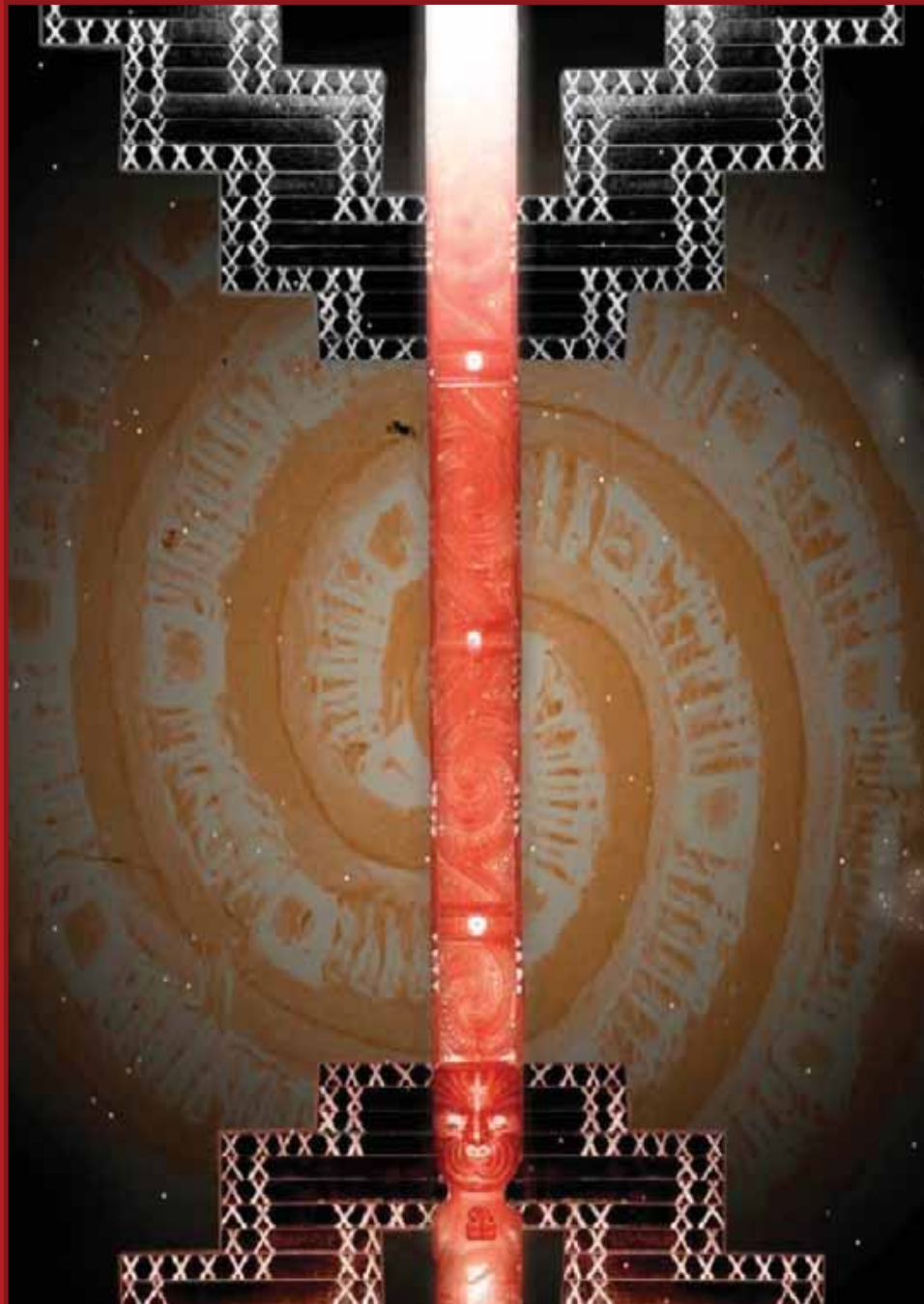


He Pou Oranga Tangata Whenua
Tangata Whenua Determinants of Health



Framework



He whakamārama mō te whārangi ö mua

Front cover

Ko te tauira takarangi e tohu ana i te whānuitanga o te titiro o te Māori ki tōna ao. Kāore he mea tū kotahi, kāore he mea tū tahanga noa. He whanaungatanga o tēnā wahanga o te ao Māori ki tēnā wahanga o te ao Māori. He āo hurihuri te ao Māori. He āo tupu te ao Māori. Mai i tōna örokohanga tae noa mai ki tēnei rā, ā, haere tonu ake... he āo huri, he āo tupu, he āo raukotahi.

Ko te Poutama tētahi tauira e tohu ana he whāinga matua to te ao Māori, arā, kia toitū tōna oranga, kia whai toiora ai te iwi.

Ko te Pou whakairo e tohu ana i ngā momo kaupapa e taea ai ngā taumata o te toiora te eke.

He mea hanga te whakaahua nei e Rodger Cunningham rāua ko Piripi Curtis. Ngā mihi ki a rāua.

The takarangi pattern represents the integrated nature of Te Ao Maori. Nothing stands in isolation, nothing stands alone. All elements of Te Ao Maori are related. Te Ao Maori evolves and grows. From creation until the present, Te Ao Maori adapts, Te Ao Maori develops, Te Ao Maori weaves many elements as one.

The Poutama pattern represents a pathway towards the achievement of a worthy goal. For example: the achievement of continuous wellbeing, the achievement of the state of Toiora.

The Pou whakairo represents the means by which a state of Toiora can be pursued and ultimately achieved.

This representation has been created by Rodger Cunningham and Piripi Curtis. Ngā mihi ki a rāua.

