



NŌKU TE AO LIKE MINDS

Ka mua, ka muri

Nōku te Ao Like Minds' Whakapapa
and Procurement Approaches



Te Whatu Ora
Health New Zealand

He mihi

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Ka mua, ka muri

Research into Nōku Te Ao's Whakapapa and Procurement Approaches

'Walking backwards into the future'

"Ka mua, ka muri" (see Morning Report, 2018) echoes the ancestral whakataukī (*proverb*) that extols the importance of looking to the past to inform the future. In 'walking backwards into the future', the proverb emphasises taking heed of the past as we venture toward the horizon. In preparing this report for Te Hīringa Hauora, we have used this whakataukī as our guide and overall motivation for this project, and have adopted 'Ka mua, ka muri' as its name. This research is centred within *Nōku te Ao: Like Minds* ('the programme/kaupapa; Nōku te Ao'), a kaupapa (*project; programme*) to end prejudice and discrimination, and increase inclusion for people with experiences of mental distress.

In brief, Ka mua, ka muri has two central foci:

1. Firstly, it documents the whakapapa (*genealogy*) of *Nōku te Ao* as a programme, in 'telling the story' of the emergence and origin within Te Hīringa Hauora now part of Te Whatu Ora.
2. Secondly, it explores the approach to procuring Māori expertise, in 'commissioning for equity'. This is presented in *Appendix 1: A Tiriti-based Equitable Procurement Ecosystem*, which outlines the critical components needed for equitable procurement.

It is hoped that insights from *Ka mua, ka muri* will be shared with the wider health and government system, and particularly Te Whatu Ora (Health New Zealand) and Te Aka Whaiora (Māori Health Authority). It will support other agencies who commission work, as a practical guidance document for procuring for equity.

Background to Nōku te Ao

Nōku te Ao is a social movement to end prejudice and discrimination, and increase inclusion for people with experience of mental distress. Built on the strengths of its predecessor of 25 years, *Like Minds, Like Mine*, ('Like Minds') *Nōku te Ao* emerges following the far-reaching 2018 *He Ara Oranga: Report of the Government Inquiry into Mental Health and Addiction* ('He Ara Oranga; the Inquiry') (see *Government Inquiry into Mental Health and Addiction*, 2018). In light of a fragmented health system failing to meet the needs of many, especially Māori and Pasifika¹ experiencing mental distress, the Inquiry recommended a complete system overhaul. Among its 40 recommendations, it emphasised the need to put people at the centre;² support whānau to have an active role in looking after those needing care;³ and support the wellbeing of whānau themselves.⁴ *Nōku te Ao* is a unique kaupapa that grew out of Te Hiringa Hauora's own internal strategic direction, which aligned with this broader context, and was underpinned by the pou (*support posts*) of Te Tiriti o Waitangi, equity, and sustainability.



Figure 1: Launch of Nōku Te Ao, 2020. Photograph used with permission of Te Hiringa Hauora.

1 'Pasifika' has been used as a term to signify those Pacific Peoples who live in Aotearoa. There are concerns with the term, however, given it privileges some language groupings, with an option to alternatively use 'Pacific Peoples' instead (as the Ministry for Pacific Peoples suggests). However, given the nature of this report, and that the latter is an English construction, we have opted to use 'Pasifika', while acknowledging these conceptual and linguistic limitations.

2. Recommendations [REC] 20-2, <https://mentalhealth.inquiry.govt.nz/inquiry-report/he-ara-oranga/recommendations/>.

3. RECs 23-4, <https://mentalhealth.inquiry.govt.nz/inquiry-report/he-ara-oranga/recommendations/>.

4. REC 25, <https://mentalhealth.inquiry.govt.nz/inquiry-report/he-ara-oranga/recommendations/>.

Rendered in English as 'The World is Mine', *Nōku te Ao* is being led by, and will benefit those most impacted by discrimination associated with mental distress – particularly Māori and Pasifika communities, who continue to be the most adversely affected by mental distress and discrimination today (Te Hiringa Hauora, 2021a, p. 6). The social movement this kaupapa spearheads envisions a shift in how we think and talk about issues of mental distress, away from the deficit-laden biomedical discourse that continues to dominate today. This is the embodiment of Recommendation 35 of the Inquiry:⁵

Encourage mental health advocacy groups and sector leaders, people with lived experience, families and whānau, professional colleges, DHB chief executive officers, coroners, the Health and Disability Commissioner, New Zealand Police and the Health Quality and Safety Commission to engage in a national discussion to reconsider beliefs, evidence and attitudes about mental health and risk.

