



25 May 2018

Governance and Administration Committee  
Parliament Buildings  
WELLINGTON

Tēnā koe i nga āhuatanga o te wā

***Local Government (Community Well-being) Amendment Bill  
Submission to the Parliamentary Select Committee***

CONTEXT: TE PŪTAHITANGA O TE WAIPOUNAMU

Te Pūtahitanga o Te Waipounamu writes in response to the Local Government (Community Well-being) Amendment Bill, regarding the restoration of the purpose of local government “to promote the social, economic, environmental, and cultural well-being of communities”.

Te Pūtahitanga o Te Waipounamu is a partnership between the nine iwi of Te Waipounamu: Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Tama Manawhenua ki Te Tau Ihu, Ngāti Kuia, Ngāti Koata, Te Ati Awa Manawhenua ki Te Tau Ihu, Ngāti Toa Rangatira, Rangitāne o Wairau and Ngāti Rarua. As the Whānau Ora Commissioning agency for the South Island and Wharekauri, Te Pūtahitanga o Te Waipounamu is responsible for Whānau Ora commissioning within Te Waipounamu and Wharekauri, with the mission to invest in and support thriving whānau.

Our organisation is the first of its kind in that Te Pūtahitanga o Te Waipounamu represents the convergence of our constituent nine iwi. This unique initiative is the first time, ever, that the iwi have come together for a common cause to trailblaze a new model that reflects the aspirations of ngā iwi as they relate to whānau.

Advocating on behalf of whānau and their binding relationship with iwi, Te Pūtahitanga o Te Waipounamu views the intention of the amendment as a legitimate purpose of local

government, that is to promote wellbeing. On the basis of the *kaupapa tuku iho* which inform the substance of everything we do, our comprehension of wellbeing implicitly accounts for principles like mauri, mana, whakapapa, whanaungatanga, ūkaipō. These are principles which are not exclusive in their application to Māori people alone, however they do articulate a Māori way of wellbeing.

*We support the amendment and the vision it represents* to the extent that it aligns with our own vision, that whānau are able to fulfil their dreams and aspirations, are culturally connected, thriving and contributing members of their communities. The recommendations we make are therefore relative to the *ways* in which this vision is pursued.

These ways must ensure that whānau meanings of wellbeing are encapsulated within the interpretations and applications ascribed by local government. That is, all pursuits promoted by local government in aim of the four types of wellbeing will promote *whānau* wellbeing in accordance with kaupapa tuku iho. The coming together of these traditional value systems with contemporary lifestyles requires a commitment to innovation; and it requires working with others, particularly whānau themselves, hapū, and iwi.

#### DEFINITION OF ‘WELLBEING’

We note the legislation does not appear to provide any definition of ‘wellbeing’. Our concern with this omission is that local authorities will tend to be guided by understandings of wellbeing at the individual level which do not capture whānau wellbeing. The problem which may arise in that case is that decision-making through local government will fail to meet the particular needs of whānau.

*We recommend that councils have a duty to consider the impact of every decision on whānau outcomes through a definition of ‘wellbeing’ which captures whānau wellbeing.*

Whānau-level wellbeing is distinguishable from individual-level wellbeing, for one because of the power of social capital it brings. Where the aim is to promote wellbeing across whole whānau, as opposed to an individual, the focus becomes more long-term and more meaningful across age groups. Relationships between people and place are also central to a focus on whānau-level wellbeing. These elements produce a more potent form of social capital, connecting and supporting individuals of different ages, fostering a sense of shared identity to group and geographical location which endures and binds people to their shared responsibilities.

We believe social capital is one of the most powerful resources to have in the pursuit of collectivised transformation. We see it in the success rates our Navigators and Coaches have working with whānau to achieve their wellbeing plans; in the success of activities we commission to realise whānau aspirations and develop capabilities; and even in the way our organisation actively collaborates with others who are also working towards whānau-level wellbeing.

## WHĀNAU-CENTRED APPROACH TO BUILDING COMMUNITY WELLBEING

### Whānau-centred

Whānau are fundamental units of society. This unit encapsulates tasks foundational to community wellbeing such as raising children and parenting, caring for elderly, fostering values which preserve heritage and culture, and volunteering time and resources in ways which benefit a network of support. It encapsulates an intergenerational repository of knowledge and experience, a connectedness to people and place, and an ethos of reciprocity between people and with the natural world; it encapsulates a source of economic security; and a site where civic responsibilities are shared and learned.

