



Mental Health & Addiction Wellbeing Regional Network

Te Manawa Taki Mental Health and Addiction Network

Te Aho Tāhuhu – Whānau Wellbeing Framework



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“Te Aho Tāhuhu, tērā te tupu o te rākau”

The Aho Tāhuhu is the first strain of Muka (harakeke fiber) that creates the first row of three from which a Korowai is created.

The Weaver needs to ensure that the Aho Tāhuhu is as perfect as it can be because all other elements of a Korowai relies on its perfection. Getting it right will set the creation of the Korowai in the right direction.

Karakia

Nau mai ra e
Kaha mai te wairua e
Ko te karanga o ngā Kōpara
Ka whai atu e
Kei roto ngā ringā
I hāpaitia ra
E te whānau e
Nau mai ra
He tāngata e

Let the call of the bellbird
Guide you, strengthening your spirit
as we reach out to uphold and
encourage you, welcoming you

Kia mau te aroha
I ngā wa katoa
Koenei te mahara
Ki a mau tonu e
Hutia te rito
O te harakeke
Ke hei te ko mako e kō?
E kī mai
He tāngata e

If we pluck the root of the flax
where will the bellbird sing?
an ageless reminder
hold on to dignity of life (aro ha)



TAU MOEKE



HINE MOEKE-MURRAY

Acknowledgements

Firstly, we would like to acknowledge Hine Moeke-Murray and the late Tau Moeke for the composition of the Te Manawa Taki Mental Health & Addiction (MH&A) waiata which has been published in this document as the “Karakia”. The Te Manawa Taki regional networks are forever grateful for the support and guidance provided by Tau over the years and we hope that through this “karakia” his memory will forever be connected to our region.

We are grateful to Nick Tupara for gifting us *Taiahaha Taiahaha*, a “Call to Action”. The use of the phrase **tai...a....ha...ha** is the tide of breath, the breath of IO, the breath of papa, the breath

of wellbeing. This illustration reflects what whānau who participated in all the Te Manawa Taki wānanga view as “wellbeing”. See [Appendix 1](#) for a full description of the illustration and meaning.

This document would not have been possible without the contribution of whānau and whānau lived experience gifting their time to provide information and views to support the development of *Te Aho Tāhuhu* – Māori Wellbeing Framework discussion document. We thank you for your generosity.

Finally, we thank our Te Manawa Taki MH&A *Te Aho Tāhuhu* steering group and supporting whānau who helped with the planning and leading out the facilitation of the wānanga. See [Appendix 2](#) for a full list of the Te Manawa Taki MH&A *Te Aho Tāhuhu* steering group.

Disclaimer

This paper relies on the information provided and views expressed by key stakeholders. Care has been taken in gathering and presenting the information herein to ensure accuracy, however no warranty is given that the information supplied is free from error or omission.

Purpose

The purpose of *Te Aho Tāhuhu* is to articulate the aspirations of Te Manawa Taki whānau to ensure their future survival, development and prosperity through a Whānau ¹Wellbeing Framework. The 2018 He Ara Oranga Report² states that current services are failing to meet the mental health and addiction needs of the community.

“Te Aho Tāhuhu, tērā te tupu o te rākau”

The Aho Tāhuhu is the first strain of Muka (harakeke fiber) that creates the first row of three from which a Korowai is created.

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The Te Manawa Taki Whānau Wellbeing Framework – ***Te Aho Tāhuhu*** believes that:

“Whānau are the Gateway to Wellbeing”

1. Whānau will lead the development of flourishing communities
2. Whānau will lead their own recovery
3. The whānau workforce will have lived experience to support people’s recovery

Te Aho Tāhuhu recognises that whānau is part of a continuum; that we inherit our world from our ancestors, and we hold it sacredly in trust for our future generations. This document endeavors to:

- Understand the clear aspirations of whānau
- Assure that whānau are at the centre
- Guide local DHB districts with an overarching wellbeing framework to assist in local approaches that develop and build sustainable whānau services
- Embedded practice of...Nothing about whānau without whānau...whānau are the smallest unit of wellbeing
- Facilitate a solution focused approach rather than deficit focused.

See [Appendix 3](#) for the Project Scope.

Te Aho Tāhuhu was guided by:

- Midland 2013 Whānau Summit Evaluation Report, 2014
- Midland 2014 Whānau Workers Competency Framework
- Midland 2014 Service User Competency Framework
- Te Pou, 2015 Service User Competency Framework
- He Ara Oranga: Report of the Government Inquiry into Mental Health, 2018.

See [Appendix 4](#) for References.

¹ **Te Manawa Taki Position:** The term “Whānau” is used to describe family as well as people with lived experience, including whāiaora, clients, peers and/or those affected by other’s mental health and addiction. Whānau do not have to be blood relatives and may include friends, partners, significant others, whānau of choice and/or blood relatives.

² Ministry of Health. 2018. *He Ara Oranga: Report of the Government Inquiry into Mental Health*. Wellington

Format

Te Aho Tāhuhu is a little different from your standard Model of Care – so its format is also a little different. It is an opportunity to change. A glossary of specific Māori words and terms used has been included in [Appendix 5](#).

Te Manawa Taki is represented by dynamic tribal groups within the five DHB catchments with whānau statistics, particularly for Māori being poor nationally. To that end a Steering Group (See [Appendix 2](#)) comprised of whānau workers was established to develop our thinking on how to best canvass whānau ensuring that it was welcoming and fun. *Te Aho Tāhuhu* is different because we incorporated the knowledge perspectives of whānau lived experience and whānau acknowledging they have both differences and sameness.

On the 01 October 2019, a Whānau Wānanga was held in Rotorua. It was attended by whānau from Bay of Plenty, Taranaki, Waikato, Lakes and Tairāwhiti. The wānanga hosted 53 participants. See [Appendix 6](#) for the *Te Aho Tāhuhu* Anonymised Participant List by DHB area and see [Appendix 7](#) for the *Te Aho Tāhuhu* Wānanga Programme.

The Whānau Wānanga utilised a focus group methodology supported by Café style workstations for both Lived Experience and Whānau voices, each group rotated around throughout the day.

Whānau participants rated these the highest as having the most importance to them:

- Whānau is important to us
- Identity, connections and belonging is important to us
- Whakapapa / heritage is important to us
- Listen to us.... hear what we say
- See us as us

What else makes *Te Aho Tāhuhu* a little different is it is designed to provide information that is based on whānau thinking. It is not designed to be read and put on a shelf to gather dust but to inform readers on what and how services should be designed at a local community level.

