



Whakauae Research

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# Whānau Ora:

Past, Present, Future

Dr. Amohia Boulton



Presentation To HLWB 503 Financing,  
Purchasing and Organising Health Services  
4 October 2021



# Otago Daily Times

Tuesday, 21 January 2020

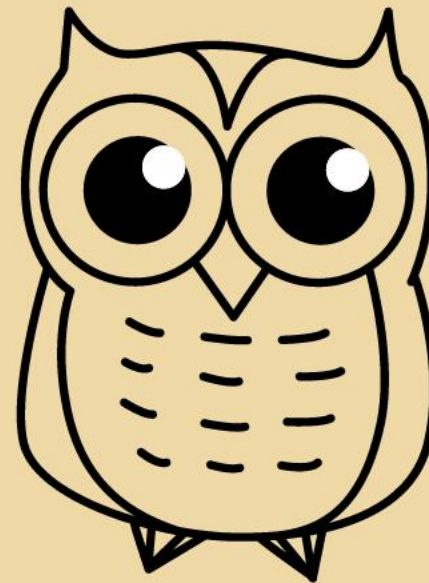
## Whanau Ora: PM 'out of her depth' - Turia

"They do not understand ... that Whānau Ora is not just a concept that can be picked up by any old department and implemented ... This is undermining us by stealth while misappropriating the Whānau Ora brand."

