

TE TOI AHORANGI

TE RAUTAKI A TOI ORA 2030



TE KŌHAO O TE WAKA O TOI

TE RŪNANGA, HAUORĀ MĀORI O TE MOANA Ā TOI | BAY OF PLENTY DISTRICT HEALTH BOARD

He rūrūku whakāū i te mauri

Mai e te tipua

mai e te tāwhito

mai e te kākui o ngā ariki

mai e tāwhiwhi atu ki ngā atua

Ōi ka tākina te mauri

ko te mauri i ahua noa mai ki runga ki enei tānga

ki runga ki enei tānga

kia tau te mauri ki runga ki enei tānga

he tukuna nō te whaioroora a tāne te waiora

tenei te matatau kia eke whakatu tārewa ki te rangi

ūhi, wero, tau mai te mauri ki te ara ko te

mana atua, mana whetua, mana moana,

mana tūpuna, mana tangata

ka puta rā ki te whei ao, ki te ao mārama

tūturu whakamana kia tina

tina, hui e, tōi ora e!

TOI TŪ TE TINI O TOI

Mai i ngā kuri a whārci ki Tihirau



NGĀI TE RANGI

NGĀTI RANGINUI

NGĀTI PŪKENGA

WAITAHA

TAPUIKA

NGĀTI WHAKAUE KI MAKETŪ

NGĀTI WHAKAHEMO

NGĀTI MĀKINO

NGĀTI RANGITIHI

NGĀTI MANAWA

NGĀTI WHARE

TŪWHARETOA KI KAWERAU

NGĀTI AWA

WHAKATŌHEA

NGĀI TAI

TE WHĀNAU Ā APANUI

TE WHĀNAU Ā TE ĒHUTU

Like our great ancestors, we look to te pō, the space that blankets our sky each night to reveal the tapestry of stars that connect us to our past and future generations. It is in the darkness, that we see the light of our tomorrow.

The name Te Toi Ahorangi honours our eponymous ancestor Toi te Huatahi.

Te Moana a Toi, the great ocean of Toi; spans our region, Mai i Ngā Kuri a Whārei ki Tihirau.

Toi is both the centre and summit of our endeavours; it affirms our worldview and status as tangata whenua.

Te Toi Ahorangi acknowledges the spiritual threads that connect us to Ranginui and Papatūānuku, to the beginning of the world and to all things. These sacred threads weave our past, present and future as one.

They are our connection to the pathway of all time.

Te ara tawhāiti o tawhāki

IN THE NOW IS THE PATHWAY OF ALL TIME

Te Toi Ahorangi 2030 is the Toi Ora Strategy of Te Rūnanga Hauora Māori o Te Moana a Toi.
This strategy has been adopted and is fully endorsed by the Bay of Plenty District Health Board.

Thank you to all of the whānau, hapū, iwi members, provider representatives, DHB leaders and staff who participated in our wānanga and contributed to the development of this strategy.

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PHOTOGRAPH | ERICA SINCLAIR

NGĀ RĀRANGI TOI

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KARAKIA WHAKAREWA



*E kore a Parawhenua e haere
ki te kore a Rakahore*

PARAWHENUA WOULD NOT FLOW IF IT WERE NOT FOR RAKAHORE

HE POU ORANGA IS BROUGHT TO LIFE WHEN WE RESPECT THE SACRED MANA AND MAURI OF OUR ANCESTRAL LANDS AND WATERWAYS

Parawhenua, the personification of water – and Rakahore, the embodiment of rock cannot exist without each other. Just like the small spring that travels to the great ocean - Te Toi Ahorangi acknowledges a tangata whenua worldview that upholds the sacred interdependence and flow of energy amongst all things.

PHOTOGRAPH | ERICA SINCLAIR

TOI TŪ TE ORA

Wayfinding Toi Ora

We want to be the first genuinely Te Tiriti led district health board.

Te Toi Ahorangi is the Toi Ora Strategy determined by Te Rūnanga Hauora o Te Moana a Toi (Te Rūnanga), the mandated Te Tiriti o Waitangi partner of the Bay of Plenty District Health Board (BOPDHB). Inspired, driven and led by tangata whenua, Te Toi Ahorangi affirms our unified vision, voice and intention to drive toward a whole-of-system transformation to Toi Ora that will improve the wellbeing of the 56,490 Māori who live in Te Moana a Toi. Toi Ora is our vision. Toi Tū is our mission.

Te Toi Ahorangi 2030 sets a clear direction for tangata whenua and the BOPDHB to achieve Toi Ora, flourishing descendants of Toi – the shared vision of the seventeen iwi of Te Rūnanga. This strategy is a reflection and extension of significant collaboration and mahitahi efforts undertaken to develop He Pou Oranga Tangata Whenua (Te Rūnanga Hauora Māori o Te Moana a Toi, 2007). He Pou Oranga Tangata Whenua is reignited in this strategy, anchoring the ecological and spiritual nature of a tangata whenua worldview at the forefront of our thinking, planning, funding and decision-making.

Making up 25 percent of the total Bay of Plenty population, the wellbeing of tangata whenua is integral to the prosperity of our entire region. By 2030, Te Moana a Toi will look very different. We will be determined in our pursuit of oranga ake, oranga mokopuna, oranga whānau, oranga ngākau and oranga tikanga.

Our success will be measured by improvements in the lives of our people. The solutions and pathways to Toi Ora lie with whānau, hapū and iwi. We can transform the system, but the most important transformation must occur within whānau themselves. They will grow our sacred wayfinders of tomorrow. Toi tū te tini o Toi.



