



HAKAMANA

SYSTEM OF TRANSFORMATIVE DESIGN, DEVELOPMENT AND EVALUATION

*As we create a new future, we need to create new tools
that can help to project us into that imagined future.*

*For how do we know, at any point in time,
whether what we are imagining is what we are realising
... and what we are realising is what we are imagining?*

The process for determining and articulating – indeed even thinking about ‘values’, is complex and multifaceted. It reaches deep into the psyche, the spirit of an individual, is shaped by their familial relationships, informed and fashioned according to their cultures and worldviews and further developed by systems and structures both local and global. Even the words and language for those ‘values’ and concomitant behaviours and activities will further shape one’s awareness, understandings and experiences of those ‘values’.

Identity is fundamental to the concept of ‘value’ for Māori, Pacific, and local communities of Aotearoa NZ. Their identity is located in their physical, spiritual, and emotional connections to land and water, from the highest mountains to lowest valleys, from vast oceans to small streams, all having a special place in their hearts, minds and souls. From these, systems and structures have been developed that encompass all aspects of their lives including genealogies and lineage, family and social relationships, community living, health and wellbeing, learning and education, creativity and arts, corrections and justice, economics and trading, and so forth.

Thus the development of **HAKAMANA** is guided by an understanding that our people and communities have always had ways of designing, development, and assessing merit of worth based on their traditional values and ways and means of expressing themselves culturally, linguistically, and symbolically.

Many questions have arisen and have required searching with as much freedom as possible. Those answers have informed the co-creation of **HAKAMANA**. What can we learn about systems of design, development, and evaluation from legends, histories, stories, and from cultural experts and traditional knowledge holders? How do we honour, gather and analyse this wisdom, to co-create a cohesive system that is (1) founded within Indigenous value systems; (2) complimented by contemporary knowledge, and (3) is applicable to contextualised contemporary realities – from the local to the global?

Formed within Te Ao Māori, Pacific and Indigenous Worlds, cultures and knowledge systems developed over millennia have been expressed through social structure, environments, language, symbol, art, science, technology and enterprise. Many of these knowledge systems have nurtured and sustained Māori and Pacific peoples and their environments across time, space and place, through robust processes of co-creative design, development and evaluation.

Ancient wisdom, Indigenous knowledge and 'original instructions' for how to live on earth in ways that highlight the inter-connectedness of the spiritual, intellectual, social and physical worlds have been gathered through wānanga and hui with Tohunga, traditional knowledge holders and Indigenous experts across various fields of endeavour. The Indigenous worldviews expressed by them have highlighted the inter-connectedness of their spiritual, human and physical worlds.

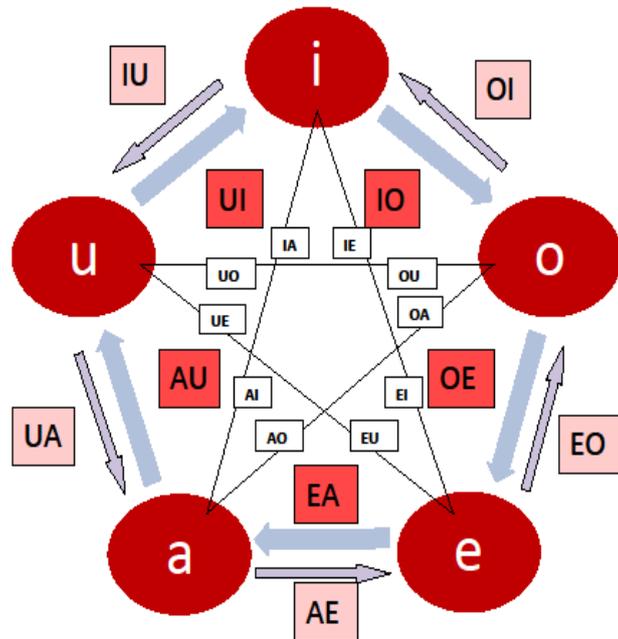
Implicitly honoured within **HAKAMANA** are ***Mauri** - life-force; the life principle intersecting light and dark; **Wairua** - the divine spirit within oneself existing across space and time; **Tapu** - intrinsically sacred elements requiring special care; and **Mana** - enduring spiritual power infused at conception.*

Foundational to this development are those values, which remain strong yet are also flexible and responsive to local traditions and culture. Principles upon which **HAKAMANA** is built include respect; recognising the inherent value of each other; being conscious of and responsive to cultural values; being inclusive; having meaningful engagement and participation; affording protection and safety; being creative, reflexive and evaluative; assigning roles and responsibilities; in sum, being reciprocal and generous, useful and valuable.

Ethical spaces are negotiated and experienced at many levels; within the psyche; in relationship with others and the collective, and in relation to the world at large. Ethical boundaries established by collective principles, such as knowledge systems and rights to traditions remind communities of what is important in life and what they value.

Systems' thinking continues to shift the focus from individual parts to their interactions as they are configured by a complex and dynamic web of relationships, both internal and external. Thus, in most cases, 'the whole' has properties that cannot be known from analysis of the constituent elements in isolation. Co-creating the **HAKAMANA** System of Design, Development, and Evaluation as an integrated whole, including mechanisms, processes and procedures for effective practice applied across multiple contexts continues to be an interesting and exciting endeavour.

HAKAMANA is informed by the sounds and words of the ancient Polynesian language - *puorooro*, **I – O – E – A – U** - simultaneously ‘verbs’ and ‘nouns’; processes and outcomes. These communicate states of relationship, creativity and potentiality, and provide both constancy on the one hand, and dynamic change on the other.



HA – the breathe of life; the divine breath that connects all living – ‘*all our relations*’
KA – the fire that burns within us; the energy expended for future transformations
MA – the presence of all of one’s ‘light’; knowing oneself/one’s world/one’s connections
NA – the relationships we have with each other and with the world at large; respect kinship
HAKA – the ‘dance of life and energy’; expression through animation and activation
MANA – the power, strength and authority one has; effectiveness, prestige; leadership; thunder
HAKAMANA – the creative process of bringing one’s power and authority to light and being

The **HAKAMANA SYSTEM OF TRANSFORMATIVE DESIGN, DEVELOPMENT, AND EVALUATION** is a dynamic system that animates values that enhance the mana and power of ‘all our relations’, past, present and future.