Grounded by the principles of Te Tiriti and equity, *Nōku te Ao* heralds a new beginning to ensure this kaupapa works with and for the people most affected by discrimination. The *Nōku te Ao Like Minds Rautaki 2021-2026* sets out how the kaupapa will work in this way for the next five years.

The nuts and bolts

Nōku te Ao comprises a number of core functions, across the spectrum of design, delivery, communications, evaluation, and research. Each of these functions, or 'branches', are led either by partner agencies, or by Te Hiringa Hauora. They include:

- **Settings-based Education for Social Change**, led by Te Rau Ora, and their team dedicated to amplifying the voice of Māori with lived experience of mental distress and addiction, Te Kete Pounamu;
- **Social Movement Initiative**, which is being led by Hāpai Te Hauora in partnership with Ngā Hau e Whā and the Mental Health Foundation ('MHF');
- **Social Action Grants**, led by MHF;
- **Media Monitoring and Management, and Media Grants**, also led by MHF;
- **Structural discrimination** and **national communications and campaign** branches, led by Te Hiringa Hauora;
- **Kaupapa Māori Research** delivered by Te Whare Wānanga o Awanuiārangī; and
- **Kaupapa Māori Evaluation**, delivered by Te Werohau, of Te Whare Wānanga o Awanuiārangī.

Each of these organisations was commissioned by Te Hiringa Hauora, through their equitable procurement approach (see 'Commissioning for equity' below).

5. REC 35, <https://mentalhealth.inquiry.govt.nz/inquiry-report/he-ara-oranga/recommendations/>.

Methodology

Ka mua, ka muri involved both contextual and substantive interviews with key staff within Te Hiringa Hauora and *Nōku te Ao*, and a review of relevant documentation and literature. Interview participants included Māori and Pākehā leadership, and representatives from the Tangata Whenua Advisory Group. Prominent themes were then drawn from the collected data to produce this report.

Limitations

The development of this report came largely from Māori and Pākehā perspectives and respondents, but we acknowledge that our findings are not yet informed by Pasifika peoples' perspectives. Similarly, we were unable to (as of yet) incorporate feedback both from successful and non-successful tendering organisations. These various viewpoints should be included in future research in this area.

Ngā tūāpapa | Foundations

Our overall approach to this research was grounded by the tūāpapa (*foundations*) of *Nōku te Ao*, which have acted as guiding whetū (*stars*) across the journey of this research kaupapa. They include:

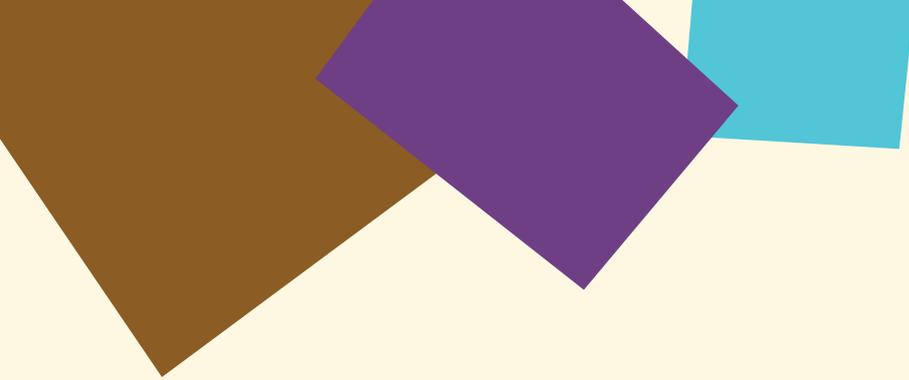
- **Te Tiriti o Waitangi:** Giving effect to the model relationship envisioned by Te Tiriti, between Māori and the Crown, as articulated through Kāwanatanga, Tino Rangatiranga, and Ōritetanga (*equity*).
- **Human rights:** Recognising the inherent dignity and value of people. This is underpinned by the Human Rights Act, and supported by international instruments such as the *United Nations Convention on the Rights of Persons with Disabilities*, and the *United Nations Declaration on the Rights of Indigenous Peoples*.
- **Lived experience movements:** Acknowledging the trailblazing work of those with experience of mental distress who have championed change in seeking to end discrimination in an ableist world.
- **Intersectionality:** Recognising the compounding effects of multiple discriminations, where a single individual might experience prejudice based on ethnicity, gender, sexuality, and so on, on top of marginalisation caused from mental distress. In practice, this means equitably addressing need where it is most urgent, such as for Māori and Pasifika, who consistently experience discrimination in multiple areas of their lives.
- **Government policy:** Wellbeing and equity must be core drivers of policy development in genuinely addressing the discrimination suffered by those in mental distress.
- **Best practice:** Work from, and be guided by, the cumulative storehouse of knowledge and best practice in reducing prejudice and discrimination. In time, this will be augmented by Indigenous best practice approaches (Te Hiringa Hauora, 2021a, p. 11).

The tūāpapa were either implicitly embedded into the design of this project, or surfaced as research focuses and themes in the tentative interview schedule (see *Appendix 2: Interview Schedule*). From here, we turn to the first focus of this report: *Nōku te Ao's* whakapapa.

Te whakapapa o Nōku te Ao

While *Nōku te Ao* emerged out of *Like Minds Like Mine* (*Like Minds*), it broke away from its predecessor in a number of important ways. *Like Minds* had been in existence since 1997, and since then, the social and political landscapes of Aotearoa New Zealand have changed significantly. *He Ara Oranga* was pivotal to this shift, and as it emphasised, discrimination remains widespread both in New Zealand society, and the mental health system itself (*Government Inquiry into Mental Health and Addiction*, 2018, p. 43). This more broadly reflects the "...harmful effects of discrimination on the basis of ethnicity, culture, disability and gender identity" (p. 43), experienced by numerous marginalised communities. Further, the health system has consistently under-delivered for Māori and Pasifika communities (p. 11), who have long suffered racial discrimination in the health system, at interpersonal and institutional levels (see, for example, Came, 2012; Came & Humphries, 2014; Came, Came & McCreanor, 2015; O'Sullivan, Kidd & McCreanor, 2020).

Those we spoke with emphasised that although *Like Minds* has been transformative in shifting attitudes about mental health, the "dominant Western medical model" had underserved Māori and Pasifika whānau. *Like Minds*, for them, was built on a Western worldview, unable to adequately or appropriately support Māori or Pasifika peoples experiencing mental distress. While this was mitigated to some degree by having Māori and Pasifika providers deliver *Like Minds*-related services in the early years of the programme, it did not solve the core problem of the programme's overarching worldview. This was exacerbated by the continued decline of funding being apportioned to Māori and Pasifika providers, until the 2017 round where no funding was directly allocated to Māori and Pasifika providers. "So there was a lot of hurt and anger", said one participant in response to this, because Māori and Pasifika would suffer as a result. They continued: "[I]f you look at it from a traditional procurement perspective, you'd say everyone could apply [as] it was an even playing field. But it obviously wasn't." We return to this point later, as this was one of the key precursors to adopting a 'commissioning for equity' approach to procurement.