In summary, *Te Aho Tāhuhu* is aspirational and provides a whānau world view of what is important to them.

Self-Determination

Self-determination is important to whānau³ to live, evolve and exist with purpose and wellbeing free from external compulsion. To exercise one's choice. To walk my own path.

Article 1 of The Charter of the United Nations⁴ states that all peoples are entitled to self-determination.

The International Covenant on Civil and Political Rights, and the International Covenant on Economic, Social and Cultural Rights (both core international human rights documents) recognise that all peoples have the right to self-determination and that by virtue of that right freely establish their political condition and provide at the same time for their economic, social and cultural development. (Common Article 1 across both Covenants⁵)

Why Self Determination?

Self-determination is the legally and politically recognised terminology for what Māori call, mana motuhake. *Taiahaa Taiahaa* is based on the premise that seeking, securing and exercising self-determination is important, necessary and fundamental to Māori. Self-determination is not a destination; it is a state of being. It is measurable in both its presence and its absence.

Absence of self-determination can be seen in situations where people and individuals are restricted from, or unable, to make decisions, and freely determine for themselves their position or their condition.

Self-determination is a foundational right, giving rise to and providing the platform for, other fundamental rights. Self-determination is also referred to as sovereignty, tino rangatiratanga, and mana, it is a right upon which all others rest. For indigenous peoples it represents restoration to our sovereign selves, a return to the proper (and divine) pathway for our lives.

Te Tiriti o Waitangi

Te Tiriti o Waitangi is important as it is a sacred pact entered into between our tupuna (ancestors) and the British Crown on 6 February 1840.

Most community organisations are constituted under Pākehā law and are required to fit within Pākehā structures. This creates tensions for community organisations engaging with Te Tiriti, and particularly for Māori working within these structures, and for hapū/iwi and Māori organisations that work for, and with, Māori but are accountable to the government in terms of law.

Embracing Te Tiriti is about a voyage and engaging in a process of change at both the organisational and personal level. It requires openness and a willingness to operate differently.

³ The term "Whānau" is used to describe family as well as people with lived experience, including whaiora, clients, peers and/or those affected by other's MH&A. Whānau do not have to be blood relatives and may include friends, partners, significant others and/or blood relatives.

⁴ <https://www.un.org/securitycouncil/content/purposes-and-principles-un-chapter-i-un-charter>

⁵ <https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>

FINAL

A Tiriti voyage is shaped by relationships, which means that both the route and the specific destination may change as relationships evolve. Embracing this relational change asks that we be open to the unknown. Working with the unknown creates uncertainty and can feel both exciting and scary. It requires courage. It is therefore imperative that planners and funders, organisations and teams working with whānau understand the intent of the relationship of Te Tiriti in the work environment.

So, we need to be flexible and reflective in order to chart a sound course to our destination. In order to inform that direction, both at preparatory stages and throughout the journey, consider where you are currently positioned, why you are there, and what conditions are influencing your voyage. Conditions may include internal factors, such as your organisational capacity and relationships, and external factors such as constitutional issues, hapū/iwi relationships and relationships with government or funders.

For whānau, embracing the ambiguity that comes with relational work is critical, as is working to build trust with those that we engage with on the journey.

MISSION – THE WHY

“Whānau are the Gateway to Wellbeing”

Māori are over-represented in prevalence data and as service users. For Māori, the statistics do not paint a healthy picture with many issues such as deprivation, poverty and social isolation impacting on healthy wellbeing. This document will ensure that good information is provided to support planning that meets the needs of all whānau in the Te Manawa Taki region.

1. Whānau will lead the development of flourishing communities
2. Whānau will lead their own recovery
3. Peer led and whānau led services are developed to support whānau wellbeing.

VISION – THE WHERE

The vision for the Te Aho Tāhuhu: Whānau Wellbeing Framework is:

- Have more peer and whānau led services
- Deprivation and social isolation be acknowledged
- Our task is to realise this moemoea for our whānau.

VALUES – THE HOW

The following values were applied to this project:

1. Clear understanding of whānau aspirations
2. Assurance that whānau are at the centre

3. Guide local DHB districts with an overarching wellbeing framework to assist in local approaches that develop and build sustainable whānau services
4. The embedded practice of...Nothing about whānau without whānau...whānau are the smallest unit of wellbeing
5. Facilitate a solution focused approach rather than deficit focused

ASPIRATIONS – THE GUIDE

Whānau Identity

This café station focused on whānau identity. Questions were specifically developed to identify what whānau felt was important to them for services to consider when working with them.

Statement – We want our self-defined identity to be supported and enhanced in all areas of our lives.

- **Connections** – that are defined by me and have meaning to me
- **Resilience** - individual, whānau, friends and community that surrounds me
- **Life experiences** matter
- **Listen** to my truth

Whakapapa – culture – language → a lot of people don't realise who they are until they learn their culture, language and whakapapa → a lot of it comes with disconnection – by learning you're re-connected. Exploring and learning.

Māori inside, but can't speak reo – they become a different person when outside and inside are one
PLEASE DON'T LABEL ME

Our challenge is to:

1. Enable whānau to lead and decide for themselves
2. Create diverse holistic spaces that are welcoming, appropriate, flexible and accommodating whānau of all cultures
3. Increase the Whānau Peer and Lived Experience workforce
4. Actively involve whānau

Whānau Values

This café workstation primarily focused on Values; feedback placed under three common themes. The most rated for both whānau and lived experience whānau are "Respect and Honesty". It was identified that "values are developed within our whānau therefore whānau must be included in the journey"

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- Whānau must be included in the journey with honesty, love and respect
- “Nothing about us without us”
- Valuing our journey
- Peer led services within our community

Aroha ki nga tangata, ahakoa ko wai, ahakoa no hea. Love and acceptance for everybody no matter what

What is the most important value to you?

- Honesty
- Whakapapa
- Wellbeing
- Respect
- Acceptance and support to keep us connected

Treat my family how you would like to be treated
Whakapono – being true to your heart and following that

How could health services better support your values?

- Listen – really listen
- More peer and whānau support roles
- Talk with us not at us

Our challenge is to:

1. Be honest and truthful with us so we can trust the sector
2. Hold hope – unconditional hope
3. Treat us with true regard

Whānau Role Models

Someone who has walked my journey

This café workstation primarily focused on Role Models. Roles models were not limited to people but more so aspirations of behaviours, attitudes and values instilled in individuals / services.