HAKAMANA is embodied in the NZ All Blacks winning the 2011Rugby World Cup

HAKA



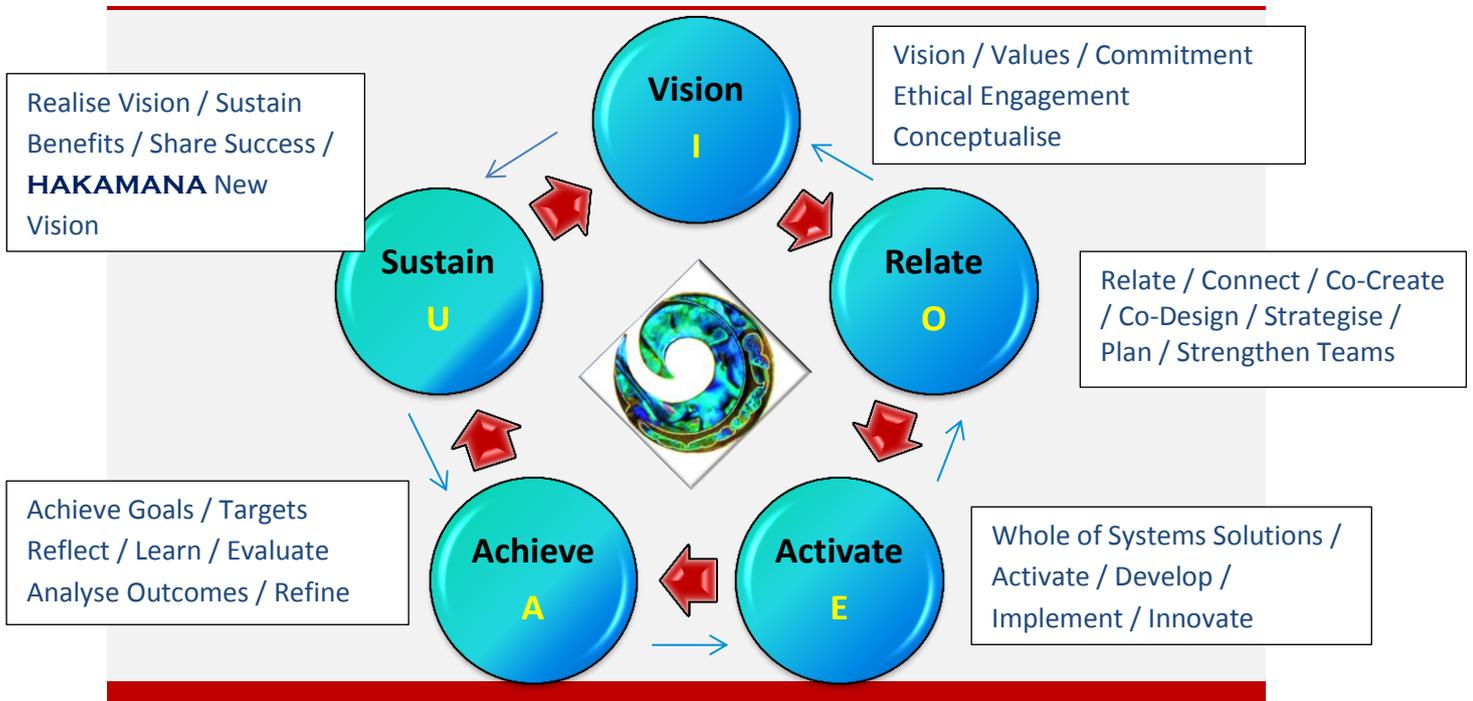
MANA





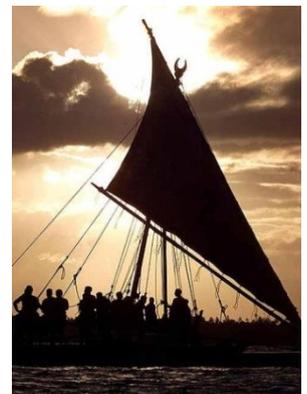
HAKAMANA

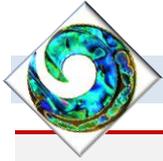
SYSTEM OF TRANSFORMATIVE DESIGN, DEVELOPMENT, AND EVALUATION



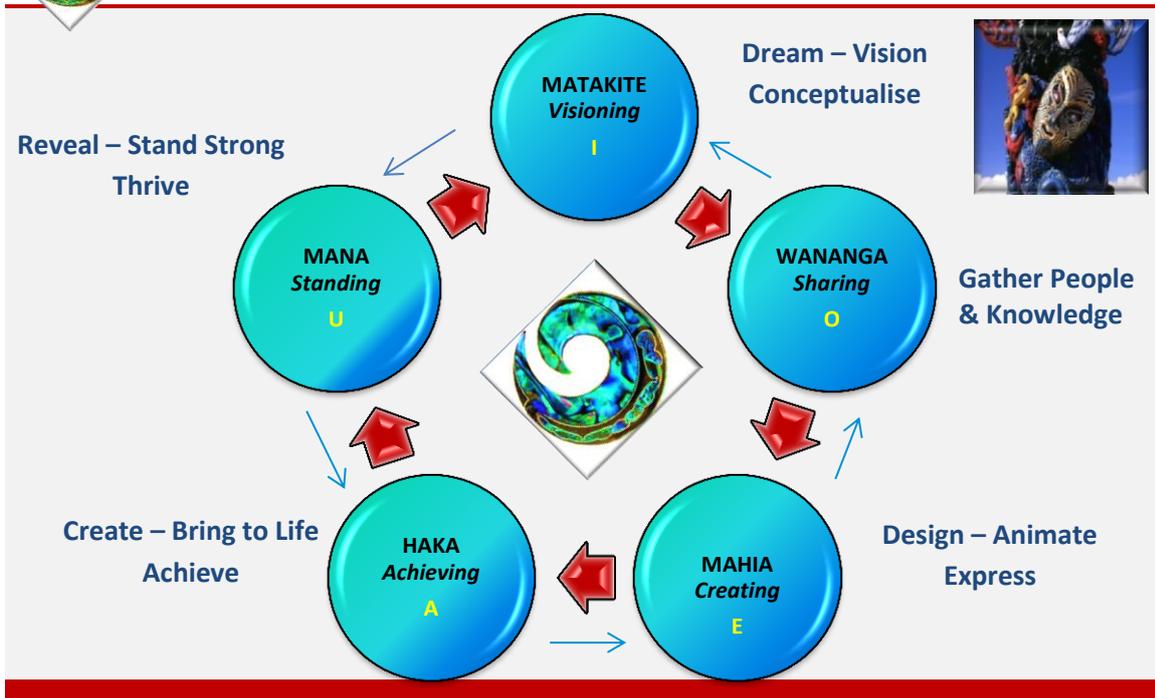
Principles upon which **HAKAMANA** is built include being:

- Respect, dignity, honour, cognisant of inherent value
- Protection, safety
- Inclusive, engaged and meaningful participation
- Whole of systems thinking
- Robust, dynamic, agile
- Quality intelligence and improvement at all stages
- Continuous learning, reflection, analysis
- Holistic evidence supports decision-making and progression
- Design for sustainable outcomes and benefits
- Clarity of standards and measures
- Conscious of and responsive to cultural values
- Awareness of roles and responsibilities;
- Reciprocity and generosity
- Sustainable outcomes and benefits





HAKAMANA -> POU KAPUA LARGEST POU IN THE WORLD



Pou Kapua

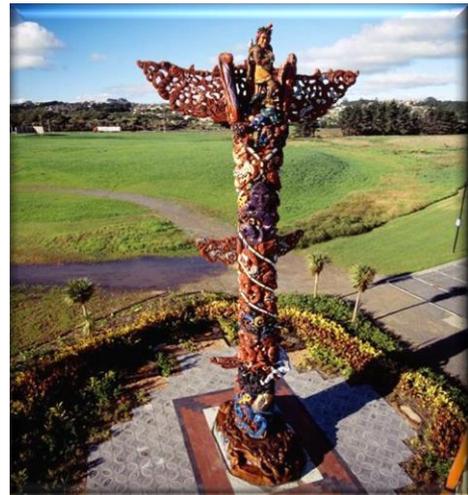
*Aha koa he moemoea, he Taonga
A legacy entrusted, a dream fulfilled,
a treasure revealed
A gift from the tribes and people
of Aotearoa/Pacific, to the World*