2019 heralded the end of the iterative strategic period for *Like Minds*, and it was “a moment of opportunity”, described one respondent, for refreshing the direction and design of the programme. This came shortly after the Inquiry had been released, which emphasised, among its findings, the need to:

- Have more staff trained in, and aware of, Māori and Pacific cultures (*Government Inquiry into Mental Health and Addiction*, 2018, p. 10);
- Support the NGO sector, with emphasis on Kaupapa Māori providers and services (p. 13); and
- Ensure those with lived experience with mental distress are involved in co-designing what future services will look like (p. 16).

Similarly, and more critically, the Inquiry emphasised the need for “...more targeted de-stigmatisation and mental health promotion programmes ... for marginalised groups” (*Government Inquiry into Mental Health and Addiction*, 2018, p. 155). It is in this context that *Nōku te Ao* was born, with clear calls for Māori perspectives, worldviews, and approaches to be embedded within the programme’s design refresh. This was guided by Te Hiringa Hauora’s pou of Te Tiriti, equity, and sustainability, and nurtured by supportive leadership. As one participant commented,

“[M]ental health is [firmly] on the agenda now [and has given us] strategic levers [to focus on embedding Kaupapa Māori and Te Tiriti] in every part of our strategic direction. The solution, for us [at Te Hiringa Hauora] and supported by our Tangata Whenua Advisory Group, and other kaupapa partners... [was to] strengthen Māori leadership in Te Hiringa Hauora and *Nōku te Ao*.”

The Tangata Whenua Advisory Group was established to provide advice and direction as *Like Minds* was being refreshed. This group collectively emphasised the need to centre and embed Te Tiriti and Kaupapa Māori practice at the core of the programme redesign. Pākehā and Māori respondents alike were clear that Māori needed to lead this change, and similarly reiterated that this could not come from Pākehā leadership within Te Hiringa Hauora. A later change at operational and governance levels saw more Māori and Pasifika on the Board and in senior leadership positions to this effect, which was pivotal to the later emergence of *Nōku te Ao*. This emergence, as many respondents noted, relied both on the requisite political will – in part galvanised by the Inquiry’s recommendations – and strong leadership in this manner. As another Pākehā respondent described, adopting a Kaupapa Māori-centric approach would serve all of Aotearoa better:

“If we flipped it, and looked through Kaupapa Māori principles, then we think that would be better for all people. Because [such an approach] looks at mental distress in a more holistic, whānau-centred way.”

Moreover, as the 2020 *Strategic Learning Report* of *Like Minds* noted, equitably delivering for Māori means partnering together and being led by Māori approaches (Crockett, McKegg, Were, Goodwin, Spee & King, 2020, p. 12):

“Firstly, Māori partners and Māori-led approaches are needed at all levels of the programme to ensure policy, design and delivery meets the needs of Māori. To date there has been insufficient funding and resource applied to develop Māori capability and capacity. The evaluation also identified that Te Hiringa Hauora is exploring new ways of working to better reflect their obligations as a statutory partner of Te Tiriti o Waitangi.”

Ka timata ki te ingoa | Starting with a name

For the Tangata Whenua Advisory Group, embedding Te Tiriti, and incorporating tikanga (*customs and protocols*) and Kaupapa Māori as foundations into the refresh, meant “[re]thinking... who has power.” In this, those experiencing mental distress should be at the centre, and as a member of the Group noted,

“When it’s the person who has distress in their wairua, whose hinengaro is suffering, they should have the power.”

Thus arose the name ‘*Nōku te Ao*’, a name gifted by Ngāti Porou kōkā, Hine Moeke-Murray (Moeke-Murray, 2022). ‘*Nōku te Ao*’ is a statement of mana (*dignity*) in proclaiming ‘This is my world, my environment, and these are my tikanga should I invite you in, and you wish to enter.’ “That is a whole reversal of a kaupapa”, continued the Group member, by centring the person, and not the ‘problem’. Kōkā Hine expands on this below, first referencing *Nōku te Ao*’s waharoa (*gateway*) emblem (see Figure 2) (Moeke-Murray, 2022):