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Ē hoki koe ki ō Maunga, ki ō Awa
Kia pūrea koe ē nga Hauora ō Tawhirimatea

*Return to your sacred mountains and rivers
so that you can be purified by the
sacred winds of Tāwhirimātea*

He Mihi *Acknowledgements*

Iwi, hapū, whānau and the communities of Te Moana ā Toi (the Bay of Plenty) including:

- Ngāiterangi, Ngāti Ranginui and Ngāti Pūkenga Kaumātua Forum
- Tūhoe and Ngāti Awa Kāhui Kaumātua Forum (Irākewa Māori Health Services)
- Hūria Koroua and Kuia Programme

Provided advice, input and feedback to the project

Te Rūnanga Hauora o Te Moana ā Toi

18 Iwi kaitiaki o te kaupapa He Pou Oranga Tangata Whenua

The Bay of Plenty District Health Board

Project co-funders

The Ministry of Health: Māori Health Directorate

Project co-funders

The Advisory Committee¹

Project guidance, support, decision-making and monitoring

The Steering Committee²

Project guidance, support, decision-making, monitoring and cultural expertise

Māori Health Planning and Funding Unit

Contract manager, project design, funding negotiator, BOPDHB and MOH liaison and reporting

The Māori health sector including:

- Māori health service provider organisations
- Networks and Primary Health Organisation's including Poutiri Trust³, Te Manu Tōroa, Ngā Matāpuna Oranga Kaupapa Māori PHO⁴, Te Ao Hou Kaupapa Māori PHO and Eastern Bay of Plenty PHO

Provided specialised health sector advice and feedback to the project

Initial contributors

He Pou Oranga Tangata Whenua acknowledges former contributors to this project.

- Irākewa Māori Health Services, Whakatāne and in particular Pouroto Ngārope for his work on the Ngā Pou Mana o Io Model
- Kevan McConnell (Project Manager) for the literature review and initial consultations with Iwi and Kaumātua

FOOTNOTES

¹ He Pou Oranga Tangata Whenua Framework Advisory Committee

² He Pou Oranga Tangata Whenua Framework Steering Committee

³ Māori Development Organisation

⁴ Primary Health Organisation



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Mihi Whakatau *Foreword*

Whiti whiti ora. Mauri ora ki te katoa.

Kua tau te kaupapa. Kua oti. Kei te tuku atu i tēnei pukapuka.

E rere e manu ki ngā tōpito o te motu. Mauria atu te pono me te tika i roto i te aroha, i runga i te rangimārie.

Ki ngā roopu hauora, whaiora. Mā koutou e pānui, e whāwhā atu ki tā koutou e tūmanako ai, hei oranga wairua, hinengaro, tinana, whatumanawa.

Ki ngā ringaringa me ngā waewae i poipoi nei i te manu ā rere noa, ki a kōrua Jenny me Tony... kei te mihi.

Tēnei rā te mihi whakatau ā Te Rūnanga Hauora Māori o Te Moana ā Toi.

Mā te Atua tātou katoa e manaaki.

Punohu McCausland

Punohu McCausland
Te Rūnanga Hauora Māori o Te Moana ā Toi





Kōrero Whakataki *Introduction*

He Pou Oranga Tangata Whenua has been developed to ensure that traditional tangata whenua values, knowledge and institutions are recognised as key indicators of toiora: optimum health and well-being. The term He Pou Oranga Tangata Whenua: Tangata Whenua Determinants of Health describes the pillars that support a state of toiora for tangata whenua.

He Pou Oranga Tangata Whenua represents the culmination of tangata whenua responses to the question: “He aha ngā pou e ora ai te tangata whenua? (What determines health and wellbeing for tangata whenua?) and is a contribution to the on-going improvement of Māori health gain in Te Moana ā Toi.

Terminology

He Pou Oranga refers to the pillars that support and maintain toiora.

For the purposes of He Pou Oranga Tangata Whenua the term tangata whenua (people of the land) aligns very closely to the definition of indigenous offered by Te Ahukaramu Charles Royal (2003) Based on what Royal calls world views, indigenous is used for those cultures whose world views place special significance on the idea of the unification of humans with the natural world. This indigenous view sees humans having a seamless relationship with nature which includes the seas, land, rivers, mountains, flora and fauna.

Te Rūnanga Hauora o Te Moana ā Toi and Bay of Plenty District Health Board

The Bay of Plenty District Health Board (BOPDHB) and Te Rūnanga Hauora Māori o Te Moana ā Toi (the Rūnanga) through He Pou Oranga Tangata Whenua have engaged in consultation with whānau, hapū, Iwi and Māori health providers in the interests of defining a tangata whenua view of toiora that can be applied to inform future health strategy for Māori in Te Moana ā Toi.

Te pae tawhiti *The aim*

He Pou Oranga Tangata Whenua: Tangata Whenua Determinants of Health aims to maximise health and independence and reduce disparities for Māori.

Te pae tata *The goal*

To develop an outcome focused framework that validates tangata whenua principles and practices and defines and measures Māori health and wellbeing, toiora, from a Māori world view.

Ngā kaitaki *The project drivers*

The Rūnanga identified the following drivers to be essential in affecting the outcomes of HPOTW.