POUROTO NGAROFO
CHAIRPERSON
TE RŪNANGA HAUORA MĀORI
O TE MOANA A TOI

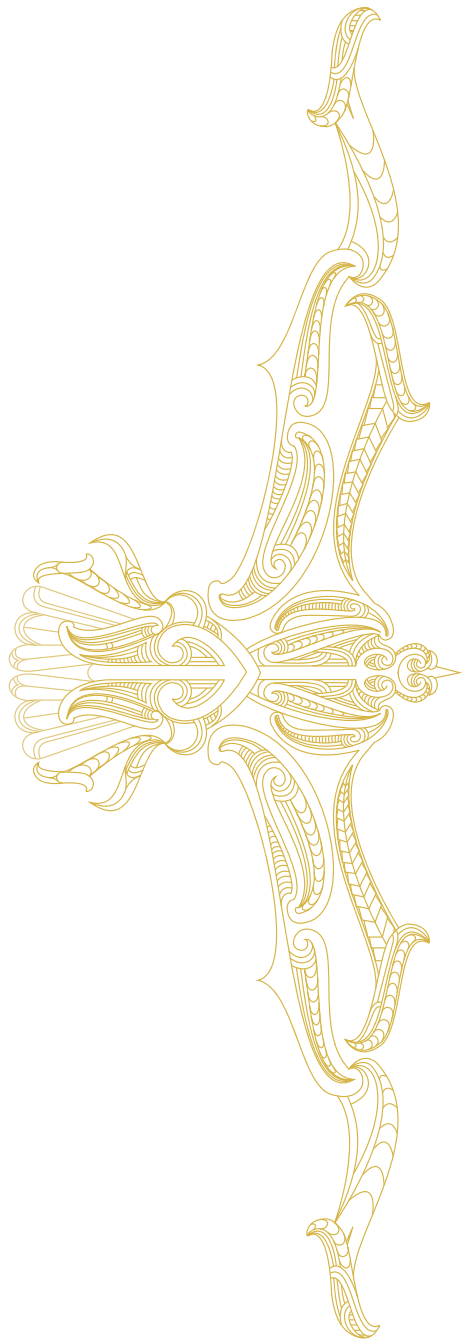


**TRICIA KEELAN
MANUKURA**
EXECUTIVE DIRECTOR TOI ORA
HAUORA A TOI

TE TINI O TOI

The Multitudes of Toi

**We look to our ancestors as archetypes of wellness.
Our tūpuna are demonstrations of what it means to be flourishing.**



Toi was a tohunga steeped in indigenous wisdom and knowledge. As the founding ancestor of Te Moana a Toi, Toi was regarded as an expert navigator, leader and master of the natural environment. Toroa, the great albatross renowned for travelling vast distances, was one of the kaitiaki that guided Toi on his many voyages. Toi was referred to by some as Toi Kairākau, the man sustained from the forest and to others as Toi te Huatahi, the man of the first fruits.

In the time of Toi, our people were immersed in indigenous ways of knowing and being. They moved naturally in their surroundings sustainably sourcing, preserving and preparing wholefoods and medicines from our great ocean and forest domains.

As a people, our language carried ngā tāonga tuku iho and our ancestral teachings were embedded in our māramataka. We lived every day by the sun, the moon, the stars and the seasons. This was a time when we as descendants of Toi had complete rangatiratanga over our lives. A time when we were the

land, and the land was us. When Europeans first came to Aotearoa, our life expectancy was equivalent to some of the most privileged societies in the world. We look to our ancestors as archetypes of wellness, as demonstrations of what it means to be flourishing as Māori. Their lives teach us the importance of being kaitiaki of our natural environment. We look back to remind ourselves of how we lived as one with Ranginui and Papatūānuku.

Te Toi Ahorangi aims to restore our connectedness to Ngā Pou Mana o Io, our sources of mana, and the descendants of Toi and all Māori within Te Moana a Toi to flourish once again in the abundance of Ranginui and Papatūānuku.

Toi is embodied as the toroa, kaitiaki of our wayfinding towards Toi Ora.



Ko Tāne te hokahoka nāna te manu

TANE THE SOARING ONE WHO BROUGHT FORTH THE BIRD

PHOTOGRAPH | JODI PORTER

HE POU ORANGA

Tangata Whenua Determinants of Toi Ora

E hoki koe ki ō maunga, ki ō awa - kia pūrea koe e ngā hauora ō Tāwhirimātea

Return to your mountains and rivers that you may be purified by the winds of Tāwhirimātea

He Pou Oranga Tangata Whenua (HPO) is reignited in this strategy as the guiding core of our wayfinding compass.

These pou oranga orient us toward our ancestral teachings, principles and knowledge systems embodied within our māramataka, rongoā, kawa, tikanga, reo and mātauranga. He Pou Oranga supports us to lead flourishing lives as Māori with optimum spiritual, mental, social, emotional and physical wellbeing. A visual reimagining of HPO is presented on the facing page, this incorporates the iwi within the rohe and the māramataka in acknowledgement of our traditional healing wisdom and practices.

Ngā Pou Mana o Io, the five cornerstones of He Pou Oranga Tangata Whenua – Mana Atua, Mana Tūpuna, Mana Whenua, Mana Moana and Mana Tangata underpin our worldview (Te Rūnanga Hauora Māori o Te Moana ā Toi, 2007).

Te Toi Ahorangi aims to support our people to exercise their mana, which will enable their mauri to flourish.

MANA ATUA

Our creation from Io Matua Nui and our connection to the spiritual world influence how we interact with our atua who are embodied within the natural world.

MANA TŪPUNA

Our connection to our ancestors unites us all as tangata whenua through our whakapapa, strengthening our collective spirit and guiding our ultimate direction.