“When we first saw the waharoa, and I looked at it and I thought, ‘What side of that waharoa am I standing on? ... But if I’m a service provider, or I’m in the community... I’m on the wrong side of the gate. Our whānau are on the inside of that waharoa, and their world is full of beauty. And they’re saying quite clearly to us, ‘It’s our world, and you’re the invited guest into this space. You’re the invited guest. When I invite you into my mind, [world, āhua, and being], treat it with respect. Treat me with respect... [I]f you invite me to your home, there’s a certain tikanga that goes with that [w]here I have to respect what happens within your whare[(home)] – and I’m talking [about the] walls of your mind. Take down the walls when you step into my world, and have a look at the beauty around you. That’s what our people are saying. Honour us for what we know... Be the invited guest, and let me manaaki [(look after)] you.”



Figure 2: visualisation of Nōku te Ao, featuring a waharoa at night with Matariki shining above. Image used with permission of Te Hīringa Hauora.

In this way, *Nōku te Ao* is a paradigm shift both in name and in thinking, centring the rangatiratanga and self-determination of those experiencing mental distress. But this was not without resistance, because “pushing a kaupapa Māori whakaaro [(thought)]... was so, so hard” in a system where this had never been the norm. This is why, as numerous participants emphasised, relationship management is key to precipitating and fostering organisational changes, to welcome people aboard the waka (canoe), and start paddling in the same direction. As one respondent commented, “[it was about] moving some people from a place of comfort and knowing, to a place that was quite new”, with the driving impetus being “if we don’t change, our people will suffer.”

Nevertheless, the gifting of a Māori name, and indeed one with such gravitas, precipitated a full reorientation of the programme’s design, to a Kaupapa Māori perspective. In practice, this has meant ensuring:

- Māori with lived experience were involved in co-designing the refresh, as well as Tangata Tiriti. There was acknowledgement, however, that Pasifika voices needed to be more strongly incorporated, a dimension that should be prioritised in future iterations;
- The later launch of *Nōku te Ao* by Minister Andrew Little was done on a “high energy day” during Matariki, upon the advice of Professor Rangī Mātāmua; and
- The blessing of mauri stones gifted by Te Rau Ora, which occurred at the programme’s launch in July 2021.



Commissioning for equity

One significant aspect of *Nōku te Ao*'s refresh was to adopt an equitable approach to procurement – similar to social procurement (Ruckstuhl, Short & Foote, 2021, p. 47) – to ensure Māori and Pasifika providers were given ample opportunity to tender for work commissioned by Te Hiringa Hauora for *Nōku te Ao*. This was in light of the decrease of funding to Māori and Pasifika providers under *Like Minds*, and aligns with the government's 2020 policy target for awarding Māori businesses 5 per cent of public sector contracts (Ruckstuhl et al, 2021, p. 47; Te Puni Kōkiri, 2022). Māori expertise is often desperately needed for government services and programmes, and is reflected in the Government Procurement Rules' note on Te Tiriti (Ministry of Business, Innovation, and Employment, 2019, p. 6):

“Agencies should be aware of their obligations under Te Tiriti o Waitangi and how this relates to their procurement activities... [As such,] New Zealand may adopt measures it deems necessary to accord favourable treatment to Māori.”

Less clear is how effective this is in practice,⁶ because the guidelines are relatively high-level. Further, there are tensions of value between the Procurement Principles ('the principles'), and equitably procuring Māori expertise – a process that may be inadvertently hindered by such principles. These include (Allen + Clarke & Ministry of Business, Innovation, and Employment, 2013, p. 1):

- Plan and manage for great results;
- Be fair to all suppliers;
- Get the right supplier;
- Get the best deal for everyone; and
- Play by the rules.

These principles are embedded in equality and utilitarianism – that everyone is treated the same (“an even playing field”), and that the needs of the many outweigh those of the few – rather than equity, where service is provided to those most in need. This is the tension noted earlier for *Like Minds*, and was a core driver for shifting towards equitable procurement approaches. Further, as recent research has highlighted, typical procurement approaches focus on metrics such as cost and experience, and do not take into consideration outcomes of social investment, nor accommodate Māori expectations of ‘what good looks like’ (Ruckstuhl et al, 2021, p. 51). Similarly, there is uncertainty amongst those responsible for procurement “...as to how to implement [Te Tiriti obligations]” (p. 51), which further exacerbates this process.

