go through a lot of poverty with no food. But now that we have managed to rise above this, rise out of the situation we were in ... I would have thought we did not have much progress until I saw this, looking at it today. Because all I've wanted to do is keep the house warm ... the rent's paid, the power is paid, is always done. And then I go, I've got to get firewood ... but it got me a bit fitter and I was really stoked on*

*that one. But it hasn't been easy because sometimes you want to see an actual change that almost looks financial or pretty or whatever. (Father)*

### Purchase of musical instruments

The whānau are musical but had previously sold their instruments to buy birthday presents for the children. They have now purchased new guitars and enjoy making music together once again.

*I turned around and brought myself a nice twin-necked guitar base, six string – two guitars in one. And we flicked all the kids' guitars when times were hard and just replaced them all and have them [guitars] engraved so they never get taken off them again. Kids are very musical. I always encourage the boys to play with my guitars. The girls are real singers and dancers so it's a blessing. (Father)*

### Self-contained garden

An attempt to develop the garden was abandoned due to the ground below being contaminated and full of buried rubbish from previous tenants.

## 2.8.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIIE Fund outcomes.

### Whānau are strongly connected with each other

Knowledge of whakapapa and whānau connections is an aspiration for this whānau, especially for the mother and their children.

*She's definitely learning more about her culture. It's amazing because it's not just [about] knowing who you are or where you're from – it's where you're connected with the other tribes. And even though all the tribes in this country are so related, she knows her relationships with her ancestors going back to Ngāpuhi, to Ngāruahine. That way, she's fully coming to understand where she is and what she is and I can't deny that. (Father)*

### Whānau are actively engaged in wider society

The father talked about how he wished they had known how to access services such as those they are now receiving from the provider.

*I am going right out there on a limb but I wish I had this [support] years ago. And I wish we knew who to turn to years ago to help us with this because, by ourselves, it was so hard. When you've got no family, it is so hard, it is really hard. And you have the Government breathing down your neck ... but with [the provider], good people there that are around this table, many others around the country ... if they are backed and if they are helped, they can help poor people like us out. (Father)*

### Whānau leadership

The father talked about how being a positive role model for the whānau required changes to the way he spoke to his children and who he interacted with.

*Whānau leadership ... you always say the man is the head of the family and the church talks that but, you know, behind every man is a good woman ... it's a family thing, it's whānau. You can be the whānau leader but you have got to lead and set an example for your family to follow. (Father)*

## Whānau increased knowledge and skills

The whānau have overcome some major hurdles in respect to managing their health and wellbeing. Acknowledgement of the need to change and the supports necessary to make those changes has assisted this whānau.

*You can see what you can change and what is going to be hard to change – don't waste all your time dreaming on it when you aren't going to be able to do it. Now you may be able to do it later – work on what you can do now. You are going to have to give up some of your own quirkiness in order to make changes. Going through with what suits me is not going to work in your family if your kids need stability and your wife needs backing ... it's just an all-giving thing. And you have to be prepared to change and that's the hard part, I'd say, for guys – especially my generation. (Father)*

### 2.8.5 Summary

This whānau has overcome many struggles from poverty and poor health to living moment to moment. Through the WIIE Fund, they have received support and guidance to make significant changes to their lifestyle and, as a result, they have achieved much of what they hoped for when they set about creating a whānau plan.

*For me, that's been hard being on a sickness benefit for ages, being sick for ages, having a sick family – that was the hardest thing ... I'm just so over this but I can't see nothing else so I'll just sit here and be depressed ... movies all day. And so it's giving you that strength and that mana and power to just rise above and get yourself out of that hole you've dug yourself with all your emotional thoughts. Allow yourself to be lead out so, you know, what I was saying before with [the provider] they let you know the light at the end of the tunnel is not an oncoming train but it is actually the light at the end of the tunnel. (Father)*

## 2.9 Whānau Ora Case Study 9 Ka tū whakangūngū rakau mō ngā tamariki – stand and protect our children

### 2.9.1 Whānau Background

This whānau includes a couple who are grandparents and their two sons in their late twenties, their partners and their two grandchildren. The mokopuna have been living with the grandparents for more than a year as their father is in prison and the mother has not been able to adequately care for them or keep them safe. The grandmother comes from a strict upbringing where children were seen and not heard while the grandfather was raised in a whānau where violence was commonplace. Both want their grandchildren to have a safe and secure environment and dream about a childhood filled with encouragement, fun, love and affirmation.

The grandparents both have a history of gang affiliation. As a result of early influences and socialising in the gangs, the grandfather became the president of his gang in his early twenties. At that time, he was heavily involved in drugs and alcohol before making a lifestyle change and has now been successfully drug and alcohol-free for nearly 30 years. The grandfather continues to be involved with the gang, participating in positive activities such as supporting members and their whānau who need help and assistance with issues such as truancy. However, he refuses to get involved with the negative side of gang life and does not allow

gang members to visit his home, particularly since they have attained custody of their mokopuna. Being primary caregivers of their grandchildren has caused their long-time gang association to change as they do not want the gang lifestyle to have any influence on the youngsters.

### 2.9.2 WIIE Fund Process

Since mid-2011, the grandparents had been working with a whānau worker from a local service provider in order to gain interim custody of their mokopuna. The whānau submitted a WIIE Fund application to the NGO service provider to complete a whānau plan in late 2011. The aim was to address and identify solutions and strategies that enhance the wellbeing and prosperity of their grandchildren as well as their whenua (land), and provide employment opportunities to strengthen their whānau.

They held three planning hui, the first of which was to take place in prison in order that the father of their mokopuna could participate. Before that could happen, however, he was transferred to another prison in a different location and, as a result, not everyone was able to attend this hui. Only the grandfather and the two mokopuna visited him to discuss his aspirations for the children so that these could be included in the plan.

A further two planning hui were held to discuss whānau aspirations and the main focus was on how the whānau could work together to ensure the mokopuna have a better quality of life. While the grandparents wanted to provide a safe environment for their grandchildren, there were also aspirations around connecting with the whenua and building a papakāinga home which would involve hui with extended whānau.

The planning process was undertaken by facilitators matched with the whānau who they were comfortable with. They lived locally and had the experiences and skills to work well with this whānau given that they understood their context. The whānau plan was completed and some tasks were being implemented.

### 2.9.3 Whānau Story

The grandfather began the story by sharing how they embarked on this journey by engaging with a Kaitoko Whānau worker.

*How the story starts was, I was sitting outside a friend's shop up town and ... [the Kaitoko Whānau worker] goes walking past and looked like she's ignoring me and, 'E cuz you walked straight past me 'cause you seen my bulldogs on my face ... che, neat alright'. And then she turns around ... 'Oh, it's you cuz' ... and I was asking her about assistance in helping us because we were going through a bit of dilemma with our mokos – and the parents and the father being in jail and the mother been flapping somewhere out there in the breeze now in Wellington somewhere – and us with the kids. (Grandfather)*

The grandparents have struggled with a number of issues in order to care for their mokopuna. These included the behaviour of the children as a result of their mother's drug use while pregnant and their exposure to at-risk environments. A constant worry was that the mother would try to take the grandchildren back only to lose them 'in the system' by placing them in high-risk situations. As well as the financial stress, there was the stereotypes and stigma that the couple attracted due to their historical gang association. The grandparents worked with the Kaitoko Whānau worker to stabilise the children and work towards interim custody.

*Our biggest fear was that they would be taken off their mother and they would have been put into the system. Unbeknown to us, that we didn't know that CYF and all those organisations would prefer the*

*children to go to the whānau first rather than being put into [the] system ... well, we didn't know CYF that well because the system hasn't always worked for us. (Grandmother)*

It took time for the grandparents to settle the mokopuna down, especially the older one, and to reassure them that they were safe.