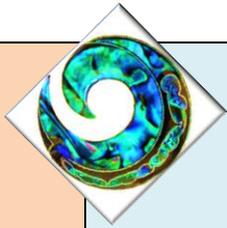
He Matakite

*Through our Whakairo we create Taonga;
express our Tinorangatiratanga,
nurture our Wairua,
protect our Mauri,
and uphold our Mana.*

*It is our eternal legacy, as it was our forefathers,
to value and respect the sacredness, power and authority,
intrinsic in our natural and spiritual world.
Whakairo provides a physical manifestation that gives us,
our Whānau, and our Tamariki,
a greater voice.*

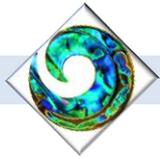
*Our beautiful and awe-inspiring Pou Kapūa
symbolises our culture.
It encompasses the trials of our past,
the challenges of the present,
and the freedom of our future,
they stand eternally, a divine testimony to the world*





HAKAMANA IN THE CO-CREATION OF POU KAPUA

			The Story of Creating	HAKA <i>What we do</i>	MANA <i>What we achieve</i>
I	HI	hiki hihiri whiri	<i>The divine potential</i> <i>The touching</i> <i>The searching</i> <i>The weaving</i>	Moemoea / Dreaming; Visioning; Conceptualising; Seek blessings	POU KAPUA – Indigenous Symbol – largest Maori Pacific Pou / Totem in the world
IO		hio pio tio	<i>The divine creator</i> <i>The forming</i> <i>The generating</i> <i>The spaces of safety</i>	Whakapapa / Tikanga; Leaders identified; Ground values / ethics; Seek tribal support	Design from dream Leaders / Champions Ethics established Project plans
O	HO	hoko poto roto	<i>The suspension</i> <i>The gathering</i> <i>The knowing</i> <i>The looking within</i>	Wānanga – gather knowledge from Tohunga / experts; Design / plan journey	Specialist knowledge Story illuminated Share vision to all Design/Strategic plan
OE		hoe koe moe	<i>The ploughing</i> <i>The seeking of the other</i> <i>The imagining</i> <i>The collective dreaming</i>	Gather teams; Recognise strengths and talents and gifts; Build good relationships	Good relationships developed; roles and responsibilities clarified
E	HE	heke rere tere	<i>The struggle</i> <i>The climbing</i> <i>The running</i> <i>The moving</i>	Secure resources / trees / work spaces / funds; Stimulating, vibrant activities, tasks	Trees gifted Funding received Work spaces secured Carving starts
EA		hea mea pea	<i>The unknown</i> <i>The questioning</i> <i>The enquiring</i> <i>The ambiguity</i>	Methods and designs; Measuring change; Examining the story; Tohunga quality control	Carving animates vision; design and quality exceptional; ongoing evaluation
A	HA	haka mana ra wa	<i>The breath of life</i> <i>The fire and energy</i> <i>The power and authority</i> <i>The day, light, space, time</i>	Creating taonga / treasures – carving, weaving, arts; Expressing freely	Process of carving is a statement of sovereignty; wide support for project
AU		hau kau mau	<i>The self as the world</i> <i>The winds of change</i> <i>The bright burning</i> <i>The world as the self</i>	Pou is engineered for final standing place; all components are gathered together	Pou has excellent engineering as expectation is long-life / sustainability
U	HU	pua tupu ruru	<i>The blossoming</i> <i>The growing</i> <i>The standing</i> <i>The sheltering</i>	Pou Kapua adorned, completed and stands; Puawaitanga celebration of revelation of Pou	Pou Kapua completed, installed and stands in Manukau, NZ
UI		hui nui tui tu'i	<i>The sharing</i> <i>The expanding</i> <i>The faith; the binding</i> <i>The ultimate leader</i>	Pou Kapua gardens grown; central treasure of area available to public 24/7	Pou Kapua stands tall; shares intrinsic knowledge with peoples of the world
II	HII	<i>Divine potentiality... the miracle look at other dimensions ... start again from higher level ...</i>			

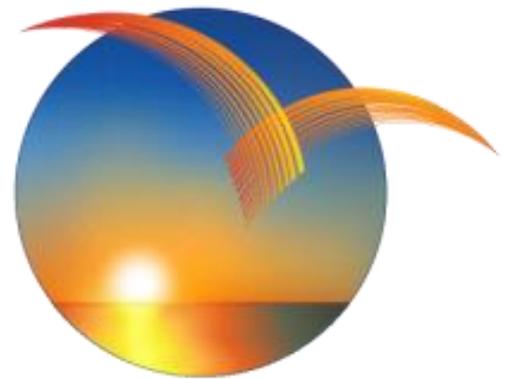


HEALTHY FAMILIES – HEALTHY COMMUNITIES

Fanau Ola¹ are ancient Pacific words that express many sounds of creation and creativity. **Fanau** speaks of *being born, bringing forth, having children, grandchildren, siblings, and extended families*. **Ola** is a word that expresses *being alive, healthy, nourished with food, healed from illness, refreshed, and successful*. The **Fanau Ola** approach acknowledges the spirit, heart, mana and inherent dignity of Pacific fanau.

FANAU OLA – OUR CORE PRINCIPLES:

- Shared Vision
- Spirit of the Pacific
- Treat all with respect and dignity
- Genuine and committed partnerships
- Collaborative working relationships
- Recognise strengths and challenges
- Acknowledge diversity and unique cultures
- Mutual benefit from reciprocity



FANAU OLA IS REALISED AND ACHIEVED WHEN

**When Pacific fanau build strong relationships with each other:
are empowered to pursue their vision of a brighter future together;
and experience better health, wellbeing, and harmony in their lives.**

The **Fanau Ola** approach provides a holistic and comprehensive framework, a tailored pathway for our Pacific people and families that encompasses many elements and dimensions of fanau (family) life including their future goals; family and social relationships; cultures and languages; physical, mental, and emotional health and; their unique contexts and circumstances. A whole of systems approach across community, primary, secondary, and tertiary care has supported the implementation of the **Fanau Ola** Framework.

THE FANAU OLA FRAMEWORK INCLUDES

- Engagement of vulnerable / complex / very high users of services / very high risk;
- Centralised Referral System;
- On-going Triage Process; Allocation to Fanau Ola Team;
- Comprehensive navigation engagement, assessment, reflection, planning;
- Service support and Evaluation undertaken with Pacific fanau as a whole, taking into account collective relationships and Pacific fanau members as individuals.

¹ Other Pacific words for fanau and family used in this sense include āiga, kāinga, ‘anau, vuvale, kopu tangata and magafaoa. ‘Whānau Ora’ are the words used in Te Reo Māori which also refer to holistic family wellbeing.