MANA WHENUA

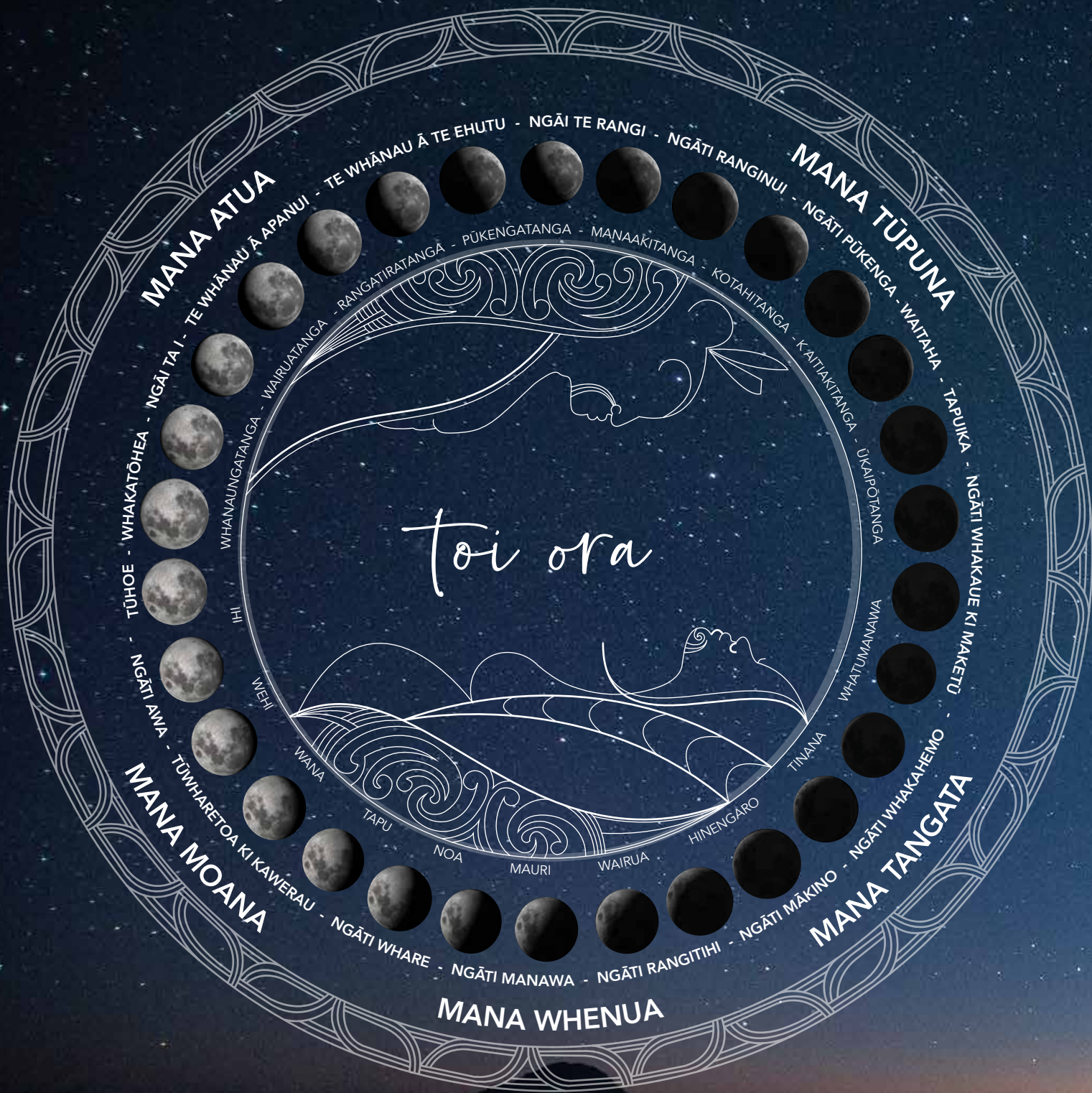
Our conception connects us to our tūrangawaewae that affirms our rights to be self-determining over our ancestral lands and waterways.

MANA MOANA

Our connectedness to Te Moana a Toi affirms our wayfinding legacies and our unique relationship to Tangaroa, including our responsibilities as kaitiaki.

MANA TANGATA

Our unique identity, qualities and attributes as human beings, and as tāne and wāhine, affirm our special place and purpose within whānau, hapū and iwi.



Mai i te rangi ki te whenua, te whenua ki te rangi

FROM THE SKY TO THE EARTH, THE EARTH TO THE SKY, WE ARE CONNECTED



*Koia tenei ko te tōroa nōho au
e tangi ana ki tōna kāinga*

MY TEARS ARE LIKE THAT OF AN ALBATROSS CRYING FOR ITS HOMELANDS



Recorded by Hāmiora Pio of Ngāti Awa, this whakatauki is an expression of the trauma caused by the displacement of tangata whenua from their homes and ancestral lands when they were confiscated by the Crown (Mead, 1981). Throughout our colonial history as tangata whenua - largescale land alienation through unlawful means undermined and dismantled the cultural, social, economic and environmental vitality of our people. The tukutuku design (Roimata Toroa) signifies the tears of the albatross and reminds us of the sacred connection to our past, present and future.

PHOTOGRAPH | ERICA SINCLAIR

*I am a descendant of Toi
I have a vision*

When my whānau flourish, I thrive.

TE MARINO MARIHI PIRERE-NEWTON | WAYFINDER OF TOI ORA

PHOTOGRAPH | TE KAWA ROBB

TANGATA WHENUA

Indigenous Rights

As descendants of Toi, we have been here for a thousand years (Walker, 2003). Our rights as mana whenua flow to us from our atua and tūpuna. These rights pre-date any and all agreements made with the Crown, and were reaffirmed on the signing of Te Tiriti o Waitangi.

Our colonial experience demonstrates significant breaches of our rights, where our power, our lands and our identity have been severely disrupted. The establishment of Kaupapa Pākehā institutions of power and wealth have been privileged at the expense of Māori (Jackson, 2004). These systems continue today.

TE TIRITI O WAITANGI

There have been seven generations since the signing of Te Tiriti o Waitangi in 1840. We acknowledge that our ancestors signed te reo Māori version of Te Tiriti o Waitangi in Te Moana a Toi at Tauranga 10 April–23 May, Ōpōtiki 27–28 May, Torere 11–14 June, Te Kaha 14 June and Whakatāne 16 June 1840. We know our ancestors signed Te Tiriti o Waitangi to guarantee rangatiratanga over our own ancestral lands, tāonga and lives. As their descendants, we will continue to uphold their aspirations to restore the balance and reset the relationship with the crown.

UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

We acknowledge our rights as the descendants of Toi, the indigenous peoples of Te Moana a Toi to determine, develop, maintain, access and administer our own institutions, programmes, medicines and practices that support our optimal health and wellbeing in accordance with the United Nations Declaration on the Rights of Indigenous Peoples.

