

Vignette fourteen

Upon running a particular module with some of our tangata whaiora in the very early start times that I started working there the coming together in particular of 3 wahine that were on the programme. Something that became very, very evident to me was that they hadn't seen each other for a long, long time, and yet these were people that were consumers of the same service. It really opened my eyes in terms of, I guess, opportunities to lift our game as an organization because when we look at principles of whanaungatanga I just felt that perhaps some of that was missing and it became quite evident to me that whanaungatanga for these people was a stay in the wards if they happened to have an admittance at the same time. And these people when they saw each other they hadn't seen each other since they were quite unwell in one of the wards. So it gave me something really evident to work with in terms of "Gee, we need to pull this together". One of the things I'm really clear about here is that for many of our tangata whaiora their mataawaka- they come from the North Island- and a lot of them have their own stories to tell in terms of, I guess, why they have moved away from whanau, and so on.

What we did as a team was we established a hui whakawhanaungatanga that was an opportunity for immediate whanau, support people or people who were around the people in our group- in our rohe- to come together, to be part of a process where we eat, we talk, we laugh, we cry, we sing you know - just simply share each others space and actually start formulating or starting to put together some kind of, I guess, whanau concept. What's emerged from that particular hui, the very first one, has been a real commitment to extend that now to regular waiata groups. We meet once a week for that. Now, waiata was definitely the catalyst for this to happen but I don't think waiata is the only thing we concentrate on - it's once again whanaungatanga.