6. For a comparable perspective, see Ruckstuhl, et al, p. 50.

Social and equitable procurement are alternatives to this quandary, whereupon (Kreshpaj et al., 2020, in Ruckstuhl et al., 2021, p. 48):

“...the focus is not only on the good or service, its price point and the relationship with the supplier, but also on external considerations such as addressing social requirements like precarious employment where there are low wages, job insecurity and lack of rights and protections.”

In addition to this, such approaches “...have the potential to provide social and cultural benefits to Māori as well as economic benefits such as employment” (Ruckstuhl et al., 2021, p. 52).⁷ The approach Te Hiringa Hauora took to procuring providers for *Nōku te Ao* is one such example, which sought to provide a procurement platform that would articulate and recognise Māori value.⁸ Their approach was underpinned by the following procurement principles, differing significantly from those above, with a more concentrated focus on Te Tiriti, equity, and sustainability (Te Hiringa Hauora, 2021b, pp. 17–18):

- Honour Te Tiriti o Waitangi
- Commission/invest for equity
- Equitable procurement (i.e., inclusive processes)
- Collaborative planning and design
- Leadership and guidance by *Nōku te Ao* benefit groups
- Flexible contracting
- Commissioning for long-term sustainable solutions.

Similarly, the following were procurement objectives for Te Hiringa Hauora (Te Hiringa Hauora, 2021b, pp. 17–18):

- Procure expert, experienced, high-performing partners
- Uphold the mana of all involved in the procurement process
- Support voices from our benefit groups
- Foster new and maintain existing relationships
- Ako (*learn*), and eventually share

⁷ The government’s current 5 per cent goal is aimed in part at “improving the resilience of the Māori economy”, especially in the wake of the current pandemic (see Ruckstuhl, et al, p. 50).

⁸ Such an approach might be helped by having a default procurement policy that requires equitable and Te Tiriti-focused procurement across the board.

- Respect the whakapapa of the *Like Minds, Like Mine* (now *Nōku te Ao*) programme.
- Embark on haerenga Māori (i.e., tikanga).

The procurement process involved a multi-step process over 2020/1 (see Figure 3), detailed in the image below and described thereafter.



Figure 3: *Nōku Te Ao Procurement Approach* (Te Hīringa Hauora, 2021a, p. 22).

First, tendering organisations had to either be a Māori-led organisation,⁹ or a non-Māori organisation in a Tiriti-based relationship with a Māori-led organisation (or an organisation with a Māori-led team delivering the work). Similarly, they had to be a lived experience-led organisation. These were set as preconditions, meaning respondents who did not fulfil them were automatically disqualified (Te Hīringa Hauora, 2021b, p. 21). From here, it was a two-phased process, involving an initial Registration of Interest (ROI), followed by a Request for Proposals (RFP) from the shortlisted candidates from the ROI stage. These respondents were invited to present their proposals in the manner of their choosing at wānanga hosted by Te Hīringa Hauora in Wellington, and conducted according to tikanga – including whakatau (*formal welcome*), hongī (*to press noses in greeting*), kōrero (*speeches*), karakia (*prayers*), waiata (*songs*) and whaikōrero (*formal oratory*).

⁹ Defined as 'An organisation where fifty percent or more of people who identify as Māori are on the organisation's governance as well as on its staff (FTE).'



The format of proposals was purposefully left open, allowing respondents to compose theirs in te reo Māori or bilingually, or present them as videos (Te Hiringa Hauora, 2021b, p. 21). This meant “...you don’t have to write a 50-page proposal”, as one respondent remarked, which is typical of the status quo. Proposals were submitted in advance of the wānanga, with evaluation criteria weighting prioritising Kaupapa Māori expertise. Candidates then attended the wānanga, and presented and discussed their proposals with the selection panel. Te Hiringa Hauora took care to weight the panel according to Māori and Pasifika expertise, and lived experience. This ā-tinana (*in person*) aspect was important for the candidates and panel alike to gain a deeper understanding of proposals and the teams leading them, in a tikanga Māori way. Following the wānanga and subsequent deliberations, the panel selected the successful providers (see *‘The nuts and bolts’*).