*As soon as he realised that he's safe here – and we've always told our mokos, no-one, no-one, not even nanny and koro, are allowed to hit you, kick you, touch you, do anything to you ... so reassuring him over the months that ... he's safe here, things started coming out because he knew he was safe. All this ugly stuff started coming out. And nights on end, crying because of what had happened to him. (Grandmother)*

Concerned by some of the grandchildren's behaviour, the grandmother began to record them in a diary along with some of the information that the mokopuna had disclosed. They were worried about sharing this information with anyone in case they would be blamed or that no-one would believe them due to the gang stigmas and stereotypes that they constantly faced. With encouragement and support, they shared their concerns with a lawyer and found that they could trust some of these support people.

*So we bit the bullet and we told our lawyer. We said to the lawyer ... we have to tell you ... [about] the issues that our mokopuna has ... this ... has come out of his mouth. This is what he brought out. (Grandmother)*

The grandparents wanted to be completely honest and open with nothing to hide – so they began engaging with those who could support them.

*We had a social worker come in and the children's lawyer came in so that there were no hidden agendas with them, you know – what you see is what you get. You can't hide what's on his face. (Grandmother)*

The WIIE Fund plan supported the couple to demonstrate their commitment to a better future for their mokopuna.

*One of the reasons around that is because a judge had said to them that he wanted them to come up with a plan that proved to him that these children weren't going [to] go down the same track that the koro had gone down, and their father. And so we thought that this was one way that we could do it – was to put that plan together. (Kaitoko Whānau Worker)*

The pair wanted to dispel the gang stereotypes which were associated with them.

*There's so much more to life than being in a gang. I've got nothing against it because each to their own. I've lived it all my life, yes – I've lived it all my life. (Grandmother)*

The whānau plan formulated a set of goals and an ability to clearly demonstrate and articulate how the couple wanted to lead their family.

*It's actually made us ... pay a bit more respect for each other; pay more homage towards each other. Because ... like she was saying, a second time around, well – let's not go through the same mistakes where we went the first time around. Like we've mellowed out since then and we're a lot older. (Grandfather)*

This family has told many other whānau about the WIIE Fund process.

*It's all about whānau – keeping our whānau together and tight. (Grandfather)*

## 2.9.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIE Fund outcomes.

### Whānau are strongly connected with each other

The grandparents wanted to ensure that their mokopuna stayed connected with their parents and whānau in a safe way.

*Keeping the family together which means keeping in contact with their father. Because even though he's in jail, he does play a major role in their lives. As far as ... he'll ring once a week, he gets to talk to the kids ... we make sure that he rings once a week to talk to the kids, to keep the kids involved. Keeping the family together, keeping them on track on what we're doing with the kids. (Grandmother)*

### Whānau are actively engaged in wider society

The grandparents have now engaged with more resources and support to work towards their goals. In doing this, they are breaking down some of the stereotypes about gang affiliation that often create barriers when they want to access services. The mokopuna are now attending a kōhanga reo and this, in turn, means tupuna and mokopuna are all learning te reo Māori.

*I wasn't supposed to get up on the stand. [Grandfather] was because of his [gang] affiliation. He was the one who had to say to the judge, 'Okay, these are the roads that we're going to take, for our mokos ... preparing them for their future, giving them all these opportunities for their future and keeping them away from the gang line – well, that was the plan. (Grandmother)*

*It's being involved with them in the kōhanga, you know, like teaching them ... what they learn at kōhanga, they bring it home so we have to learn it to know what they're on about. (Grandmother)*

*I wanted him to be a part of what's happening within this community, to get involved in it. So I said to him, 'How'd you like to get onto the local community board?' So he's come on there and contributes. (Grandmother)*

### Whānau leadership

The grandparents are exhibiting leadership in many ways, both within the whānau and in the local community. A clear example is that they are now actively involved in the local Grandparents Raising Grandchildren group and are supporting other grandparents.

*We can help them – we can show them avenues ... you can go down this avenue. Someone will always pick up the phone and go, 'What do you need?' There're a lot of avenues that we can send people down that are in the same situation as us, as we were. Our situation is rectified now through the courts – we have legal custody of our mokos. Now our plan is their future. (Grandmother)*

The couple has identified a gap in services for supervised access in the Bay of Plenty and are advocating for these services.

*There's no such thing in the Bay of Plenty as a supervisor for children visiting their mothers and fathers. So they're trying to start one. Because the parents of these two children are not allowed to see them*

*without being supervised but there's nothing in this area ... we had a Grandparents Raising Grandchildren meeting and what was written in that meeting was that there are three grandparents that turned up at the meeting, me being one of them. There is no-one to supervise the parents with the children. And I say, well, I have that dilemma too ... because their father will get out ... and if he wants to see his kids, we [have] got no-one to take on the supervision. (Grandmother)*

### Whānau increased knowledge and skills

The grandparents continue to develop a better understanding about the resources available to them for their mokopuna. The grandfather described how much learning they have gained which they could now pass on to their friends.

*It's been just a whole another experience of knowledge that I've gained, that we have gained, just through meeting up with the right people. Then it's helped us to empower our friends that are in need too. (Grandfather)*

*I think, too, that what came out of their plan was that the implementation of it – they'd already started to do the implementation, it didn't need money ... what it needed was them having the knowledge to know where they need to go to. (Kaitoko Whānau Worker)*

### 2.9.5 Summary

This whānau have achieved much since they submitted a WIIE Fund application in October 2011. They have been supported to turn a time of adversity into an opportunity; to make an 'ora'-based plan rather than a deficit and issues-based plan; and to strengthen their whānau for the benefit and positive future of their mokopuna. They have had an impact on wider societal issues around marginalisation and discrimination caused by the stereotypes and stigma of gang affiliations and now work in community roles supporting others. The grandchildren are their key focus.

*What do mokopuna bring to us? Enjoyment, love, security, second round, round two, you know? Different kind of ... it's different from raising your own ... it's totally different raising the grandkids. The love that they give you and the things that come out of their mouths, you know, it's like – we love you this, this, this much. These are from our mokos. So, well, we love you more than the world. (Grandmother)*

## 2.10 Whānau Ora Case Study 10 Whānau turi Māori – bridging the gaps

### 2.10.1 Whānau Background

This whānau is made up of a mother and father, their four daughters aged from four to 15 years, and a whāngai teenage son. All of the family members are deaf except for one. The children are trilingual – their first language is sign language, te reo Māori is their second language and English is the third. Within the deaf community, the tamariki are known as Children of Deaf Adults (CODA). However, within the Whānau Ora context, they are Children of Māori Deaf Adults; therefore, they have both deaf and Māori cultural dimensions. The whāngai son joined the whānau through a placement by Child, Youth and Family and is now settled and happy living in an environment where he can communicate and fully participate.

Due to their hearing disability, the parents have had upsetting experiences and feelings of marginalisation throughout their lives both within their own whānau and in wider society. In particular, they cite numerous

examples, both historical and present day, of being unable to participate in 'te ao Māori' (the Māori world) despite their desire to do so. As a result, they are committed to ensuring that their children maintain strong whānau relationships through multiple forms of communication and access to te ao Māori. They see trilingualism – sign, Māori and English languages – as the key to enable Māori deaf people to access and participate in their own culture as well as mainstream society.

The father is a sign language tutor who runs his own small business as well as working as a part-time security guard in the evenings. He is a leader and active member of the New Zealand Māori Deaf Association, Ngāti Turi o Aotearoa. As well as attending school, the children participate in other activities such as sports.