Within the whānau unit lies an inherent potential to inculcate wellbeing in the ways sought by the proposed amendment: socially, economically, environmentally and culturally. Indeed, it is whānau who experience wellbeing in these areas first-hand. Conversely, a lack of wellbeing in these areas is experienced and perpetuated across whole whānau and across generations. Hence the primacy of our focus on supporting positive transformation not through individuals alone but through whole whānau. *A focus on whānau is a commitment to long-term, meaningful outcomes for the communities to which whānau belong.*

In terms of the role of local government we would emphasise some of the key differences in the promotion of wellbeing for whānau, as opposed to the narrower needs of individuals or the broader needs of communities, will relate to factors such as social capital, service availability, built and natural environment, and outcome indicators.

In getting it right for whānau, and thereby individuals and communities, it is essential that whānau have a central role in decision-making about these factors and others; that whānau are supported to participate in conversations which integrate asset and resource management planning with social service planning; *and that local government is committed to investing in the role of whānau in building community wellbeing.*

For Te Pūtahitanga o Te Waipounamu, a whānau-centred approach is largely made possible through the direct relationships we have with whānau, for example through our Navigators and Coaches. An approach centred on whānau means that our people who work with them have the ability to build their trust, understand their aspirations for wellbeing, and support the translation of those aspirations into reality.

Our Navigators have identified a list of key attributes they believe are essential for effectively fulfilling the roles and functions of Whānau Ora navigation:

- **Local knowledge** (e.g. of the community and the whānau)
- **Life experience** that builds connection, empathy, open-mindedness, tenacity, and strong personal values

- **Ability and willingness to learn new things**, to listen attentively to whānau, and to communicate effectively
- **Ability to work with others** and to build, manage, and maintain necessary networks and useful relationships
- **Cultural confidence**, knowledge and competency in ‘Māori frameworks of practice’

Certainly these same capabilities will be required to effectively implement the proposed amendment where a transformation to wellbeing is pursued. It is important that these capabilities are held internally within each local and regional authority because they will facilitate a pathway for dialogue to remain open between local government and whānau.

Local government needs to have the appropriate tools to take a whānau-centred approach to building community wellbeing. Partnerships with whānau, hapū and iwi are pragmatic to that end, as would be a relationship between local government in the South Island with Te Pūtahitanga o Te Waipounamu.

*“There is evidence across the three evaluations that the whānau commissioning model is emancipatory and deeply rooted in a communitarian approach which emphasises compassion, social obligation and mutual determination. The social enterprises and innovations that have been successful demonstrate how whānau can work together to create a community of change leveraging resources, capabilities and cultural strengths”.*

*Evaluation of Waves 4 and 5 Commissioning for Te Pūtahitanga o Te Waipounamu, Catherine Savage, Wendy Dallas-Katoa, John Leonard and Letitia Goldsmith (2018,p6).*

## Collaboration

Building community wellbeing is the aim of the proposed amendment and we certainly agree that this is a legitimate pursuit for local government. Most of all because local government is well positioned to serve as a linking agent and coalition builder between central government, non-government, business, whānau, hapū and iwi, and other local stakeholders. As a Whānau Ora commissioning agency we serve a similar function.

We find that collaboration with those working at the coalface, who are actively building wellbeing or helping to eliminate barriers to its attainment, is critical to building Whānau Ora. We expect the same to be true of building community wellbeing. Indeed, communities are formed by networks of whānau, therefore our view is that what is good for whānau is good for community. *Particular wellbeing issues within the purview of local government where collaboration is absolutely critical to success are mental health, civil emergency responses, food security, energy solutions, entrepreneurship, housing and homelessness.*

The aspect of collaboration which we emphasise central government has a responsibility to support local government with is authentic dialogue with those who have an interest in the social, economic, environmental, and cultural wellbeing of the community. Specifically, we

*recommend that local government receives ongoing support to achieve authentic dialogue with whānau, hapū, and iwi partners.*

This would entail competency training to understand values, protocols, language, and rituals of engagement. It entails the translation of these competencies into organisational protocols, for instance that engagement will occur kanohi ki te kanohi (face to face) and rangatira ki te rangatira (between equivalent counterparts). It also entails understanding common interests, shared agendas, and mutually reinforcing activities upon which consensus can be built.

### Outcomes framework

We support the amendment of the definition of ‘community outcomes’ and believe it pertinent to share our approach to achieving outcomes with whānau. For reasons already noted it is our view that whānau wellbeing, which we call Whānau Ora, is an investment in long-term, meaningful outcomes for individuals and for society as a whole.