This approach was both innovative and daring, as it pushed the boundaries of how procurement is typically done by commissioning agencies in government. While this did take more time, the investment in whakawhanaungatanga (*the ethic of relationship building based on the notion of family*) and relationships was critical, and can be leveraged in future. The result has been the emergence of a Kaupapa Māori-driven programme, with the aim of increasing social inclusion and ending discrimination towards people with experience of mental illness or distress, through public awareness campaigns, community projects, and research.

Those leading the way for this procurement approach did, however, encounter resistance, as “[we had to] take people on a journey, all the way.” This meant Māori leaders in Te Hiringa Hauora had to spend significant time and energy explaining to all levels of the organisation why such an approach was necessary. For such a process to work, buy-in is required by all critical elements of an organisation.

For Māori team members, this kaupapa was physically, emotionally, mentally, and spiritually laborious, but those we spoke with emphasised that creating change for the better requires such sacrifice. The status quo has under-delivered for too long, they emphasised, which is why change was – and remains – needed. This, as one respondent described, is what a ‘Tiriti-dynamic’ approach looks like, in gaining buy-in from leadership and procurement leads. We are yet to see the full impacts of this procurement approach, but embedding the pou of Te Tiriti, equity, and sustainability throughout is a concerted change from the norm. The current evaluation of *Nōku te Ao* may offer insights into the procurement approach as the kaupapa further unfolds, and we look forward to what that brings in the near future.

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Appendix 1:

A Tiriti-based Equitable Procurement Ecosystem

Based on the case study of Te Hiringa Hauora's procurement of services for *Nōku te Ao*, the following are some of the 'key ingredients' needed for equitable procurement, as well as some pitfalls to be aware of. This is presented in diagram form on page 20. These are not intended to be prescriptive, but rather to provide guidance for agencies wishing to adopt equitable procurement approaches.

Dimension	Ingredients
Te Tuapapa: Foundations	<ul style="list-style-type: none">▪ Kaupapa Māori: Tikanga and Kaupapa Māori must be embedded from the outset, with Tangata Whenua providing advice and direction throughout.▪ Māori & Pasifika leadership: If the project involves Māori and Pasifika, then they need to be in charge of the overall approach, with Tiriti partners and allies supporting from the wings.▪ Kōrero: Spend time with key partners – especially senior leadership and the procurement team – to walk them through the process of equitable procurement, and, importantly, why it is needed. Buy-in is needed from these critical groups, because without it, procuring for equity becomes significantly hampered.▪ Planning and logistics: Significant planning is required, especially in bringing procurement up to speed with Te Ao Māori perspectives.

Dimension	Ingredients
<p>Te Tono: Tender Process</p>	<ul style="list-style-type: none"> ▪ Preconditions: Be clear on your non-negotiables. For <i>Nōku te Ao</i>, this meant only Māori or Pasifika organisations, or Māori/Pasifika-led teams within mainstream organisations, were able to apply. ▪ Engage early: Consider engaging the market early, to socialise the opportunity and give partners an opportunity to collaborate with one another, as well as the commissioning agency. ▪ Format: Allow variety in how respondents can produce their proposals, whether in English, te reo Māori, Pasifika languages, written, verbal, as a video, and so forth. Allow extra time for proposals to be translated if required. ▪ Criteria: Prioritise aspects like Te Tiriti, Kaupapa Māori, and equity in the evaluation criteria of proposals, with corresponding percentage weightings. ▪ Kanohi kitea: Consider ways shortlisted candidates might present their proposals and engage with the panel, in culturally safe ways. That might be in a tikanga Māori way, through wānanga, or through talanoa, fono, and so on. ▪ Panel expertise: Ensure the right expertise is on the selection panel, such as Māori, Pasifika, and those with lived experience.
<p>Taniwha: Beware!</p>	<ul style="list-style-type: none"> ▪ Heavy lifting: Keep in mind that Māori and Pasifika leading the charge here will be physically, mentally, and spiritually taxed – consider ways of making their mahi easier. ▪ Pushback: There may be hesitancy (e.g., from leadership or procurement teams), as this is not a ‘BAU’ approach. This will likely take more time and energy to work through – but for greater purpose.