### 2.10.2 WIIE Fund Process

The whānau have been involved with a local disabilities trust for many years. It was through this trust and their long-term relationship with a Māori sign language interpreter and friend that they had an opportunity to complete a WIIE Fund plan. The interpreter – who can communicate in sign, Māori and English languages – is well-known locally and nationally for her advocacy work on behalf of the Māori deaf community. She played a significant role in the development of sign language for te reo Māori. She discussed the WIIE Fund opportunity with the whānau and was able to translate the accompanying written documentation. Once they fully understood the process, they decided to complete a WIIE Fund plan.

The opportunity to access the WIIE Fund enabled the whānau to formally document a plan that brings to life some of the dreams and ideas that were captured in a picture drawn by the father in the late 1990s. Their story explains these aspirations, how they have been working towards some of these goals already and how they want to continue to progress. The whānau saw the WIIE Fund as an opportunity that enabled their nuclear whānau to specifically strengthen access to 'te ao Māori'. On a broader level, the whānau also recognised that the WIIE Fund process – if implemented in a way that encouraged and enabled whānau turi Māori to participate easily by reducing the barriers – could offer a pathway and solutions to increase access to te ao Māori as well as raising awareness of the issues. They identify many solutions and practical supports which would enable whānau turi Māori to participate fully in the WIIE Fund process and work towards their cultural and wider aspirations.

### 2.10.3 Whānau Story

The father began the story by setting the scene and the context as whānau turi Māori engaging in the WIIE Fund.

*For me, there're two worlds – whānau turi and my own whānau. I'm not talking about my brothers and sisters and aunts and uncles and such – these are my hearing whānau members. My hearing whānau, my extended whānau, are hearing but there's a bit of a problem there because of communication. But my Māori deaf whānau is very extensive and my Māori deaf whānau need a lot of support ... for accessing te ao Māori. So those are two really important ... factors for me. Trying to understand how Whānau Ora will hopefully support ... both of these worlds. (Father)*

The father described how the basis of their whānau plan was fashioned on a picture that recorded his dreams about 15 years ago.

*As you can see here, there're some mountains, birds, waterfall and a waka. That waka is the first waka that came over that had a turi [deaf]. So this is the arrival of our first turi here to Aotearoa on this waka. Back*

*in the day, whānau turi were never isolated from the whānau or their marae – they were always with their whānau. This here represents the huge barriers that Māori deaf experience because of lack of interpreters – this is the journey of real barriers. This triangle here represents tāne me te wahine [man and woman] and you can see there's a hongī ... you can see those little lines that are in the spiral, this represents deafness – the lines are barriers in the ear canal and if you have a look here, this represents the inner ear and the four senses that a deaf person has ... but you have a look on this side of the inner ear, this represents a hearing person's ear canal – it's open, there are no barriers. You can see the two hands that represents ... that's actually a sign in international logo for an interpreter. I did this painting in 1998 and now it's 2012. (Father)*

When the WIIE Fund was explained to the whānau, the father was reminded of the moemoeā or vision which he felt aligned well to Whānau Ora.

*When envisaged with the ideal ambition of what Whānau Ora may mean to me and my family, the one and only thing I could call to mind was a poster painting I made 10 years ago ... that Māori deaf can have autonomy for themselves, take care of themselves, just to make sure that our whānau turi have communication with their whānau and their whānau can have access to te ao turi as well. That's my true goal. (Father)*

The whānau shared their many experiences which highlighted the issues and barriers they faced and shared with other whānau turi Māori in accessing both mainstream and te ao Māori knowledge and programmes. Key themes have been highlighted throughout their story which would support whānau turi Māori to participate actively in the WIIE Fund processes and achieve Whānau Ora aspirations.

The whānau was fortunate to have a trilingual interpreter who translated both the WIIE Fund documents and language which gave them access to information to make an informed decision to engage with the WIIE Fund. They advocate for access to resources for whānau turi Māori to engage in the WIIE Fund process, the majority of whom cannot verbally communicate or read and write. Video with an interpreter is a preferred method of communication for many whānau turi Māori.

*Almost all or most Māori deaf people are illiterate and use English as a second language. Resources available are mostly delivered in written form so without a trained document translator or interpreter, materials issued to Māori deaf whānau have about as much use as wallpaper without paste. It looks pretty but can't be put to much use at all. (Whānau Plan)*

Many whānau turi Māori are isolated and disconnected as they have had limited communication or relationships to, or from, their whānau members throughout their lives. In order for whānau turi Māori to work towards strengthening connection or reconnection with whakapapa whānau, there must be resources made available to support this. For example, there are opportunities for interpreters to support whānau events or for whānau members to learn to communicate effectively in sign language.

*Someone's born – if that child is deaf, [the] parents should know that if their child is deaf, they need to go and learn ... New Zealand sign language and grow up alongside their child with their language. It's the same with both my wife and I. Both of us being born deaf and her parents never bothered to learn sign language either – same with me, same with our whāngai son. Plenty of deaf people experience the same thing with their families. Parents are hopeless or brothers and sisters – they don't ever bother to sign so it's like they forget about me. I'm a brother but they forget about me. So I kind of say, 'Why did you drop me all*

*the way in Kelston and there's my family and isolate me way the heck over there, in a place far away?' It really hurt me as I was growing up. I was never close to my family location ... I was put far away in a deaf school. (Father)*

Isolation from te ao Māori was a consistent theme for the whānau who are now involved in initiatives to improve marae accessibility for whānau haua (families with disabilities).

*You can approach any Māori deaf person and they will all tell you the same grim tale. Why should I bother to go back to my marae? I can't understand what they are saying! No one bothers to talk to me or to explain what is happening and why ... why are they making me stand up to sing? I can't sing! (Whānau Plan)*

An increase in the numbers of trilingual interpreters who can communicate and sign in both Māori and English would assist whānau turi Māori to access to te ao Māori.

*From an early age, I was alienated from my family – they do not know me, I do not know them. We need to get to know each other before we can discover Whānau Ora. The core component to unlocking a pathway toward Whānau Ora lies with [having] ... trilingual sign language interpreters for my whānau. We cannot possibly bridge the gap amongst us because of the barriers of communication which keep us segregated from each other ... so I'd like to see Whānau Ora for us. My dream for the future really [is] to access te ao Māori. That's my dream really – is for my family to have access to te ao Māori. And, of course, for Māori deaf throughout Aotearoa and all the iwi they belong to – to have access to the same thing, access to taha Māori, tikanga Māori. (Father)*

#### 2.10.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIE fund outcomes. The context for whānau turi Māori in being able to access and utilise the WIIE Fund requires an approach which responds to the issues and solutions that have been identified by this whānau.

##### Whānau are strongly connected with each other

The whānau has clearly stated that in order to strengthen whānau connectedness, they must be able to communicate with each other – whether it is a hearing or deaf whānau member – through sign language.

*Now my tamariki can sign really well. All four children can and my girls – sometimes they help me, you know. Like, it's good if someone knocks on the door, the dogs barking, I can't hear it, so my children let me know, you know. They can sign basics, instructions around the house, house-cleaning. And my daughter, of course – she's involved with netball. (Mother)*

##### Whānau are actively engaged in wider society

The whānau is involved in initiatives and projects that advocate and promote access for whānau turi.

*We've got a project where we go and visit other marae around Tai Tokerau and it's about making marae aware of accessibility for whānau haua. We've visited 12, about 12 so far, only in Tai Tokerau. Some marae agree ... most marae agree but some don't – but really it's a ... big awareness for them. Really that should be linked to Whānau Ora as well to help them support us. (Father)*

## Whānau leadership

This whānau are involved in a leadership role at a national level for whānau tūri Māori. They would like Whānau Ora to support and progress their access to te ao Māori.