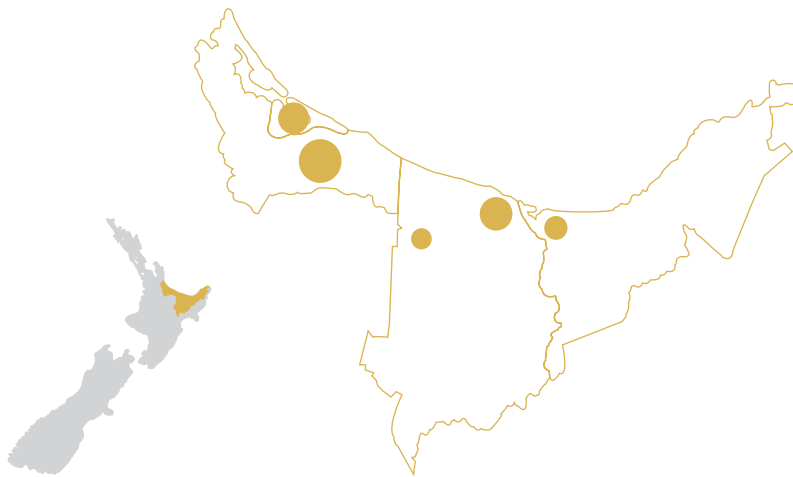
THE MATAATUA DECLARATION ON CULTURAL AND INTELLECTUAL PROPERTY RIGHTS OF INDIGENOUS PEOPLES

We recognise the intent of the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples to protect, preserve and revitalise our traditional intellectual and cultural tāonga.

Te Toi Ahorangi is an assertion of our rangatiratanga and mana motuhake.

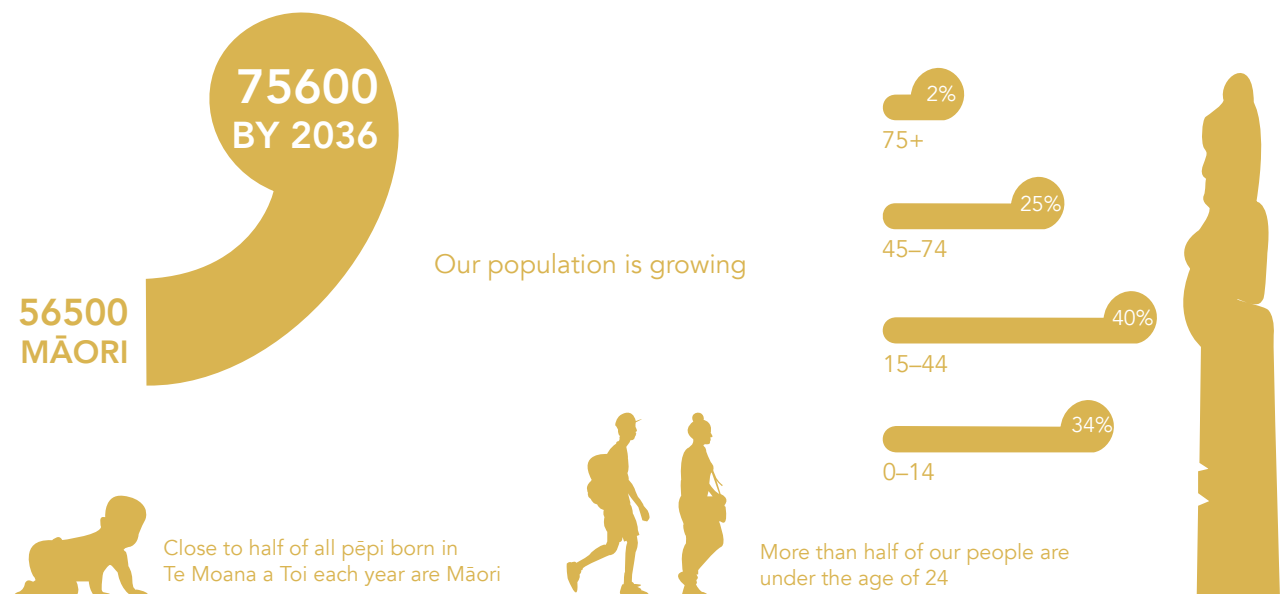
TĀTAI TOI ORA

Our People - Our Place



| | #MĀORI | %POPULATION |
|-------------|--------|-------------|
| TAURANGA | 9020 | 18% |
| WESTERN BOP | 22390 | 19% |
| KAWERAU | 4190 | 60% |
| WHAKATĀNE | 15560 | 43% |
| ŌPŌTIKI | 5330 | 58% |

MAI I NGĀ KURI A WHĀREI KI TIHIRAU



133

MARAE



145

HAPŪ



18

IWI



63

KŌHANGA REO



26%

USE TE REO REGULARLY

NOTE | There are 18 iwi recognised by BOPDHB within the region of Te Moana a Toi, 17 of which are members of Te Rūnanga.



*tūtungia te hatete o te api kakaā,
o te api kāroa*

IT IS MORE THAN JUST KEEPING THE EMBERS OF OUR FIRE BURNING, IT IS OUR SURVIVAL



*He waka kōtuitia
kāhore e tukutukua ngā mimira*

A WAKA THAT IS SECURELY BOUND WILL NEVER BECOME SEPARATED

*'In the now is all time.
This means that what we do today matters
for our tomorrow. We must work together
to ensure we leave flourishing legacies for
our future generations.'*

POUROTO NGAROPO
CHAIRPERSON
TE RŪNANGA HAUORA MĀORI
O TE MOANA A TOI

*'When we whakamana whānau and
uphold the sacred mana and mauri
of all mokopuna the whole of
Te Moana a Toi will flourish. It's about
aroha and every decision made must
work towards restoring balance and
mana to tangata whenua.'*

TRICIA KEELAN
MANUKURA - TOI ORA
HAUORA A TOI

*'We can't solve problems by the same
kind of thinking that created them.
We must uphold Te Tiriti o Waitangi
and He Pou Oranga here in Te Moana
ā Toi so that tangata whenua may once
again flourish.'*

SALLY WEBB
CHAIRPERSON
BAY OF PLENTY DISTRICT HEALTH BOARD

*'With your basket and my basket,
our communities will flourish.
I am committed to seeing Bay of Plenty
flourish. I want our communities to
get well, stay well and live well right
here in Te Moana a Toi.'*

HELEN MASON
CHIEF EXECUTIVE
BAY OF PLENTY DISTRICT HEALTH BOARD

TE WAKA O TOI

Our Waka for Change

Te Waka o Toi – our collective waka hourua, is the conceptual embodiment of our Toi Ora Strategy as the vessel for change. Te Waka o Toi acknowledges the restoration of balance and power for tangata whenua as we voyage towards Toi Ora. At Te Kōhao o Te Waka o Toi, the strategic platform of our waka – our iwi and Crown leaders gather to work together to ensure that our collective aspirations and contributions are upheld. Together, Te Rūnanga and the Bay of Plenty District Health Board are committed to upholding Te Tiriti o Waitangi and implementing Te Toi Ahorangi over the next decade.