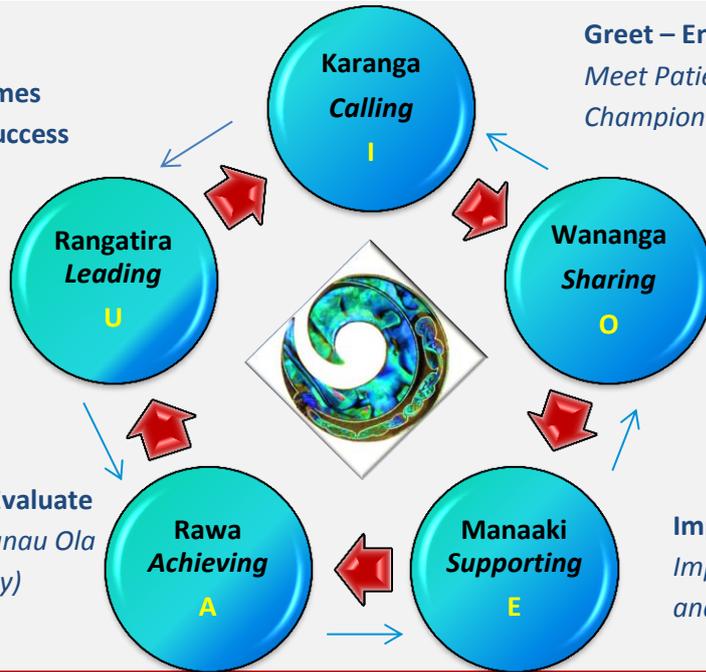


HAKAMANA -> FANAU OLA ADVOCACY & INTEGRATED SUPPORT SERVICES

Achieve Fanau Ola Outcomes
Sustain Benefits - Share success
Fanau Ola sustainability strategy – transition plan



Tools – Resources - Learn- Evaluate
National, regional, local / Fanau Ola indicators (quantity & quality)



Greet – Engage – Consent – Enrol
Meet Patient - Identify Fanau Champion - discuss situation

Assess – Reflect Analyse - Plan
Initial assessment – full Fanau Ola Assessment and Plan

Implement - Connect
Implement Fanau Ola Plan and activate support services

INITIAL FOCUS: TARGETED CARE FOR COMPLEX / VERY HIGH RISK / VHIU PATIENTS (2-5%)

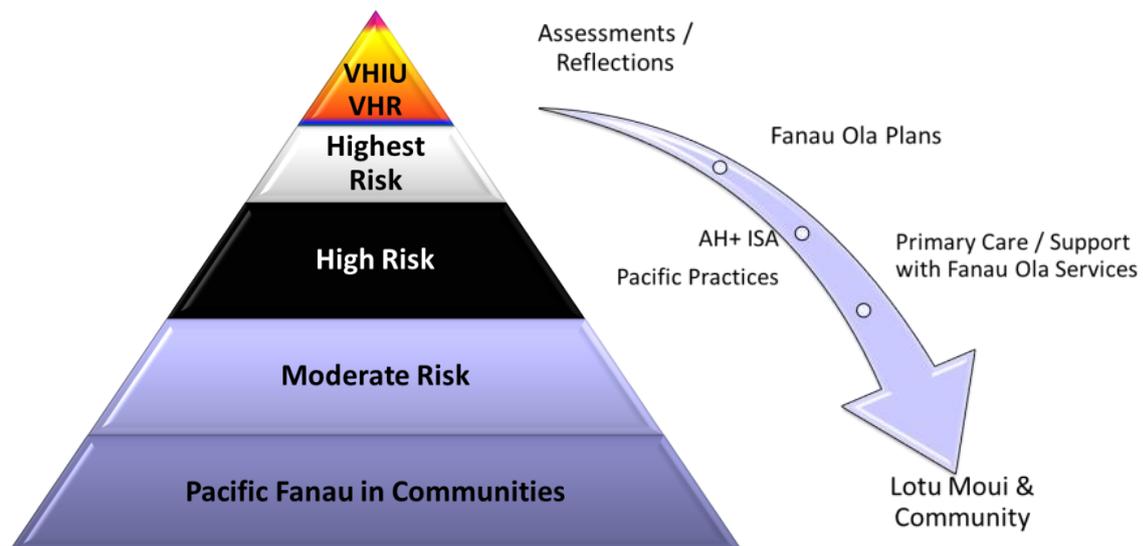
Main points of entry:

IP05 Daily List (patients admitted in last 24 hours); Emergency Department; VHIU; Internal Referrals (Wards, Pacific Cardiac); External Referrals

Considerations for triage:

Emergency Care presentations; #Hospital Admissions / # Readmissions; # of DNA; Condition; Age (priority from pre-birth to 18 years); 'Red Flags'

GOAL: SUPPORT PATIENTS AND FANAU TO STAY WELL AT HOME AND IN THEIR COMMUNITIES



MEASURES INCLUDE (ACROSS WHOLE OF CMH SYSTEMS)

1. National / Regional / Local – Indicators / Outcomes - including

- **Maternal health** – LMC / antenatal care / no smoking
- **Child health** – new born / B4 school / immunisations / rheumatic fever
- **Youth health** – mental health / decrease in smoking, suicide
- **Health of older people** – engaged in services
- **Heart disease / Diabetes** – assessments; decrease in rates
- **Smoking** – cessation support; Smokefree Pacific 2025
- **Cancer** – screening rates increase; cancer rates decrease
- **Housing** – healthy housing; insulation rates increase
- **Emergency Care** - presentation rates decrease
- **Hospital Admissions / Re-admissions** - rates decrease

2. Fanau Ola Indicators - Cultural / Spiritual / Leadership / Vision ...

PROGRESS UPDATE (AT 31 DEC 2014)

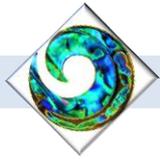
Since 1 July 2013 over 2000 Pacific patients (about 8000 fanau members) have engaged and participated in the Fanau Ola programme provided by Counties Manukau Health lead by the Pacific Health Development team. Data gathered comparing the 6 months prior to the intervention (one quarter Fanau Ola) and six months post intervention found some significant differences, including:

- Decrease in Emergency Care presentations
- Decrease in Hospital Admissions
- Decrease in Inpatient Events (3 hrs +)
- Decrease in Acute Admissions
- Decrease in Bed Days
- Decrease in average Length of Stay
- Increase in Outpatient Appointments attended
- Improvement across a range of **Fanau Ola** indicators – with many stories of success ...

J is an 18 year old Samoan male who had presented five times to Emergency Care within the last 12 months, mainly for respiratory issues. He lived in one bedroom with his parents and two younger siblings in a very overcrowded, unsanitary, and unsafe boarding house, sharing bathroom and kitchen facilities with 30 other families. Although diagnosed as a young teenager with a mental health disorder, secondary and primary health services failed to follow him up with the support he needed. In addition to this, J could not visit his GP due to lack of money to pay for any visits or medication. His difficult circumstances resulted in J being mentally, emotionally and physically unwell.