- To identify the foundations of tangata whenua health and wellbeing and to provide the opportunity for stakeholders to develop strategy appropriate to support those foundations
- To use tangata whenua knowledge codes as the primary informant of future decisions regarding the delivery of health services to Māori in Te Moana ā Toi
- To develop statements of practice (tikanga) based on tangata whenua values and principles (kaupapa) that can be used as guidelines to assist in the development of health organisational development
- To improve tangata whenua interdependence with the Crown in the articulation of health provision processes for Māori

FOOTNOTES

⁵ Royal, TAC. *Indigenous worldviews - a comparative study*. Wellington: Te Wānanga-o-Raukawa, 2003

Hangana *Framework structure*

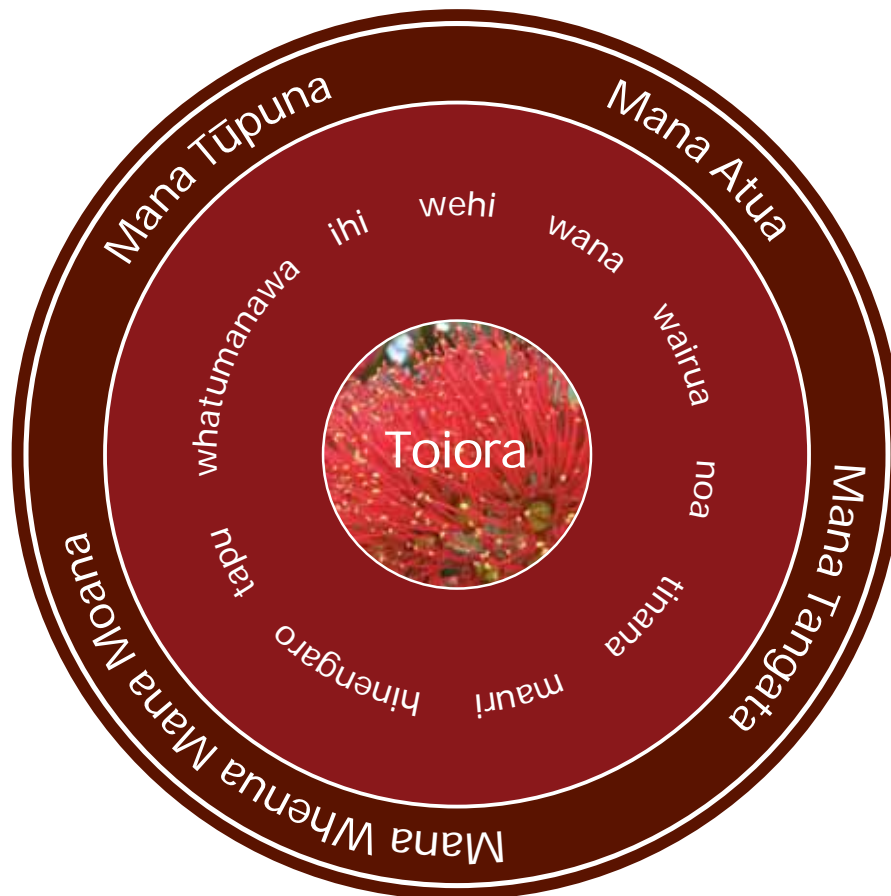
He Pou Oranga Tangata Whenua: Tangata Whenua Determinants of Health Framework consists of three parts:

Part 1: He taura Toiora *The Toiora Model*

Part 2: He taura Pou Oranga Tangata Whenua *He Pou Oranga Tangata Whenua Model*

Part 3: He hangana Pou Oranga Tangata Whenua *He Pou Oranga Tangata Whenua Framework*

Part 1: He taura Toiora *The Toiora Model*



He Whakamārama *A description of the Toiora Model*

The Toiora Model describes a tangata whenua worldview of health and wellbeing. It is a holistic construct that confirms the inter-related nature of all elements of Te Ao Māori. It substantiates the importance in Te Ao Māori of tangible and intangible elements and endorses taha wairua as fundamental to the state of toiora. In this aspect alone, the Toiora Model distinguishes itself from a 'western' worldview of health; a philosophy deficient of the spiritual dimension.

The model presents toiora as the goal for tangata whenua and in this sense maintains a wellness focus.

The state of toiora is represented by:

- A balance of optimum health across the elements of wairua, hinengaro, whatumanawa and tinana
- Gaining of strength and power (mana) through strong relationships with Atua, whenua, moana, tūpuna and tangata
- A balance between the states of tapu and noa
- The qualities of ihi, wehi and wana as life motivators
- Achieving a state of toiora equates to strong mauri.

The purpose of identifying these states is to express the unique view of health and wellbeing as defined by tangata whenua. Toiora is not a state of physical health and wellbeing alone.