Get a role model!!! be a role model!!!

- People who walk the talk, with a preference for someone who has walked my journey
- Whānau and friends who stand beside me
- Role models who are generous, unconditional, have strength, are kind and believe in me.

Who inspires you?

- Whānau who motivate, inspire and support our journey to wellness
- Family – brothers, sisters, parents, koro
- Friends
- People who are on the same journey
- Inspirational musicians and their lyrics
- People who walk the talk
- People who are generous, unconditional, have strength, happiness and hope

Always listen, always there for me, always encouraging

Who do we think are good role models to work alongside whānau?

- Grandparents – self-belief, resilience, never give up
- People who work with kindness – able to help me articulate what I need

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- People who Listen – communicate – hear
- Someone open minded
- Someone who has walked my journey
- Someone who believes in me

People who are generous,
unconditional, have strength,
happiness and hope

Who / what has helped you?

- Whānau services at first point of entry
- Kindness and based on aroha
- Whakapapa and strong spiritual belief – wairua
- Using stories to connect
- Alternatives to medication e.g. rongoā, traditional methods and therapeutic approaches

Our challenge is to:

1. Ensure there are staff with lived experience and whānau experience to journey with us
2. Involve my whānau, friends and others that I choose
3. Give whānau choices so we can grow
4. Provide inspiration so we can be the best we can

Whānau Safe Talk and Safe Spaces

Linking whānau / family into services

This café workstation primarily focused on Safe Talk, Safe Places with emphasis put on looking at “equity” statements.

The issue of suicide, family harm and abuse are one that is seldom talked about, but the hopelessness felt by whānau. The participants responded to questions relating to this workstation however based on feedback received an additional section was included identifying the types of services wanted by whānau.

Support services – age appropriate services; immediate response; answer the phone; barriers of not knowing about services including rural communities; education; after care groups; 24/7 drop-in center’s

Support people – community; access, respite, rural communities’ needs, education, normalising mental health, compassion, feeling value, including whānau; celebrating survivors; healing center’s in the community

Community – cultural understanding; non-judgmental; active listening; medical – holistic; acceptance for people; compassion for people; value and include my whānau.

Value my whānau – they
know me

1. What would a service look like that supported people in distress? What stops you from getting support?

- Easy and timely access to services appropriate to our needs and close to our homes
- Services that are seen as a community resource that offers options and we have choice
- Services that have no barriers to access
- Seamless services when multiple services are involved

Medical professions need
to refer not to just
medicate

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- Services that are flexible and community based not office based

2. Who are the people you would want to support you while in distress?

- Those with lived experience - Peer support and Whānau support
- People who show acceptance and love – reminding me I'm worth it
- Someone who gives me time and who is prepared to develop a relationship with me and my whānau
- People who give me space when I need it
- Competent staff who are caring, knowledgeable, understanding, recovery focused
- Staff who are of an age close to me and can truly connect
- Someone who thinks that experience is more valuable in that space than a tohu (qualification)
- People who know what Manaakitanga, aroha, whānau – ngatanga, look feel, sound likes
- Someone who understands that one size doesn't fit all
- People who can practice with cultural understanding and knowledge
- People with Rangatahi / teen support group experience 😊
- Someone who is Non-judgmental
- Staff who value my whānau – because they know me
- People with listening skills
- Someone who has compassion for people
- People who always see me as a person instead of a diagnosis
- Someone who can discuss my recovery with my whānau and develop plan with us together

Discuss my recovery with my whānau – develop a plan with them

3. How do we promote 'safe talk' in your communities?

- Be visible – on the street, information, education, in schools
- Intentional education
- Advocate for clinicians to change
- Survivor stories
- Celebrate survivors
- Please understand that it takes a lot of courage for people to ask for help and if they have a bad experience asking for help, they might never try again
- Support numbers like 1737
- Human
- Radio TV advertising

Our challenge is to:

1. Ensure there are opportunities to seek help early and without judgement or delay
2. Services that are located in our community and are supportive of whānau
3. We are given options, know what they are and decide together what is best for me
4. The experience we bring from our world is valued
5. Have people to support me who have walked a similar journey

Whānau Alcohol and Other Drugs

Whānau get burned out.
Always on eggshells. It's
exhausting

This café workstation focused on feedback Alcohol and Other Drugs. Addiction damages our relationships with our whānau, our community and ourselves. Key themes identified as being:

• **Recovery** requires repairing damaged relationships and building new supportive connections

- **Flexible** peer, whānau and clinical support
- **Rebuilding** of self-worth.

Describing the attributes of a person they would prefer working with their journey is discussed in the [Workforce section](#).

Deprivation, humiliation,
self-blaming

How do drugs and alcohol impact on your life?

- Inter-generational impacts – must unlearn what they have learnt
- Deprivation, humiliation, self-blaming
- Violence – feeling unsafe – extremely abusive relationships – physical, emotional, mental
- Terrible sadness, loss, anger

If you were to seek help what type of help or support would best meet your needs?

- People should have as many chances as they need. Everyone's journey is different.
- Celebrate people's successes no matter how small!!!
- Increase peer and whānau support
- Whānau perspective – support / advice on how to support my addiction
- A range of treatment options from first point of contact through to step down options, that allow whānau choice
- Services use trauma informed approaches

Violence – feeling unsafe –
extremely abusive
relationships – physical,
emotional, mental

What kind of person or people would you want to support or help you?

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- Someone who understands – a peer or whānau worker
- Someone who sticks around for the whole recovery
- Someone with knowledge of services available in the local area Building a relationship and rapport together
- A service where confidentiality is not a barrier
- Workers who answer their phone and return call
- People who genuinely accept whānau inclusion from the first point of entry

Inter-generational impacts –
have to unlearn what they
have learnt

Our challenge is to:

1. Keep whānau well
2. Get the right people in the right place sooner rather than later and defined by whānau
3. Provide alternative treatment, alternative ways of working that are defined by whānau

Workforce

The whānau wānanga workstations provided information on the type of workers that whānau would feel more comfortable working with. Whānau were also clear on what they think does not work for them.

The workforce needs to adapt to learn more about how

“... I couldn’t talk to others, including whānau... I called the 0800 number – I was transferred so much.... Dr’s advice made me think about the medical training... It took too long to help”

to work with whānau and to create

services that will include a broader range of whānau. By including whānau in recovery and wellbeing-oriented services, we will be supporting whānau to take those services with them, contributing to loving, wrap-around 24/7 communities.