The specific outcomes which inform the focus of our commissioning are:

- Whānau are self-managing and empowered leaders
- Whānau are leading healthy lifestyles
- Whānau are participating fully in society
- Whānau are confidently participating in Te Ao Māori
- Whānau are economically secure and successfully involved in wealth creation
- Whānau are cohesive, resilient and nurturing
- Whānau are responsible stewards of their living and natural environments

The articulation of Whānau Ora outcomes across these categories presents identifiable ways in which social, economic, environmental, and cultural wellbeing manifests itself at the whānau level. In spite of the different planning processes to be undertaken by each council we would hope to see outcomes which are equally as relevant to whānau as they are to whole communities.

In our work, policy objectives become outcomes through the operation of five inter-related workstreams:

1. Commissioning Pipeline: Funding whānau-driven initiatives
2. Whānau Enhancement: Navigators to support planning and implementation activities
3. Capability Development: Building the capacity of whānau to be the masters of their own wellbeing
4. Te Punanga Haumarū: A whānau-centred approach to the creation of safe and nurturing environments for children and young people

5. Research and Evaluation (inclusive of opportunities for innovation; co-investment; and the rangatahi succession work programme)

A number of success factors which are common to all workstreams are:

- A direct relationship with whānau
- Whānau are placed at the centre of their own pathways to wellbeing
- Information about whānau (relevant to outcomes) is gathered
- Capacity building is prioritised, both within whānau and within our organisation
- Participation in intersectoral and multi-agency collaboration

We recommend that local government likewise turns the policy objective of community wellbeing into community outcomes with reference to equivalent factors. The first of these factors, a direct relationship with whānau, would of course have immense utility during the planning and evaluation of community outcomes.

Just as important in turning objectives for wellbeing into outcomes for people are the principles which guide all tasks. Principles of our commissioning approach which we think are relevant to the nature of the aims proposed for local government are:

- Whānau Integrity
- Effective Resourcing
- Best Whānau Outcomes
- Whānau Opportunity

#### RESEARCH AND INFORMATION NEEDS

*Progress is relative to where whānau and communities are starting from.* It may seem an obvious statement to make but in working towards outcomes it necessitates at least two essential components.

The first is that local and regional authorities need to have clear picture of their starting point in relation to social, economic, environmental, and cultural wellbeing. The second is that progress is monitored in a way which makes sense of these starting points and the people to whom they specifically relate.

*A major concern we would flag at this point is that the perspectives of Māori and the experiences of whānau are sought out and heard in the first instance to be sure they contribute to a real picture of how things are.*

From our perspective, partnering with whānau, hapū and iwi structures is critical to building this picture. Whānau, hapū and iwi present distinctive insights of wellbeing. *The key is that local authorities have the necessary capabilities to understand those insights.* This is about local government being culturally competent but also having capacity to translate those competencies into meaningful outcomes.

Just as important is that the opinions of Māori about wellbeing are not automatically classified as related to cultural wellbeing simply because they are being expressed by a group of Māori people. These groups represent various components of Māori wellbeing in the home, and in matters of district, regional, and national significance.

An advantage of partnering with whānau, hapū, and iwi is that they are repositories of knowledge and experience of wellbeing in all the forms proposed by the amendment (i.e. social, economic, environmental, cultural) and in ways which capitalise on the value of Māori social capital. To genuinely partner, however, is not simply to allow people their say, but to ensure that what they say is appropriately interpreted and applied.

Some iwi, though not all, have internal research units capable of supporting and enhancing the information needs of local government as to wellbeing. *Such units, where they exist, should be involved in data collection and evaluation with local government.* The nature of iwi interests makes them a super-stakeholder in that their interests span the breadth of social, economic, environmental, and cultural wellbeing needs of their people and territories. Moreover, their interests are not necessarily mutually exclusive of the interests of the natural environment nor, indeed, the interests of other members of the community.

*We recommend local government is compelled and supported by central government to work on conciliatory processes with whānau, hapū, and iwi, such that a shared picture of wellbeing is drafted with them, and jointly monitored thereafter.*

The research which Te Pūtahitanga o Te Waipounamu conducts would similarly be highly beneficial to local authorities across Te Waipounamu given the wellbeing indicator frameworks we have in place. This is information which would help build a clearer picture of wellbeing relevant to the different local authorities of the South Island.

