



Waiora o Nga Hau e Wha -

The knowledge and wisdom of the four winds (North, West, South and East of Manukau), weaving and healing mind, body, heart and soul of the whanau and community.

WAIORA o NGA HAU e WHA

The Birth of Waiora o Nga Hou e Wha

The collective “Waiora o Nga Hau e Wha” (being the koha/ gift to the collective by the rangitira so ably guiding us in Te ao Maori) was gifted to the collective and was unanimously accepted, as a true reflection of the Wairua of the area and the need to Heal and Awahi the community towards healing and spiritual growth, to improve the quality of life and future for our Tamariki and Mokopuna.

Michele Zackey commented that the Te Whānau Ora Essence includes the restoring of collective roles and responsibilities, building whānau capability and nurturing resilience. Whānau Ora looks towards strengthening whānau connections and reinvigorating the wealth of whakapapa. The collective will focus on enhancing best outcomes for whānau. Whānau Ora is deemed to be transformative in that it aims towards a relationship of interdependence not reliance on the state.

Michele also commented on the collective responsibility and the great promise and potential of such, recognizing that family are to be placed at the centre and all efforts are to reflect their aspirations. The work of the collective, will focus on the whānau as a whole, building their strengths and increasing their capacity.



Whānau Ora , will be met when whānau are:

- Living healthy lifestyles
- Self-managing
- Participating fully in society
- Confidently participating in te ao Māori and have an appreciation for cultural diversity
- Economically secure and successfully involved in wealth creation
- Cohesive, resilient and nurturing.

A Transformational approach using Seven Principles

Waiora O Nga Hau e Wha proposes a new approach for achieving whanau ora outcomes. Our aim is underpinned by seven principles :

- Nga kaupapa tuko iho
- Whanau opportunity
- Best Whanau outcomes
- Coherent service delivery
- Whanau integrity
- Effective resourcing
- Competent and innovative provision



The whanau ora model **Waiora o Nga Hau e Wha** is a comprehensive approach to whanau. It is expected providers will be those that have skill and experience across a range of sectors and also the skills necessary for working with whanau collectives.

~ TE WHANAU ORA ~ Whanau Ora takes a whole-of-family approach that aims to reconnect and strengthen people and their whanau so they, themselves, can find real life solutions to improving their health and well-being. ~ FAMILY WELLNESS ~

COMMON THEMES WHICH HAVE EMERGED FROM THE TE WHANAU ORA TASKFORCE

That all intervention needs to :

- Have a “Maori” heart
- Ensure local representation hence the formation of Waiora o Nga Hau e Wha
- Have sustainable and adequate resourcing
- Have a research and evaluation component
- Have a quality relationship between whanau, providers and iwi.

Waiora o Nga Hau e Wha Executive Committee

TAINI DRUMMOND	:	Kaitiaki Community Services
ROSE KATIPA	:	Te Koru Puawai
MICHELE ZACKEY (CHAIRPERSON)	:	Howpak Wrap—Around Charitable Trust / Awhihia Te Whanau
HEATHER FROST	:	Whaea
GARY CARR	:	The Sowers Trust
TU EDWARDS	:	Truancy Officer for Pakuranga
LINA UTATOA	:	Volunteer
VICTORIA ZACKEY	:	Executive Secretary



Dreams & VISIONS

The Collective - WAIORA o NGA HAU e WHA (being the koha / gift to the collective by the rangitira so ably guiding us in Te o Maori,) aims to be creative in our commitment to Whānau Ora working innovatively to assist whānau – in the creation and realization of their hopes, dreams, visions and aspirations - Te Moemoea.

Michele Zackey said that the aims of Whānau Ora are to build and strengthen family capacity so that families are strengthened and more able to solve family problems from within. One of the suggested key components to Te Whānau Ora should be encouraging whakawhānaungatanga – to build relationships, connectedness, and a sense of belonging.

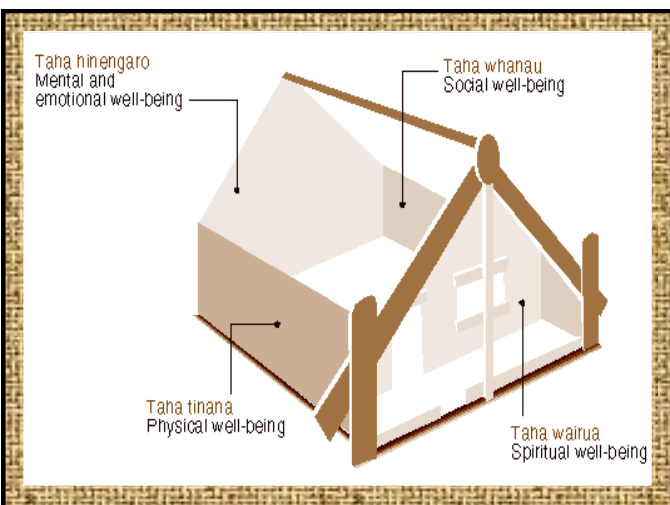
The efficacy of Whakawhānaungatanga, as our kaupapa, is that it includes three interconnected elements. It is these relationships, which are critical in preventing children and young people from academic and social marginalisation. Whakawhānaungatanga / supportive relationships), works within a Kaupapa Maori framework and was pioneered by Ted Glynn and Russell Bishop, 1992. The theoretical underpinnings hinge on the development of personal relationships (loving, nurturing, respectful, Tuakana / teina) between stakeholders. These relationships are similar to the traditional Maori way of Kaitiaki and even Japanese master and student.