The Fanau Ola Advocate and Social Worker were able to engage and work closely with J and his fanau over the last several months. Fanau Ola support included linking him with his GP and ensuring that he received appropriate care for his illnesses and the necessary medication. He was also referred to CMH Psychiatric Services for further assessment, treatment, and support. Work and Income NZ were engaged to provide financial assistance for him and his fanau. The Fanau Ola Social Worker also advocated on behalf of J's fanau for better accommodation.

J now lives with them in a three bedroom Housing New Zealand home in Mangere. J is now much better engaged with the health system and attending all of his out-patient appointments. J has returned to continue his studies in safety and security. He and his fanau are continually encouraged to be more independent and sustainable.

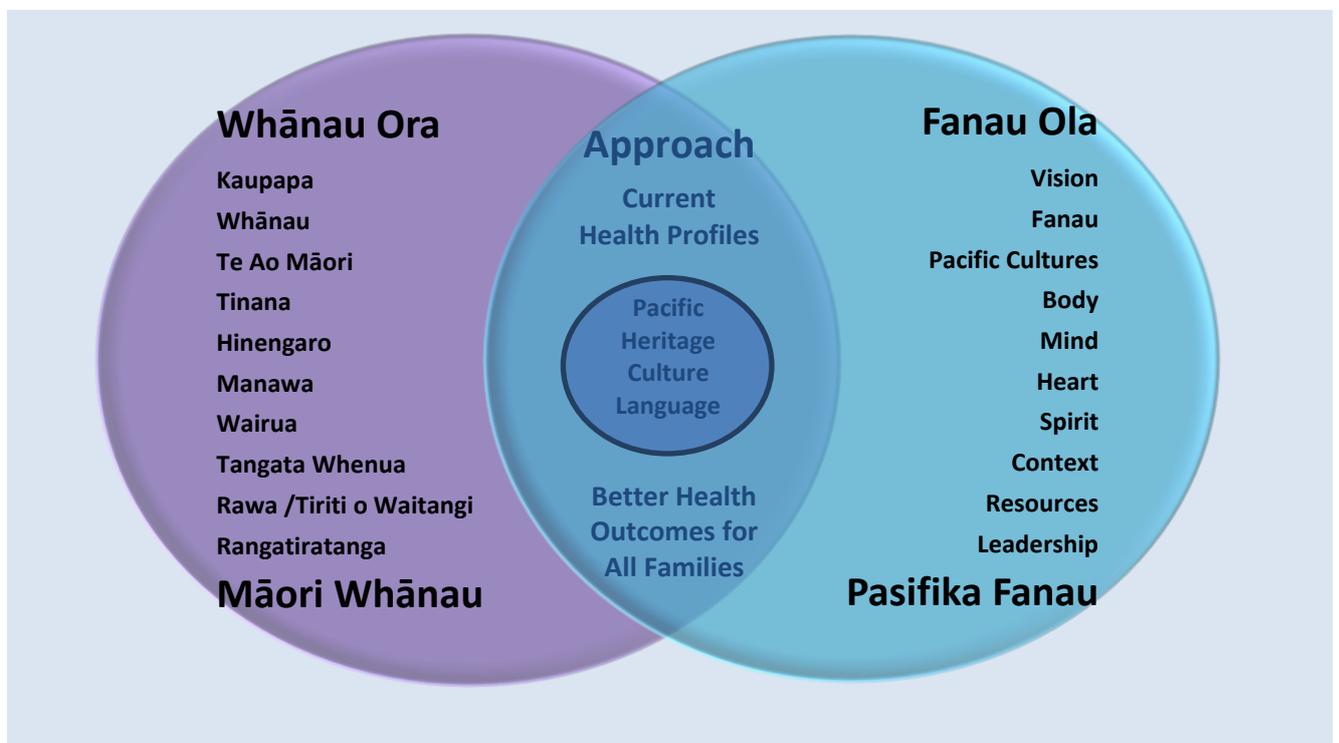


HAKAMANA -> WHĀNAU ORA

ILLUMINATING THE WHĀNAU ORA AND FANAU OLA APPROACHES

Whānau Ora and Fanau Ola are holistic and comprehensive approaches to understanding family health and wellbeing that acknowledge the spirit, heart, mana and inherent dignity of Māori and Pacific families. While the approaches share some commonalities, there remain a number of distinctions between them. First, the Whānau Ora approach focuses on engaging Māori whānau, while **Fanau Ola is tailored for Pasifika fanau** or Pacific people. Furthermore Whānau Ora takes into account the unique position of Māori as tangata whenua of Aotearoa New Zealand, and their Tiriti o Waitangi relationship with the Crown and its entities. On the other hand, the **Fanau Ola** approach contextualises the lives of Pacific people who have travelled to New Zealand over the past several decades, who mainly settled, lived and worked in the Counties Manukau / Auckland regions.

While Māori and Pacific families may now share some similarities in terms of demographic and health profiles, their pathways to those outcomes are quite different. Hence, although some features of their engagement and enquiry may be similar, others will differ. For example, questions regarding culture and cultural identity for Māori would include an exploration of whenua, marae, hapū, iwi, te reo Māori and so forth, while for Pacific people this may include enquiries into their knowledge of their Pacific traditions, languages, and protocols. Both approaches would need to take into account the family's subjective sense of self (individual and collective) as well as objective understandings of their broader socio-cultural environments.



Co-creating & designing the Whānau Ora Model of Care

Na te aroha, ka puta mai te hōhonutanga o te whakaaro²

Mātauranga Taketake, ancient wisdom, Indigenous knowledge and ‘original instructions’ for how to live on earth in ways that highlight the inter-connectedness of the spiritual, intellectual, social and physical worlds have been gathered through wānanga and hui with Tohunga, traditional knowledge holders and Indigenous experts across various fields of endeavour. Implicitly honoured within HAKAMANA are Mauri - life-force / life principle; Wairua - the divine spirit existing across space and time; Tapu - intrinsically sacred elements; and Mana - enduring spiritual power infused at conception.

MARAE as microcosm of the universe

When one enters the Marae the Karanga recognises each person as a ‘walking world’, calls to them and their tipua (internal / external) to be at peace with each other. Manuhiri walk along a sacred cleansing pathway and acknowledge the kawa / Tikanga / ethics / customs and rules of interconnectivity. Marae requires an obligation for respectful interaction and the ultimate need for order and harmony.

Tēnei au te hokai taku tapu wae

Ko te hokai nuku

Ko te hokai rangi

Ko te hokai a to Tīpuna

a Tāne nui a Rangi

I pikitia ai ki Rangi Tū-ha-ha

I rokohina atu rā



Ko lo Matua Kore ana-ke i reira

Ka riro mai ko ngā

Kete o te Mātauranga

Ko te Kete Tū a Uri

Ko te kete Aro Nui

Ko te Kete Tuatea

I tiri tiria!

I pou poua!

Ka puta Te Ira Tangata

Ki te whai Ao

Ka puta Pa Tū Waata-waata

Ka puta Te Marae

Tūrangawaewae o

Te Whānau Ora

Na te Whānau Ora ... Ko te Hapū ... “Ko ia a Tū Pai Whakarongo”

Ki te Ao Marama - Tihei Mauri Ora!