*Have I told you before, I've got 10 friends throughout Aotearoa? It's called Mana Turi – we call ourselves, our entity. Our mahi we do is the same kaupapa throughout Aotearoa, is to develop awareness throughout marae around New Zealand. I'd like Te Puni Kōkiri and Whānau Ora to take a look at Mana Tangata Turi, at these 10 representatives. They're all ... educated in te ao Māori. They all know how to teach disability awareness ... deaf awareness on marae and other things like that. So Whānau Ora can take a look at that – there's this common theme that all whānau tūri have. I think that's where it really needs to be, as a whole for Whānau Ora, for all. (Father)*

## Whānau increased knowledge and skills

A key strategy is to increase the number of trilingual Māori interpreters in order to increase whānau tūri Māori access to te ao Māori.

*I continue to teach New Zealand sign language. It's been 12 years now and I'm still teaching it. So the Whānau Ora can support teaching ... in fact, even look [into] that area of continuing to teach New Zealand sign language. Because our whānau tūri can go back to their own iwi and teach their whānau there, and maybe someone in their whānau is going to be deaf and that's going to support that whānau. Keep things safe and keep whānau, to be safe in their own iwi, so there's no frustration there. (Father)*

### 2.10.5 Summary

This family has aspirations to bridge the gap – between whānau tūri and te ao Māori – for themselves and the wider Māori community of whānau tūri. They see the WIIE Fund as a pathway that can support this to occur. They have provided examples that give insights into the barriers they face as well as solutions that will make access easier for them to participate.

## 2.11 Whānau Ora Case Study 11

### A woman's courage to lead her whānau to 'ora'

#### 2.11.1 Whānau Background

This whānau is a nuclear sole-parent family consisting of a grandmother and her five children, their partners and six mokopuna. Now in her mid-forties, the grandmother affiliates to a Northland tribe through her father while her mother is originally from England.

The five children range in age from their late teens to late twenties, and the whānau are expecting two more mokopuna. The eldest son lives with his partner with whom he has had three children including a son who passed away in 2009. The eldest daughter has a young child who – since the WIIE Fund process began – has been placed into the grandmother's care. It is highly likely that the baby that her daughter is expecting will also be placed immediately into her care. Another son lives with his partner and they have two children with another on the way.

There are also two more daughters, with the youngest living with her mother and her niece. The grandmother rents a house with her youngest daughter in a lower socio-economic suburb of an urban North Island town. They may have to move to larger accommodation if Child, Youth and Family place her daughter's second child into her care due to her inability to care for and protect the child.

*We've tried for a long time to help her ... and now they're just completely gone off on a path which is not the best path but we're slowly getting her back. She's just involved ... with gangs ... people in gangs are people too but ... it's not a desirable life that I want my grandchildren in. And ... I got myself out of that with my oldest son's father. (Grandmother)*

#### 2.11.2 WIIE Fund Process

The grandmother was introduced to the WIIE Fund process by a kaimahi from a NGO service provider who was talking about the initiative to members of her local church. She approached the kaimahi to ask if she could 'jump on board'. At the time, she had lost both her mother and a mokopuna and she talked about being depressed and in a dark place. The kaimahi explained that the process was about helping to set goals and achieving them. In early 2012, they began working together and developed a whānau plan over a period of several weeks.

The WIIE Fund whānau plan and the research interview were carried out by the grandmother but she kept her whānau informed throughout the process. At one stage, both a daughter and daughter-in-law were going to come on board but were unable to due to relationship issues with their partners.

#### 2.11.3 Whānau Story

The grandmother engaged in the WIIE Fund at a time when she was feeling depressed due to the loss of much-loved family members. She was supported in the development of a whānau plan which ultimately supported her as a mother and grandmother to her whānau.

*When she came in for me, I had been lost, I had been in a dark place and I knew that this was a start of the rest of my life and everything was ... going to change around. So ... I call this the beginning of my second life ... I'm just talking about where I'd been ... from the divorce, then losing my grandson, oh, losing my mother ... I was in a bit of a not-so-good place emotionally. I was always family-orientated and I wanted, always wanted to keep that. But I also wanted to know who I was and that is something, even though it's for family, it's also for the individual – which is a really good concept. (Grandmother)*

The grandmother talked about the goals for herself and for her family that formed part of the whānau plan.

*Peaceful whānau. No fighting, no arguing. And the drugs to be taken out of some of my children's lives – that would be an awesome thing. You know, some people say it's like a medicine but you know. And then to be smokefree and I've actually become smokefree ... my goals were having my time and my space and peace and quiet which has changed now that I'm going to be looking after my mokos. But ... I can deal with that ... so these are my goals and the health [goal] was to be fit, healthy, happy and active ... my other goal was to learn my language and I can't pronounce that ... te ... reo ... Māori ... so I want to learn our language and I want to share it with my mokos and ... just keep it alive. (Grandmother)*

The grandmother has achieved several of the goals that she set for herself – she has lost weight, stopped smoking, joined the gym and has attended several counselling sessions. She is also eating healthier due in part to the special dietary needs of her mokopuna whose organs have not fully developed.

*So the health, the smoking's done. Physical health, I'm getting there. Spiritual health, yes, I'm on my walk with Jesus and that's where I want to be so it's getting stronger every day. I believe ... there's going to be days when I fall down but I can get straight back up again. (Grandmother)*

Now that the grandmother is the fulltime caregiver of her young mokopuna and is likely to care for her grandchild's sibling when born, there are some goals that may be harder to achieve. These include her desire for wealth, employment, owning her own home once more and being self-reliant.

*To be financially secure which means that I'm able to go out and buy a packet of biscuits without worrying where the money's coming from ... or like a dress or outfit ... to me, that's financial. You know you've got that money and you're not worried about – pardon me – where your next two dollars is going to come from for milk or whatever. And [to] have a car that is reliable instead of ... relying on public transport or other people because – pardon me – it's just a pain really to be relying on everybody. You're a pain, they're a pain ... so I want to have a car. (Grandmother)*

Of the seven adults in this whānau who smoked, three have given up. The grandmother's aspirations for her children include a good education, financial freedom, not to have the burdens in life that she has experienced, and improved relationships with each other and their father.

*All my children [to] be ... financially free – just the whole lot of us so that they don't have to worry, like I've had to worry, where the next bread or the next milk is coming from, you know ... most of us to be off the benefit ... most of us aren't but there's my son ... he's been farming since he was 15, he's 24 now ... and he's 2IC [second in charge] so he's doing really well. My daughter who I flat with, she's studying but she's also working in early childhood. (Grandmother)*

#### 2.11.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the whānau achievement of WIIE Fund outcomes.

##### Whānau are strongly connected with each other

The grandmother's desire for a peaceful whānau with improved relationships has begun.

*Just for my children to get on with each other and stop stirring up raruraru [trouble] and just get on with it – which they are now, everyone is ... even though we're not happy with my moko's mother, we still find ways of supporting her in our own ways ... and for my children to have a good relationship with their dads. And yes, four of them have – well, no, three of them have a good relationship ... one who is hapū [pregnant] at the moment – she's not talking to her dad at the moment. (Grandmother)*

##### Whānau are actively engaged in wider society

During the interview, it was evident that much of the support that the grandmother has received has come from her church as well as the kaitiaki of the NGO service provider. The kaitiaki has assisted her to identify goals and strategies for the plan over several sessions and linked her into counselling support services.

*Sixteen sessions or something ... but I did all of them ... because I did counseling with our pastor at church. She would sometimes just come and have a catch-up and see what's happening ... and she knows what's happening in our day-to-day life. And our pastor is a lady ... she's not nosey but she likes to know that everybody's okay because she's got such a caring heart. (Grandmother)*

##### Whānau leadership

The grandmother described whānau leadership as someone that whānau can look up to.