“Someone who is open minded – appreciates other points of view – comes from – self assesses – asks the hard questions – keep whānau mauri intact – practices Te Tiriti in workplace”

Positive Characteristics

- Connections are important – belonging – “I’m home”
- Māori values and principles – tikanga / kawa, aroha – manaaki, tautoko – awhi, whānau – mātauranga
- People who walk the talk – people with lived experience who have come through the darkness into the light
- Te Kuwatawata – bring a sense of peace – acceptance – supportive place
- Open to listen to whānau options / suggestions – being open-minded
- Whakapapa gives you a foundation and a home to come back to.
- I want information, services, lived-experience, education
- Someone who helps me work out what I want
- Crisis workers who are caring, knowledgeable and understanding – provide time for healing

“Consumer perspective supervision for all nursing staff”

“Family feels like they have to get angry and forceful in order to get action – in order to get help”

Areas That Needs Improving

- Don't let me get so bad, help me early
- Tell me about all the services available to me so that I can choose what works for me
- Giving time for whānau in distress
- Institutional racism
- Rural communities miss out, no one local... Transport is the issue for everyone, especially rural and remote areas
- Better follow-up, accountability, timely access, understanding of whānau differing need that are NOT always textbook.

"Health Professionals and Lived Experience need to co-lead"

"Needs to be kinder AND based on aroha and people – tangata not profit"

Our challenge is to:

1. Develop a workforce that is visibly present and includes whānau-led approaches that would make services more accessible
2. Improve the human approach to understanding and working with whānau in distress.
3. Develop services that are accessible and able to work with diverse range of whānau, in a variety of settings, in order to support those whānau to be the best that they possibly can be
4. To provide a balance of skills and knowledge, as required by whānau, who can 'walk the talk'.
5. Peer and whānau workers are encouraged and supported well within organisations at all levels

THE FRAMEWORK – The Outline

The Whānau Wellbeing Framework depiction is of two Taiaha (spears) immersed in wai (water)

Taiaha 1

Tinana

- the framework for work and process sits like the framework that physically sits within a wharenui, our most sacred structures
- our wharenui are supported by a framework that is grounded around the poutokomanawa (central pillar), the heart of the wharenui
- leads to whānau

Awe

- having a presence, being present, blooming

Taura Whiriwhiri

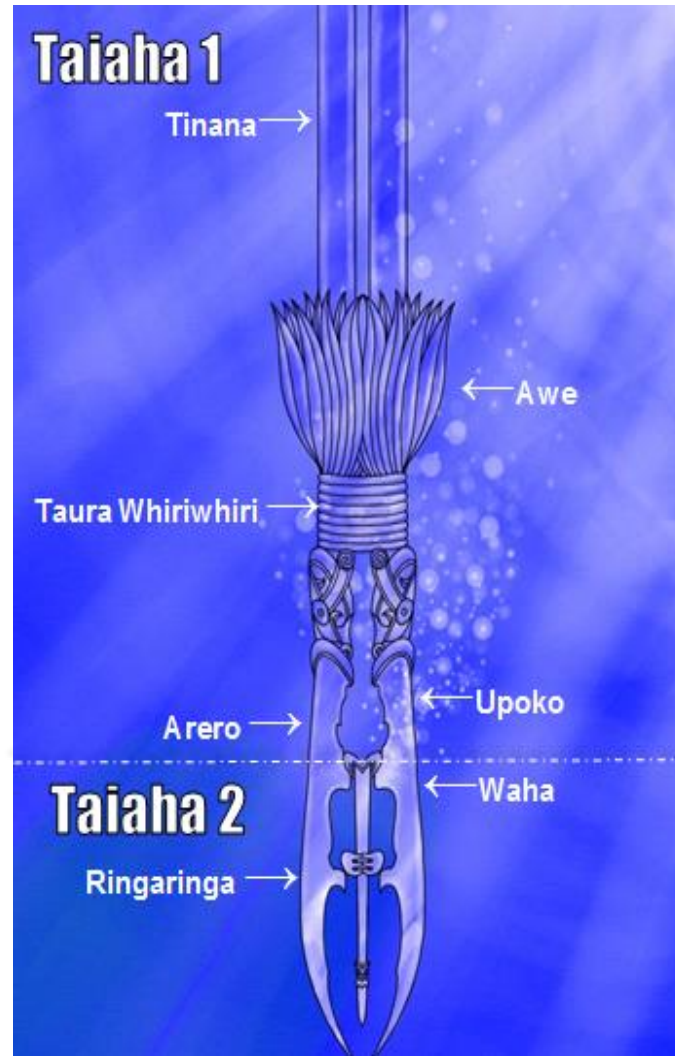
- binding all connections together
- collective outcomes/wellbeing

Upoko

- multiple options and approaches
- many sources of support

Arero

- tongue of your Taiaha
- articulating where and who can offer support
- self-articulating



Taiaha 2

Matauri – Silhouette

- Te wāhi ngaro, whānau are unique and as yet unknown, only whānau could know their journey and inform their space, irrespective of distress

Waha – Voice

- strong and determined/protecting, supporting

Ringaringa

- self-determining, ownership

Wai – Water

- fluid, connecting, soft, wai-rua, wai-ora, life, life giving

Bubbles

- tihei mauri ora/life's breathe, Hineahuone/earth maiden
- catching the light, hinatore/sparks of potential

A detailed transcript of Taiaha Taiaha can be found in [Appendix 1](#).

Te Manawa Taki MH&A Five Core Equity Statements

The Te Manawa Taki Five Core Equity statements for mental health and addiction was derived from the overwhelming feedback from whānau.

1. **Mana Motuhake** – providing choice for whānau as determined by whānau and is accessible for **ALL** whānau regardless of circumstances. Mana Motuhake is evidence based and measured against the Articles of Te Tiriti o Waitangi.
2. **Mo te Katoa (for everyone)** - the right fit and connection for our whānau. Demonstrating tika, pono and aroha evidenced through naturally occurring action and assessment.
3. **Matakite** – flexible, adaptive, agile services that are close to the ground to whānau needs which includes and validates the natural intuitive ability of all to work alongside our whānau.
4. **Tikanga and Kawa Based** – is determined as a whānau knowing, grounded in indigenous collective ideology, informed by traditions of time and space.
5. **Wairuatanga** – heal the wairua; heal the whānau.

The Framework and Equity statements articulate the voices of Whānau.

