12 • WHANAU ORA CONSULTATION

The Whanau Ora Consultation was led by Hapai Te Hauora Tapui. They are a regional Maori public health provider owned by Raukura Hauora o Tainui, Te Runanga o Ngati Whatua, and Te Whanau o Waipareira Trust. Strategic priorities for Hapai include Maori Public Health Leadership, Communication and Relationships, Quality and Workforce Development. Leadership, knowledge exchange and the collection of evidence to inform policy decisions are an important part of Hapai’s work.

Hapai has worked alongside Synergia to undertake Whanau Ora Health Impact Assessments (WOHIA), as well as the delivery of Whanau Ora Health Impact Assessment training workshops to Kaimahi Maori.

12.1 Participation

Information inviting participants to attend the Wiri workshop was disseminated through a community notice in the Manukau Courier, advertising both the Whanau Ora and mainstream HIA Appraisal workshops. A letter was also sent from Hapai, inviting key stakeholders from Hapai Te Hauora Tapui’s networks.

Twenty one participants attended the Whanau Ora appraisal workshop. These participants comprised representatives from; Te Ora o Manukau, Papakura Marae, Treaty of Waitangi Committee – Manukau City Council, Hapai Te Hauora Tapui, Te Oranga Ake, social work students, Plunket, Counties Manukau District Health Board, Manurewa and Pukaki Marae, New Zealand Food Safety Authority, Auckland Regional Transport Authority (ARTA), Te Roopu Waiora and Synergia. With the exception of Manukau City Council representatives, all those who attended the WOHIA appraisal workshop had not participated in the mainstream scoping workshop for the Wiri Plan. Over half of these participants represented Maori roopu from the South Auckland area.

12.2 Maori concepts of health

Hauora or health, is an all-embracing concept which embodies the importance of wairua (spiritual), whanau (family), hinengaro (mental) and tinana (physical aspects) (Durie 1998). From the Maori viewpoint, issues involving te whenua (land), te reo (language), te ao turoa (environment) and whanaungatanga (relationships, kinships, kaupapa and whakapapa whanau) are central to Maori culture, and hauora Maori.

Hauora is a reflection of the well being of whanau, hapu and iwi and is recognised in He Korowai Oranga, the Maori Health Strategy (Minister of Health and Associate Minister of Health 2002). Whanau is widely recognised as the core social unit of traditional and contemporary Maori society. The assumption is that if whanau health is protected so will the health of the hapu and iwi. It is from this premise that Maori live full and active lives.

He Korowai Oranga has the aim of Whanau Ora or Healthy Whanau. Whanau Ora is not new to Maori providers, however findings from the Whanau Ora Taskforce have enabled a re-orientation of funding to enable certain providers to be a one stop shop in addressing whanau needs. This is influenced by a range of determinants such as employment, housing and education.

12.2.1 Health outcomes

Health outcomes are unevenly distributed between population groups. Maori, as a population group have on average the poorest health status of any ethnic group. There is a growing body of evidence that issues such as income and employment, transport, housing conditions and urban design have and impact on health status of a whanau.

12.2.2 Whanau Ora health impact assessment (WOHIA)

Whanau Ora Health Impact Assessment (WOHIA) emphasizes the determinants of health as they impact on Maori. A particular focus of WOHIA is how the particular policy under review – in this case the Wiri Built Form and Spatial Structure Plan – can support Maori health and wellbeing and reduce health inequalities between Maori and non-Maori.

A Whanau Ora HIA (WOHIA) was previously carried out in 2009 as part of the Manukau City Centre Built Form and Spatial Structure Plan and this created the platform for the Wiri WOHIA process.

12.2.3 Manukau City Council WOHIA and Te Pae Mahutonga

The WOHIA utilised the framework of Te Pae Mahutonga to group topics raised in the appraisal workshop.
Te Pae Mahutonga is a model for health promotion developed by Professor Mason Durie (Durie 1999). The model brings together significant components of health promotion as they apply to Maori health. A symbolic representation of the southern cross, the four central stars are used to represent the four key tasks of health promotion: Mauriora (access to Te Te Ao Maori), Waiora (environmental protection), Toiora (healthy lifestyles) and Te Oranga/Whaioranga (participation in society). The two pointers are Nga Manukura (leadership) and Te Mana Whakahaere (autonomy). Whanau Ora themes from the appraisal workshop have been grouped using the headings from this framework.