*Leadership is not being the leader but being someone that the whānau can look up to. Not a leader as in bullying everybody or telling people what to do but I've forgotten what the word is ... being someone that the whānau can look up to ... a role model ... that's like with what's happening at the moment. My whānau was worried about my health with looking after the children, the two-year old and the new baby. But they saw that I've had the two-year-old for nearly two months and they see the changes in her. So now they're looking up and saying, 'Well, yeah, mother can do this so we'll just let mother keep doing that', you know. (Grandmother)*

In this whānau, the grandmother is a role model and has led the change by example in respect to her improved wellbeing and with regards to stopping smoking.

*That was really good because I gave up one week and my daughter decided the next week that was it for her and she went cold turkey. And I was like – wow! But she hadn't been smoking all that long – it was under a year – but, you know, she decided. (Grandmother)*

##### Whānau increased knowledge and skills

The WIIE Fund has assisted the grandmother to improve her wellbeing to the stage that she is able to care for herself and for her mokopuna fulltime.

*For me, it's been finding out who I am and not being so depressed. And for my whānau, it's not been them taking care of mother, it's been them seeing the changes in mother and knowing that they can do the same. (Grandmother)*

The grandmother's confidence has increased as she has made progress towards the goals of the plan whilst also having patience with the change process she is leading for her whānau.

*Writing things down and seeing the goals there and knowing that it's okay if you don't achieve them at that time or being – just being the role model for your whānau. It's really good ... it makes you feel good inside and warm ... just when you make changes, you can see changes being made in your whānau. Even though you haven't done them but they've seen the changes in you. (Grandmother)*

#### 2.11.5 Summary

Since the development of a whānau plan in early 2012, this whānau have achieved changes which have been led through the actions of the grandmother. Her attention to her own wellbeing has increased to the extent that she has been able to care fulltime for her mokopuna. Whilst this has meant that several of her goals have gone on hold, she is a positive role model for her family. Her whānau have responded positively to the changes and their relationships have improved. While it is likely that events such as the impending birth of another grandchild who could be placed in her care may mean that she requires more support from the whānau, the family is better placed to be supportive and the grandmother is more aware of the support available to her.

*I think people need roots and they need to ... keep the roots strong ... and at the moment, the roots ... they're not strong. They're coming unplugged so we need to get them in firm soil and plant them strong again. (Grandmother)*



## 2.12 Whānau Ora Case Study 12 Taura i te taura – exemplify best practice

### 2.12.1 Whānau Background

*Mā te tuakana, ka tōtika te teina; mā te teina, ka tōtika te tuakana*

By the older person, the younger learns; by the younger person, the older learns

This whānau story primarily interweaves the lives of two immediate whānau members – the eldest or mātāmua and her younger sister or teina. The mātāmua is married and has a son. She and her husband recently lost their daughter in a tragic accident and this has created significant loss and readjustment. As a result, the 'ora' or health of their own mokopuna as well as the tamariki within the wider whānau have become central to their healing journey. This has also provided an opportunity to reflect on the importance of each family member and their contribution to the entire whānau. The mātāmua has a social work background and is experienced in whānau, hapū and iwi development.

The teina is also married and has seven children. She and her husband have significant skills and knowledge to offer the whānau which are evident in their tamariki. The WIIE Fund plan was a way of igniting and uplifting the natural talents of this whānau in order to strengthen the entire family. The wider whānau setting includes eight sisters and one brother. With the loss of their parents, the parental mantle moved to the mātāmua of the whānau with whom this interview was conducted.

The bond between mātāmua and teina is one of support. A special relationship exists between the two sisters as the mātāmua cares for two of her sister's children. This allows the teina and her husband to focus on the care of the five other younger siblings as they begin striving towards the development of their goals and aspirations as identified in the whānau plan. While this story does include other family members, it is a recollection of the important relationship that exists between mātāmua and teina.

### 2.12.2 WIIE Fund Process

The whānau were approached by a NGO provider to ascertain if they would be interested in entering into the WIIE Fund process to develop a whānau plan. Both the iwi provider and whānau navigator are known to the family so whānau engagement and access was a straightforward process. The whānau believe the navigator has the necessary skills to facilitate appropriate Māori processes and practices in order to uphold and maintain the safety and integrity of the whānau relationships. Four hui were held. Initially, the mātāmua provided support to the process including the use of their whare (home), provision of kai (food), as a key contact and through communication. This was to ensure the teina and her tāne could focus on sharing their kōrero in order to successfully develop their dreams and aspirations through the whānau plan.

*We'd get kai ready and that and we left bro and sissy to dream with [the navigator] and that was really, really lovely to actually witness. And so this is where the plan developed ... what it was really about was about supporting them to realise their dreams ... they have become our catalyst. (Teina)*

*It wasn't about the number of times that [they] met. It was really around the quality of the time spent with them. But not only he came here but [he] was able to support them in their own whare. (Teina)*

The family also drove the development of the plan. Whānau ownership and determination of their own plan was shown through a number of examples.

*Using their own words – the whakataukī they'd chosen to represent the overall [aspiration] and them choosing that. That was a good lesson for me that, gosh, they have it, it's there and all it needs is awakening and they've always had it ... and you'd hear ... 'Is that what I just said?' I suppose, those prompts, checking out – is this what I'm hearing? Is this what you want me to write ...? Is this how you're defining this? And they'd say, 'Yes, yes'. (Whānau Navigator)*

The role of the navigator was to guide and gather the information shared by the whānau. The family also saw direct benefits through having an appropriately skilled external facilitator. They were able to share unsolicited information in a manner that allowed open discussions to occur amongst family members. The key was the sensitive and respectful management of the whānau dynamic that pre-exists the development of the whānau plan.

*I think when we first started, I remember [the navigator] wanting a bit of a kōrero, whakapapa around our own relationships. And to be able to acknowledge the mamae, particularly between myself and my baby sister, given the intervention that we'd taken in respect to their tamariki in that we picked up seven of their kids – that kōrero had never happened. And despite attempts to resolve, to restore, to kōrero about that hurt ... developing the Whānau Ora plan was a step towards that and it was our opportunity to mihi to [the tāne and teina] for that ... that needed to be addressed because I suppose you move from that kahupō [darkness] to te ao mārama [world of light] to toiora [stability]. So that certainly gave some substance and some integrity to the kaupapa that we were about to embark on and certainly was held and received really respectfully and sensitively by [the navigator]. It was also equally as important that [the tāne] had someone he could connect in to as a tāne ki te tāne [man to man]. And even them as a couple, them being able to share the conversations and not either one of them being dominated or dominate the conversation ... they certainly led it and they certainly determined what it was that they would talk about – they just needed someone to guide that rudder of the waka. (Tuakana)*

The navigator utilised the PATH as the preferred planning tool. The final plan was in a visual format and a typed version was also provided to support the visual plan. The whānau were asked to display the plan in a central part of their home and to constantly revisit it as they worked towards implementation. This has been a useful motivator for the family.

*The fact that they have put their plan up and ... then hung it up so that they could see it every day. I think that was a bit of a big step so that they could absorb it – what it is and remind themselves. Sure, life has got in the way of some things but it certainly hasn't deterred them from visiting their kaupapa and reflecting and remembering that they have already demonstrated it ... no-one can take that away ... I think this past last year has really been a time for them to really cement that. (Teina)*

### 2.12.3 Whānau Story

In this instance, it is important to acknowledge that the understanding and practice of Whānau Ora began well before engagement and development of the WIIE Fund planning process. The mātāmua shares her story about the journey.