Kaitiaki Taini Drummond expressed she had a dream for the Howick and Pakuranga family and was confident that we have the providers on board to make the dream a reality.



It has been well documented that well-being from a Maori perspective is best viewed from the “Te Whare Tapa Wha,” model by Dr. Mason Durie, 1985, although there are other Maori models that are acknowledged as well (e.g. Te Wheke, Te Pae Mahutonga).

The Whare Tapa Wha model promotes a view of health and well-being from four cornerstones:



- Taha wairua (spiritual well-being)
- Taha hinengaro (mental well-being)
- Taha tinana (physical well-being)
- Taha whānau (whānau well-being)

To achieve total wellbeing, all must be in balance. It is for this reason that when supporting whānau in their desire to achieve total health and well-being, one cannot just heal the tinana or physical problem with a person – one must heal the wairua, hinengaro and whānau of that person as well.

This model best describes the goals sought to be achieved for WAIORA o NGA HAU e WHA.

Above : “Te Whare Tapa Wha,” model by Dr. Mason Durie, 1985.



Waiora o Nga

TAHA WAIRUA
 Howpak Wrap-Around
 Health Services
 EDUCATION

TAHA WHANAU
 Sowers Trust
 Youth Support - YOTS
 SPORTS



TAHA TINANA
 Womens Refuge
 Lifeboyyz
 RECREATION

TAHA HINENGARO
 Strengthening Families
 Man Alive
 CULTURAL

Hau e Wha



Nga Nhakaaro o Mua o Nga Tamariki ~ The thoughts of our Tamarikis Past



HINENGARO

"I'm V, I'm 15, I'm Samoan, Italian and New Zealand. The female who is known as Hinengaro. Hine (female) is the conscious whole of the mind including ngara (hidden) the closed consciousness. Hinengaro refers to the mental, intuitive and "feeling" seat of the emotions. Thinking, knowing, perceiving, remembering, recognising. All processes of the mind."



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HAU e WHA



NGA TIKANGA

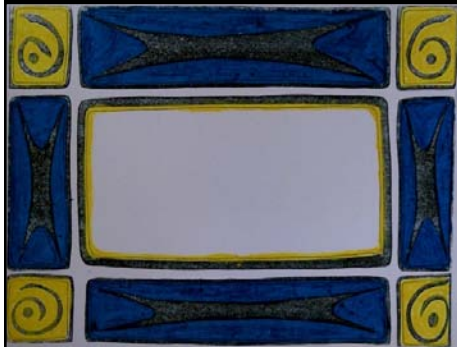
I'm M, I'm 13, I'm Rarotongan, Australian. Mine is Nga Tikanga which is about applying what is right for a given context.

WHAREKURA
"I'm J, I'm 13, I'm pakeha with European descent. Wharekura is a building or area in which the learned impart knowledge. Kura means precious treasures that includes valuable information and knowledge. The teachers or specialists were responsible to serve the community and were accountable in a spiritual sense."



Extracted illustrations by Nancy Nicholson from the book *Te Wheke (A celebration of Infinite Wisdom)* Written by Dr Rangimarie Turuki Pere CBE given colour and a voice by our tamariki.

TANGATA MAORI
"My names M and I'm 15. I'm German Italian gypsy. German from my dad's side, Italian from my mum's side and I don't know where the gypsy comes from. I think it came from my Dad. My reading is about the Talisman of Human Well Being and Politics. A person as a social being has to interact with others in a variety of moods. He or she has to live in a society (Even though you are an individual, you have to cope in a world living with other people."



RANGA WHATUMANWA

"My name is A. I'm 15 and a half. My ethnicity is New Zealand European and Maori. (A is talking about Ranga Whatumanwa, which is relating to the emotions and senses, so he'll just tell us a little bit about whatumanwa). Important part of child's development relates to his or her emotions. So much can be gained and learned from observing and reacting appropriately to children's emotional responses. Every child has innate creativity and the energy that stems from emotions can do so much to develop this important part of a child"

NOA
"I'm O, I'm 15. Maori. Maori use Noa to actually help shape and discipline the community. Let's say for example if you were on a Marae there would be certain things that you use and certain things that you do which is Noa and that is the way that Maori people help discipline each other and themselves. That's what that's about. Now in normal classrooms there's a set of rules but for Maori it's like an intrinsic understanding about what is right."



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