Whānau Wellbeing Discussion

Aspirations

Wellbeing is improved through the targeting of dedicated resources to meet identified whānau needs and aspirations. Whānau will be supported to engage in activities that enhance their physical, emotional, mental and spiritual health.

- Whānau is important to us
- Identity, connections and belonging is important to us
- Whakapapa / heritage is important to us
- Listen to us.... hear what we say
- See us as us

Key Influences

Te Aho Tāhuhu: Whānau Wellbeing Framework provides detailed and relevant information about the current circumstances, needs and aspirations of whānau. We believe that the human resource potential of whānau is largely untapped which has resulted in the youth health and wellbeing status remaining low. The current way we provide services to whānau is failing them. For whānau wellbeing that encompasses spiritual, mental and physical health is essential. Whānau need to be firmly in the center of any whānau development phase to ensure a sustainable future.

Our Challenge Going Forward

The whānau challenges identified in each of the Aspiration sections do not require significant investment but does demand a change in behaviour and a change in the way we currently do things.

- Enable whānau to lead and decide for themselves
- Create diverse holistic spaces that are welcoming, appropriate, flexible, and accommodating whānau of all cultures
- Increase the Whānau Peer and Lived Experience workforce
- Actively involve whānau
- Be honest and truthful with us so we can trust the sector
- Hold hope – unconditional hope
- Treat us with true regard
- Ensure there are staff with lived experience and whānau experience to journey with us
- Involve my whānau, friends and others that I choose
- Give whānau choices so we can grow
- Provide inspiration so we can be the best we can
- Ensure there are opportunities to seek help early and without judgement or delay
- Services that are located in our community and are supportive of whānau
- We are given options, know what they are and decide together what is best for me
- The experience we bring from our world is valued
- Have people to support me who have walked a similar journey
- Keep whānau well
- Get the right people in the right place sooner rather than later and defined by whānau
- Provide alternative treatment, alternative ways of working that are defined by whānau
- Develop a workforce that is visibly present and includes whānau-led approaches that would make services more accessible
- Improve the human approach to understanding and working with whānau in distress.
- Develop services that are accessible and able to work with diverse range of whānau, in a variety of settings, in order to support those whānau to be the best that they possibly can be
- To provide a balance of skills and knowledge, as required by whānau, who can ‘walk the talk’.
- Peer and whānau workers are encouraged and supported well within organisations at all levels

FINAL



Whakatōngia te aroha hai oranga mo te whānau,
Whakatōngia te kohara kia awe ai te iwi

*Plant the seed of love so that the whānau will survive,
plant the seed of passion to give strength to iwi*

Appendix 1: Taiahaha Taiahaha



"Taiahaha Taiahaha" is a summoning of people: **The first taiaha** (prominent), is an outline of a taiaha and incorporates all aspects of a taiaha: the tinana (the body), the awe (feather plume), the taura (to hold the awe on), an upoko (the head) and an arero (the tongue).

The **Arero** in this case is made up of a figure, a silhouetted figure where we are not looking to define it but where we are looking to support that figure to find itself.

So, the whole concept comes together to reveal how we can help the figure to rediscover itself and so it stands in silhouette.

The **Upoko** is in two parts that is suggesting support for that figure can come from various places and many angles. In terms of our 5 kupu, there are numerous aspects to this which, in all probability, there will be multiple alternatives that can help that figure to find itself. These include family, clinical support or whatever appropriate support there may be.

All of this is bound together to form one taiaha with a **Taura** that is holding an **Awe** - an "awe", in terms that it is creating an obvious presence that relates to the "whakama" korero. This is something that is real and natural for people and there must be a showing of that, a revelation for us that the awe wraps around the **Tinana** which also has a void in it. That void comes down to create a **Poutokomanawa** figure at the bottom.

A poutokomanawa references that taonga in our wharenui that holds the whole framework of our whare up. The Tāhuhu, which runs and holds the mātauranga of that whare, has a poutokomanawa to hold it up. This then becomes the heart replicating that the heart of our thinking sits with that whānau (mana tangata - one of the kupu) to self-determine what their

treatment and support should look like and so it is targeted by them for them (mana Motuhake - another of the kupu).

Inside of that, the figure has a waha (a mouth) with the ability to articulate korero. The bubbles show the breath (articulation) and where it catches the rays of the sun, through the water, it creates little sparks of light (potential) as the figure begins to find itself. You could say that this is getting into the realm of “te ao wairua” – a sense of participation of them finding a resolve for themselves through all the assistance and support. Out of this grows their own taiaha, **the second taiaha**, that provides a sense of empowerment and a sense of identity where they can grasp it and own it.

It sits in water that relates back to the fluid nature of how support should be e.g. when things are going well then you carry on with that but when they are not you change into other things, rediscover and set new pathways and goals. The difficulty around that is how tough it is for services to be fluid, but the whānau should always feel that there is sense of fluidity about finding themselves.

The whole thing is obviously around M.A.O.R.I. (one of the kupu), a Māori kaupapa. In terms of the appearance there is a sense of whakatau wairua, there is a balance and a sense of peace, a sense of grace, a sense of elegance that fits in there in terms of how we deal with wairua of our kaupapa.

Appendix 2: Te Aho Tāhuhu Project Steering Group Members

Brian Thomas	Trust Manager, Family Link, Bay of Plenty
Marlane Bronstring	Service User, Rotorua
Wi Te Tau Huata	Family Whānau Advisor, LinkPeople, Rotorua
Jim Dickinson	Family Whānau Advisor, Taranaki DHB, Taranaki
Jimi Ropiha-Stewart	Family Whānau Advisor, Taranaki DHB, Taranaki
Sarah Gillington	Consumer Advisor, Taranaki DHB, Taranaki
Sue Philipson	Facilitator, Families Overcoming Addiction, Taranaki
Guy Baker	Consumer Advisor, Te Kupenga Net Trust, Tairāwhiti
Lybian Moeke	Te Kuwatawata, Tairāwhiti
Hine Moeke-Murray	Chief Executive, Te Kupenga Net, Tairāwhiti
Eseta Nonu-Reid	Regional Director, MH&A and Project Sponsor, HealthShare
Akatu Marsters	Regional Business Support Coordinator, MH&A, HealthShare

Appendix 3: Te Aho Tāhuhu Project Scope



<i>Project Title</i>	Te Aho Tāhuhu: Whānau Wellbeing Framework Project
<i>Prepared by</i>	Te Manawa Taki Whānau Wellbeing Framework Steering Group: Guy Baker, Lybian Moeke, Sarah Gillingham, Jimi Ropiha-Stewart, Marlane Bronstring, Eseta Nonu-Reid, Belinda Walker
<i>Date</i>	3 September 2019
<i>Version</i>	Final