*I think that the focus of our kaupapa began in 2010 and that was around us, as a whānau, arranging and working towards our girl's ... hura kōhatu [unveiling] ... six months prior to her unveiling on November 18 010. We decided that in order to manaaki back to whānau whānui, to give back what was extended to us during our time of need ... that we would need to plan and prepare ... we would book the marae for a weekend per month and we would go in on a Saturday, come out on a Sunday. But we would have some*

pretty clear tasks of what we needed to do ... because the core of our siblings were in ... it would take that core. We were *ahi kā* ... we'd go in and each of the sisters would take on each of those domains – *whakarite te whare* [prepare the house], *wharepaku* [toilets] and whoever got there first would put on the *kai* [food].

We were aware that the *waiata* [songs] needed to reflect our girl's *whakapapa* ... our last *wānanga* prior to her actual unveiling, we had back at the *matua marae* ... it was really great that last one – just really cemented everything ... come the day, to be able to stand proud and *manaaki* accordingly – fantastic because everything had just been planned. That really was the lead in to, I said, 'We actually are operating *Whānau Ora*, we've already done it'. And we accepted that ... but from there, of course, 'When are we going back to the *marae*, aunt – when are we going back to the *marae*?' And these are ours – and I thought, 'Gosh, we need to respond'. (Tuakana)

As preparation for the *hura kōhatu* or unveiling, the family had already established *kawa* and *tikanga* for gathering and activating *whānau kaupapa* at their two *marae*. As a result, the *whānau* has aspirations to continue to grow and develop a multi-faceted business venture that can encourage the return of their *whānau* as well as the development of core skills and knowledge in and around the *marae*. The WIIE Fund process has been a matter of both timeliness and *whānau* readiness.

Last year, when we were approached if we would be interested in doing a *whānau* [plan] ... I said, 'Absolutely'. And again, you send the *kōrero* out, 'Nau mai, haere mai'. It was going to be here, we'd have *kai* and all [of] that first. And in the end, it was only *sissy* and *bro* that came and their *tamariki* ... what I learned was that you can go really, really wide or we – like the unveiling – could just have little focus groups or *kaupapa*. And I thought that it was really, really important that that priority be given to my sister and *bro*, even though I'm part of it anyway ... I said, 'This is your opportunity, *sis* and *bro*, to shine, to talk your talk' ... that was really, really lovely to actually witness and so this is where the plan developed ... from our preparation for babies' *hura kōhatu*, of course, he had a desire to teach what he had been teaching in those seven months to re-establish that at the *pā*. And hence their plan around an entity – [to] have a business, teach catering, teach *mahi kai* – from the gathering to the preparing to the plate. And really just drawing on the strengths [brother and sister] already had and never faulted from the beginning, right to the unveiling – they were there, every single time. So what it was really about was ... supporting them to realise their dreams. (Teina)

#### 2.12.4 Whānau Outcomes

The following quotes provide evidence of the transformation that is occurring, contributing to the *whānau* achievement of WIIE Fund outcomes.

##### Whānau are strongly connected with each other

The *whānau* have discovered that the work undertaken prior to and during the development of the WIIE Fund plan has both deepened and tested the quality of relationships within the family. This has included an exploration of the depth of relationships that pre-existed and have since evolved during the process, the individual and collective strengths of *whānau*, and their reconnection back to *marae*, *whenua* and *tupuna*.

By that experience, what we realised really quickly was that despite all *ngā piki me ngā heke* [the ups and downs], when we had a *kaupapa* to work towards, the *kotahitanga* absolutely came about and that was absolutely beautiful to be part of. As we progressed, some siblings dropped off and some joined ... because that was what this was about – it was about strengthening us, our *whānau*.

... What I got from it, was that it was always about reconnecting back, it was about reaffirming *tikanga* and *kawa* ... that's what their plan brought about ... you come from a very strong foundation, a position of knowing

... what this has done is we reflect back on the aunts and nannies that guided you. They just happened to be actually the same aunts and nannies that guided us. So you are certainly fulfilling a destiny that was actually laid back, back, back, back ... we just re-enact or fulfill in our own generation, our own time. (Teina)

##### Whānau leadership

The theme in this case study signifies the importance of natural *whānau* roles, responsibilities and obligations. Hence, when these activities are determined by family members themselves, it enables natural leadership qualities and traits to be modelled across *whānau*. The WIIE Fund planning process has allowed this family to take a snapshot of the rich resource that lies within their own *whānau* and begin to support and encourage a succession plan for their future.

I want us to exist 1,000 years and beyond. And if we just sit around and go, 'I hope we exist 1,000 years and beyond' – it actually isn't going to happen ... we have to plan and prepare ... it's about being really clear that, yes, this is what we really want despite the ridicule and criticism from the nearest and dearest. I think that has probably been their biggest test from the *whānau* dynamic ... my role in it has been to remind them of the amazing work and to remind them about looking at their babies ... because they absolutely have a knowing. (Tuakana)

##### Whānau increased knowledge and skills

The *whānau* have begun redeploying what they have learnt from the entire process to ensure knowledge and skills are actively harnessed and advanced through upcoming generations. Where there are gaps in their capability, the family has identified resources that are able to assist and support their plan for future growth and development of their own *whakapapa*.

We identified that even ... for one of our *irāmutu* ... the traits of that *tupuna* have come straight down to that boy ... to see him *mahi taiaha*, *mere*, *poi* ... that's at two [years] we're seeing this ... so we then had to do a little bit of a stocktake on who in our *whānau* could nurture that, who could nurture the traits of the *tupuna* ... and actually, right in our immediate [whānau], I couldn't identify anybody ... so I put it out [there to] ... see how the siblings felt. I said he will need to ... be nurtured by [tohunga *whakairo*]. They say, 'Oh yes ... absolutely... [tohunga *whakairo*] doesn't know it but I'm going to ask him if he will nurture our boy. That opportunity came this year.

... We do him an absolute injustice – not only to him but to ourselves – if we don't nurture his potential ... this is my *moemoeā*, this is my vision, this is my *hiahia*, my *mamae*, it's my everything ... my heart breaks because prior to this, where was our boy? Back in the little community, walking drunk aunts' home – he's four! Drunk aunts, big sister smoking dope around him. And so I think, wow! Gosh! You know, we'll do him a disservice alright. And in just that very short time he was in that community, he came very close to losing all of that. And so, will I stand up and fight for what I believe in? Yes, absolutely, and what comes with it. (Teina)

#### 2.12.5 Summary

This *whānau* has aspirations as individuals but are also committed to a strategy to return to their *marae* and develop their collective potential. The WIIE Fund process has enabled them to identify, grow and harness the leaders within their own family. Both individual and collective aspirations, goals and strengths have been identified and are now waiting to bear fruit as they move towards implementation of those goals. The title of the *whānau* plan, 'He *Kākano*', signifies that they are, indeed, seeds of greatness. The *whānau* is only beginning to acknowledge and understand the true power of their own *whakapapa* and the importance of activating a strategy that ensures their existence, 1,000 years and beyond.

## 3. Appendices

### Appendix A: Whānau Information Sheet



*Kōrero Mai e te Whānau*

*Whānau Stories of Integration, Innovation and Engagement*

#### Kia ora koutou katoa

*He mihi whānui tēnei ki a koutou ngā whānau, ngā hapū, ngā iwi o te motu, tēnā koutou, tēnā koutou, tēnā koutou katoa. He tono tēnei mō o tautoko ki te kaupapa e whai ake nei hei ōranga mo ā tātou whānau, ara ko te Whānau Ora. Nā reira, tēnā koutou katoa.*

#### Background

Whānau Ora recognises the potential of whānau and provides opportunities for whānau-led activities and development. The Whānau Integration, Innovation and Engagement (WIIE) Fund led by Te Puni Kōkiri is part of the Whānau Ora approach and aims to support whānau-led activities to: strengthen whānau connection, develop whānau leadership and build whānau knowledge to achieve goals and aspirations (for more information please see [www.tpk.govt.nz/\\_documents/WIIE-funding-application.pdf](http://www.tpk.govt.nz/_documents/WIIE-funding-application.pdf)).