Te Rūnanga Hauora Māori o Te Moana a Toi aims to restore the balance of power and reset our relationship with the crown. Te Toi Ahorangi strategises how we as iwi will determine our own health and wellbeing as tangata whenua.

Te Rūnanga exists to optimise the total wellbeing of whānau, hapū and iwi of Te Moana a Toi.

As tangata whenua, we acknowledge that when we are able to determine, define and decide our own health and wellbeing as well as the direction and shape of our own institutions, communities and development we will flourish.

We acknowledge that we have essential strengths derived from our ancestors and in turn a level of resilience from our experience as a colonised people. Te Toi Ahorangi is a reflection of our aspiration to see our people flourishing, shifting from kahupō to Toi Ora. In this generation, our mokopuna will be valued, inspired and raised to realise their ultimate potential, strong in their identity and confident in their rights as tangata whenua.

Te Rūnanga recognise the pivotal role of Māori Health within BOPDHB and all kaimahi in bringing to life this strategy and the future implementation of Toi Ora across the whole of our DHB system and beyond.

The Bay of Plenty District Health Board recognises that by developing Te Toi Ahorangi, Te Rūnanga Hauora Māori o Te Moana a Toi has set a precedent for the future of our health system in Aotearoa.

As an agent of the Crown, the BOPDHB is committed to fulfilling its role as a Tiriti o Waitangi partner. BOPDHB understands that addressing the needs and aspirations of Māori requires acknowledgement of a tangata whenua worldview that includes Māori practices, traditional healing, knowledge, beliefs, values and experiences.

BOPDHB's vision 'Kia momoho te hāpori ōranga – healthy, thriving communities' aligns with tangata whenua aspirations to flourish as descendants of Toi. We want to see tangata whenua living well, staying well and getting well in the places they live, learn, work and play – in ways that uphold their sources of mana.

Te Toi Ahorangi sits directly alongside the Strategic Health Services Plan. Together, these strategic documents will guide how the BOPDHB plans, prioritises, funds and delivers services in Te Moana a Toi over the next ten years.

TE TOI AHORANGI

Our Strategic Direction 2030

In preserving our knowledge systems, we preserve life - our environment and protect our future. This is Toi Ora.

OUR VISION

Toi Ora, flourishing descendants of Toi is our vision. Te Toi Ahorangi 2030 aligns with He Korowai Oranga, the national Māori Health Strategy that envisions 'Pae Ora – healthy Māori futures', and is inclusive of the three key interconnected elements: Mauri Ora (flourishing tangata), Whānau Ora (flourishing whānau) and Wai Ora (flourishing taiao).



MAURI ORA



WHĀNAU ORA



HAPŪ ORA



IWI ORA



WAI ORA

In accordance with a tangata whenua worldview, the concepts of Hapū Ora (flourishing hapū) and Iwi Ora (flourishing iwi) are added to He Korowai Oranga strategic framework in order to better align with what Toi Ora means for our iwi in Te Moana a Toi. We acknowledge that whānau, hapū and iwi must lead, determine and guide pathways to Toi Ora to influence change where it matters most for our people.

OUR WAYFINDING COMPASS

Our compass provides us with key elemental and environmental reference points to guide our direction towards Toi Ora. These reference points are derived from the five interconnected strategic elements of our Toi Ora framework, our five cornerstones of He Pou Oranga and eight strategic currents - our Toi Au Rangi.

Te Waka o Toi is the needle at the centre of our wayfinding compass. It affirms the self-determining notion that we are able to travel 360 degrees in any direction. Toi Ora is both our vision and our horizon. It is a place that we are wayfinding right now.

I am a descendant of Toi
I will be an ancestor



Voyaging on waka in the wake of our ancestors, transcends
the past and the present. I feel at home on waka.

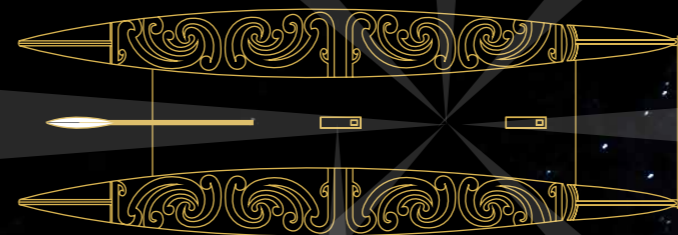
TE KAWA ROBB | KAUMOANA & ENVIRONMENTALIST

NGĀ TOI AU RANGI

Our Strategic Currents

Our Pou Ora - our Toi Tū change principles will guide our way over the next decade as we actively pursue Ngā Toi Au Rangi - our eight key strategic currents. These high-impact currents inform what we do, and how we do it.

Following each strategic current a series of goals that aim to continue to build on the gains of Good to Great, our previous Māori Health Strategy - and accelerate our voyage towards upholding our word, our power and our vision for Toi Ora.



Strategically planning for measurable impact is a strong intention of Te Toi Ahorangi. While we will continue to monitor national health targets that align with Crown aspirations, we will begin to formulate new measures and accountability systems that will enable us to measure our impact on what matters most from a tangata whenua perspective.