12.2.4 Use of Te Pae Mahutonga
The model of Te Pae Mahutonga has previously been used in local government, to group and incorporate Maori outcomes. An example was the previous Waitakere City Council Long Term Council Community Plan. It was also used by the Auckland Regional Public Health Service on the State of Maori Public Health in the Auckland Region (ARPHS, 2005). An additional category called “Mauui” was included to enable reporting on illness.

Following presentations which outlined the context of Whanau Ora Health Impact Assessment and the Wiri Spatial Plan, Participants were asked the following questions;

- What are your aspirations for Wiri?
- What are the needs of whanau in Wiri?
- What are the most important issues for Whanau Ora in Wiri?
- What parts of the long-term plan for Wiri can support Whanau Ora?
- To improve Whanau Ora, what needs to change in the plan?
- How can we make those changes happen?

Feedback to each of these questions often overlapped with one another. At the end of this section, overall responses have been grouped under the six headings of Te Pae mahutonga.

12.3 Needs of whanau in Wiri
Participants were asked to identify the needs of whanau in Wiri. Key themes identified included:

- Provision of employment opportunities for whanau which were in close proximity
- Education - access to quality early childhood and learning centres, as well as homework centres
- Cultural Connections - access to kaumatua and marae, the provision of kaumatua flats
- Community Spaces where the community can get together; for example a cafe
- Safety - provision of a safe neighbourhood where the community takes ownership and everyone feels (and is) safe. Provision of alcohol, drug and gambling free spaces - ensuring shops do not sell alcohol
- Housing - creating opportunities for home ownership so whanau can stay longer in the area, creating a sense of community stability. Larger homes which accommodate whanau, with house fronts facing onto a park/area where tamariki can play safely. The provision of well insulated homes
- Recreation areas and spaces which nurture rangatahi talent e.g. cultural and youth art.
- Access to services catering to young mums, including transport
- Good footpaths and seats to enable whanau to stop and have a breather - and with something nice to look at such as art, and plantings
- Cultural landscaping - how we reflect our heritage within the Wiri community

12.4 Urban development and the impact on Whanau Ora
12.4.1 Cultural Landscaping
The term cultural landscaping was initially adopted by the Maori arm of the Ministry for the Environment – Maru Whenua to more appropriately reflect the term Urban Design.

In this, they were acknowledging that in a Maori world view all physical landscapes are inseparable from tipuna (ancestors), events, occupations and cultural practices. These dimensions remain critical to cultural identity and to the maintenance of a Maori sense of place. A critical point is that the term ‘cultural landscapes’ was preferred as it does not make a distinction between urban and rural areas, for the role of iwi extend across urban and rural divides with all areas holding cultural and spiritual significance. (Rau Hoskins, June 2008)

12.4.2 Important Issues for Whanau Ora
Important Issues for Whanau Ora identified by the group included;

- Environment
  - Air pollution and noise are important issues given the close location of State Highway One, and volume of traffic on Great South Road. The Wiri area is under the flight path for Auckland Airport. The area is extremely busy with traffic, making it unsafe for tamariki and whanau to cross over Great South Road to get to school. Easy access to alcohol outlets was another issue identified.
- Burial ground
  - Kaumatua noted the location of an old urupa (burial ground) and that amenities were located too close to this area. One Kaumatua noted that one section of the development of the motorway was close to the sight where the old chief Ihaka Wirihana Takanini was buried.
- Housing
  - A number of houses were relocated into the area from the 1990 Commonwealth Games and were built for summer use. Many whanau suffer from respiratory conditions, exacerbated by the poor quality housing, which have lack of insulation. The area is also on a flood plain which caused dampness in houses.

12.5 Long term plan for Wiri and Whanau Ora
Participants were asked to identify what parts of the Long Term Plan for Wiri supported Whanau Ora?

