

**Toitu 2**

*Implementing a Good Practice Model for people working with Maori who have a disability*

New Zealand Disability Support Services

What does the world look like for Maori

**WHEN**

Inequalities are eliminated,  
Maori health is improved and  
Equity is achieved?

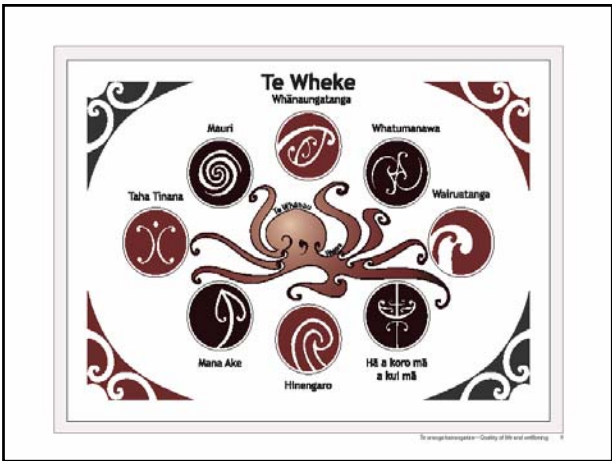
**NZ Disability Survey 2006**

In NZ 14.7% of our population is Maori:

- 1 in 5 have a disability
- Approx. 63,300 are adults
- Approx. 23,200 are children
- 12% have severe or high and complex needs
- 99% of Maori disabled live in households
- 62% Maori disabled adults had multiple disabilities

**Te Whare Tapa Wha**

Taha Wairua	Spiritual dimension
Taha Hinengaro	Mental wellbeing
Taha Tinana	Physical wellness
Taha Whānau	Family/Extended family



## Quality of life and wellbeing: Getting started

**Te Waiata**—Wellness for whānau Māori  
Te Waiata—the octopus—illustrates whānau wellbeing, its eight tentacles each representing a health dimension, their intertwining showing the close relationships between them. The body and head represent the whole whānau unit, the eyes are wairua—total wellbeing for the individual and the family.

**Te Waiata** adds four other dimensions to Te Whare Papa Whā which in total are:

**Whānau**

Kei te wairua o te tangata ko ia tonu e kōka tohu ki ōna taha Māori—the Creator is a powerful influence and Māori uniqueness is sustained.

**Taha tinana**

Nga hiahia o te tinana kia ora—needs related to physical survival.

**Hinonga**

He akoranga hei whakaochi i te hinonga—learning that arouses and uplifts the mind.

**Whanaungatanga**

He whakawāhi ki te mahi i te whanaunga hei tuakiri o te mahi i te ora—the principle of working together to sustain each other.

**Māui**

He māui ki te whakapapa me ō āia tātā hāne—awareness of heredity, uniqueness of individual and whānau.

**Māui**

He māui ki te ngā i hua tuku oranga o tei māui te māui—appreciation of life sustaining principle.

**Hā**

He hā ki te ahu māi i ngā i hua tuku oranga o tei māui te māui—depth of life that comes from ancestors and the shape they give to whānau.

**Whakamānana**

He māui ki ngā kōwhiri o te tangata me te āhuatanga kōwhiri—understanding of emotions and their expressions.

"These models are simple and allow to go Māori priorities and practices to be offered back to whānau health care"



© Te Whare Hinonga—Quality of life and wellbeing

## What is good practice?

Know where we are going and how to get there

Te Whare Tapa Wha, Te Waiata

Improving the Workforce:  
Capacity, Capability, Competency, Relationships

Strategic planning and outcomes

Finding solutions within and together

How has your assessment and organisation made a difference for Maori?

## Nuts and bolts of Toitu relationships

Establishing: Who are you in the world? Who are you in relation to me? What do we have in common? What are we going to do together?

Managing: We now have a lifelong relationship. Remember our similarities and our differences

Restoring: When we have a difference of opinion we can start again from who we are  
My success is your success so we can grow together

panel

THE GOOD

THE BAD

THE UGLY

TASK

GIVE THE FUTURE A NAME

## TASK

SUGGEST TWO THINGS THAT NEED TO HAPPENED TO REALISE THE FUTURE YOU HAVE JUST NAMED

## TASK

WHO NEEDS TO BE INVOLVED AND WHAT IS THE ONE THING THEY NEED TO PRIORITISE AND DO WELL?

## Conclusion

Toitu is a framework to try something different.

Te Wheke and Whare Tapa Wha enabled us to create new possibilities

Whanau Ora integrates the whanau and natural supports

Community accountability gives us 'street cred' with our clients

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