Dame Tariana Turia



# Ko wai mātou?





# Origins of Whānau Ora





# An evolving concept 2001 - 2021

- **Philosophy**
- **Policy**
- **Practise**
- **Outcome**





## APPENDIX TWO: WHĀNAU ORA OUTCOMES FRAMEWORK *EMPOWERING WHĀNAU INTO THE FUTURE*

Approved by Whānau Ora Partnership Group 26 August 2015

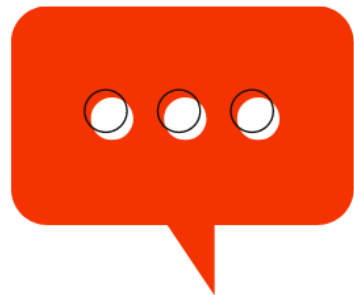
Whānau Ora Outcomes	Whānau are self-managing & empowered leaders	Whānau are leading healthy lifestyles	Whānau are participating fully in society	Whānau and families are confidently participating in Te Ao Māori (the Māori World).	Whānau and families are economically secure and successfully involved in wealth creation	Whānau are cohesive, resilient and nurturing	Whānau and families are responsible stewards of their living and natural environments
<b>Long term outcomes</b>  11-25 years	Whānau exercise rangatiratanga on a daily basis by being self-managing, independent, and making informed decisions.  Whānau recognise they are repositories of knowledge about themselves and their communities, and they contribute to their communities' understanding of them.  Whānau determine the nature of their own leadership according to their own traditions. They value and grow their leadership that represents their notions of a leader.  Whānau are self-determining in the management, control and aims they determine for their collective assets and resources.	Whānau have a quality of life that meets their health needs and goals across their lifespan.  Whānau members enjoy positive and functional relationships with others to meet their health needs and goals across their lifespan.  Whānau are health literate and they have access to evidence-based information to make decisions about their health needs and goals.  Whānau have timely access to exemplary and culturally adept health and disability services to meet their health needs and goals.	Whānau can demonstrate educational success by an increase in the number of Māori entering higher learning and professional careers.  Whānau have opportunities for formal learning that equips them with the skills and knowledge to follow their chosen path to employment, advanced learning or self-fulfilment.  Whānau are enjoying educational success across all ages.  Whānau recognise, value and nurture leadership that supports and enables them.  Whānau leaders actively engage with community leaders and institutions for collective good.	Whānau are secure in their cultural identity as Māori and actively participate in activities and events that celebrate their cultural make-up.  Whānau are confident and proud that they are at least bi-lingual in Te Reo Māori and English/Te Reo Māori and NZ Sign, and able to transfer that knowledge to their members.  Whānau access opportunities to be immersed in their culture and language in their communities.  Whānau are major contributors to the cultural vibrancy and development of their own communities.	Whānau business leaders are innovative, entrepreneurial and successful.  Whānau are active participants in research and development that advances their prosperity.  Whānau are employed in occupations and positions that provide them with the income to achieve the standard of living they aspire to.  Whānau have the knowledge and skills to manage their assets that enable them to achieve their life long aspirations.	Whānau relationships are positive, functional and uplifting of all members.  Interpersonal skills between whānau members have improved and Whānau conduct positive relationships and demonstrate good parenting.  Whānau experience and contribute to the development and maintenance of safe and nurturing environments for themselves and their communities.  Whānau access communication technology to sustain engagement with each other.  All members of a whānau are valued.	Whānau exercise mana whakahaere (authority and control) and mana-kaitiaki over their natural environment.  Whānau lead sustainable management of their natural environment.  Whānau cultural, physical and spiritual wellness is nurtured by their access to, and engagement with, their natural environment.  Whānau have choices about their living arrangements and in all cases, their living environment is safe, secure, warm, dry.
<b>Medium term outcomes</b>  5-10 years	Whānau are supported and enabled to take responsibility for their own lives and wellbeing.  Whānau are making informed choices about the support they require and who they access support from.  Whānau are able to draw on the skills of their own members to advance their collective interests.  Whānau are actively participating in the management and growth of assets held in common.  Whānau with disabilities participate equally in society.  Whānau use, and understand the point of using, data both quantitative and qualitative to inform their decisions making.	Whānau can model to other whānau members their ability to take personal responsibility for their own health and wellbeing by making choices about: <ul style="list-style-type: none"> <li>• Living drug free and smoke free.</li> <li>• Maintaining a healthy weight for their age and height.</li> <li>• Achieving exercise and fitness regimes for heart health.</li> <li>• Monitoring regularly the efficacy of their prescribed medicines or medical devices in conjunction with health professionals.</li> <li>• Engaging in health screening programmes.</li> <li>• The quality of the interpersonal relationships they have.</li> </ul>	Whānau identify the added value they bring to a school community.  Whānau can articulate the importance of early childhood education to the preparation of their children's future.  Whānau choose and access culturally adept schools for their children's learning.  Whānau can articulate and implement healthy living habits in the home that will support their children's educational success.  Rangatahi are achieving the knowledge, skills sets and qualifications to pursue training and employment that provides them with financial security and career options.  More whānau members are trained and serving as public, community & cultural leaders.  Whānau have access to quality and timely services that are fully responsive to whānau priorities and whānau values.	Whānau participate in their community using their language of choice.  Whānau access cultural knowledge, engage in knowledge creation, and transfer that knowledge amongst themselves.  Whānau see improvements in the value of business they own.  Whānau have increased financial literacy, improved access to capital and a practice of saving for key 'life' milestones.  Whānau achieve at least a living wage.	Increasing numbers of whānau are engaged in business, entrepreneurship, and innovation.  Increasing numbers of whānau own their own businesses or benefit from the improved productivity and prosperity of their businesses.  Whānau understand the importance of school attendance and support and encourage their tamariki and mokopuna to attend school.  Rangatahi are supported and nurtured in their transition to adulthood.	Whānau live in homes that are free from abuse and violence.  Whānau transform their lives through support from rehabilitation services (when needed).  Whānau are confident to address crises and challenges.  Whānau are stable, organised, and provide their tamariki with the best possible start in life.  Whānau understand the importance of school attendance and support and encourage their tamariki and mokopuna to attend school.  Rangatahi are supported and nurtured in their transition to adulthood.	Whānau are active participants and contributors to responsible and sustainable environmental management.  Whānau access a range of housing options and the support required to pursue those options.  Whānau are increasingly satisfied with their housing situation.  Whānau increase the use of their land to provide housing, sustenance and food for themselves.
<b>Short term outcomes</b>  1-4 years	More whānau develop pathways to independence, including from government assistance and intervention in their whānau life.  Whānau are knowledgeable about the capability that exists in their whānau network, and begin to tap into it.  Whānau decision-making and planning is informed by timely access to personal information and data which is held about them by government or other agencies.  Whānau are aware of their interests in assets held in common and knowledgeable about their rights and responsibilities in regards to those assets.  Whānau are planning for emergencies, and taking appropriate action such as having insurance and plans for asset replacement.	Increased number of whānau are setting and achieving personal health goals for their physical, emotional, spiritual and mental wellbeing.  Increased number of whānau are improving their knowledge and practice in healthy eating and physical activity.  Whānau are managing chronic health conditions, including eczema, asthma and diabetes. And know when and how to access support to manage their conditions.	Rangatahi Māori are achieving NCEA level 2 as a minimum qualification, and increasing numbers are achieving level 3.  Increased number of tamariki and mokopuna enrolled and attending early childhood education.  Increased number of whānau entering tertiary education or other advanced areas of learning and leaving with qualifications.  Increased number of whānau exercising their right to vote in national and local council elections.  Increased number of whānau engaged in sport and/or clubs or other community groups including kapa haka and waka ama.  Whānau are choosing the services they wish to access, on the basis of good information.  Whānau are confident to access services and advocate in their own right.  Successfully rehabilitate and reintegrate whānau who have had contact with the corrections system back into communities.	Increased numbers of whānau take up Te Reo Māori programmes.  Increased number of whānau participating in iwi or cultural events or activities.  Increased number of whānau registered with their iwi are exercising their democratic right in tribal elections.	Increased uptake by whānau in business training, skills acquisition, education and professional development.  Increased numbers of whānau are self-employed, and whānau businesses are growing.  Increased number of whānau improving their financial literacy.  Whānau are engaged in savings and investment.	Parents build skills and strategies to nurture and care and provide for their children.  Where necessary, whānau address violence, addiction, substance abuse, and risk of self-harm through increased uptake of affordable and culturally appropriate support services.  Increase the number of tamariki from vulnerable whānau who are attending school on a regular basis.  Relationships between partners are strong and supportive.  Whānau are developing nurturing environments that provide for their physical, emotional, spiritual and mental wellbeing.	Increased opportunity for Whānau to participate in environmental management practices.  Increased number of whānau accessing services to improve the health of their homes.