²First there is aroha; an understanding that all people, all taonga, all things share the pathway of life; appreciating that all are connected to each other and all must be cared for in the spirit of love. Then there is a blossoming, a manifestation of the deepest knowledge that allows one’s thoughts to be made known ... those thoughts, from the deepest recesses of the mind, realised in learning, study and evaluation, in other ways of seeking to know. (Wānanga - Tohunga Te Uranga o Te Ra Kingi, 2008).

HAKAMANA – takes into account the situation

TE TIRITI O WAITANGI

The Principles of Te Tiriti o Waitangi underpins our relationships with Māori and Pakeha, and Whānau Ora Approach honours the unique position of Māori as tangata whenua of Aotearoa New Zealand. Sharing our vision of Whānau Ora with:

- Partnerships that are genuine and committed
- Participation that is collaborative and cooperative
- Protection of cultural concepts, values, and practices

MĀORI IN COUNTIES MANUKAU

- Nearly 84,000 Maori living in Counties Manukau
- 37% are aged 0 – 14 years
- Life expectancy is 73 years (11 years less Pakeha / Asian)
- 57% live in decile 9 & 10 areas (high socio-economic deprivation)
- About 60 Māori per day are admitted to Middlemore hospital (23,000 p.a.)
- 18% of admissions are for babies and children (0-4 yrs) - most respiratory conditions

MĀORI EXPERIENCE POOR HEALTH / QUALITY OF LIFE ACROSS THEIR LIFE SPAN

- Maternal health
- Infancy – neonatal / paediatric
- Rheumatic Fever
- Respiratory Disease
- Cancer/s
- Cerebrovascular Disease
- Gout
- Coronary Heart Disease
- Diabetes / Kidney Failure
- Mental Health

WHĀNAU ORA MODEL OF CARE

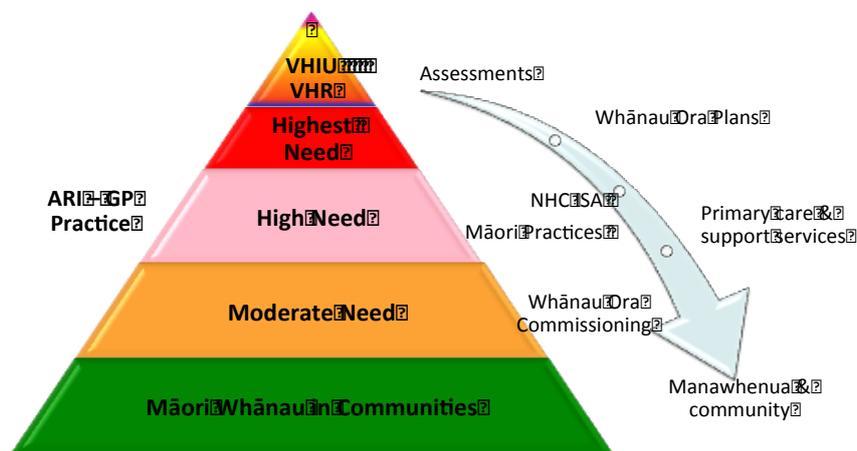
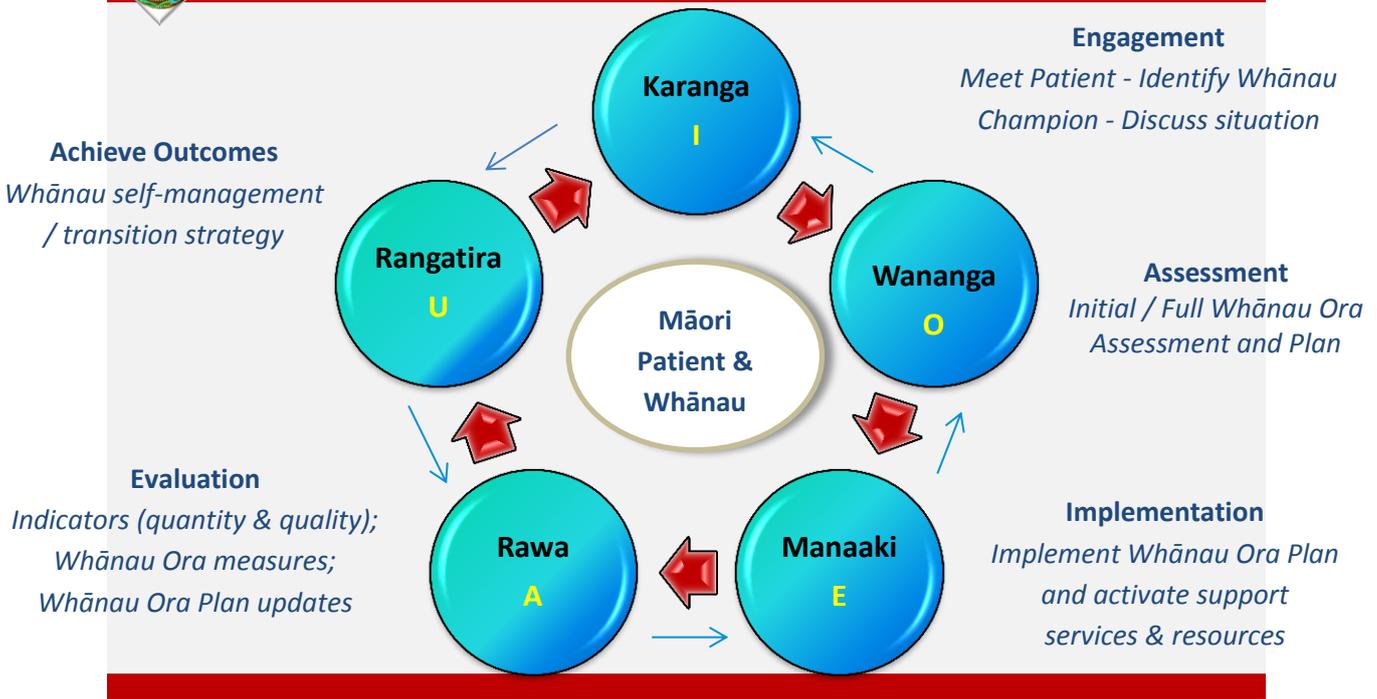
- Tailored Pathway / Holistic / Multidimensional
- Encompasses many elements including:
 - Family and social relationships
 - Cultures and languages
 - Physical / mental / emotional health
 - Spiritual wellbeing
 - Environmental wellbeing
 - Unique contexts / circumstances

FOCUS OF EFFORTS – TARGET POPULATION

- **Mama, Pepi, Tamariki** (including antenatal / maternal care)
- **Rangatahi to Kaumatua** with high health needs (including whānau with a disability)

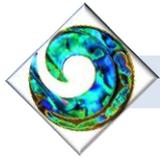


HAKAMANA -> WHĀNAU ORA Model of Care



HAKAMANA WHĀNAU ORA SYSTEMS 2015

- Articulating and consolidating Whānau Ora Approach
- Consultation / Presentations / Refinement
- Whānau Ora Training
- Referrals Systems / Triage Criteria & Process
- Guidelines / Protocols / Quality Control
- Whānau Ora Toolkit
 - Design / Development
- Assessments / Reflections
 - link to indicators / outcomes
- Baselines / Targets
 - weekly / monthly / quarterly tracking and monitoring
- Monitoring and evaluation
- Administration / Management support
- Strategic linkages / relationships – internal / external