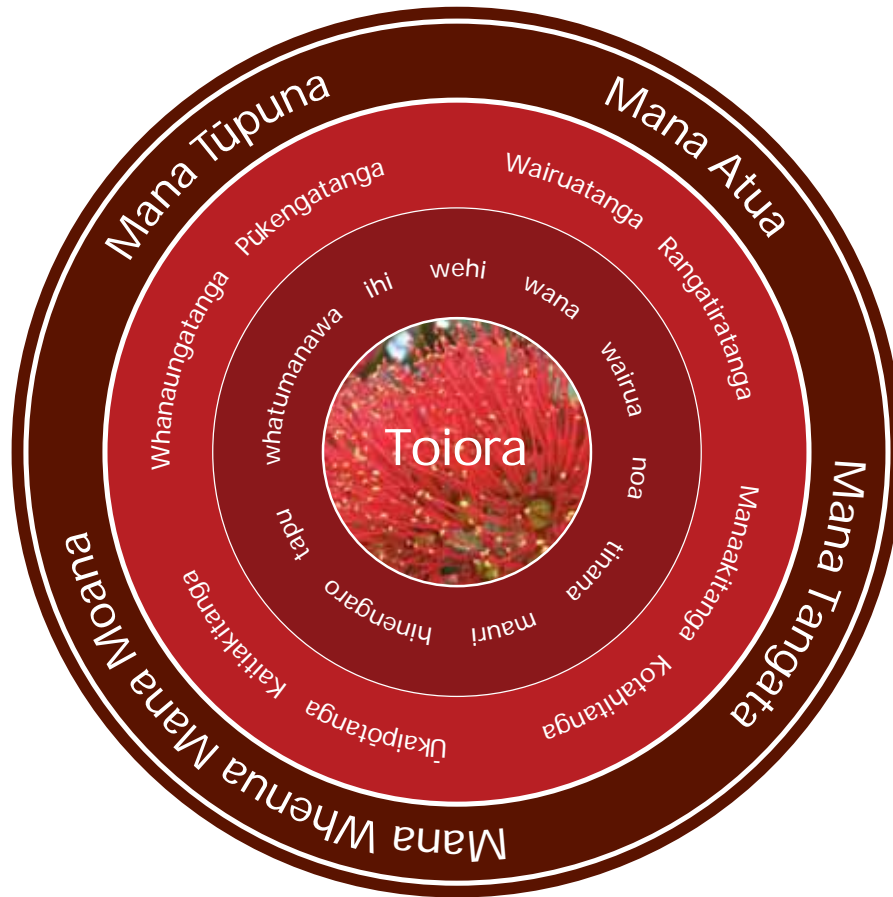


The associated explanatory table (Table 1) also includes the concept of kahupō (spiritual blindness). This element has been added to extend the model, allowing for an appreciation of toiora by contrasting it against its opposite state, kahupō. This is useful when understanding toiora and kahupō as opposing locators on a 'continuum' of health.

Table 1 provides some explanations of the key aspects and themes inherent within each concept. There is scope for groups to redefine the examples of key aspects and themes according to their unique knowledge and understanding.

Toiora Model: Table 1

Concepts	Focus	Key aspects	Themes
Toiora	Wellbeing	<ul style="list-style-type: none"> Optimum and everlasting health and wellbeing A shifting state able to be consistently influenced by various and multiple factors Our state of health and wellbeing at any given time, can exist on a continuum between toiora and kahupō 	<ul style="list-style-type: none"> All dimensions contribute to a state of toiora The concept of toiora goes beyond physical wellbeing and is influenced by factors outside of the scope of the current health sector
Kahupō	Spiritual blindness	<ul style="list-style-type: none"> A lack of motivation and purpose for life Our state of health and wellbeing exists on a continuum between toiora and kahupō - the opposite end of the continuum to toiora Death (mate) is a release 	<ul style="list-style-type: none"> Despair and desperation Mental unwellness Suicide (whakamomori)
Wairua	Spiritual	<ul style="list-style-type: none"> The spiritual dimension complements the physical existence 	<ul style="list-style-type: none"> Physical ill health is a manifestation of spiritual unwellness or imbalance
Hinengaro	Intellectual	<ul style="list-style-type: none"> The capacity to communicate, to think and to feel 	<ul style="list-style-type: none"> Mind and body are inseparable for optimal development
Whatumanawa	Emotional	<ul style="list-style-type: none"> The capacity to acknowledge and express feelings 	<ul style="list-style-type: none"> Caused or determined by emotion rather than reason Understanding and managing emotions
Tinana	Physical	<ul style="list-style-type: none"> The capacity for physical growth and development 	<ul style="list-style-type: none"> Good physical health is required Developmental stages Life long activity
Mana Atua	Gods and spirituality	<ul style="list-style-type: none"> The strength derived from a positive relationship with Gods A persons deepest and most serious commitment/relationship 	<ul style="list-style-type: none"> Karakia, Tohunga Religion
Mana Whenua Mana Moana	Papatūānuku (the earth)	<ul style="list-style-type: none"> The strength derived from a relationship with the natural environment Authority in the land A persons unique and creative contribution to the world 	<ul style="list-style-type: none"> Turangawaewae / Ukaipōtanga / Ahi kaa Whakapapa Natural resources, economy, and sustainability Rangatiratanga, kaitiakitanga
Mana Tūpuna	Ancestry	<ul style="list-style-type: none"> Strength derived from a positive and healthy relationship to ancestors and whakapapa Taonga tuku iho - inheritance from human heritage and natural world heritage 	<ul style="list-style-type: none"> All things have whakapapa Understanding whakapapa means making informed interventions Whakapapa impacts Māori research
Mana Tangata	Relationships	<ul style="list-style-type: none"> The strength derived from relationships The extended whānau 	<ul style="list-style-type: none"> Building strong whānau is essential to good health Role models Support
Tapu	Sacred - under restriction	<ul style="list-style-type: none"> The capacity to maintain individual sacredness through correct behaviour Continues past the end of physical existence Beyond ones power, inaccessible 	<ul style="list-style-type: none"> Violation Knowing right from wrong Keeping safe physically and spiritually Ceremonial connotations
Noa	Common, physical	<ul style="list-style-type: none"> Free from restriction, without restraints Ordinary 	<ul style="list-style-type: none"> Influences that contribute to ill health and disease
Ihi	Inspiration	<ul style="list-style-type: none"> The capacity to feel inspired, essential force Power, authority, rank 	<ul style="list-style-type: none"> Exposure to a wide range of life experiences is inspirational
Wehi	Awe	<ul style="list-style-type: none"> Belonging to a larger existence To feel connected to the universe 	<ul style="list-style-type: none"> Regard, safeguard, protection Understand whakapapa to te Ao Turoa
Wana	Gratitude and passion for life	<ul style="list-style-type: none"> The capacity to feel passion and gratitude for life Thrill, fear 	<ul style="list-style-type: none"> Maintain healthy lifestyle Positive attitude Contentedness Giving thanks
Mauri	Life force	<ul style="list-style-type: none"> A life principle, essential element of creation An intent and purpose Pervades all things animate and inanimate 	<ul style="list-style-type: none"> Respect all things Understand relationship to all things Can be impacted upon negatively or positively



He Whakamārama *A description of He Pou Oranga Tangata Whenua Model*

He Pou Oranga Tangata Whenua Model is an extension of the Toiora Model and adds eight new elements or pou oranga. These pou oranga reflect the responses gained during consultations and show that the way in which many contributors interpret concepts from the traditional Māori world view is to consider them against contemporary, political experiences ie: what it means to be Māori today. For example, achieving rangatiratanga is considered to be a very important health determinant for Iwi today, and the maintenance of a kaitiaki role is central to many Treaty claims associated with access to resources.