Project Statement

“Whānau are the Gateway to Wellbeing”

1. Whānau will lead the development of flourishing communities
2. Whānau will lead their own recovery
3. The whānau workforce will have lived experience to support people's recovery

Objectives The project will provide:

6. Clear understanding of whānau aspirations
7. Assurance that whānau are at the center
8. Local DHB districts with an overarching wellbeing framework to assist in local approaches that develop and build sustainable whānau services
9. The embedded practice of...Nothing about whānau without whānau...whānau are the smallest unit of wellbeing
10. A solution focused approach rather than deficit focused

Strategic Accountability

The project will be guided by:

- Midland 2013 Whānau Summit Evaluation Report, 2014
- Midland 2014 Whānau Workers Competency Framework
- Midland 2014 Service User Competency Framework
- Te Pou, 2015 Service User Competency Framework
- He Ara Oranga: Report of the Government Inquiry into Mental Health, 2018

Background

In 2013 the Midland region held a two-day Whānau Summit “An Unskilled Workforce...Yeah Right!” and a Consumer Summit “Without Me There Is No Partnership.... Are You With Me?”. The Summit was the catalyst for developing a Midland competency framework for Whānau Workers, Peer Support and Advocacy.

As part of determining a way forward following the He Ara Oranga report a Steering Group was formed with representatives from each DHB invited to participate.

Each area was asked to canvass their local stakeholder groups to identify “What Is A Flourishing Community?” See Appendix 1 for responses received from the Taranaki and Tairāwhiti district, which forms the basis of the wānanga development.

This project will assist in identifying themes that are values based and transferring lessons learned from other districts across the region.

Te Aho Tāhuhu is the first strain of Muka (harakeke fiber) that creates the first row of three from which a Korowai is created.

The Weaver needs to ensure that the Aho Tāhuhu is as perfect as it can be. Because all other elements of a Korowai rely on its perfection. Getting it right will set the creation of the Korowai in the right direction.

Approach	<p>The approach will include the following processes:</p> <ul style="list-style-type: none"> Initial wānanga to be held in Rotorua for whānau and whānau workers Report developed from wānanga outcomes Report is consulted at a local level to test key findings and relevance Final Te Aho Tahuhu document is endorsed by the regional networks and Clinical Governance
The project will include	<ul style="list-style-type: none"> Canvassing whānau and the whānau workforce from across the Te Manawa Taki region Ensuring Education, Justice, Police, Primary, Corrections and MSD (to name a few) participate in the development of Te Aho Tahuhu at the local consultation round
The project will not include	<ul style="list-style-type: none"> Whānau outside the Te Manawa Taki region
Completion Criteria	<p>The project will be completed once the project report has been signed off by the Project Sponsor, the MR Clinical Governance Network and MR Portfolio Managers Network.</p>
Internal Stakeholders	<p>Te Manawa Taki region has a number of existing regional groups representing key stakeholders who will be consulted as part of the project:</p> <ul style="list-style-type: none"> Te Huinga Nga Pou Hauora Network, Māori Leadership Nga Kōpara o te Rito, Whānau Network (includes lived experience experts) Workforce Leadership Network Addiction Leadership Network <p>Te Manawa Taki providers of addiction services will also be consulted as part of the project, as they will have views on service continuum issues and solutions.</p>
External Stakeholders	<ul style="list-style-type: none"> Te Manawa Taki Iwi Governance Group Education MSD Correction Leva Justice Primary Others as identified during the process.
Implications for Māori	<p>Māori are over-represented in prevalence data and as service users. For Māori whānau the statistics do not paint a healthy picture with many issues such as deprivation, poverty and social isolation impacting on healthy wellbeing. This project will ensure that good information is provided</p>

to support planning that meets the needs of Māori in the Te Manawa Taki region. The following values are applied to this project:

1. What is good for Māori is good for everyone
2. Developing and building equity measures and outcomes into all services
3. Māori co-design throughout the process and meaningful partnerships with whānau

IM Implications The regional network meetings, email and Te Manawa Taki website will be utilised to convey information about the project to the sector.

Resources and Project Structure The project will be led by the project sponsor

Key milestones and timeline

Date	Deliverable
July 2019	Project Lead identified
July 2019	Project Steering Group identified
August 2019	Project scope drafted
September 2019	Project scope signed off by Project Sponsor, Clinical Governance and the regional Portfolio Managers Group
October 2019	Stakeholder consultation and data gathering
October 2019	Draft report completed
October 2019	Draft report consulted and feedback with district key stakeholders
October 2019	Report amended based on feedback
November 2019	Final report to regional networks and Clinical Governance for approval
November 2019	Final report published and sent to the MoH
Monthly	Progress reports to Project Sponsor

Project relationships and linkages

Other projects or initiatives that this project relates to and key contact people that provide liaison:

Project	Contact
Māori Wellbeing Framework	Akatu Marsters
Youth Wellbeing Framework	Eseta Nonu-Reid
Addiction Wellbeing Framework	Steve Neale

Financial Summary **Budget (one-off costs)**

Costing Activity	Indicative Costs
Project Costs	\$11,000.00
Disbursement	\$ 2,000.00
Contingency	\$ 5,000.00
TOTAL	\$18,000.00

Ongoing cost: Nil

Cost Savings: Nil

Risk management	Risks associated with the project	Risk Mitigation
	<ol style="list-style-type: none"> Delays in receiving information from the various information sources – High Resistance to the project being undertaken – Low 	<ul style="list-style-type: none"> Build sufficient time into project plan or renegotiate timeframes with project sponsor Discuss this with the Project Sponsor, and use regional networks to support the project

Risks the region is exposed to if the project does not proceed.

- Each DHB will be required to do this piece of work in order to secure new funding.
- This project provides regional over-arching guidance for local implementation. This will ensure an integrated approach that involves all services in the continuum of care which will reduce the risk of uncoordinated proposals that sits outside the Wellbeing Frameworks.
- This project will ensure whānau voices are heard in the planning, framing and implementation of what works well.