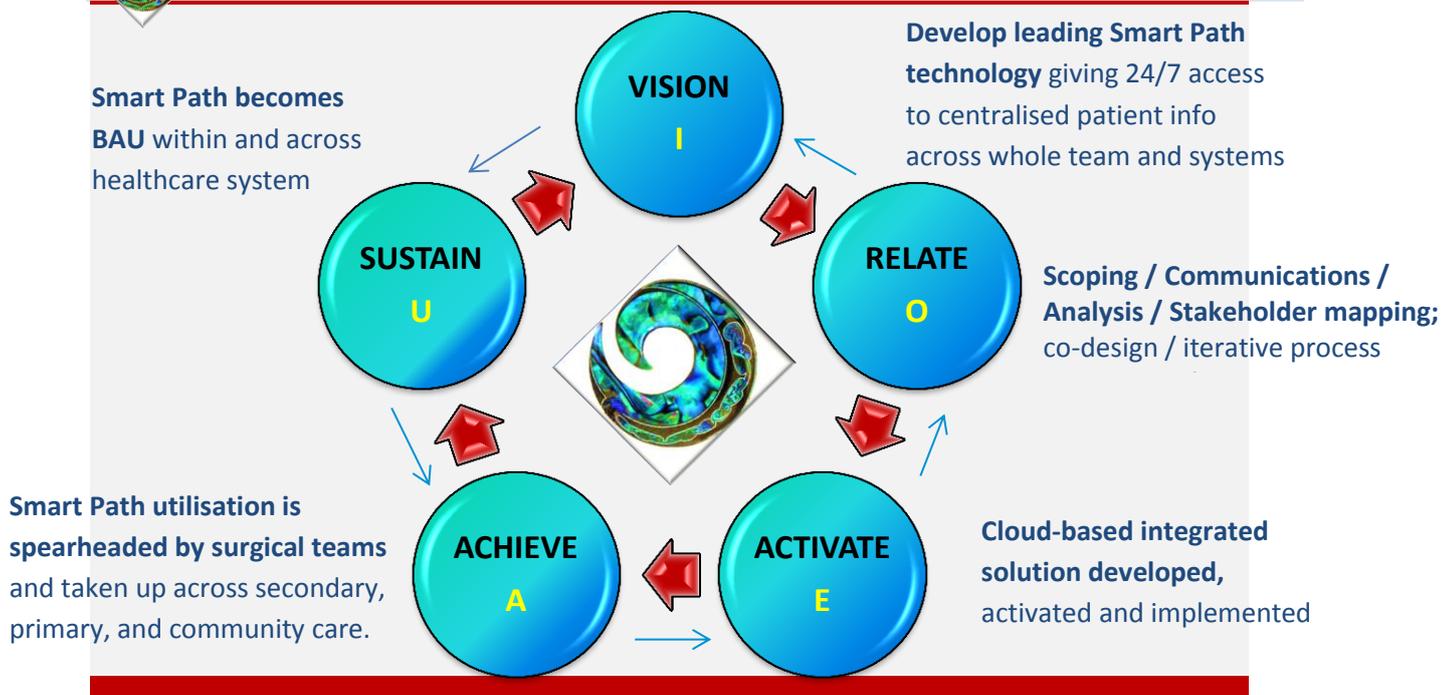


HAKAMANA -> SMART PATH TECHNOLOGIES

Smart Path³ takes an automated, holistic approach to patient-centred healthcare to improve the experience for patients and healthcare professionals.



HAKAMANA -> Smart Path Technologies



SMART PATH

Automated Healthcare

Patient-Centred Automated Technology for Healthcare

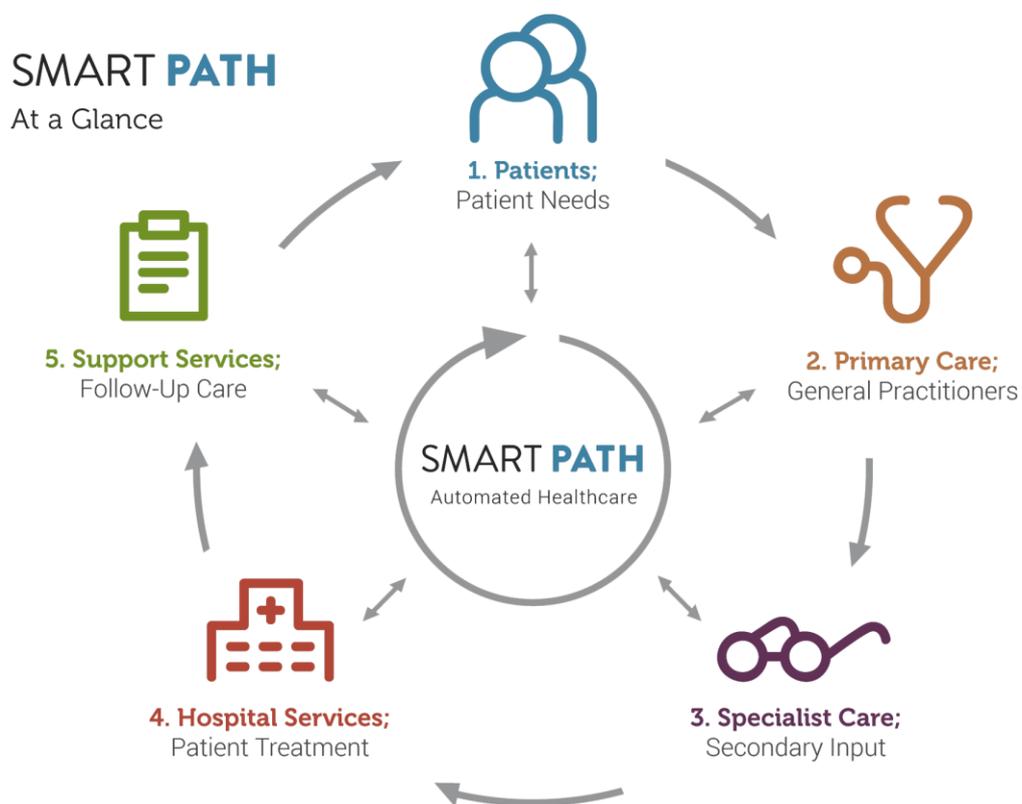
Features & Benefits

Smart Path enhances your health care procedures with the following:

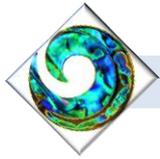
- Manage an unlimited number of patients with our **Unique Global Identifier system**
- **Input, access and share data** within an intuitive, user-friendly interface
- Use Patient Pathways to **follow patients** across various health care journeys **in real-time**

³ Smart Path is developed by IDESIGN MEDIA with support from Pou Kapua Creations and CMH Pacific Health Development

- **Facilitate relationships** between primary and secondary care, specialists and related services (e.g. laboratories, radiology, pharmacy, schedulers, assessors, overseas expert advisors)
- Use **automated reminders** and status features to manage any workload
- **Keep track of costs** associated with any Patient Pathway, both estimated and current
- Manage key information on the go with your **smart phone, tablet, or laptop**
- Specify different user levels for **authorised access** to protect each patients confidentiality
- Track changes made across the platform for **system-wide transparency**
- Work with us to build in **Custom Pathways** and features to suit your unique needs
- Support various **decision processes and workflows** with comprehensive features
- **Whole of Systems** approach across multiple sites, hospitals, and services
- **Secure data storage** with redundancy and off-site backup



Through a centralised hub and information pathways, **Smart Path** facilitates a patient's journey through your healthcare system, while making it possible for all stakeholders to access and share vital information. This streamlines the relationships between primary and secondary care, hospital services and support care, allowing your health professionals to focus on what really matters - *saving lives!*



HAKAMANA -> AUCKLAND CO-DESIGN LAB

The Government expects the public service to deliver better services – services that meet the needs of those who they are intended for. But, this is difficult...