In this light, it is not expected that the pou oranga shown in the model are an exhaustive range. Again there is scope within this model for whānau, hapū and Iwi to substitute alternative pou oranga that reflect their current priorities, when articulating what determines the health of their particular groups.

Note: *These eight pou oranga also feature in the organisational workbook that has been included to assist with the development of kaupapa Māori in organisations.*

He Pou Oranga Tangata Whenua Model makes a direct connection to the wider health and social determinants such as education, resources, language and culture, control over life circumstances, housing and employment. This complex range of factors, from socio-economic variables to individual factors such as age and genetic inheritance, can all be interpreted inside He Pou Oranga Tangata Whenua Model.

He Pou Oranga Tangata Whenua Model also provides an opportunity to begin to describe actions and practices towards the achievement of the elements inside the Toiora Model. In the analysis of contributions, a strong relationship to the world view matrix as developed by Te Wānanga o Raukawa⁶ emerged and as such, that work has been used to assist in the development of this model.

FOOTNOTES

⁶ Te Wānanga o Raukawa: *The Iwi Presence and Governance and Management at Te Wānanga o Raukawa: Pt One: 2003.*



He Pou Oranga Tangata Whenua Model: Table 2

Table 2 provides some explanations of the essence and themes for the pou oranga within He Pou Oranga Tangata Whenua Model.

Pou Oranga	Essence and themes
Wairuatanga	<ul style="list-style-type: none"> • Understanding, believing and engaging in behaviour that shows commitment to a spiritual existence in addition to a physical existence • Intimately connected to environment maunga, awa, moana, marae
Rangatiratanga	<ul style="list-style-type: none"> • The attributes of positive leadership • Leadership and capacity to govern • A stance of self determination/sovereignty • The ability to act upon choice • Evidence of breeding and greatness
Manaakitanga	<ul style="list-style-type: none"> • Behaviour that enhances the mana of other people • Show respect or kindness and support
Kotahitanga	<ul style="list-style-type: none"> • Maintaining unity of purpose and direction • Avoiding approaches and decisions that lead to division and disharmony • All must make their contribution
Ūkaipōtanga	<ul style="list-style-type: none"> • A place to belong, where you have purpose and are important • Places where we gain strength and energy • Land and place (home)
Kaitiakitanga	<ul style="list-style-type: none"> • Quality stewardship and guardianship over people, land and resource • The contribution to the preservation of tangata whenua knowledge and institutions
Whanaungatanga	<ul style="list-style-type: none"> • Related to all living things • Family and relationships including ancestors and future generations • Being part of and contributing to the collective • A wide set of acquaintances for support, assistance, nurturing, guidance and direction • Defined roles • Rights, roles and responsibilities
Pūkengatanga	<ul style="list-style-type: none"> • Teaching, preserving and creating knowledge • Traditional knowledge that is unique to individual Iwi • Developing knowledge, skills and attitudes • Developing and attaining appropriate qualifications

Part 3: He hangana Pou Oranga Tangata Whenua *He Pou Oranga Tangata Whenua Framework*

He Pou Oranga Tangata Whenua Framework (refer Table 3) identifies key stakeholders that will contribute to the achievement of health and wellbeing for tangata whenua in Te Moana ā Toi. This currently includes organisations involved in health service provision and the recipients of health services within the BOPDHB.

He Pou Oranga Tangata Whenua Framework identifies stakeholder roles and interests, and the tools they are using to fulfil their roles. This provides an overview of the activity in Te Moana ā Toi in relation to achieving the goal of toiora and shows where the two models and the framework may assist in the ongoing development of strategy, policies, structures and tools as appropriate to stakeholders' needs. In particular, the brokering of relationships between stakeholders is a key outcome for He Pou Oranga Tangata Whenua.

It is important that this framework evolve to allow for the integration of other stakeholders and other sector agencies. This will allow for a broader response to the needs of Māori and the goal of toiora as described in this project.





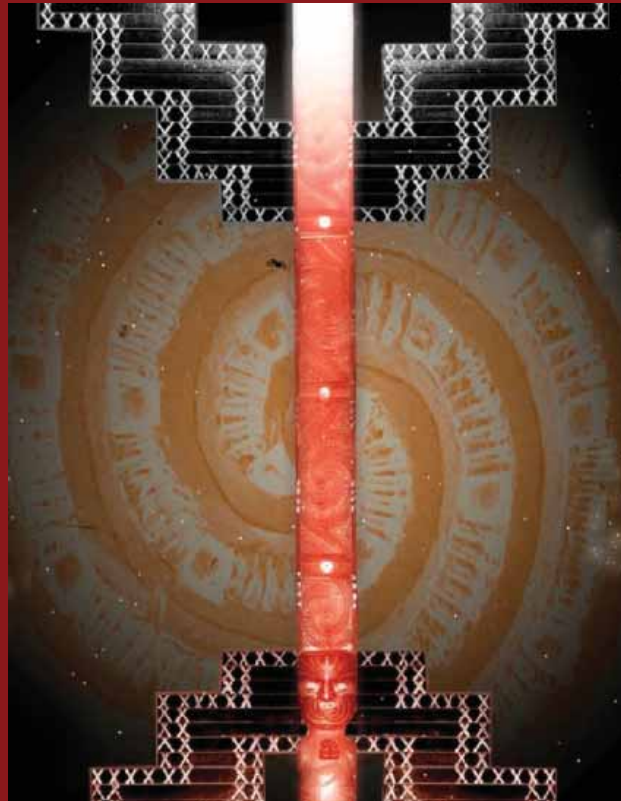
He Pou Oranga Tangata Whenua Framework: Table 3