Action plans will be developed each year for Te Toi Ahorangi to drive activity. In alignment with the Strategic Health Services Plan our key enablers are:

- being people and environment centred
- partnerships
- using information to improve value
- making the most of new technologies
- developing our leaders, providers and workforce
- developing our facilities
- redesigning funding and contracting models

AUTHENTIC TOW
PARTNERSHIP
PROFILE & PLAN
COMPLETED

UPHOLD TE TIRITI
O WAITANGI & OUR
INDIGENOUS RIGHTS

BE A
TOI ORA
CHANGE LEADER

ILLUMINATE &
ADVANCE TOI ORA
SYSTEM PERFORMANCE

ELEVATE WAI'ORA
& REDUCE
ACUTE DEMAND

Toi mai Toi Ora

WHAKAMANA'WHĀNAU
WITH SOLUTIONS
EMBEDDED IN'AROHA

SUPPORT
IWI LED
DEVELOPMENT

DEVELOP OUR
TOI ORA LEADERS,
WORKFORCE & PROVIDERS

INVEST
IN TOI ORA
INNOVATION

TOW PARTNERSHIP
25% COMPLETED

TOW PARTNERSHIP
50% COMPLETED

HPO MODEL OF
CARE DEVELOPED
& TESTED

HPO MODEL OF CARE
IMPLEMENTED IN 15% OF DHB

HPO MODEL OF CARE
IN 20% OF DHB

CHANGE ENGINE
& RESEARCH
APPROACH ESTABLISHED

CENTRE OF TOI ORA EXCELLENCE
& INNOVATION ESTABLISHED
(RESEARCH & EVIDENCE-BASED)

SHIFT TO IWI
GOVERNANCE
EXPLORED

TARGETS 25% ACHIEVED &
TRENDLY ENHANCEMENT STARTED

TARGETS 50% ACHIEVED &
TRENDLY S1 COMPLETED

TARGETS 80%
ACHIEVED &
TRENDLY S2 COMPLETED

TOI ORA ZONE
PROOF OF CONCEPT COMPLETE

FIRST TOI ORA
ZONE ESTABLISHED

TOI ORA ZONE
EXPANSION ESTABLISHED

ENHANCED PRIMARY CARE
ESTABLISHED

NUKA & HCH
APPROACHES EXPANDED

TOI ORA ZONE
INTEGRATED WITH
PRIMARY CARE

2022

2024

2026

SYSTEM REDESIGN
PROGRESSED FOR TOI ORA
NGĀKAU (MH&A)

ORANGA NGĀKAU 50%
COMPLETE, MOKOPUNA
PROGRESSED

WHAKAMANA
MAURI PROGRAMME
ESTABLISHED

OUTCOMES & PERFORMANCE
FRAMEWORK ESTABLISHED
& TESTED

TOI ORA COMMISSIONING
OPERATIONAL

TOI ORA ACCORD
OPERATIONAL

IWI ENGAGEMENT IN
MAHITAHĪ PROGRESSED

>5 IWI ORA PLANS & DEVELOPMENT
AGENDAS SUPPORTED

INDIGENOUS
PARTNERSHIPS & IWI DATA
SOVEREIGNTY PROGRESSED

PEOPLE & PROVIDER
DEVELOPMENT
APPROACH ESTABLISHED

PEOPLE & PROVIDER
DEVELOPMENT OPERATIONAL

TOI ORA WORKFORCE
PATHWAYS ESTABLISHED

INVESTMENT REVIEW
& PLAN COMPLETED

TOI ORA INVESTMENT
PROGRAMME ON TRACK

TOI ORA INVESTMENT AT
14% BY 2026 (TOWARDS 28%
BY 2030). INDIGENOUS HAUORA
SYMPOSIUM HELD.

TE HAUMANU O TOI

Our Priorities

Our priorities for Toi Ora are:

Toi Oranga Mokopuna | Flourishing Mokopuna

whakamana whānau to nurture the sacred mana and mauri of all mokopuna and address harm to our mokopuna in all its forms

Toi Oranga Ngākau | Flourishing Hearts

supporting flourishing hearts for all whānau and improving the lives of our whānau who are impacted by mental health and addictions

Toi Oranga Ake | Accelerating Flourishing

whole system equity and innovation for population and environmental wellbeing

Toi Oranga Whānau | Flourishing Whānau

improve the lives of whānau within Te Moana a Toi including pakeke and kaumātua

Toi Oranga Tikanga | Flourishing Tikanga

embed our tikanga in everything we do and address institutional racism and colonial oppression as we improve our systems, technology, processes and business tools for Toi Ora

Māna ano e whakamāui ake

MAY WE LIVE LIKE OUR TŪPUNA

Our Challenges

We must address kahupō and restore our mana and mauri.

We will prioritise the needs and aspirations of our people utilising a Toi Ora wellness approach. We want to improve the lives of our most disadvantaged whānau, and shift resources from acute illness-centred services towards upstream wellness and prevention built on He Pou Oranga Tangata Whenua.

Below we have identified key challenges to be addressed as we wayfind towards Toi Ora. They are presented in alignment with the strategic elements:



WAI ORA

- Our future threatened by climate change, polluted ancestral waterways and lands (e.g. rising carbon dioxide and sea levels)
- Our built environments that promote inactivity, unhealthy eating and disconnection (e.g. limited access to natural environments, availability of sugar-sweetened beverages)



IWI ORA

- Our inauthentic Te Tiriti o Waitangi partnership (e.g. with Crown entities)
- Our political and societal dynamics that do not uphold Te Tiriti o Waitangi (e.g. ongoing colonisation, capitalism, individualism)
- Our aspirations for Toi Ora unsupported (e.g. BOPDHB investment in Toi Ora is 3 percent)



HAPŪ ORA

- Our loss of mana motuhake over our lands (e.g. land confiscations)
- Our loss of te reo me ōna tikanga and kawa oranga (e.g. mōhiotanga, mātauranga and māramatanga)



WHĀNAU ORA

- Our deprivation (e.g. low incomes, poor housing, spiritual disconnection)
- Our traumatic relationship dynamics (e.g. family violence, abuse, harm, neglect)
- Our poor access to kaupapa Māori services and supports (e.g. limited options)



MAURI ORA

- Our loss of identity, hurts, traumas, illnesses and injuries that cause us to be in kahupō
- Our health systems and services that privilege kaupapa Pākehā (e.g. institutional racism and oppression)

The Strategic Health Services Plan identifies Māori as a priority population, including Māori māma and pēpi, vulnerable tamariki, rangatahi, kaumātua, and those of our whānau with long-term mental health needs and/or addiction issues (BOPDHB, 2017).