There are lots of things that get in the way of developing solutions that meet customer needs (e.g., funding and decision making silos, misaligned priorities, incentives and timeframes, lack of experience in approaches for exploring radical solutions,... etc)

There are great examples of innovation happening across the public sector, much of it focused on improving existing services.

However, the public and the Government expect more

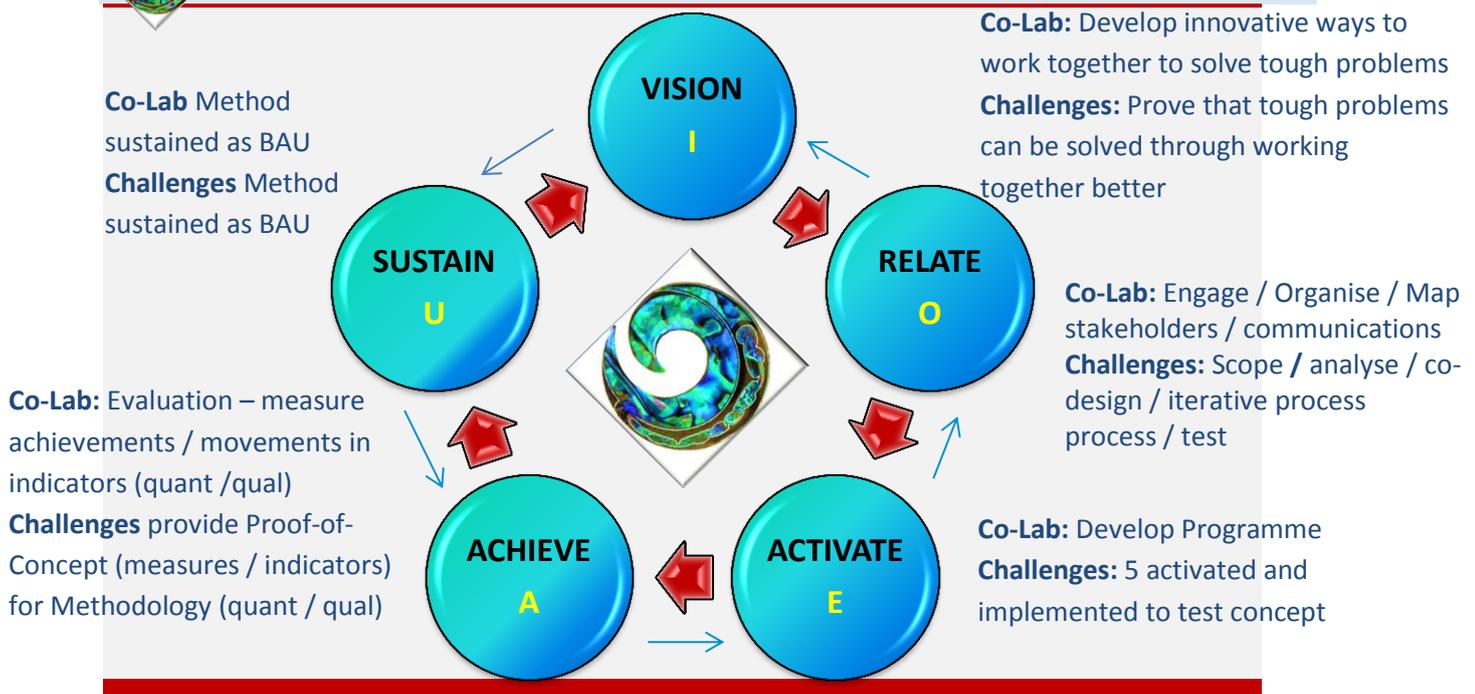
The public sector also needs to build capabilities in approaches that support the exploration of more radical solutions, particularly for our most complex and persistent challenges

Other potential challenges include a range of issues for vulnerable families, e.g.

- Housing rental tenure
- Family violence
- Financial wellness
- Youth employment / drivers licences
- Focus on vulnerable families with very young children



HAKAMANA -> Auckland Co-Design Lab



CONTINUING APPLICATIONS OF THE HAKAMANA SYSTEM INCLUDE:

- Supporting Human Life – World Park’s Congress, International Union for Conservation of Nature
- Technological Sovereignty – Tribal Universe / Planet Maori
- Creative Works – Pou Kapua Pacific

Critical theory allowed us to name and frame our situation

... has given us a sense of present realities.

Now the onus is on our shoulders to create

... to essentially imagine a possible future for us.

This requires our creative processes to kick in

... as they do when we create an art piece.”

(Professor Gregory Cajete, Aotearoa New Zealand 2009)

*Kia kaha tātou ki te titiro ki mua
no te mea ko te mana, te ihi, te wehi
o nga matua tipuna e karanga mai
kia mātou i tēnei wa.
Hiki mai, awhi mai,
whakatikatika mai tēnei taonga...*

HAKAMANA



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This paper is the intellectual property of Tania Wolfgramm.

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TANIA WOLFGRAMM

Profile



Tania hails from the Maori tribes of Aotearoa New Zealand, and the Pacific Kingdom of Tonga. Tania's work is at the forefront of Maori / Pacific / Indigenous development, with her understanding, experience, and systems thinking approach underpinning her HAKAMANA System of Transformative Design, Development, and Evaluation. HAKAMANA has been applied across numerous programmes, initiatives, and projects across multiple sectors for more than a decade including in creative (Pou Kapua, the largest Maori / Pacific pou / totem in the world) technology (Maori Keyboard; Smart Path; Planet Maori); and health (Family-Centred Patient Care for vulnerable and complex patients - Fanau Ola /Whanau Ora; development of a Monitoring & Evaluation framework for Samoa National Health Service).

Tania has extensive experience in research, evaluation, consulting, planning and systems development, seeking transformative and sustainable solutions that enhance the health and wellbeing of Maori / Pacific / Indigenous communities. Tania also leads a group of other Indigenous scientists, entrepreneurs and innovators who are creating the digital gardens of the future. Her understanding of Indigenous technological concepts and the relationship between culture, values, and the development of technology solutions reflects our relationship with each other, other communities, and our aspirations.

Through her work she recognises and understands the strengths of peoples' cultures, ethics, values and philosophies and finds ways that they can make distinctive and positive contributions to the economic, social, environmental and cultural development of our communities in Aotearoa New Zealand, the Pacific region and Island nations.

Kia ora