Stakeholders	Te Rūmanga Hauora o Te Moana ā Toi	BOPDHB (In particular relation to Māori health)	Iwi authorities	BOPDHB Māori Planning and Funding Unit	Māori Health Service Providers (Including Māori Provider Networks, the MDO and PHOs)	Iwi, hapū and whānau
Role	<p>Governance partner to BOPDHB representing Māori health interests in Te Moana ā Toi by:</p> <ul style="list-style-type: none"> Monitoring progress against the BOPDHB District Strategic Plan and District Annual Plan in achieving improved health gains for Māori Monitoring the outcomes of provider contract negotiations to assess the levels of funding targeted at achieving Māori health gains Providing leadership that focuses on the Tangata Whenua Determinants of Health 	<ul style="list-style-type: none"> To reduce health disparities by improving health outcomes for Māori and other population groups To establish and maintain processes to enable Māori to participate in and contribute at all levels to strategies for Māori health improvement To continue to foster the development of Māori capacity for participating at all levels in the health and disability sector and for providing for the needs of Māori To provide relevant information to Māori 	<ul style="list-style-type: none"> Represent interests of Iwi in Te Moana ā Toi Provide leadership for Iwi The development of tribal planning and strategy Responsible for the management of tribal resources and the ongoing economic, social and cultural development of whānau, hapū and Iwi 	<p>Planning and health services development:</p> <ul style="list-style-type: none"> Funding and purchasing organisation services for the region Contract management Monitoring and evaluation and other specific objectives in relation to improving Māori health gains Developing the capacity and capability of the Māori health workforce Reducing health disparities Foster increasing investment in Māori health 	<ul style="list-style-type: none"> The provision of appropriate, quality health services to the community The development of Māori health service organisations and their workforces 	<ul style="list-style-type: none"> The maintenance of traditional Māori institutions and practices Service users Providing pertinent feedback to other stakeholders The development of appropriate services
Stakeholder interest	<ul style="list-style-type: none"> Iwi health plans District Annual Plan Developing and implementing Māori models of practice 	<ul style="list-style-type: none"> District Annual Plan He Korowai Oranga 	<ul style="list-style-type: none"> Iwi health plans Developing and implementing Māori models of practice 	<ul style="list-style-type: none"> District Annual Plan He Korowai Oranga He Whakātataka Te Ekenga Hou 	<ul style="list-style-type: none"> Strategic service planning focus Developing and implementing Māori models of practice 	<ul style="list-style-type: none"> Improved health and health service
Tools	<ul style="list-style-type: none"> Toiora Model He Pou Oranga Tangata Whenua Model He Pou Oranga Tangata Whenua Framework 	<ul style="list-style-type: none"> Toiora Model He Pou Oranga Tangata Whenua Model He Pou Oranga Tangata Whenua Framework He Ritenga 	<ul style="list-style-type: none"> Iwi health plan templates 	<ul style="list-style-type: none"> Toiora Model He Pou Oranga Tangata Whenua Model He Pou Oranga Tangata Whenua Framework 	<ul style="list-style-type: none"> Toiora Model He Pou Oranga Tangata Whenua Model He Pou Oranga Tangata Whenua Framework Te Whare Tapa Whā Ngā Pou mana ō Io 	<ul style="list-style-type: none"> Iwi health plans



He Pukapuka Ārahi Mahi *Organisational workbook*

A workbook for the development of kaupapa Māori in organisations



He Pou Oranga Tangata Whenua
Tangata Whenua Determinants of Health



Framework

He Pou Oranga Tangata Whenua refers to the pillars that support and maintain wellbeing.

One purpose of He Pou Oranga Tangata Whenua is to provide organisations with a framework to develop behavioural descriptors that can assist in the expression and application of kaupapa Māori principles to reflect its unique circumstance.

He Pou Oranga Tangata Whenua has been developed in response to consultations held with Iwi and hapū representative groups, Māori health organisations and individuals as part of the Tangata Whenua Determinants of Health project established by the Rūnanga Hauora o Te Moana ā Toi and the BOPDHB. He Pou Oranga Tangata Whenua can provide a beginning point for the development of plans and activities for an organisation as well as being an ongoing framework for the review and assessment of activity. In this respect the He Pou Oranga Tangata Whenua becomes a principle and values tool that can inform all the processes of planning, strategy development, service delivery and quality assessment. It will enable organisations to develop principles and practices that embody a Māori world view and assist in making explicit the values of tangata whenua in Aotearoa, New Zealand.

As socio-political circumstances change in Aotearoa, New Zealand, policy is reformed and ultimately the business of any organisation must respond. This being the case, tikanga, as statements of action will evolve according to the strategic direction of an organisation but the values and principles of He Pou Oranga Tangata Whenua remain the same.

When business contexts and goals sit alongside He Pou Oranga Tangata Whenua, statements of action can be developed based on the organisations understanding of each of the selected pou oranga from the framework.