#### What are we doing?

Te Puni Kōkiri is the lead government agency for Whānau Ora and has commissioned Kaahukura Enterprises – a member of Te Hononga Ngāi Tahu – to gather whānau stories from whānau participating in WIIE Fund initiatives to learn about how the WIIE Fund has contributed to whānau development activities and outcomes (whānau engagement, leadership and increased whānau knowledge and skills). Gathering whānau stories provides whānau perspectives and insights into your own development, which can be shared to assist and support others. It provides an opportunity for whānau to record, reflect upon, explore and build upon those things that can support their continued positive development.

#### Why is this important?

Gathering whānau stories is important as it:

- Supports whānau who have engaged in the WIIE Fund to record your own story and reflect on the things that have assisted positive development within your whānau
- Ensures that whānau lead and contribute to the ongoing development of the WIIE Fund
- Captures information about how the WIIE Fund has contributed to whānau development which can be shared to support the development of other whānau
- Contributes to advancing knowledge about whānau development (strengthening whānau connection, developing whānau leadership and building whānau knowledge and skills)
- May assist to identify how service providers and agencies can most usefully contribute to the achievement of best outcomes for whānau.

## The project

We understand that your whānau has engaged with the WIIE Fund and we would like to invite your whānau to participate in this project. We will work with your whānau to record your story about whānau experiences, activities and outcomes achieved to date from your WIIE Fund initiatives with a particular interest in positive changes that have occurred. This may take approximately two hours and will include exploring the following four areas:

- **Whānau Engagement** – how have whānau connected with each other throughout the process?
- **Whānau Planning** – what processes and activities took place to complete a whānau plan? Was developing a whānau plan useful? If so, why?
- **Whānau Outcomes** – what has your whānau achieved so far? What have you learnt from the process? How has whānau leadership been demonstrated?
- **Where to from here** – what are the next steps for your whānau? What supports or resources would assist you?

## Collecting the stories

One of the research team will contact you to negotiate the process, clarify any queries you may have and discuss:

- Who from your whānau will participate in the research (a group of whānau members or an individual)?
- When and where will the meeting take place?
- Do you want to have the interview audio or videotaped?

*(NB Your whānau may choose the option of having your interview videotaped rather than audio taped as you may consider it will more accurately capture your information and enable all whānau members to participate if they choose to, including whānau members with disabilities such as hearing impaired).*

- Any supports you may require in order to participate or as a follow up to the interview.

Your information will be kept confidential to the research team and retained in secure storage to the end of the project or for a maximum of two years. It will be returned to your whānau as a record and, with your consent, shared in a report to Te Puni Kōkiri National Office. It may also be shared (with anonymity preserved) so that others can learn from it for things like: reporting to the Minister, providing examples for others and developing best practices for supporting whānau.

*Ngā manaakitanga ki a koutou.*

## This study has received ethical approval from the Northern X Regional Health & Disabilities Ethics Committee

If you would like more information about this research project you can contact:

Moana Eruera  
Lead Researcher, Kaahukura Enterprises  
Phone: +64 21 450 7767  
or email: kaahukura@xtra.co.nz

Angela Wallace  
Manager Whānau Outcomes, Te Puni Kōkiri  
Phone: +64 4 819 6197  
or email: walla@tpk.govt.nz

## Research Team

Terry Dobbs	Maree Tukukino	Sharlene Maoate-Davis	Lisa King
021-883521	027-2551344	027-4441087	021-611442

If you have any queries or concerns regarding your rights as a participant in this study, you may wish to contact an independent health and disability advocate:

Free phone: 0800 555 050  
Free fax: 0800 2 SUPPORT (0800 2787 7678)  
Email: advocacy@hdc.org.nz

## Appendix B: Consent Form



### Title of Project

*Kōrero Mai e te Whānau – Whānau Stories of integration, Innovation and Engagement*

### Researchers

Moana Eruera, Terry Dobbs, Maree Tukukino, Sharlene Maoate-Davis and Lisa King

I have read and understood the information sheet dated 31/5/12 explaining this project. All our questions have been answered to our satisfaction and we understand that we are free to request further information at any stage of this project.

### I understand that

- My participation in this project is entirely voluntary and I am free to withdraw from the project at any time;
- I have the choice of having the interview either audio or video recorded;
- I do not have to answer any questions I do not want to;
- My information will be kept confidential to the researchers;
- I agree to the researcher having access to our WIIE Fund plan;
- I understand that any research data collected [including; audio-tapes, transcripts and plans] will be retained in secure storage and returned to me on my request;
- The results of the project may be published, but my anonymity will be preserved
- I consent to the information being used and shared (with anonymity preserved) so that others can learn from it for things like; reporting to the Minister, providing examples for others and developing best practices for supporting whānau.

I, ..... (full name) consent to take part in this project.

Email ..... Phone .....

Signature ..... Date .....

If you would like more information about this research project you can contact:

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or email: kaahukura@xtra.co.nz

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Or email: walla@tpk.govt.nz

## Appendix C: Interview Guide



### Semi-structured questions and prompts

#### Whānau Engagement

- Tell us about your whānau.
- Describe who in your whānau has been involved in the WIIE Fund project?
- Why did you decide to engage in the WIIE Fund?
- How have your whānau engaged with each other for the WIIE Fund project?

#### Whānau Planning

- What processes and activities took place to complete your whānau plan?
- What was your whānau collective moemoeā?
- Was developing a whānau plan useful? If so, why?
- Who led this whānau project?
- How has whānau leadership been demonstrated and nurtured in this project?

#### Whānau Outcomes

- What is the best thing that has occurred from your whānau undertaking the WIIE Fund process?
- What outcomes have been achieved (individually and collectively as a whānau)?
- What was difficult?
- What have you learnt that will assist and support your whānau in the future?

#### Where to from here

- What are the next steps for your whānau?
- What supports or resources would assist you?