Quality	<p>Quality will be facilitated through</p> <ul style="list-style-type: none"> Monthly project reports Weekly Zoom Meetings with Project Steering Group Progress presentations to each of the regional leadership networks
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Project Opportunities and benefits	Using and Doing	
	Advantages (Benefits & Rewards)	Disadvantages (Cost & Risk)
	<ul style="list-style-type: none"> Whānau satisfaction of current services Services based on needs of whānau – Frameworks that are fit for purpose Opportunity to restart in whānau space led by whānau voices Accountability to communities being served Remove silo's for the wellbeing of whānau through integration, building and strengthening alliances (intersectionality & cross sectorial) ensuring an all of Whānau approach Aligning with national strategies e.g. He Ara Oranga etc. 	<ul style="list-style-type: none"> \$18,000 for project that is not value for money Failing to engage wider community Receiving information and doing nothing with it – accountability Project creep

Not Using and Not Doing	
Advantages (Benefits & Rewards)	Disadvantages (Cost & Risk)
<ul style="list-style-type: none"> Save money Nothing changes – status quo Avoid conflict, no extra training to deliver 	<ul style="list-style-type: none"> Nothing changes Whānau voices not being heard Deficit statistics for whānau continue to increase Whānau continue to think services are complacent

Assumptions

- That all DHB rohe will participate in this piece of work
- That the data is correct

Constraints

- No constraints identified deficit statistics for whānau continue to increase

**Communication
Plan**

- Draft Project Scope will be consulted with each of the relevant regional network chairs
- Monthly project reports will be circulated to each regional network
- Midland website will be fully utilised
- Te Manawa Taki MH&A Newsletters will have progress articles
- Final report will be published once signed off by Clinical Governance

**Sign-off (signatures
required)**

Project Lead: Belinda Walker

Date

Project Sponsor: Eseta Nonu-Reid

Date

GMs Māori Health Lead: Phyllis Tangitu

Date

Te Manawa Taki Clinical Governance Chair: Dr Sharat Shetty

Date

Appendix 4: References

- Midland 2013 Whānau Summit Evaluation Report, 2014
- Midland 2014 Whānau Workers Competency Framework
- Midland 2014 Service User Competency Framework
- Te Pou, 2015 Service User Competency Framework
- He Ara Oranga: Report of the Government Inquiry into Mental Health, 2018

Appendix 5: Glossary

The descriptions for the following values and concepts are more than translations as they sometimes attempt to relate to a therapeutic context. The reader is encouraged to explore and to expand their own learning and understandings.

Te Reo Māori Term	English Terminology
Arero	Literally the tongue; The Arero of the Taiaha represents the articulation of where and who can offer support; Self-articulating;
Aroha	Sincerity; compassion; giving and receiving love and mutual respect; <i>He aroha e whakatō, he aroha e puta mai.</i>
Awhi	To embrace, support, hug and or cherish
Awe	Having a presence, being present, blooming
Hapū	A kinship group, sub-Tribe, to be expectant with child
Hīnātore	Glimmer of light, enlightened
Hineahuone	The first woman. Her name means the female element that comes from the soil
Iwi	Tribal alliance, nation, people, society
Karakia	Ritual (e.g. chant, prayer) to facilitate safe transition between spaces
Kaupapa	Strategy, philosophy
Kawa	Protocol e.g. the procedures of the marae and <i>wharenuī</i> , those related to formal activities such as <i>pōhiri</i> , speeches and <i>mihimihi</i>
Korowai	Cloak ornamented with black twisted tags or thrums
Mana	Authority, agency, control, influence particularly derived from atua, whakapapa, whenua and or people's deeds. This concept cannot be understood without understanding the intertwining concepts of mauri, tapu, wairua as well as the creation traditions. Man is the agent, never the source of mana. Everyone has mana and Māori individually and collectively were traditionally careful to ensure that their behaviour and actions maintained that mana.
Manaaki	To affirm and protect mana, in support and care for others
Manaakitanga	Hospitality, kindness, blessing. The outcome of manaaki
Mana Motuhake	Autonomy, self-determination. Providing choice for whānau as determined by whānau and is accessible for ALL whānau regardless of circumstances
Mātauranga Māori	The body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices
Marae	Meeting place especially the courtyard in front of the meeting house

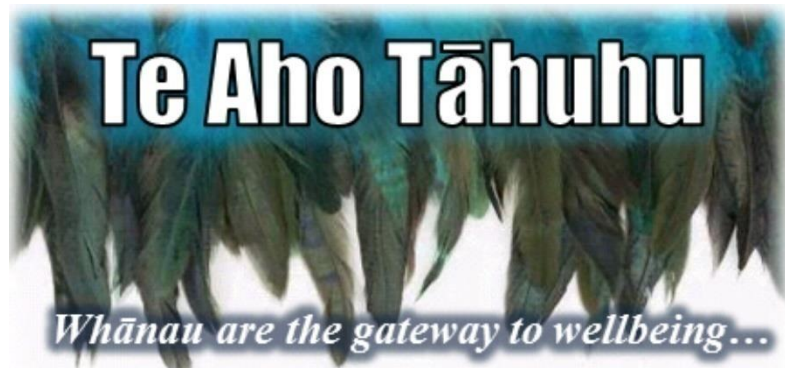
Te Reo Māori Term	English Terminology
Matakite	Prophetic, visionary, predictive, prophetic
Mo te Katoa	For everyone
Muka	Fibre extracted from Harakeke (flax). A term used in metaphor to imply bonds and relationships
Oranga	Livelihood, welfare, health, living
Pākehā	Anyone not a Māori however mostly taken to mean someone of European descent - probably originally applied to English-speaking Europeans living in Aotearoa/New Zealand
Poutokomanawa	Centre pole supporting the ridge pole of a meeting house
Rangatahi	A modern term taken to refer to youth and the younger generation. A more traditional term is taiohi
Rangatiratanga	Sovereignty, leadership,
Ringa	Hands, arms; often used with other adjectives to denote workers e.g. ringa wera; <i>Tangata ringa raupā - aitia te ure!</i>
Rongoā	Remedy, treatment
Taiaha	Wooden staff like weapon - of hard wood with one end carved as a two-sided upoko for stabbing and the other end or rau is the blade for slashing and striking.
Taura Whiriwhiri	A plaited or woven rope. It is a metaphor often used to denote the bringing together of different elements into a space of unity. Te Taura Whiri o te Reo is the Māori Language commission.
Tautoko	To support, prop up, verify, advocate, accept (an invitation), agree
Te Aho Tāhuhu	The first line in weaving that sets the foundation for the rest of the pattern
Te Karere	The message(r); A TVNZ Māori news programme
Te Kuwatawata	A unique integrated service in Gisborne applying indigenous mātauranga to reframe a whānau in distress's experience and pathway forward.
Te Tiriti (o Waitangi)	The Treaty of Waitangi: Foundation Document of Aotearoa. The agreement drawn up between representatives of the British Crown and representatives of Māori iwi and hapū, 06 February 1840
Tihei Mauri Ora	Sneeze of life, call to claim the right to speak
Tinana	Body, trunk (of a tree), the main part of anything
Tikanga	Customary practice and procedures that uphold whānau need and cultural expectation in the circumstances according to Te Ao Māori
Tino Rangatiratanga	Self-determination, sovereignty, autonomy, self-government, domination, rule, control, power
Upoko	Head. In some regions people use the term māhunga
Waha	Voice; mouth