He Pou Oranga Tangata Whenua is not the singular model for the expression of, commitment to, or application of tangata whenua principle and practice in an organisation and recognises that other successful models of practice exist in the health sector.

Tools currently developed include:

1. Organisational assessment and development template

This document will contain self-authored statements of action against which an organisation can assess its performance and its contribution to the goal of toiora.

The tool will identify areas for development and areas of appropriate kaupapa Māori practice through a continuous improvement assessment process. The organisation will integrate self authored kaupapa Māori practices into its quality processes.

Note: The descriptions contained in these documents are provided as examples only.

2. Organisational workbook

This practical workbook is completed as part of a developmental workshop. Participants will have the opportunity to explore kaupapa and tikanga Māori in a way that increases their understanding of He Pou Oranga Tangata Whenua Model and develop strategy appropriate to their own context and circumstances.

The Interface between He Pou Oranga Tangata Whenua: Tangata Whenua Determinants of Health and other tools

He Pou Oranga Tangata Whenua enters a sector that has already developed a range of tools. The specific interface between He Pou Oranga Tangata Whenua and existing tools is yet to be fully explored. However, the advantage of having a range of tools is that they reflect unique and tailored responses to achieving a common goal.

There are similarities between the Toiora and He Pou Oranga Tangata Whenua Models and existing models; the concepts contained within the Toiora and He Pou Oranga Tangata Whenua Models models are widely held Māori concepts. However organisations have developed tools for different purposes and to perform different functions within the sector.

He Pou Oranga Tangata Whenua Framework identifies the range of tools and approaches stakeholders are using to achieve Māori health gains in the Bay of Plenty. In this sense, it may be seen as a strategic framework.

It is intended that He Pou Oranga Tangata Whenua will assist in the development of specific assessment and organisational development tools where currently such tools do not exist.



Arahanga *Guidelines*

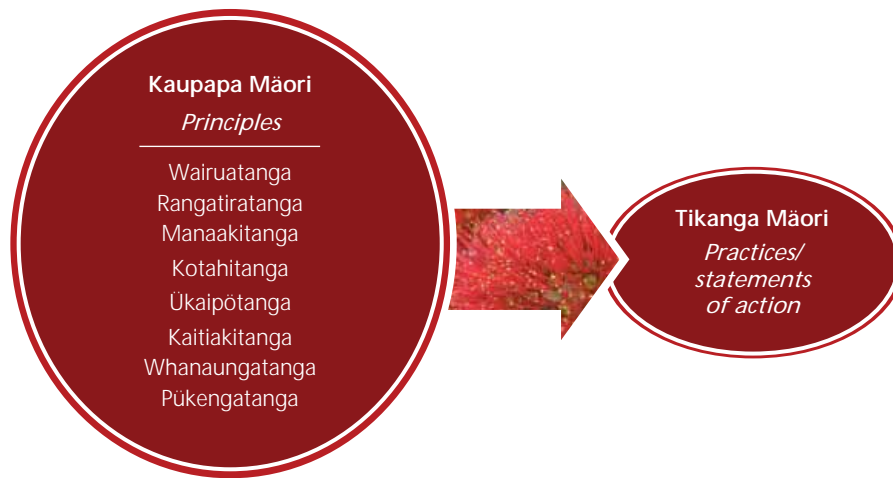
This workbook includes the eight pou oranga from He Pou Oranga Tangata Whenua Model.

Tikanga practices/statements of action are developed from the pou oranga.

Kaupapa Māori, Tikanga Māori Defining Māori principles and practices

Organisations are asked to support the idea that the term Kaupapa Māori refers to a cultural principle and that tikanga Māori refers to a practice that is developed to embody a kaupapa Māori. Agreeing these definitions provides an opportunity to develop and implement activity that has its genesis in traditional Māori thought.

For the purposes of this activity, pou oranga from He Pou Oranga Tangata Whenua Model are re-defined as kaupapa Māori allowing organisations to begin to develop appropriate tikanga Māori to describe their organisational behaviours.



He Taura Arotake Whanonga

Example of completed assessment and development templates

This is an example of how an organisation might compile the information once they have completed the assessment and development templates.