Whānau Goals and Aspirations



# Implementing Whānau Ora - how is it working?



# Key Issues







# Future of Whānau Ora?



# Ngā manaakitanga

## Further information



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## Beyond Puao-Te-Ata-Tu: Realising the promise of a new day

Amohia Boulton  
Michelle Lacey  
Lynette Edwards

**Puao-Te-Ata-Tu: The Report of the Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare**  
The Ministerial Advisory Committee (MAC) was established in 1980 to advise the Minister of Social Welfare on the future of the state provision of social welfare services to Maori. The report was published in 1981 and was a landmark document in the history of Maori social welfare. It highlighted the need for a new approach to social welfare services for Maori, one that was based on Maori values and traditions. The report also identified the need for a new structure for the delivery of social welfare services to Maori, one that was based on Maori communities and whānau.

Volume 3 | Issue 1 | Article 4 - Boulton et al.



## Delivering on diversity: The challenges of commissioning for Whānau Ora

Volume 3 | Issue 1  
Article 4, July 2018  
Amohia Boulton

explores how commissioning as a particular model for purchasing services has farmed in some of delivering for Whānau Ora. The paper provides a brief history of Maori health provision.

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Realising whānau ora through community action: the role of Maori community health workers  
Amohia Boulton, Heather Gifford, Michelle Lacey  
Abstract  
Context In New Zealand, the government's key strategy to improve the health of the indigenous population is advanced through a policy where families are supported to achieve their maximum health and well-being. 'Whānau ora' (the wholeness of Maori people and places, see Appendix 1) is a key concept in this strategy. This paper explores the role of Maori community health workers (CHWs) in the delivery of whānau ora services and explores the tensions and challenges faced by these workers in carrying out their role. Methods Recent literature, existing qualitative research data and local-level reflections from a practicing community health worker with 12 years' experience. Findings There were complex, varied and generally obscured in high-level research. Differing perspectives between the national and local levels, the same and the different were identified.