- Enabling an Infrastructure for healthy living
- Places for the community to meet, for example a cafe - increasing opportunities for community connectedness
- Ensuring good public transport and safe pedestrian access
- Access to services and amenities
- Access to educational opportunities such as kura/kohanga
- Access to health services - local GPs, and pharmacy

12.6 Changes in the plan to improve Whanau Ora
Participants were asked to identify what changes needed to be made in the Wiri Plan to Improve Whanau Ora. Their responses included:

- Transforming a waste land into a beautiful place that is fun for tamariki; the land owned by District Health Board and Manukau City Council could be gifted to the community and turned into an area that honours the chief Wirihana and creates a common green space (Wirihana)
- Revitalisation of the Puhinui stream to be clean from river to moana (this was also identified as a key area in the Manukau Built Form and Spatial Structure Plan). In the West Auckland area, the Waitakere City Council through its Twin Streams programmes has been successful in revitalising many of the streams around Waitakere. One area of land in Te Atatu Peninsular (formerly Te Atatu North) was made into a People’s Park where the whole community can enjoy open green spaces with native plants and reserves and safe areas to walk and play.
- Provide new housing which better meet the needs of whanau
- Establishment of Community Gardens - provide a space for those to grow vegetables and fruit which in turn addresses food security issues/affordability, and promotes community connectedness (manaakitanga)
12.7 How can this be achieved?
Participants were asked to identify ways in which this could be achieved.
- More consideration of urupa and other historical/significant sites. Some buildings are being placed too close to these sites. Mapping sacred places is essential
- Engagement with the Wiri community in decision making, partnership and leadership, and including rangatahi in this process
- Assisting the community to create an environment and culture which supports manaaki and tautoko (caring and supporting one another)
- Making submissions, lobbying, policy change through district plans, establishing a Wiri consent process specific to Wiri
- Youthful population – allowing for schools in the planning, access by tamariki and recreational places for tamariki

12.8 Recommendations
Recommendations are grouped under the framework of Te Pae Mahutonga. It should be noted that some of the points raised by participants at the Wiri workshop are consistent with those raised at the previous Manukau City Centre Built Form and Spatial Structure Whanau Ora Appraisal workshop.

12.8.1 Access to te ao Maori – mauriora
The importance of cultural connectedness was a key theme identified by participants.

In a paper by Rau Hoskins on Cultural Landscapes – Maori and the Environment – Hoskins identified a number of aspects in the urban physical environment which can support a healthy or restored sense of place for tangata whenua.

Key areas that could be addressed included:
- Relationships with local and regional government and crown agencies
- Integrity of the land and water ways
- Significance of the names and planning
- Scale and sympathetic environmental relationships and respect for tangata whenua histories and cultural sensitivities
- Seeing our selves in the urban environment

There is a need for more Maori signage which also identifies original place names. There is an increasing awareness that such an imprint provides important design for both tangata whenua well being and the overall well being of a community.

The Manukau landscape lives through the stories and histories of the tangata whenua/mana whenua who first occupied the area. These stories captured the meaning of the land and the relationship of people to it – the notion that when the landscape is well designed and cared for then people would naturally be ‘well beings’.

12.8.2 Autonomy – Te Mana Whakahaere
Mana Whakahaere – the ability for Maori to exercise control over the direction and shape of their institutions, communities and development – is influenced through Maori participation.

Participants identified the importance of Maori participation in the policy making process, and in particular whanau living in the Wiri area. This should be both at the local (Wiri) level, and also more broadly at the governance level of the new Auckland Council.

The merger of Manukau City Council into the Auckland Council on 1 November will have some impact on Maori participation in policy and planning. Currently, the Manukau City Council has two Maori councillors, the Treaty of Waitangi Standing Committee and Te Ora o Manukau.

All play an important role in ensuring mana whenua and tangata whenua perspectives are incorporated into decision making. These representatives continually advocate to ensure the involvement of whanau, hapu and Maori communities in developing a sense of ownership, community and belonging.

Concerns were expressed regarding the future of involvement of Maori at a governance level on the Auckland Council. The decision to not allow Maori seats, means that participation by Maori as councillors on the Auckland Council is not guaranteed.

12.8.3 Environmental Protection – Waiora
The connectedness and relationships between humans and the natural environment, and the role which we play as kaitiaki (guardians) of the environment is important to our wellbeing.

The restoration of the Puhinui stream from river to moana is important. Wai (water) is an important lifesource, and the Puhinui is at a local level an important life source and food basket. Wairua, the spiritual wellbeing of our landscapes is an important component of wellbeing, and the word itself derives from the reflection of oneself in water. How we treat the Puhinui and Manukau is a similar reflection of ourselves in a modern-day environmental sense.

Connecting tamariki with the environment, and planting more native trees and shrubs will assist in creating pride in the area.

