



# Aroha in Action – Whānau Transformation

Pipiri / June 2013





# Aroha in action



Whānau transformation is a journey over time and may not be linear



Whānau transformation cannot take place at the expense of the wellbeing or safety of individual whānau members



Whānau transformation requires resourcing, will, expertise, conscious design and belief that change is possible



# Spectrum of Prevention



- Strengthening knowledge and skills of individual whānau members
- Promoting education for whānau and hāpori Māori
- Educating providers
- Fostering networks and collaboration
- Changing organisational practices
- Influencing policy and legislation

# Mauri Ora ...



- Dispel the illusion
- Remove the opportunity
- Teach transformative practices

Kruger, T, Pitman, M., Grennell, D, McDonald ,T., Mariu, D., Pomare A., et al. (2004). Transforming whānau violence – a conceptual framework



- Leadership
- Changing attitudes and behaviour
- Ensuring safety and accountability
- Effective support services and resources
- Understanding and developing best practice

*Programme of Action for Addressing Family Violence 2013-2018* Māori Reference Group for the Taskforce on Action on Violence Within Families

# Whānau Ora goals



- Self-managing
- Living healthy lifestyles
- Participating fully in society
- Confidently participating in te Ao Māori
- Economically secure and successfully involved in wealth creation
- Cohesive, resilient and nurturing

*Whānau Ora: Report of the Taskforce on Whānau-Centred Initiatives*  
To Hon Tariana Turia (2010)



# Service settings



**Whānau resilience means being able to make the right choices** for our own economic, cultural and social development.

## Our population today is:

- Growing (relatively)
- Ageing
- Young (median age 22)
- Mobile

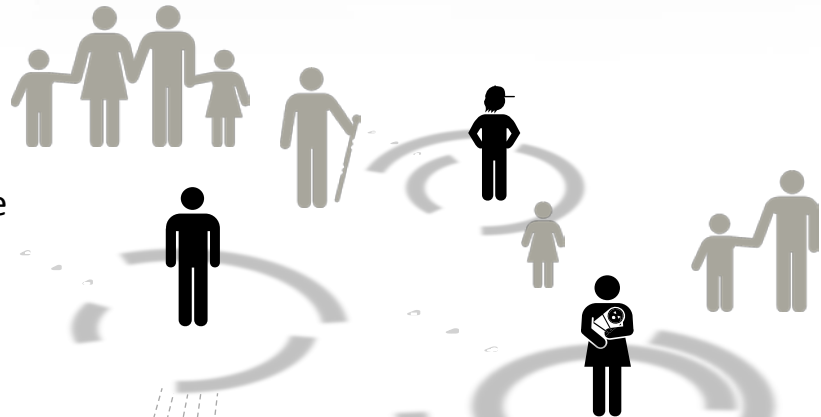
## TODAY

### Multiple agencies: One person

Typically, agencies have worked with individual family members, often in isolation of each other.

### A divide

Separate interventions often means inadequate access to key services and poor outcomes, diminishing whānau capacity for self-management.