The BOPDHB Health Needs Assessment (BOPDHB, 2016a) has identified that key health loss factors for Tangata Whenua are smoking, obesity, long term conditions and mental health and addictions.

NGĀ MATAORA O TOI

Our Aspirations

Imagining the many faces of flourishing

We are inspired by the question of what it means to be flourishing and what we must do differently to positively impact tangata whenua and our whānau, hapū, iwi and taiao within Te Moana a Toi.

We imagine by 2030 a Toi Ora system that is geared towards enabling whānau, hapū and iwi to be self-determining. We know that when we enact our tino rangatiratanga, we connect and engage with our sources of mana. We aspire that our next generation of Toi descendants complete rangatiratanga over their lives.

We want to see tohunga, ruahine and our kaupapa Māori practitioners at the forefront of voyaging towards Toi Ora. With their expertise, we want to strengthen opportunities for tangata whenua to be immersed in indigenous ways of knowing and being.

We want to see our whānau moving naturally in their surroundings - sustainably growing, sourcing, preserving and preparing wholefoods and medicines from the domains of our atua. We want to see more people speaking te reo Māori and upholding our ancestral teachings as embedded in the māramataka.


Living every day by the sun, the moon, the stars and the seasons will enable us as tangata whenua to strengthen our connectedness to Ranginui and Papatūānuku.

We envision a world that is flourishing, as determined by our own people, in our own ways.




Imagine a future where our whānau are self-determining, enjoy healthy lifestyles and are confidently participating in Te Ao Māori and Te Ao Pākehā.

WHĀNAU ORA



Imagine a future where our tamariki are protected, valued, inspired and raised to realise their ultimate potential.

FLOURISHING TAMARIKI



Imagine a future where our māmā are thriving and nurtured by their whānau in ways that protect and enhance their mauri and mana.

FLOURISHING HAPŪTANGA




TOI ORA



WAI ORA

Imagine a future where we walk lightly upon the body of papatuanuku so that our natural and built environments are flourishing as the domains of atua.




Imagine a future where our 133 marae and 145 hapū are vibrant centres of tangata whenua identity and vitality.

HAPŪ ORA

Imagine a future where our iwi bring to life their collective aspirations to further advance their prosperity.

IWI ORA



Imagine a future where our rangatahi are strong in their identity and confident wayfinders and leaders of Toi Ora.


FLOURISHING RANGATAHI

Imagine a future where our pakeke are visionary and vibrant in pursuit of their goals and leaders of their whānau, hapū and iwi.

FLOURISHING PAKEKE

Imagine a future where our kuia and koroua live longer, flourishing lives that enable them to leave legacies for future generations.

FLOURISHING KAUMĀTUA



Imagine a future where all of our people are connected with their sources of mana and are supported to flourish.

MAURI ORA

Imagine a future where our pēpi are nurtured before their first breath, have the best start in life, and grow to be flourishing descendants of Toi.

FLOURISHING PĒPI



I am a descendant of Toi
I am a voyager

In preserving our knowledge systems we preserve life,
our environment and protect our future.

JACK THATCHER | PWO NAVIGATOR

PHOTOGRAPH | TAMAHOU TANGITU

TE TOI O NGĀ RANGI

Voyaging to Toi Ora

Just as Tāwhaki ascended to Te Toi o Ngā Rangi in pursuit of knowledge, our ancestors were strengthened in their voyaging across vast oceans, guided by the sun, the moon, the stars and a desire to determine their own future. Similarly, we are motivated by a collective vision to realise Toi Ora for our people living in Te Moana a Toi.

We imagine a flourishing future in 2030, a time where we will see more of our people thriving and living like our tūpuna, upholding our mana as tangata whenua and as mokopuna of Toi. Our strategic approach draws on He Pou Oranga Tangata Whenua and He Korowai Oranga, providing us with our Toi Ora compass. It is this compass that will enable us to collectively chart our way towards Toi Ora on Te Waka o Toi.

Looking forward ten years, we envision that Te Waka o Toi will be strengthened by the interlacing of our partnership as iwi and the Crown. The restoration of balance, power, equity and unity will carry the strategic direction of Te Toi Ahorangi and the aspirations of our people over the next decade.

It is not enough to set a vision, without resourcing the voyage. We acknowledge that the cost of providing health services through the current model is unsustainable in the long term. If we continue to hope for Toi Ora and engage in a business-as-usual model, we know that nothing will change, Māori health outcomes may even worsen. The risks and impact of a fragmented, illness-focused health system for tangata whenua are well evidenced.

Together, we are determined that it is time for a paradigm shift in our health system. Te Waka o Toi, our Kaupapa Māori vessel for change will not only grow BOPDHB as a leader of Māori health in Aotearoa, but it will also make a real difference to the lives of our people. Our whānau, hapū and iwi are at the heart of Te Toi Ahorangi.

Turuki Turuki! Paneke Paneke!