Sharing data with those who hold local-level information about wellbeing, albeit in ways which maintain the mana of those to whom the data relates, is a crucial part of working together on a shared agenda. In the creation of new knowledge about wellbeing, that is through gathering evidence about community outcomes, shared measurement systems for those outcomes will be essential. We would qualify that statement by saying Māori leadership is necessary to ensure data, information and new knowledge learned is utilised to benefit present and also future generations in a way which is respectful of kaupapa tuku iho.

For the purposes of Te Pūtahitanga o Te Waipounamu, we have applied a methodology called Results Based Accountability (RBA). RBA is an outcomes management framework that is used to identify and work towards achieving outcomes for communities and whānau, therefore it is especially useful where collective impact is sought. *We would recommend RBA or a similar framework is used by local government to evaluate progress on community outcomes.*

The effective implementation of RBA depends on staff, who work to implement wellbeing with whānau, being active participants in collecting and monitoring data. The challenge there

is that staff who are often most suited to working with whānau need professional development and support to build these capabilities. In recommending a framework conducive to measuring collective impact and social value, we also therefore recommend that appropriate data training is provided to the front-line staff who work within local government on wellbeing promotion.

Thank you for the opportunity to present the views of our organisation on this bill.

Contact details for this submission are:

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Heoi anō, nā



Helen Leahy  
Pouarahi / Chief Executive



## APPENDIX ONE:

Te Pūtahitanga o Te Waipounamu is a limited partnership, supported by the nine iwi of Te Waipounamu through a Shareholders Council known as Te Taumata.

Te Pūtahitanga o Te Waipounamu was launched in July 2014 as the South Island Commissioning Agency for Whānau Ora. Te Taumata has appointed an independent governance board which is responsible for the investment strategy. The name, Te Pūtahitanga o Te Waipounamu, represents the convergence of the rivers of Te Waipounamu, bringing sustenance to the people, and reflecting the partnership's founding principle of whānaungatanga.

Commissioning in the context of Whānau Ora is the process of identifying the aspirations of whānau and investing in them whether they are new or existing initiatives. These whānau-centred initiatives are expected to best reflect progress towards Whānau Ora outcomes.

Whānau Ora is an inclusive approach to support whānau to work together as whānau, rather than separately with individual family members. We consider that Whānau Ora outcomes will be met when whānau are:

- Self-managing;
- Leading healthy lifestyles;
- Participating fully in society;
- Confidently participating in Te Ao Māori;
- Economically secure and successfully involved in wealth creation;
- Cohesive, resilient and nurturing;
- And able to act as responsible stewards of their living and natural environments.

## APPENDIX TWO: DEFINITION OF WHĀNAU

Joan Metge (1995) identifies five contemporary uses of the term ‘whānau’ which ‘are all based on the validation of whakapapa relationships’ (Lawson-Te Aho, 2010, p26):

- siblings born to the same parents
- all descendants of a relatively named ancestor, regardless of whether they know about each other or interact with other
- all descendants of a relatively named ancestor who act and interact with each other on an ongoing basis
- a group consisting of a descent group core with the addition of members’ spouses and children adopted from outside
- broader descent groups including hapū and iwi (Metge, 1995, cited by Kukutai et al., p3).

Taima Moeke-Pickering (1996) in his earlier literature review of Māori identity within whānau highlighted the following characteristics of the traditional whānau form based on whakapapa relationships:

- Whānau consist of three or four generations of extended family.
- Whānau ‘is inextricably intertwined to hapū, iwi and waka’.
- Within the whānau environment, members are ‘acculturated and socialised into the rules, protocols and support systems of that particular whanau’ instilling a sense of pride, identity and belonging.

### TE KUPENGA SURVEY: WHO IS INCLUDED IN YOUR WHĀNAU?

*Te Kupenga* (2013), the first official survey of Māori wellbeing, was specifically designed with Māori values and priorities in mind (Statistics New Zealand, 2009). In the way that it has allowed individuals to define for themselves who their ‘whānau’ are, it is consistent with the view that whānau identification and priority-setting processes fall squarely within the right to self-determination (Tibble, A and Ussher, S, 2012; Lawson-Te Aho, 2010; Te Puni Kōkiri, 2005).

The sample size of Māori who responded to whānau description questions in *Te Kupenga* was **529,750**. It may therefore be considered a reasonable indication of how contemporary Māori are applying the term ‘whānau’ within the context of their personal circumstance.

*'The findings clearly affirm the pre-eminence of whakapapa relationships as the foundation of whānau. The vast majority of Māori (99%) think of their whānau in terms of genealogical relationships. However, the breadth of those relationships varies greatly' (Kukutai et al., p24).*