Tiriti-based equitable procurement

This framework details the key ingredients for implementing Tiriti-based equitable procurement approaches, based on the approach used for Nōku te Ao.



Appendix 2:

Interview schedule

1. Tēnā koe, can you tell me a little about what your role is, in relation to *Nōku Te Ao* and *Like Minds, Like Mine*?

Focus 1: Whakapapa of Noku Te Ao

2. Our first focus is looking at the whakapapa of *Nōku Te Ao*, that is, its evolution and origin story. In thinking about that:
 - a. How did *Nōku Te Ao* begin? What was its relationship to *Like Minds*?
 - b. What was involved in *Nōku Te Ao*'s strategy development?
 - i. How would you describe:
 1. The strategy development plan?
 2. The involvement of partners, like the Pacific leadership group, and Māori and Pasifika providers?
 3. Other Māori-based strategies such as He Kākano?
 - c. Did you have any concerns about whether Māori and Pasifika input was involved? If so, how and why?
 - d. Can you tell me about the involvement/guidance of the Tangata Whenua Advisory group? What does this mean in practice?
 - e. Can you tell me about the Collaborative Planning Wānanga?
 - f. Take me through the launch of *Nōku Te Ao*, its blessing, and the gifting of mauri stones.
3. How would you describe the journey to get where we are today, with *Nōku Te Ao*?
4. What are three key words you would use to describe the whakapapa of *Nōku Te Ao*, that is, how we got here today? [PROMPT EXAMPLES: resilient, challenge, exciting]

Focus 2: Equitable Procurement

5. Our second focus is looking at how procurement works in relation to getting Māori and Pasifika expertise. Thinking about that:
 - a. From what we've heard, *Nōku Te Ao* followed its own unique processes for procuring Māori providers. Can you take me through this story?
 - b. How successful has procurement been to get the right Māori and Pasifika expertise in for providing Te Hiringa Hauora services, throughout *Like Minds*, and *Nōku Te Ao*? Why do you say that? What challenges have come up in the past?
 - c. What are your main concerns about getting the right expertise (Māori/Pasifika) in through procurement? What barriers make this particularly hard to do?
 - d. The procurement rules given by government are quite strict. What has been your experience of them in tendering for work, but needing to ensure Māori are given the best services/outcomes?
 - i. Are the principles of lived experience, and intersectionality present on procurement panels? If so, how is this going? If not, should it be?
 - e. What would a Tiriti-based procurement model look like? What 'key ingredients' do you need to 'do' equitable/social procurement?
6. Thank you for your time, ngā mihi nui.

Appendix 3:

Glossary

Term	Translation
'Ka mua, ka muri'	'Walking backwards into the future'
Ā-tinana	In-person
Ako	Learn, teach
Haerenga	Journey
Hongi	To press noses in greeting
Karakia	Prayer
Kaupapa	Project; programme
Kōrero	Speech
Mana	Dignity
Manaaki	Look after; generosity
Ōritetanga	Equity
Pou	Support post
Rangatiratanga	Self-determination; chieftainship
Tikanga	Customs and protocols
Tūāpapa	Foundations
Waharoa	Gateway
Waiata	Song
Waka	Canoe
Wānanga	Forum
Whaikōrero	Formal oratory
Whakaaro	Thought
Whakapapa	Genealogy
Whakatau	Formal welcome
Whakataukī	Proverb
Whakawhanaungatanga	The ethic of relationship building based on the notion of family
Whānau	Family
Whare	Home
Whetū	Stars