## Appendix D: References

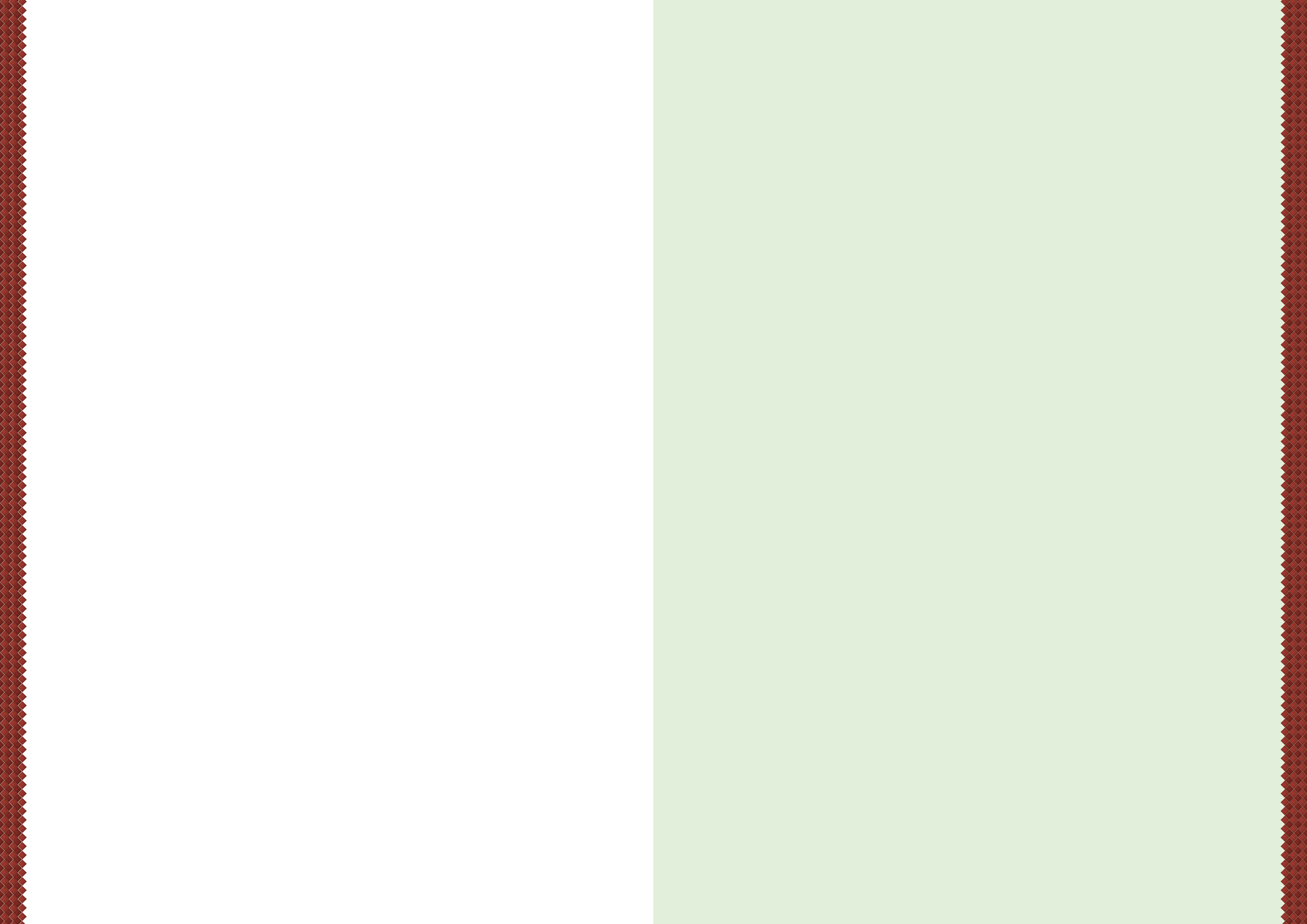
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## Appendix E: Glossary

Ahi	fire
Ahi kā	title to land through occupation by a group, literally 'burning fires'
Aroha	love, compassion
Awa	river
Hāhi	church
Hakihaki	skin disease, rash
Hapori	section of a kinship group
Hapū	clan, section of a large tribe, secondary tribe
Hauora	health
Hiahia	desire
Hinengaro	mind, intellect
Hōhā	tiresome, bored, wearisome, fed up with
Hui	meeting, gathering, assembly
Hura kōhatu	unveiling of a headstone
Irāmutu	niece, nephew
Iwi	tribe, people
Kai	food
Kaikōrero	speaker, narrator
Kaimahi	worker
Kāinga	home, residence, village
Kaitiaki	keeper, guardian, minder
Kaitiakitanga	guardianship
Kākano	seed
Karakia	pray
Karanga	call, summon, welcome
Kaumātua	adult, elder, elderly man, elderly woman, old man
Kaupapa	topic, theme, programme
Kaupapa Māori	Māori ideology
Kaupapa whānau	Individuals who share a common bond
Kawa	marae protocol
Kete	basket
Kōrero	speak
Koro	male elder
Korowai	cloak, mantle
Kotahi	one
Kotahitanga	unity
Mahi	work
Mamae	pain
Mana	prestige, authority, status
Mana whenua	authority over land
Manaaki	caring, looking after
Manaakitanga	practice of caring
Manuhiri	visitors, guests
Māori	indigenous people of Aotearoa-New Zealand
Māra kai	gardening or cultivation of food

Marae	meeting area of whānau
Mātou	we, us
Mātāmua	first, eldest
Matatau	expert, competent
Mātauranga	knowledge, wisdom, ways of knowing
Matua, mātua	parent, parents
Mauri	life force
Mihi	greet, formal speech of welcome
Moemoeā	dream, vision
Mōhiotanga	knowing, understanding
Moko	tattoo
Moko kauae	chin tattoo
Mokopuna, moko	grandchild
Mōteatea	traditional lament, to grieve
Mua	front, past
Muri	behind, rear
Ngā	the (plural)
Ngahere	bush, forest
Ngāti	prefix for a tribal group
Ora	health, wellbeing
Pakeke	adult
Pakiwaitara	legend, ancient story, myth
Papakāinga	home base
Pepeha	tribal saying, proverb
Pēpi	baby
Piki, heke	up and down, come what may
Pou	pillar, post
Poutokomanawa	centre supporting pole of meeting house
Puna	pool, spring
Pūrākau	story, ancient legend
Rangatahi	youth
Rangatira	chief
Rangatiratanga	chieftainship
Rohe	area, region
Rongoā	remedy, Māori medicine
Rūnanga	tribal authority
Taha Māori	Māori perspective
Taiaha	long, carved, wooden weapon
Taitamariki	youth
Tamariki Ora	Well Child programme
Tamariki	children
Tāne	male
Tangata	man, person
Tāngata	men, people
Tangi, tangihanga	funeral rites for the dead
Taonga	treasured possession including property, resources and abstract concepts
Taonga tuku iho	heirloom, treasure handed down

Tapu	sacred, prohibited, unclean
Taura here	Māori outside their tribal area
Te	the (singular)
Te ao Māori	Māori worldview, literally 'the Māori world'
Te katoa	everything, in entirety
Te kōhanga reo	language nest
Te Puni Kōkiri	Ministry of Māori Development
Te reo me ōna tikanga	Māori language and customs
Te reo, te reo Māori	Māori language
Te Waonui a Tāne	the great forest of Tāne
Teina	younger relative
Tikanga	traditional rules for conducting life, custom, method, rule, law
Tikanga Māori	Māori traditional rules, culture
Toa	warrior, expert, champion, brave
Tohunga	priest, expert
Tohunga whakairo	master carver
Tuakana	elder brother (of a male), elder sister (of a female)
Tupuna, tipuna	ancestor
Tūpuna, tūpuna	ancestors
Tipuna whare	ancestral house, meeting house
Tūrangawaewae	place to stand, place of strength and identity
Urupā	cemetery, burial place
Ūkaipōtanga	mother, origin, source of sustenance
Wahine, wāhine	female, females
Waiata	song
Wairua	spirit, soul
Waka	canoe, vehicle
Wānanga	forum for learning, discussion
Whaea	mother, aunt
Whaikōrero	speech
Whakairo	carve
Whakamana	empowerment, to give authority
Whakamārama	to illuminate, explanation
Whakapapa	genealogy
Whakapapa whānau	individuals with a shared ancestry or common line of descent
Whakapiri	to stay close, engagement
Whakataukī	proverb
Whānau	extended family, family group
Whānau hauā	family with disabilities
Whānau Ora	family wellbeing
Whānau turi	family with hearing disabilities
Whānau whānui	wider family
Whanaungatanga	relationship, kinship, sense of family connection
Whāngai	foster child
Wharepaku	toilet
Whare wānanga	house of learning
Whenua	land







**Te Puni Kōkiri**  
REALISING MĀORI POTENTIAL

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