Te Reo Māori Term	English Terminology
Wai	Water
Wairua	Spirit, soul; state of metaphysical connection. Components of wairua include identity, contentment, aspiration, dignity and respect. It is the dimension that concerns itself with Atua, tapu etc. and is ever present.
Wairuatanga	Spirituality
Wānanga	Traditional institution of esoteric learning; Integrated shared learning process
Whakapapa	Process of intergenerational transmission; Genealogy, ancestry. It defines (and identifies) both the individual and kin groups, and the relationships between them.
Whakapono	To believe, trust
Whakawhānaunga	Honour relationships; creating and nurturing relationships. The outcome of whakawhānaunga is whānaungatanga.
Whānau	The term used to describe family as well as people with a shared experience or kaupapa. Can include whaiora, clients, peers and/or those affected by other's MH/A. Whānau do not have to be blood relatives and may include friends, partners, significant others.
Wharenuī	Meeting house, large house - main building of a marae where guests are accommodated.
Whiro	Whiro-te-tipua is a son of Ranginui and Papatuanuku. Often associated with bad things, sponsor of ill fortune and the denier of fun.

Appendix 6: Te Aho Tāhuhu Attendance by DHB Area

DHB Area	53
Bay of Plenty	4
Lakes	17
Tairāwhiti	9
Taranaki	7
Waikato	14
Other	2

Appendix 7: Te Aho Tāhuhu Wānanga Programme



Agenda		
8.45am	▪ Registrations open	
9.30am	▪ Karakia and Welcome	▪ Wi Huata
	▪ Te Karere (Overall Coordination) – Eseta Nonu-Reid, Regional MH&A Director ▪ Whiro (Timekeeper) – Hine Moeke-Murray	
9.40am	▪ 10 second introductions – Name & where you are from ☺	▪ Whiro to lead
Morning Tea – 10.00am		
10.30am	▪ Whakawhānaungatanga / Ice breaker via workstation – break into 5 groups using Number on Name Tag	▪ Each rohe responsible for Ice breaker (10mins)
11.30am	▪ Feedback from each group on what they learned from the exercises	▪ Te Karere
Lunch break		
12.45pm	Workstation Questions (25mins per rotation) 1. Values 2. Identity 3. Role Models 4. Safe Talk 5. Drug & Alcohol	
Afternoon Tea		
2.45pm	▪ Facilitators identify common threads and present back to the wider group	▪ Workstation Facilitators
3.15pm		
4.30pm	Closing of Wānanga	Karakia by Wi Huata

Appendix 8: Te Aho Tāhuhu Consultation Survey

Te Manawa Taki Te Aho Tāhuhu Whānau Wānanga: Discussion Paper

Consultation Survey

This is an opportunity to provide feedback on the **Te Manawa Taki Te Aho Tāhuhu Whānau Wellbeing Framework**. If you have not reviewed the Discussion Paper you will need to do this before completing the survey.

Your feedback is important. All feedback will be considered in the development of the final Te Manawa Taki Te Aho Tāhuhu Whānau Wellbeing Framework which will be available on the Te Manawa Taki Regional Network website <http://www.midlandmentalhealthnetwork.co.nz/page/116-Midland-Regional-Network-Mental-Health-and-Addictions>

Please complete this survey by **Friday, 27 March 2020**, using one of the following options:

- Take the survey on line at: <https://www.surveymonkey.com/r/5VKDFLX>
- Photocopy the survey and post to Akatu Marsters, Senior Administrator, Private Bag 3023, Rotorua Mail Centre, Rotorua 3046.
- Zoom meeting for groups wanting to do a face to face submission. Contact Akatu to arrange a time and date.

If you have queries please contact Akatu Marsters on 07 349 7955 extn 8574 or email Akatu.Marsters@healthshare.co.nz.

Where Are You From?

	Bay of Plenty
	Lakes
	Tairāwhiti
	Taranaki
	Waikato
	Other (please specify)

Aspirations

1. Please indicate your response to each of the following statements (Please place a cross to indicate your rating)	1 Strongly disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly agree	Don't know
A. Does the Purpose section make sense to you?						
B. Does the Format section make sense to you?						
C. Does the Self-determination section make sense to you?						
D. Does the Treaty of Waitangi section make sense to you?						

E. Please provide any additional comments or amendments here.

Mission, Vision and Values

2. Please indicate your response to each of the following statements (Please place a cross to indicate your rating)	1 Strongly disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly agree	Don't know
A. Does the Mission fit whānau culture?						
B. Does the Vision fit whānau culture?						
C. Does the Values fit whānau culture?						

E. Please provide any additional comments or amendments here.

Aspirations

3. Please indicate your response to each of the following statements (Please place a cross to indicate your rating)	1 Strongly disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly agree	Don't know
A. Does the Identity Section reflect a whānau perspective?						
B. Have we got the Challenges right?						
C. Does the Role Models section reflect a whānau perspective?						
D. Have we got the Challenges right?						
E. Does the Safe Talk and Safe Spaces section reflect a whānau perspective?						
F. Have we got the Challenge right?						
G. Does the Alcohol and Drugs section reflect a whānau perspective?						
H. Have we got the Challenges right?						
I. Does the Workforce section reflect a whānau perspective?						
J. Have we got the Challenges right?						
K. Does the whānau Wellbeing section reflect a whānau perspective?						
L. Have we got it right?						

G. Please provide any comments or amendments here.

Overall Feedback

Overall does this document clearly state Whānau Aspirations, Intentions and Perspectives?

Thanks for taking the time to complete this survey. Post completed survey to Akatu Marsters, Business Support Coordinator, Private Bag 3023, Rotorua Mail Centre, Rotorua 3046 or email to akatu.marsters@healthshare.co.nz by **Friday, 27 March 2020**.