12.8.4 Healthy lifestyles – toi ora
Participants identified a number of key Whanau Ora issues that impacted on Toi Ora.

In lower income housing areas where Maori and Pacific whanau are more represented, air pollution and noise are often more prevalent. Furthermore, the high cost of housing affect whanau ability to own their own homes and has led to increased overcrowding in the Manukau area. A potentially deadly combination of poverty, poor housing conditions (lack of insulation) and exposure to poor air quality, mean tamariki, kaumatua and kuia are more vulnerable in suffering respiratory issues.

The way houses are designed for whanau and the way in which the houses face the street and areas where tamariki can play is important for future consideration.

Injuries caused by poor footpaths, lack of safe places to cross the impact of our ‘four car culture’, and the increasing levels of noise and air pollution (with motorways on either side) impact on the ability of whanau to lead healthy lifestyles.

Safety was also seen as an important issue. A lack of safe spaces for our tamariki (children) to play, and for rangatahi (young people) to be themselves was identified with the current area.

Participants identified the importance of re-connecting tamariki with the natural environment, and enabling tamariki to be active. Facilities need to be provided which support and encourage active recreation amongst whanau of all ages.

12.8.5 Participation in society – Te Oranga
Te Oranga is about whanau participation in the economy, employment, education, knowledge society and decision making.

Participants discussed the redevelopment and identified the importance of enabling whanau to better access services, and participate in what the city has to offer. Will whanau be able to participate in the facilities, in jobs that the redevelopment will create, in opportunities to attain further education?
Maori demographic patterns are changing, and the large number of tamariki and rangatahi for example will mean increased demand on services, education and need for employment.

The provision of venues - community spaces which enable community cohesion is also an important part of te Oranga.

12.8.6 Importance of Leadership – Nga Manukura
Strong community partnerships and shared models for working together were identified. Encouraging and supporting local Wiri Maori community leadership is an important activity.

Nga Manukura also reinforces the leadership role local community leaders play for example (but not limited to) Maori health and education providers, rangatahi leaders, Maori politicians, and iwi liaison leaders.

Groups such as Te Ora o Manukau provide important collaboration activities which enable Maori perspectives to be heard across a range of issues which impact on Whanau Ora.

12.9 Responsive policy for Maori
Advice provided by Te Pumanawa Hauora (Maori Health Research Centre) to Te Kete Hauora (Maori Health Directorate, Ministry of Health) identified a strategic framework for developing Maori health policy. The report identifies the policy development process as being responsive to Maori when it:

• actively involves Maori in policy development
• actively involves Maori in decision making
• consults meaningfully with Maori
• affirms Maori cultural viewpoints
• is culturally safe; uses te reo Maori correctly
• respects Maori intellectual property rights
• acknowledges the rights/special needs of tangata whenua
• identifies the impact on crown/tangata whenua relationship
• respects Maori and in turn develops trust

Te Pumanawa Hauora identified the policy outcome as being responsive to Maori when:

• Policy outcome supports Maori health gain
• Accessibility for Maori is improved by addressing known barriers to access
• Policy is consistent with the government’s Maori development and treaty policies
• Health priorities of Maori are addressed
• There is provision of Maori wishes to take responsibility for their own health (Cunningham & Taite 2007).

In the context of the Wiri Built Form and Spatial Structure Plan, examples of more responsive policy outcomes for Maori include:

• Active involvement of mana whenua, and Te Ora o Manukau in the policy making process
• Consultation with rangatahi, whanau, hapu and Maori communities
• Inclusion of Maori cultural landscaping in the design concepts and implementation
• Use of te reo signage and reclamation of traditional names and sites of significance
• Provision of opportunities for whanau to access quality, safe housing and services
• Reducing the harm caused by motor vehicles and inadequate footpaths

12.10 Strategic directions or actions for Maori
Suggestions put forward by participants in the Whanau Ora workshop included:

• Road and street design that provides safe areas to walk and cross the road
• The important role of cultural landscaping in spatial structural planning and connectedness
• Maori signage in particular acknowledging tangata whenua history and reclaiming place names
• Revitalisation of the Puhinui stream, planting of indigenous flora and fauna
• Community spaces where the community can get together
• Provision of safe spaces for tamariki and rangatahi which provide opportunities to re-connect with the environment
• Opportunities for whanau to access good quality, affordable housing, allowing for larger whanau, and which encourage whanau to stay longer in the area
• Housing and street design with house fronts facing onto a park/area where tamariki can play safely
• Opportunities for whanau to access good quality education that is affordable
• Whanau, hapu and Maori community participation in all stages including the design and development