Kaupapa <i>Principle/value</i>	Whakamārama <i>Organisational goal/objective</i>	Tikanga <i>Organisational practices/statements of action</i>
Wairuatanga	The organisation exhibits behaviour that recognises the equal importance of a spiritual existence to a physical existence The organisation recognises through practice a connection to te ao turoa; maunga, awa, moana, marae.	<ul style="list-style-type: none"> • People have access to appropriate kaumātua knowledge, wisdom and spiritual protection • A plan exists to offer service in the area of traditional rongoā practice • People are supported to learn and lead karakia • Karakia begins and ends critical phases of activity (day/week/project) • Health organisations will develop approaches to the integration of tohungatanga
Rangatiratanga	The organisation exhibits strong leadership and capacity to govern. The organisation supports self determination and choice for tangata whenua institutions.	<ul style="list-style-type: none"> • The organisation will maintain an information system that will ensure quality access to information to support decision making in the organisation • Fluency in te reo Māori and experience in the application of Māori models of practice essential in leadership roles within the organisation • Leadership development opportunities are made available to all people in the organisation – annual wānanga/contingency leadership opportunities sought • People's role as leaders outside of the organisation is recognised and arrangements negotiated • Succession plan for leadership roles developed, communicated and implemented
Manaakitanga	The organisation is committed to behaviour that enhances the mana of people in the organisation and its community.	<ul style="list-style-type: none"> • The organisation will ensure that all working relationships are maintained in a manner that enhances the mana of relationship stakeholders • The organisation will provide quality support to all staff and service users • The organisation will explore and create professional development programmes as appropriate and in response to staff requests • Performance appraisal includes behaviour that enhances the mana of others • Staff receive timely and appropriate communication from all levels • The organisation will utilise tākoha as a valid means of reciprocation
Kotahitanga	The organisation maintains unity of purpose and direction and avoids approaches and decisions that lead to division and disharmony.	<ul style="list-style-type: none"> • The organisation will conduct all activity in a way that is understood by all stakeholders • All people in the organisation contribute to strategic planning wānanga annually • Wānanga implemented quarterly eg: ngā kōrero o te rohe • Decision making model and process implemented to ensure appropriate contributions • All people understand health sector national, regional, local, tribal goals and strategies. • Follow up information sharing and action planning cycle from each communication forum board, management and staff.
Ūkaipōtanga	The organisation provides opportunity for people to gain strength and energy from hau kainga, land and place. The organisation recognises the importance of belonging to a place where people have purpose and are important.	<ul style="list-style-type: none"> • All people in the organisation understand their relationship to local tribal groups (kia matua marama ai ngā kaimahi i ngā kōrero o te rohe) • All people in the organisation are supported to know their own pepeha and tribal connections • Staff/board forums held on local marae • Marae are prioritised as appropriate venues for organisational activity where appropriate
Kaitiakitanga	The organisation provides quality stewardship and guardianship over people, land and resource The organisation contributes to the preservation of tangata whenua institutions	<ul style="list-style-type: none"> • The organisation will manage resources effectively towards the meeting of planned outcomes • The organisation will utilise an appropriate kaupapa Māori/tikanga Māori framework to develop quality measurement mechanisms • A strategy exists for the preservation of tangata whenua knowledge and institutions



Kaupapa <i>Principle/value</i>	Whakamārama <i>Organisational goal/objective</i>	Tikanga <i>Organisational practices/statements of action</i>
<p>Whānaungatanga</p>	<p>The organisation develops a wide set of relationships for support, assistance, nurturing, guidance and direction. Roles are defined as appropriate to the organisation. The organisation recognises that people have a relationship to all living things. The organisation commits to developing and maintaining relationships that enhance service to Iwi, hapū and whānau.</p>	<ul style="list-style-type: none"> • Appropriate support personnel are available for all people in the organisation • Kaumātua/rangatira personnel are recognised formally in the organisation and available to all people • Whānau support is recognised in the organisation through regular staff and whānau forums • The organisation will provide opportunities for whānau to develop understandings of the roles of whānau members • The organisation will implement forums that allow for the sharing of kaumātua knowledge, wisdom and experience with younger generations • All people in the organisation will be aware of local whakapapa as appropriate to the quality of service delivery and whānau support
<p>Pūkengatanga</p>	<p>The organisation commits to teaching, creating and preserving knowledge and in particular mātauranga Māori. The organisation recognises the importance of traditional knowledge that is unique to individual Iwi, hapū and whānau.</p>	<ul style="list-style-type: none"> • All people are oriented to the contract base and processes within the organisation • All people in the organisation have a development plan appropriate to their needs and the goals of the organisation • Established research priorities are contained in annual planning. • Research areas are consistent with tangata whenua and health development priorities • All members of the organisation will be involved in formal Māori language development • Where te reo Māori descriptors are used in formal contract documents, the organisation will seek clarification of the intent of those descriptors and request clarification regarding implementation and outcome



Ngā Taurira Tohutohu *Instructions*

During the workshops, participants explore the essence of each kaupapa (principle) in an effort to develop their own whakamārama (explanation) for it. The organisation then assesses their goals and objectives against the kaupapa and develops tikanga (practices/statements of action) consistent with the direction, current priorities and capabilities of their organisation.

As an embellishment to this work, the organisation can also choose an appropriate whakatauki/whakatauāki (proverbial saying) to further illustrate each kaupapa and add this to the space provided on the template.

By utilising traditional knowledge in a contemporary context, the whakatauki/whakatauāki also acts as a guiding principle for the organisation; a compass steering the organisation into the future.



Kaupapa (Principle): Wairuatanga

Whakamārama: The essence of Wairuatanga

Whakatauki/whakatauäki: Proverbial saying/guiding principle

Tikanga (Practices/statements of action):



Kaupapa (Principle): Rangatiratanga

Whakamārama: The essence of Rangatiratanga

Whakatauki/whakatauāki: Proverbial saying/guiding principle

Tikanga (Practices/statements of action):



Kaupapa (Principle): Manaakitanga

Whakamārama: The essence of Manaakitanga

Whakatauki/whakatauāki: Proverbial saying/guiding principle

Tikanga (Practices/statements of action):



Kaupapa (Principle): Kotahitanga

Whakamārama: The essence of Kotahitanga

Whakatauki/whakatauāki: Proverbial saying/guiding principle

Tikanga (Practices/statements of action):



Kaupapa (Principle): Ükaipötanga

Whakamärama: The essence of Ükaipötanga

Whakatauki/whakatauäki: Proverbial saying/guiding principle

Tikanga (Practices/statements of action):





Kaupapa (Principle): Whanaungatanga

Whakamārama: The essence of Whanaungatanga

Whakatauki/whakatauāki: Proverbial saying/guiding principle

Tikanga (Practices/statements of action):



Kaupapa (Principle): Pükengatanga

Whakamärama: The essence of Pükengatanga

Whakatauki/whakatauäki: Proverbial saying/guiding principle

Tikanga (Practices/statements of action):



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Ē hoki koe ki ō Maunga, ki ō Awa
Kia pūrea koe ē nga Hauora ō Tawhirimatea

*Return to your sacred mountains and rivers
so that you can be purified by the
sacred winds of Tāwhirimatea*