**Separate interventions, complex structures, specialist language, focus of control with providers or experts.**

**The whānau experience** ... is often one of powerlessness, frustration, injustice, disadvantage and static outcomes.

# A new collective strength will empower us



## *TOMORROW*

### **An increasing focus on outcomes-based, enduring relationships**

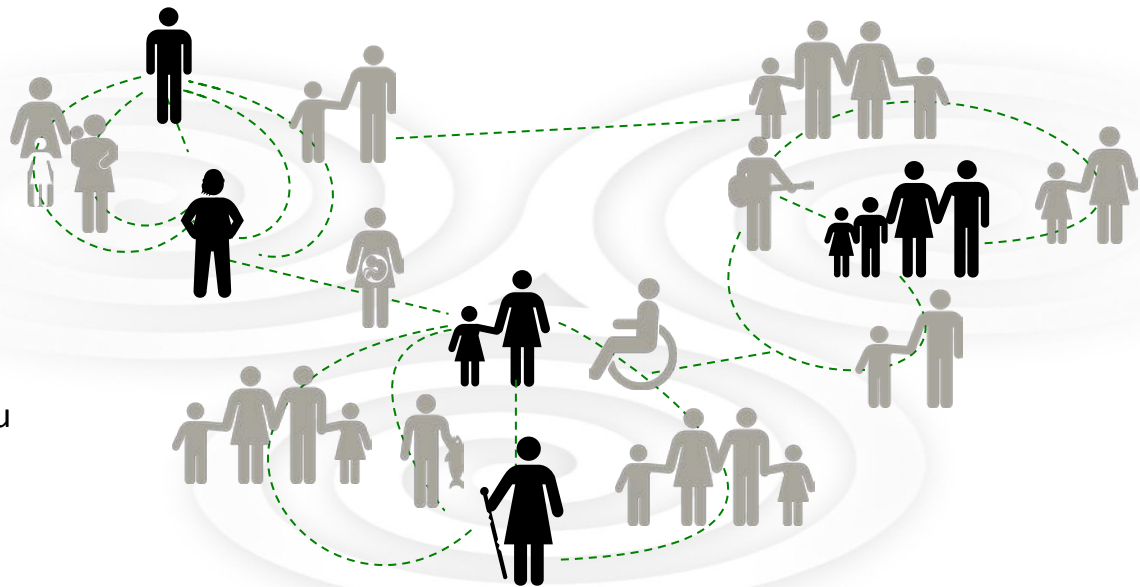
Co-designed to focus on the needs and aspirations of whānau rather than responding to a specific issue an individual has presented at a service.

#### **The status of individuals remains important.**

However, the way in which the group operates as a whole to achieve health and wellbeing for its people is critical.

Greater awareness of the gains to be made by creating spaces for Māori solutions – responding to Māori as members of whānau and as individuals.

Conscious construction of environments, structures and experiences that strengthen connection, build skills, transfer knowledge.



# Culturally grounded approaches ...



## Key influencers within whānau will be those in a relationship of trust

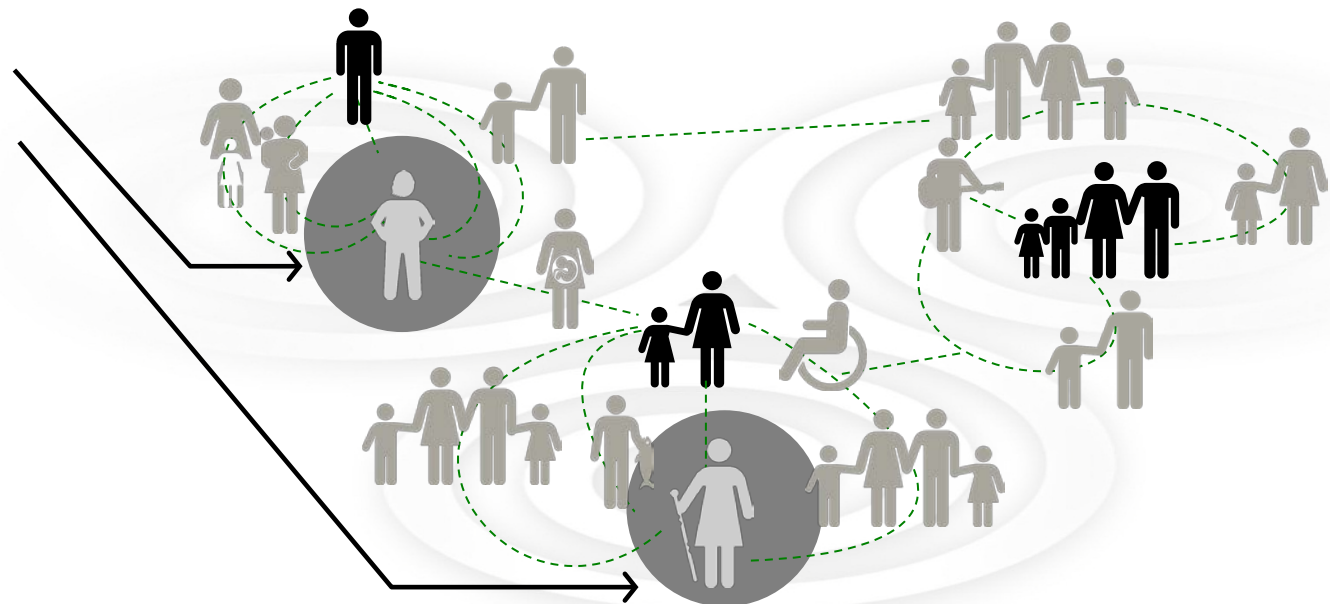
Connections that matter take time and consistent, culturally appropriate engagement.