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**Taking Account of Culture: The contrasting experience of Maori mental health providers**  
Amohia Boulton  
Abstract  
The major reforms in the New Zealand health sector during the 1990s resulted in a burgeoning in the numbers of Maori health providers, many of whom worked in the area of mental health. Occurring alongside these health reforms was an increased concern with public accountability and interest in measuring the performance of Crown Health New Zealand's services. During 2001-2004, research was undertaken that sought to understand the mental health contracting experience from the point of view of Maori health providers. The research examined the experience of Maori mental health providers, as they continued to deliver Maori mental health services in a health sector dominated by Western or mainstream approaches to accreditation, contracting, and performance measurement. This article presents one of the key findings from this research: that Maori mental health providers regularly and routinely work outside the scope of their contracts to deliver mental health services that are aligned with their values and norms embedded in Maori

## Whānau Ora: A culturally-informed, social policy innovation

Amohia Boulton

**Abstract**  
Whānau Ora, a social policy initiative designed to build the capacity and capability of Maori families, has been variously described as: a 'revolutionary public-sector initiative', an 'indigenous policy success story' and as having the transformative power to improve health and social outcomes for Maori. Since its launch in April 2010, Whānau Ora has positively impacted the lives of many of our nation's most vulnerable Maori families. Through a kaupapa Maori lens, this article provides a brief overview of the initiative, the key goals of Whānau Ora and the mechanisms by which these goals were to be attained. It is argued that it reflects a 'paradigm shift' by fundamentally reorienting government thinking about how to improve Maori outcomes through policy. The article examines the success of Whānau Ora by highlighting a number of innovative aspects the National-led government introduced which contributed towards the success of the initiative through the period 2008-2017, as well as areas of tension. The article then turns to explore the likelihood of the Whānau Ora initiative continuing in the future, building on its early success embedding its innovative, empowering and sustainable social policy approach to working with Maori whānau, hapū, iwi and communities.

**Keywords** Whānau Ora; Public policy; Maori wellbeing; Outcomes

**SOCIAL WORK PRACTICE IN HEALTH**  
An introduction to contexts, theories and skills  
Edited by MELISSA PETRAKIS

**WHĀNAU-CENTRED HEALTH AND SOCIAL SERVICE DELIVERY IN NEW ZEALAND**  
The challenges to, and opportunities for, innovation  
Amohia Boulton  
Abstract

In New Zealand, Maori are entitled to the same level of well-being enjoyed by non-Maori citizens. However, disparities between the two populations are evident. In 2014, a new public policy approach to health and social care delivery was announced, one underpinned by Maori values and whānau. The Whānau Ora initiative was established to deliver health and social well-being outcomes. The Whānau Ora initiative is a new approach to health and social care delivery, one that is based on Maori values and whānau. This article explores the challenges to, and opportunities for, innovation in the delivery of Whānau Ora services.

## Whānau Ora: An Indigenous policy success story

Verna Smith, Charlotte Moore, Jacqueline Cumming and Amohia Boulton

### A policy success?

Whānau Ora (which can be translated as 'family wellbeing') is an innovative approach to Indigenous health and social services policy in Aotearoa New Zealand. The initiative empowers *whānau* (family) as

## CONCEPTUALISING THE LINK BETWEEN RESILIENCE AND WHĀNAU ORA

Results from a case study

Amohia Boulton  
Heather Gifford

### Abstract

This paper addresses two objectives; first, to explore whether the concept of resilience, as described in the international literature, has resonance in the New Zealand Indigenous context; and second, to discuss the link between the concept of resilience and the Maori concept of whānau ora. The paper draws on findings from a qualitative study that utilised a single case study design. Data collection methods for the full study included a comprehensive literature review, organisational



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## Whānau Ora; He Whakaaro Ā Whānau: Māori Family Views of Family Wellbeing

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**Implementing Working for Families: the impact of the policy on selected Maori whānau**  
Amohia Boulton  
Abstract  
This paper presents an analysis of the qualitative data collected for a study investigating the effect of the working for Families policy on Maori families and whānau wellbeing. Data are drawn from a descriptive set of 10 qualitative interviews undertaken with Maori whānau members in the Te Whānau Raua longitudinal study. Whānau members discuss how the working for Families policy has impacted on their lives and the contribution the policy has made towards their family wellbeing in present. The paper discusses how the working for Families policy impacts on Maori families and whānau wellbeing.