IF TOGETHER WE MOVE
TOGETHER WE WILL ADVANCE FORWARD

HE KUPUTAKA

| | |
|------------------------------------|---|
| Atua | Māori deities |
| Hapū | A section of an extended kinship group (iwi) |
| Hapūtanga | Period of pregnancy |
| Io Matua Nui | The supreme being in Māori tradition |
| Iwi | An extended kinship group – often descended from a common ancestor and associated with a distinct territory |
| Kahupō | Our state of health and wellbeing exists on a continuum between Toi Ora and Kahupō. Kahupō describes spiritual blindness and holistic unwellness |
| Kaitiaki | A Māori guardian of our natural environment |
| Karakia Whakarewa | A Māori incantation used to invoke spiritual guidance and protection before an ocean voyage In this strategy, this karakia is symbolically used to ceremoniously launch Te Waka o Toi |
| Karakia Whakataki | A Māori incantation used to remove restrictions and acknowledge sources of mana. In this strategy, the karakia whakataki clears the way for Te Toi Ahorangi to flourish and come to life |
| Kaumātua | Māori elders |
| Kaumoana | Crew member on board a waka |
| Kaupapa Māori | A Māori philosophical doctrine, incorporating the knowledge, skills, attitudes and values of a Māori society, with application of Māori approaches towards a Māori-determined agenda |
| Kaupapa Pākehā | A Western philosophical doctrine, incorporating the knowledge, skills, attitudes and values of a Western society, with application of Western approaches towards a Western-determined agenda |
| Kawa | Customary system of Māori protocols |
| Kawa Oranga | A philosophical foundation for optimal tangata whenua wellness, inclusive of wisdom, intelligence, values, and key concepts brought to life through the practice of traditional tangata whenua rites throughout a lifetime (e.g. betrothal rites, birth rites) |
| Koroua | Elderly Māori men |
| Kuia | Elderly Māori women |
| Mahitahi | Collaborating, working together |
| Mai i ngā Kuri ā Whārei ki Tihirau | An ancient quotation uttered by the great ancestress Muriwai upon the drowning of her twin sons that placed a rāhui (prohibition) across the region from Bowentown in Tauranga to Cape Runaway in the East. Commonly used today to give reference to the Bay of Plenty region, Te Moana a Toi |
| Mana | A non-ordinary, non-everyday ‘power’ that comes from the spirit world and expresses itself in our everyday world. The Atua are particular expressions of mana in the world |
| Mana motuhake | The absolute demonstration of Māori sovereignty, autonomy and self-governance |
| Marae | A Māori ancestral gathering place associated with whānau, hapū and iwi |
| Māramataka | A Māori lunar calendar that guides traditional ways of living by the moon and seasons |
| Māramatanga | Māori insights and understandings of the world |
| Mātauranga | Māori knowledge and intelligence |
| Mōhiotanga | A Māori sense of knowing |
| Mokopuna | Grandchildren, future generations |
| Mauri | The life force and vital essence of a being or entity |
| Ngā Pou Mana o Io | The five cornerstones of He Pou Oranga Tangata Whenua – Mana Atua, Mana Tūpuna, Mana Whenua, Mana Moana and Mana Tangata |

| | |
|-----------------------|--|
| Ngā tāonga tuku iho | Treasures handed down throughout the generations |
| Pae Ora | The government's vision for Māori health. Pae ora or healthy futures is an holistic concept that encompasses Mauri Ora, Whānau Ora, and Wai Ora (He Korowai Oranga) |
| Papatūānuku | The Earth Mother, wife of Ranginui – the progenitors of all things |
| Pēpi | Infant, baby |
| Pou Ora | Reference to the three key components of a waka hourua; the Poutāhu, the Poutokomanawa and the Pou-urungi |
| Poutāhu | The main mast of a sailing canoe |
| Poutokomanawa | The centre mast of a sailing canoe |
| Pou-urungi | The steering paddle of a sailing canoe |
| Pwo Navigator | Micronesian language that acknowledges the ancient navigation teachings of Mau Pailug, a traditional navigator from the island of Satawal |
| Ranginui | The Sky Father, husband of Papatūānuku – the progenitors of all things |
| Roimata Toroa | The tears of the albatross |
| Rongoā | Natural Māori remedies and medicine encompassing spiritual elements |
| Ruahine | Female spiritual expert |
| Taiao | The natural environment and contexts within which we live |
| Tāonga | A Māori treasure |
| Tamariki | Children |
| Tangata Whenua | Māori, the indigenous peoples of Aotearoa, New Zealand |
| Tāwhaki | The Māori ancestor that brought the three baskets of knowledge from the heavens to earth |
| Te Ao Māori | The Māori world |
| Te Ao Pākehā | The Western world |
| Te reo Māori | The Māori language |
| Te reo me ōna tikanga | The Māori language and associated customary practices |
| Te Toi o ngā Rangi | The twelfth heaven where Tāwhaki ascended to gather the three baskets of knowledge |
| Te Waka o Toi | Our great voyaging canoe of Te Hauora a Toi, the Bay of Plenty District Health Board |
| Tikanga | Customary system of Māori values and practices |
| Tino Rangatiratanga | The absolute expression and demonstration of Māori self-determination |
| Tohunga | Māori expert practitioners and knowledge keepers |
| Toi Tū | Remain steadfast, to endure, to uphold |
| Toi Tū Te Tini o Toi | May the descendants of Toi flourish forever more |
| Tūpuna | Ancestors that have passed on |
| Tūrangawaewae | A place of belonging, a place to stand - a Māori person's ancestral homelands |
| Waka | A canoe, voyaging vessel |
| Waka hourua | A double-hulled canoe utilised for ocean voyaging |
| Whānau | A term used that encompasses both immediate and extended family members, including sub-tribes and tribes and encompassing the living and the dead – distinct from the Pākehā word family that refers to a couple and their children as a nuclear social unit |
| Whakapapa | Māori genealogical descent |
| Whakamana mauri | Māori modalities of realising Toi Ora |
| Whakamana whānau | Māori family empowerment |
| Whakatauki | Māori proverbial sayings |

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TOI ORA | HAUORA A TOI

*I am a descendant of Toi
I am the future*



The world is in my hands

MAKOHA PORTER | FUTURE MAKER

He rārūku wāerea whakamānunu i te waka

tātapa mai nuku, tātapa mai rangi
Ōi te rānanga a tane ka mau, ka pono
Whakaponoitia atu rā te toi nuku,
te toi rangi i tōku waka pohuua
wāerea i runga, wāerea i raro,
wāerea ki ngā tuputupu ā tane
ko tane nui ā rangi
ko tane te Waiora
ko tane nukunuku
ko tane mīroinga
ko tane i te kukune
ko tane i te pupuke
ko tane i te kōrenga
ko tane ngā hoahoā
ko tane whakamona Āriki
ko tane Mahuta

Whakarewatia ai tenei waka ki
te Moana nui ā toi te Huatahi
ko te Pōtōkomanawa o tenei waka, He Pōu Oranga
hei arataki te waka mai i te kahupō ki te toi ora e!

Turuki turuki paneke paneke
Kia rere ai te waka kia eke ki te taumata o te toi ora e!
ūhi, wero, tau mai te toi Ora,
Haumi e! ui e, taiki e!