Violence prevention measures should incorporate both spiritual and cultural responses and solutions and can incorporate traditional ways of assessing and engaging.

Identity is derived from a strong cultural base: marae, whakapapa, kaumātua, whanaungatanga.

Cultural and clinical approaches can be complementary.

Whānau planning – seeding hope and aspiration.



# Provider change and development



- 34 collectives representing some 180 health and social service providers
- Providers focused on holistic, integrated services to respond to the needs of whānau
- Navigators contribute to streamlining access and referrals for whānau by meeting immediate needs and supporting whānau to plan for the future, acting as a single point of contact for whānau key to building trust
- External and internal collaboration and referral points strengthened to achieve better outcomes for whānau
- Providers are strengthening their cultural competencies as whānau identify the importance of te ao Māori in their whānau plans
- Emphasis on building whānau leadership and capability

# Whānau transformation

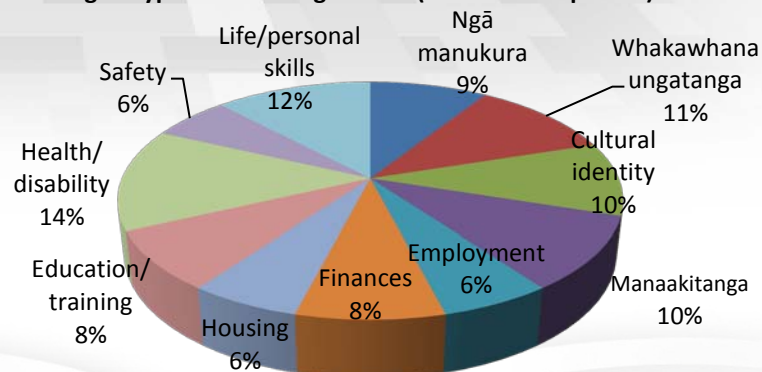


## Whānau Planning

- Planning undertaken by providers (NGOs) or supported by whānau trusts, marae or private organisations.
- Typically involve a series of workshops, hui and wānanga led by facilitators
- Process of whānau coming together to engage in planning appears effective for building whānau capacity, even before whānau begin progressing towards their goals
- Whānau planning is important in giving insights into needs and strengths of whānau.
- Goals are broad-based, spanning a range of immediate and remedial needs (housing quality, job readiness) as well as long-term economic and cultural wellness aspirations.
- Better futures for children are a critical focus for most whānau.

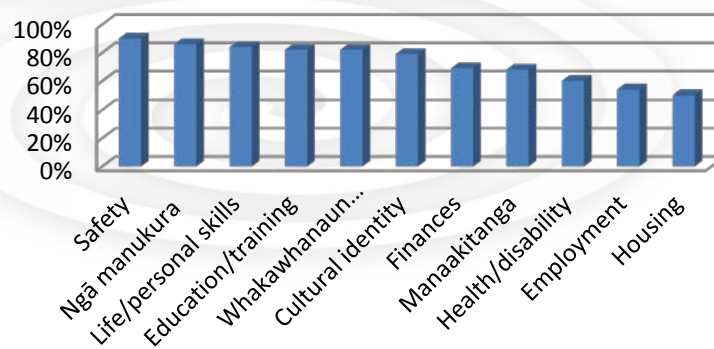
## Per cent of whānau plans with goals by domain

Fig 1. Type of whānau goals set (March 2013 quarter)



## Per cent of whānau plans that had a goal(s) achieved by domain

Fig 2. % of goals achieved by type (March 2013 quarter)



# Aroha in action



Mokopuna hold the wisdom of the world and they can teach us the power of unconditional love. They remind us how each one of us began and they are our connection to our tūpuna and to our future.

The centre of their world is their whānau and they learn from us. When we love them, they learn to love; when we respond to their needs, they learn to respond to others; when we are peaceful, then peace flow through them. Everything they learn, they learn from us.

***They are our aroha in action.***